THE

GREEK TESTAMENT.

VOL. I.

THE FOUR GOSPELS.

ἵνα ἐπιγνῷς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν.

LUKE i. 4.

THE

GREEK TESTAMENT:

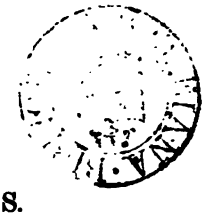
WITH A CRITICALLY REVISED TEXT: A DIGEST OF
VARIOUS READINGS: MARGINAL REFERENCES TO VERBAL AND
IDIOMATIC USAGE: PROLEGOMENA:
AND A CRITICAL AND EXEGETICAL COMMENTARY.

FOR THE USE OF THEOLOGICAL STUDENTS AND MINISTERS.

BY

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DEAN OF CANTERBURY.



IN FOUR VOLUMES.

VOL. I.

CONTAINING

THE FOUR GOSPELS.

FIFTH EDITION, CONSIDERABLY REVISED.

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TO THE

FIFTH EDITION.

In the present Edition considerable improvements and additions have been made. The text has been carefully gone over, and the results of additional evidence, from new MSS., and the more exact collation of others previously known, have been embodied in it.

The digest of various readings has been nearly re-written since the publication of the Fourth Edition. I regret that the printed edition of the Codex Sinaiticus did not reach me till the Three first Gospels were printed. In the Digest to the Gospel of St. John, the whole of its readings are incorporated.

The marginal references have undergone careful and thorough revision, and will be found more practically useful, and more exhaustive of the occurrence of words and constructions, than in the former editions.

The notes have, for the first time since the publication of the First Edition in 1849, been subjected to entire revision. I could have wished to have taken account in them of every recent contribution to the exegesis of the sacred text: but this has been found impossible. Bleek's valuable posthumous "Introduction to the New Testament" has been consulted throughout: and many additional notices have been inserted from other modern works.

I would request the reader, before entering on the work itself, to consult the following portions of the PROLEGOMENA:

Chap. VI. § 1. Of the Arrangement of the Text in this Edition.
— 2. Of the Various Readings.
— 3. Of the Marginal References.

Chap. VII. § 1. Manuscripts referred to.
— 2. Versions referred to.
— 3. Fathers and other Ancient Writers referred to.

I would also take this occasion of stating, that the matter of the prolegomena, digest of various readings, and notes, throughout my work, must be understood to be gathered from all sources to which time and opportunity have afforded me access.

Deanery, Canterbury,
May, 1863.

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PROLEGOMENA.

CHAPTER I.

ON THE THREE FIRST GOSPELS GENERALLY.

SECTION I.

GENERAL CHARACTERISTICS OF THE THREE FIRST GOSPELS.

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

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

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

[illegible]ce in *character* between the three first Evangelists [illegible] more striking. While their employment (with [illegible] that almost exclusively in Matthew, of the [illegible]ries to events in the life of our Lord) is

narration without comment, the fourth Evangelist speaks with dogmatic authority, and delivers his historical testimony as from the chair of an Apostle. In no place do they *claim* the high authority of eye-witnesses; nay, in the preface to Luke's Gospel, while he vindicates his diligent care in tracing down the course of events from the first, he implicitly *disclaims* such authority. This claim is, however, advanced in direct terms by John (see below, ch. v. § ii. 1). Again, in the *character of our Lord's discourses*, reported by the three, we have the same distinctness. While His sayings and parables in their Gospels almost exclusively have reference to His dealings with *us*, and the nature of His kingdom among men, those related by John regard, as well, the deeper subjects of His own essential attributes and covenant purposes; referring indeed often and directly to His relations with His people and the unbelieving world, but usually as illustrating those attributes, and the unfolding of those purposes. That there are exceptions to this (see e. g. Matt. xi. 27: Luke x. 22) is only to be expected from that merciful condescension by which God, in giving us the Gospel records through the different media of individual minds and apprehensions, has yet furnished us with enough *common* features in them all, to satisfy us of the unity and truthfulness of their testimony to His blessed Son.

5. Reserving further remarks on the character of John's Gospel for their proper place (see ch. v. of these Prolegomena), I further notice that the three, in their narration of our Lord's *ministry*, proceed in the main upon a common outline. This outline is variously filled up, and variously interrupted; but is still easily to be traced, as running through the middle and largest section of each of their Gospels. From this circumstance, they are frequently called *the synoptic Gospels*: and the term will occasionally be found in this work.

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

SECTION II.

THEIR INDEPENDENCE OF ONE ANOTHER.

1. Having these three accounts of one
Ministry of our Lord, it is an important
may be considered as distinct narratives,—h
another. It is obvious that this enquiry c

direct historical testimony, be conducted by *careful examination of their contents*. Such examination however has conducted enquirers to the most various and inconsistent results. Different hypotheses of the mutual interdependence of the three have been made, embracing every possible permutation of their order[1]. To support these hypotheses, the same phænomena have been curiously and variously interpreted. What, in one writer's view, has been a *deficiency* in one Evangelist which another has supplied,—has been, in that of a second writer, a *condensation* on the part of the one Evangelist of the full account of the other;—while a third writer again has seen in the fuller account the more minute depicting of later tradition.

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

3. There is but one other supposition, which is plainly out of the range of probability, and which I should not have stated, were it not the only one, *on the hypothesis of mutual dependency*, which will give any account of, or be consistent with, the various minute discrepancies of arrangement and narration which we find in the Gospels. It is (ε) *that* (see last paragraph) *they fraudulently plagiarized from them, slightly disguising the common matter so as to make it appear their own*. One man *wishing to publish the matter of another's work as his own*, may be conceived as altering its arrangement and minutiæ, to destroy its distinctive character. But how utterly inapplicable is any such view

[1] 1. That Matt. wrote first—that Mark used his Gospel—and then Luke both these. This is held by Grotius, Mill, Wetstein, Townson, Hug, &c., and Greswell, who advances, and sometimes maintains with considerable ingenuity, the hypothesis of a *supplemental* relation of the three taken in order.

2. Matt., Luke, Mark.—So Griesbach, Fritzsche, Meyer, De Wette, and others.

3. Mark, Matt., Luke.—So Storr and others, and recently, Mr. Smith of Jordanhill.

4. Mark, Luke, Matt.—So Weisse, Wilke, Hitzig, &c.

5. Luke, Matt., Mark.—So Büsching and Evanson.

6. Luke, Mark, Matt.—So Vögel. See reff. to the above in Meyer's Commentary, vol. i. Einleitung, pp. 30, 31.

to either of our three Evangelists! And even supposing it for a moment entertained,—how imperfectly and anomalously are the changes made,—and how little would they be likely to answer their purpose!

4. Let us consider the others in order. If (α) was the case, *I maintain that no possible arrangement of our Gospels will suit its requirements.* Let the reader refer to the last note, and follow me through its divisions. (1), (2), (5), (6) are clearly out of the question, because the *shorter* Gospel of Mark follows upon the *fuller one* of Matthew, or Luke, or both. We have then only to examine those in which Mark stands *first.* Either then *Luke* supplemented *Matthew*,—or *Matthew*, *Luke.* But first, both of these are inconceivable as being *expansions of Mark;* for his Gospel, although shorter, and narrating *fewer* events and discourses, is, in those which he does narrate, the fullest and most particular of the three. And again, Luke could not have supplemented Matthew; for there are most important portions of Matthew which he has altogether omitted (e. g. ch. xxv. much of ch. xiii. ch. xv.);—nor could Matthew have supplemented Luke, for the same reason, having omitted almost all of the important section Luke ix. 51—xviii. 15, besides very much matter in other parts. I may also mention that this supposition leaves all the difficulties of *different arrangement* and *minute discrepancy* unaccounted for.

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

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

of the narratives before them, the respective Evangelists could not have omitted incidents so entirely subservient to their respective designs.

7. Our supposition (δ) is, that receiving the Gospel or Gospels before them as authentic, the Evangelists borrowed from them such parts as they purposed to narrate in common with them. But this *does not represent the matter of fact.* In no one case does any Evangelist borrow from another any considerable part of even a single narrative. For such borrowing would imply verbal coincidence, unless in the case of strong Hebraistic idiom, or other assignable peculiarity. It is inconceivable that one writer borrowing from another matter confessedly of the very first importance, *in good faith and with approval*, should alter his diction so singularly and capriciously as, *on this hypothesis*, we find the text of the parallel sections of our Gospels altered. Let the question be answered by ordinary considerations of probability, and let any passage common to the three Evangelists be put to the test. The phænomena presented will be much as follows:—first, perhaps, we shall have three, five, or more words *identical*;—then as many *wholly distinct:* then two clauses or more, expressed in the *same words* but *differing order*:—then a clause *contained in one or two*, and *not in the third*:—then *several words identical*:—then a clause not only *wholly distinct* but *apparently inconsistent*;—and so forth;—with recurrences of the same arbitrary and anomalous alterations, coincidences, and transpositions. Nor does this description apply to verbal and sentential arrangement only;—but also, with slight modification, to that of the larger portions of the narratives. Equally capricious would be the disposition of the subject-matter. Sometimes, while coincident in the things related, the Gospels place them in the most various order,—each in turn connecting them together with apparent marks of chronological sequence (e. g. the visit to Gadara in Matt. viii. 28 ff. as compared with the same in Mark v. 1 ff. Luke viii. 26 ff. and numerous other such instances noticed in the commentary). Let any one say, divesting himself of the commonly-received hypotheses respecting the connexion and order of our Gospels, whether it is within the range of probability that a writer should thus singularly and unreasonably alter the subject-matter and diction before him, having (as is now supposed) *no design* in so doing, but intending, fairly and with approval, to incorporate the work of another into his own? Can an instance be any where cited of undoubted borrowing and adaptation from another, presenting similar phænomena[3]?

[3] The examples cited from modern historians by Mr. Smith of Jordanhill, are not in point. In almost every one of those, reasons could be assigned for the adoption or rejection by the posterior writer of the words and clauses of the prior one. Let the student attempt such a rationale of any narrative common to the three Gospels, on any

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

SECTION III.

THE ORIGIN OF OUR THREE GOSPELS.

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

2. *No documentary source could have led to the present texts of our Gospels.* For supposing it to have been in the Aramaic language, and thus accounting for some of the variations in our parallel passages, as being *independent translations*,—we shall still have no solution whatever of the more important discrepancies of *insertion*, *omission*, and *arrangement.* To meet these, the most complicated hypotheses have been advanced[3],—all perfectly capricious, and utterly inadequate, even when apprehended, to account for the phænomena. The various opponents of the view of an original Gospel have well shewn besides, that such a

hypothesis of priority, and he will at once perceive its impracticability. If Matthew, Mark, and Luke are to be judged by the analogy of Suchet, Alison, and Napier, the inference must be, that whereas the historians were intelligent men, acting by the rules of mental association and selection, the Evangelists were mere victims of caprice, and such caprice as is hardly consistent with the possession of a sound mind.

[3] It may be worth while, as an example, to state the nature of Bp. Marsh's hypothesis of the origin of our three Gospels. He supposes, 1) ℵ, the original Hebrew Gospel, 2) $\bar{\aleph}$ a Greek version of the same. 3) ℵ + *a* + A, a volume containing a copy of the Hebrew original Gospel, accompanied by lesser (*a*) and greater (A) additions. 4) ℵ + β + B, another copy of ditto, accompanied by *other* lesser (β) and greater (B) additions. 5) ℵ + γ + Γ, a third copy of ditto, accompanied by *a third* set of lesser (γ) and greater (Γ) additions. 6) ב, a Hebrew gnomology (collection of sayings of the Lord), varying according to different copies.

Hence he holds our Gospels to have arisen: viz. the *Hebrew Matthew*, from ℵ + ב + *a* + A + γ + Γ:—*Luke*, from ℵ + ב + β + B + γ + Γ + $\bar{\aleph}$:—*Mark*, from ℵ + *a* + A + β + B + $\bar{\aleph}$: the Greek *Matthew*, to be a translation from the Hebrew Matt., with the collation of $\bar{\aleph}$, and of Luke and Mark. This is only *one* of the various arrangements made by the supporters of this hypothesis. For those of Eichhorn, Gratz, &c., see Meyer's Comment. vol. i. Einleitung, pp. 25—27.

Gospel could never have existed, because of the omission in one or other of our three, of passages which *must necessarily have formed a part of it;* e. g. Matt. xxvi. 6—13 (*see there*) omitted by Luke[4]. I believe then that we may safely abandon the idea of any single original Gospel, whether Aramaic or Greek.

3. Still it might be thought possible that, though *one* document cannot have originated the text of the common parts of our Gospels, *several documents*, more or less related to one another, may have done so, in the absence of any original Gospel. But this, it will be seen, is but an imperfect analysis of their origin; for we are again met by the question, *whence did these documents take their rise?* And if they turn out to be only so many modifications of a received oral teaching respecting the actions and sayings of our Lord, then to that oral teaching are we referred back for a more complete account of the matter. That such evangelical documents *did exist*, I think highly probable; and believe I recognize such in some of the *peculiar* sections of Luke; but that the *common* parts of our Gospels, even if taken from such, are *to be traced back further*, I am firmly convinced.

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

5. The Apostles were *witnesses of the resurrection of the Lord Jesus*. In this consisted their especial office and work. Others besides them had been companions of our Lord:—but peculiar grace and power was given to them, by which they gave forth their testimony (Acts iv. 33). And *what* this testimony included, we learn from the conditions of apostleship propounded by Peter himself, Acts i. 21, 22: that in order to its being properly given, an Apostle must have been an eye and ear witness of what had happened *from the baptism of John until the ascen-*

[4] Those who maintain the anointing of Matt. xxvi. 6 to be the same with that of Luke vii. 36, forget that it is incumbent on them in such cases to shew *sufficient reason* for the inversion in order of time. It is no reply to my argument, to say that Luke omits the anointing at Bethany, *because he had related it before in ch.* vii. Had he *not had Matthew's Gospel before him*, it is very likely that he may have inserted an incident which he found without date, in a place where it might illustrate the want of charity of a Pharisee: but *having* (on their hypothesis) *Matthew's Gospel before him*, and the incident being there related in strict sequence and connexion with our Lord's Death, it is simply inconceivable that he should have transposed it, and obliterated all trace of such connexion, deeply interesting and important as it is.

sion: i. e. during the *whole official life of our Lord.* With the *whole of this matter*, therefore, *was his apostolic testimony concerned.* And we are consequently justified in assuming that the substance of the teaching of the Apostles consisted of their *testimony to such facts*, given in the Holy Ghost and with power. The ordinary objection to this view, that their extant discourses do not contain Evangelic *narrations*, but are hortatory and persuasive, is wholly inapplicable. Their extant discourses are contained in the Acts, a second work of the Evangelist Luke, who having in his former treatise given all which he had been able to collect of their *narrative* teaching, was not likely again to repeat it. Besides which, such narrative teaching would occur, not in general and almost wholly apologetic discourses held before assembled unbelievers, but in the building up of the several churches and individual converts, and in the catechization of catechumens. It is a strong confirmation of this view, that Luke himself in his preface refers to this original apostolic narrative as the source of the various διηγήσεις which many had taken in hand to draw up, and states his object in writing to be, that Theophilus might know the certainty (ἀσφάλειαν) of *those sayings concerning which he had been catechized.*

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

6. I believe then that the Apostles, in virtue not merely of their having been eye and ear witnesses of the Evangelic history, but especially of *their office*, gave to the various Churches their testimony in *a narrative of facts:* such narrative being modified in each case by the individual mind of the Apostle himself, and his sense of what was requisite for the particular community to which he was ministering. While they were principally together, and instructing the converts at Jerusalem, such narrative would naturally be *for the most part the same*, and expressed in the same, or nearly the same words: coincident however *not from design or rule*, but because the *things themselves were the same*, and the teaching naturally fell for the most part into one form. It would be easy and interesting to follow the probable origin and growth of this cycle of narratives of the words and deeds of our Lord in the Church at Jerusalem,—for both the Jews, and the Hellenists,—the latter under such teachers as Philip and Stephen, commissioned and authenticated by the Apostles. In the course of such a process some portions would naturally be written down by private believers, for their own use or that of friends. And as the Church spread to Samaria, Cæsarea, and Antioch, the want would be felt in each of these places, of

similar cycles of oral teaching, which when supplied would thenceforward belong to and be current in those respective Churches. And these portions of the Evangelic history, oral or partially documentary, would be adopted under the sanction of the Apostles, who were as in all things, so especially in this, the appointed and divinely-guided overseers of the whole Church. This *common substratum of apostolic teaching*,—never formally adopted by all, but subject to all the varieties of diction and arrangement, addition and omission, incident to transmission through many individual minds, and into many different localities,—*I believe to have been the original source of the common part of our three Gospels.*

7. Whether this teaching was wholly or in part expressed originally in *Greek*, may admit of some question. That it would very soon be so expressed, follows as a matter of course from the early mention of Hellenistic converts, Acts vi., and the subsequent reception of the Gentiles into the Church; and it seems to have been generally received in that language, *before any of its material modifications arose.* This I gather from the remarkable *verbal coincidences* observable in the present Greek texts. Then again, the *verbal discrepancies* of our present Greek texts entirely forbid us to imagine that our Evangelists took up the usual oral teaching at one place or time; but point to a process of alteration and deflection, which will now engage our attention.

8. It will be observed that I am now speaking of *those sections which our Gospels possess* IN COMMON, and WITHOUT REFERENCE TO THEIR ORDER. The larger additions, which are due to peculiar sources of information,—the narratives of the same event which have not sprung from a common source,—the different arrangement of the common sections, with all these I am not now concerned.

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

working in and distributing to each severally as He would;—let us place to the account the various little changes of transposition or omission, of variation in diction or emphasis, which would be sure to arise in the freedom of individual teaching,—and we have I believe the only reasonable solution of the arbitrary and otherwise unaccountable coincidences and discrepancies in these parts of our Gospels.

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

11. It is a well-known and natural effect of oral transmission, that while the *less prominent* members of a sentence are transposed, or diminished or increased in number, and *common-place expressions* replaced by their synonymes, any *unusual word*, or *harsh expression*, or *remarkable construction* is *retained*. Nor is this only the case, such words, expressions, or constructions, *preserving their relative places* in the sentences, —but, from the mind laying hold of them, and retaining them at all events, they are sometimes found preserved *near their original places*, though perhaps with *altered relations* and *import*. Now a careful observation of the text of the Gospels will continually bring before the reader instances of both of these. I have subjoined in a note a few, more to tempt the student to follow the track, than to give any adequate illustration of these remarks [5].

12. With regard to *those parts of our Gospels which do not fall under the above remarks*, there are various conceivable sources whence they may have arisen. As each Evangelist may have had more or less access to those who were themselves witnesses of the events, whether before or

[5] Of unusual words, &c., retaining their places in the parallel sentences,—*ἀπαρθῇ*, Matt. ix. 15, Mark ii. 20, Luke v. 35; *κατακλάσας*, Mark vi. 41, Luke ix. 16; *ὀπίσω μου*, Matt. xvi. 24, Mark viii. 34, Luke ix. 23; *δυσκόλως*, Mark x. 23, Luke xviii. 24; *συνθλάω* and *λικμάω*, Matt. xxi. 44, Luke xx. 18; *κολοβόω*, Matt. xxiv. 22, Mark xiii. 20; *συλλαβεῖν* (whereas they generally use *λαμβ.* simply), Matt. xxvi. 55, Mark xiv. 48; *διαβλέπω*, Matt. vii. 5, Luke vi. 42; *γεννητοὶ γυναικῶν*, Matt. xi. 11, Luke vii. 28.

Of unusual words, expressions, or constructions, found at or near their places in parallel passages, but *not in the same connexion*,—*ἀπέχω*, Matt. vi. 2 al., Luke vi. 24; *χρείαν ἔχω*, Matt. xiv. 16, Luke ix. 11; *εἷς*, Mark viii. 19, 20, Luke ix. 13, John vi. 9; *σκύλλω*, Luke viii. 49, Mark v. 35; *εἶτα*, Mark iv. 17, Luke viii. 12; *βασανίζω*, Mark vi. 48, Matt. xiv. 24; *πῶς*, Mark v. 16, Luke viii. 36; *ἀνάστιω*, Mark xv. 11, Luke xxiii. 5; *ἦλθεν* (of Joseph of Arimathea), Matt. xxvii. 57, Mark xv. 43, John xix. 38; *περιτίθημι*, Matt. xxvii. 28, Mark xv. 17: construction (but see var. read.) Matt. xxiii. 13, Mark xii. 39, 40; *προσφωνέω*, with dative, Matt. xi. 16, Luke vii. 32.

during the public ministry of our Lord, or as each may have fallen in with a more complete or a shorter account of those events, so have our narratives been filled out with rich detail, or confined to the mere statement of occurrences:—so have they been copious and entire in their history, or have merely taken up and handed down a portion of our Lord's life. These particulars will come under our notice below, when we treat of each Gospel by itself.

13. The above view has been impugned by Mr. Birks (Horæ Evangelicæ, &c. Lond. 1852), and Mr. Smith of Jordanhill (Dissertation on the Origin and Connexion of the Gospels: Edinb. 1853). While maintaining different hypotheses, both agree in regarding 'oral tradition' as quite insufficient to account for the phænomena of approximation to identity which are found in the Gospels. But both, as it seems to me, have forgotten to take into account the *peculiar kind* of oral tradition with which we are here concerned. Both concur in insisting on the many variations and corruptions to which oral transmission is liable, as an objection to my hypothesis. But we have here a case in this respect exceptional and sui generis. The oral tradition (or rather ORAL TEACHING) with which we are concerned, formed the substance of a deliberate and careful testimony to facts of the highest possible importance, and as such, was inculcated in daily catechization: whereas common oral tradition is careless and vague, not being similarly guarded, nor diffused as matter of earnest instruction. Besides which, these writers forget, that I have maintained the probability of a very early collection of portions of such oral teaching into documents, some of which two or even three Evangelists may have used; and these documents or διηγήσεις, in some cases drawn up after the first minute verbal divergences had taken place, or being translations from common Aramaic sources, would furnish many of the phænomena which Mr. Smith so ingeniously illustrates from *translation* in modern historians and newspapers. I have found reason to infer, Vol. II., Prolegg. p. 14, that St. Luke was acquainted with Hebrew; and he would therefore be an independent translator, as well as the other two Evangelists.

14. For the sake of guarding against misunderstanding, it may be well formally to state the conclusion at which I have arrived respecting the origin of our three first Gospels: in which, I may add, I have been much confirmed by the thorough revision of the text rendered necessary in preparing each of these later editions, and indeed by all my observation since the first publication of these prolegomena:

That the synoptic Gospels contain the substance of the Apostles' testimony, collected principally from their oral teaching current in the Church, —partly also from written documents embodying portions of that teaching: that there is however no reason from their internal structure to believe,

but every reason to disbelieve, that any one of the three Evangelists had access to either of the other two Gospels in its present form.

SECTION IV.

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

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

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

same offer would have been, not merely twice made to our Lord in the same words and similarly answered by Him (for this is very possible), but actually followed *in both cases* by a request from *another* disciple, couched also in the very same words? The reiterated sequence of the two is absolutely out of all bounds of probability:—and yet it is supposed and maintained by one of the ablest of our modern Harmonists. And this is only one specimen out of very many of the same kind, notices of which may be seen in the following Commentary.

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

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

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

examining critically the features of the incidents themselves, and discerning and determining upon the evidence furnished by them.

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

SECTION V.

THE FRAGMENTARY NATURE OF THE THREE GOSPELS.

1. On any hypothesis which attributes to our Evangelists the design of producing a *complete history* of the life and actions of our Lord, and gives two of them the advantage of consulting other records of the same kind with their own,—the *omissions* in their histories are *perfectly inexplicable.* For example,—Matthew, as an Apostle, was himself an eye-witness of the Ascension, an event holding a most important place in the Divine process of the redemption of man. Yet *he omits all record or mention of it.* And though this is the most striking example, others are continually occurring throughout the three Gospels. Why has there been no mention in them of the most notable miracle wrought by our Lord,—which indeed, humanly speaking, was the final exciting cause of that active enmity of the Jewish rulers which issued in His crucifixion? Can it be believed, that an Apostle, *writing in the fulness of his know-*

ledge as such, and with the design of presenting to his readers Jesus of Nazareth as the promised Messiah,—should have omitted all mention of the *raising of Lazarus*,—and of the *subsequent prophecy of Caiaphas*, whereby that Messiahship was so strongly recognized? The ordinary supposition, of silence being maintained for prudential reasons concerning Lazarus and his family, is quite beside the purpose. For the sacred books of the Christians were not published to the world in general, but were reserved and precious possessions of the believing societies: and even had this been otherwise, such concealment was wholly alien from their spirit and character.

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

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

SECTION VI.

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

1. The results of our enquiries hitherto may be thus stated:—That our three Gospels have arisen independently of one another, from sources of information possessed by the Evangelists;—such sources of information, for a very considerable part of their contents, being the

narrative teaching of the Apostles; and, in cases where their personal testimony was out of the question, oral or documentary narratives, preserved in and received by the Christian Church in the apostolic age;—that the three Gospels are not formal complete accounts of the whole incidents of the sacred history, but each of them fragmentary, containing such portions of it as fell within the notice, or the special design, of the Evangelist.

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

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

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

5. We do not find the Apostles transformed, from being men of individual character and thought and feeling, into mere channels for the transmission of infallible truth. We find them, humanly speaking, to have been still distinguished by the same characteristics as before the

descent of the Holy Ghost. We see Peter still ardent and impetuous, still shrinking from the danger of human disapproval;—we see John still exhibiting the same union of deep love and burning zeal;—we find them pursuing different paths of teaching, exhibiting different styles of writing, taking hold of the truth from different sides.

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

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

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

9. And let us pursue the matter further by analogy. Can we suppose that the light poured by the Holy Spirit upon the *sayings* of our Lord would be confined to such sayings, and not extend itself over the other parts of the narrative of His life on earth? Can we believe that

those miracles, which though not uttered in words, were yet *acted parables*, would not be, under the same gracious assistance, brought back to the minds of the Apostles, so that they should be placed on record for the teaching of the Church?

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

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

12. And it is observable that in the only place in the three Gospels where an Evangelist speaks of himself, he expressly lays claim, not to any supernatural guidance in the arrangement of his subject-matter, but to a diligent tracing down of all things from the first; in other words, to the care and accuracy of a faithful and honest compiler. After such an avowal on the part of the editor himself, to assert an immediate revelation to him of the *arrangement to be adopted* and the *chronological*

notices to be given, is clearly not justified, according to his own shewing and assertion [6]. The value of such arrangement and chronological connexion must depend on various circumstances in each case:—on their definiteness and consistency,—on their agreement or disagreement with the other extant records; the preference being in each case given to that one whose account is the most minute in details, and whose notes of sequence are the most distinct.

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

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

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

16. It may be well to mention one notable illustration of the principles upheld in this section. What can be more undoubted and unani-

[6] To suppose St. Luke to have written ἔδοξεν κἀμοί, κ.τ.λ. if he were under the conscious inspiration of the Holy Spirit, superseding all his own mental powers and faculties, would be to charge him with ascribing to his own diligence and selection that which was furnished to him independently of both. Yet to this are the asserters of *verbal* inspiration committed.

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

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

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

matter wherever their theory fails them, and still to uphold it in the main[7]. And how it will here apply, the following comparison will shew:—

Matt., *οὗτός ἐστιν Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων.*

Mark, *ὁ βασιλεὺς τῶν Ἰουδαίων.*

Luke, *ὁ βασιλεὺς τῶν Ἰουδαίων οὗτος.*

John, *Ἰησοῦς ὁ Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων.*

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

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

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

22. Two things, in concluding this section, I would earnestly impress on my readers. First, that we must take our views of inspiration not, as is too often done, from à priori considerations, but ENTIRELY FROM THE EVIDENCE FURNISHED BY THE SCRIPTURES THEMSELVES: and secondly, that the MEN were INSPIRED, the BOOKS are the RESULTS OF THAT INSPIRATION. This latter consideration, if all that it implies be duly weighed, will furnish us with the key to the whole question.

[7] This has been done, as far as I have seen, in all remarks of verbal-inspirationists on this part of my Prolegomena.—Sept. 1862.

SECTION VII.

IMPRACTICABILITY OF CONSTRUCTING A FORMAL HARMONY OF THE THREE GOSPELS.

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

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

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

4. And there is no doubt that, as far as the *main features* of the Evangelic history are concerned, a harmonious whole is presented to us by the combined narrative. The great events of our Lord's ministry, His baptism, His temptation, His teaching by discourses and miracles, His selection of the Twelve, His transfiguration, His announcement of His sufferings, death, and resurrection, His last journey to Jerusalem, His betrayal, His passion, crucifixion, burial, and resurrection,—these are common to all; and as far as *they* are concerned, their narratives naturally fall into accordance and harmony. But when we come

to range their texts side by side, to supply clause with clause, and endeavour to construct a complete History of details out of them, we at once find ourselves involved in the difficulties above enumerated. And the inference which an unbiassed mind will thence draw is, that as the Evangelists wrote with no such design of being pieced together into a complete History, but delivered the apostolic testimony as they had received it, modified by individual character and oral transmission, and arranged carefully according to the best of their knowledge,—so we should thus simply and reverentially receive their records, without setting them at variance with each other by compelling them in all cases to say the same things of the same events.

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

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

to find the same sort of difficulties in them, as are found in the constitution of nature.'

CHAPTER II.

OF THE GOSPEL ACCORDING TO MATTHEW.

SECTION I.

ITS AUTHORSHIP.

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

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

3. The Apostle Matthew is described by Clement of Alexandria[6] as belonging to the ascetic Judaistic school of early Christians. Nothing is known of his apostolic labours out of Palestine, which Eusebius mentions generally (ἐφ' ἑτέρους, Hist. Eccl. iii. 24). Later writers fix the scene of them in Ethiopia, but also include in their circle Macedonia, and several parts of Asia (Rufin. Hist. Eccl. x. 9. Socr. Hist. Eccl. i. 19). Heracleon, as cited by Clement of Alexandria, Strom. iv. 9, p. 595, relates that his death was natural. This is implicitly confirmed by Clement himself, and by Origen and Tertullian, who mention only Peter, Paul, and James the greater as *martyrs* among the Apostles.

[6] *Ματθαῖος μὲν οὖν ὁ ἀπόστολος σπερμάτων κ. ἀκροδρύων κ. λαχάνων ἄνευ ἐρεῶν μετελάμβανεν, Ἰωάννης δὲ ὑπερτείνας τὴν ἱεράτειαν ἀκρίδας κ. μέλι ἤσθιεν ἄγριον.* Pædag. ii. 1, p. 174-5.

SECTION II.

ITS ORIGINAL LANGUAGE.

1. It has been much disputed among biblical scholars, whether this Gospel was originally composed in HEBREW (i. e. Syro-chaldaic, the vernacular language of the Hebrew Christians in Palestine) or in GREEK. I shall state the principal arguments on both sides, and give my own judgment on them.

A. Those who maintain a HEBREW original rest on the evidence of the early Church. And this evidence was unanimous. It mainly consists of the following testimonies:

(*a*) PAPIAS, bishop of Hierapolis in Phrygia in the beginning of the 2nd century. Eusebius thus describes him (H. E. iii. 36),—*Παπίας, τῆς ἐν Ἱεραπόλει παροικίας καὶ αὐτὸς ἐπίσκοπος, ἀνὴρ τὰ πάντα ὅτι μάλιστα*[1] *λογιώτατος καὶ γραφῆς εἰδήμων.* He wrote five *συγγράμματα*, entitled *λογίων κυριακῶν ἐξηγήσεις* (ib. iii. 39); as Irenæus also states (Hær. v. 33, p. 332),—where he calls him *Ἰωάννου μὲν ἀκουστής, Πολυκάρπου δὲ ἑταῖρος γεγονώς, ἀρχαῖος ἀνήρ.* It is true that Eusebius asserts him, with reference to his adoption of chiliastic opinions, to have been *σφόδρα σμικρὸς τὸν νοῦν* (H. E. ibid.): but this, it is alleged, cannot be brought to bear on the validity of his testimony to a matter of fact; being only said controversially, and with regard to the adoption by Papias of apocryphal stories, and his belonging to a particular school of interpretation, from which Eusebius dissented. His testimony runs thus: **Ματθαῖος μὲν οὖν ἑβραΐδι διαλέκτῳ τὰ λόγια συνετάξατο· ἡρμήνευσε δ' αὐτὰ ὡς ἐδύνατο** (or **ἦν δυνατὸς**) **ἕκαστος.** That Papias meant by *τὰ λόγια* the Gospel of Matthew, not merely a collection of discourses, is probable, from his calling Mark's Gospel (apparently), *σύνταξις τῶν κυριακῶν λογίων* (Eus. ib.): and from the title of his own work (see above). It would seem from the latter words of the above testimony, that Papias was not,

[1] The author of the article on the first edition of this vol. in the Edinburgh Review, July, 1851, would render *ἀνὴρ λογιώτατος* 'a man full of anecdotes,' and thereby disparage Papias' testimony. But not to mention how inconsistent this is with the whole tenor of the passage in which the term occurs, which goes to *exalt* that testimony, the usage of *λόγιος* by Eusebius himself is decisive against the Reviewer. See, e. g., H. E. vi. 15 (of Origen), *διαπύρας τὰ πλήθη, τὸν Ἡρακλᾶν τῶν γνωρίμων προκρίνας, ἔν τε τοῖς θείοις σπουδαῖον, καὶ ἄλλως ὄντα λογιώτατον ἄνδρα κ. φιλοσοφίας οὐκ ἄμοιρον, καινωνὸν καθίστη τῆς κατηχήσεως*: ib. 20,—*ἠκμαζον δὲ κατὰ τοῦτο πλείονς λόγιοι κ. ἐκκλησιαστικοὶ ἄνδρες, . .* among whom he enumerates Beryllus of Bostra, Hippolytus, Gaius (*λογιώτατος ἀνήρ*): cf. also v. 16 (init.), vii. 7 (*αὐτὸς οὗτος λόγιός τε καὶ θαυμάσιος*). See Heinichen's note on the word in the passage cited in the text.

at all events, aware of any authoritative contemporaneous version in Greek.

(β) IRENÆUS, Hær. iii. 1, p. 174: *ὁ μὲν Ματθαῖος ἐν τοῖς Ἑβραίοις τῇ ἰδίᾳ διαλέκτῳ αὐτῶν καὶ γραφὴν ἐξήνεγκεν εὐαγγελίου, τοῦ Πέτρου καὶ τοῦ Παύλου ἐν Ῥώμῃ εὐαγγελιζομένων καὶ θεμελιούντων τὴν ἐκκλησίαν.* Not a word is here said of Papias: indeed, by the last clause, this testimony, it is said, manifestly rests on independent ground. That such a note of time should have been, as has been supposed (Edin. Rev. July 1851, p. 38), a calculation of Irenæus himself, is inconceivable.

(γ) EUSEBIUS, H. E. v. 10, relates of Pantænus, *ὁ Πάνταινος καὶ εἰς Ἰνδοὺς ἐλθεῖν λέγεται, ἔνθα λόγος εὑρεῖν αὐτὸν προφθάσαν τὴν αὐτοῦ παρουσίαν τὸ κατὰ Ματθαῖον εὐαγγέλιον παρά τισιν αὐτόθι τὸν χριστὸν ἐπεγνωκόσιν, οἷς Βαρθολομαῖον τῶν ἀποστόλων ἕνα κηρύξαι, αὐτοῖς τε Ἑβραίων γράμμασι τὴν τοῦ Ματθαίου καταλεῖψαι γραφήν, ἣν καὶ σώζεσθαι εἰς τὸν δηλούμενον χρόνον.* This tradition recognizes a Hebrew Gospel according to Matthew, and thus agrees with the testimonies before cited.

(δ) ORIGEN, Comm. in Matt. tom. i., preserved in Eus. H. E. vi. 25, describes himself as *ἐν παραδόσει μαθὼν περὶ τῶν τεσσάρων εὐαγγελίων ἃ καὶ μόνα ἀναντίῤῥητά ἐστιν ἐν τῇ ὑπὸ τὸν οὐρανὸν ἐκκλησίᾳ τοῦ θεοῦ, ὅτι πρῶτον μὲν γέγραπται τὸ κατὰ τὸν ποτὲ τελώνην, ὕστερον δὲ ἀπόστολον Ἰησοῦ χριστοῦ, Ματθαῖον, ἐκδεδωκότα αὐτὸ τοῖς ἀπὸ Ἰουδαισμοῦ πιστεύσασι γράμμασιν ἑβραϊκοῖς συντεταγμένον.*

(ε) EUSEBIUS, Hist. Eccl. iii. 24: *Ματθαῖος μὲν γὰρ πρότερον Ἑβραίοις κηρύξας, ὡς ἔμελλε καὶ ἐφ' ἑτέρους ἰέναι, πατρίῳ γλώττῃ γραφῇ παραδοὺς τὸ κατ' αὐτὸν εὐαγγέλιον, τὸ λεῖπον τῇ αὐτοῦ παρουσίᾳ τούτοις ἀφ' ὧν ἐστέλλετο διὰ τῆς γραφῆς ἀνεπλήρου.* With this may be compared another passage of Eusebius (ad Marin. quæst. ii., p. 941): *λέλεκται δὲ ὀψὲ τοῦ σαββάτου παρὰ τοῦ ἑρμηνεύσαντος τὴν γραφήν· ὁ μὲν γὰρ εὐαγγελιστὴς Ματθαῖος ἑβραΐδι γλώττῃ παρέδωκε τὸ εὐαγγέλιον.* This last passage shews that Eusebius *himself believed* the Gospel to have been written in Hebrew.

(ζ) EPIPHANIUS, Hær. xxix. 9, p. 124, says of the Ebionites and Nazarenes, *ἔχουσι δὲ τὸ κατὰ Ματθαῖον εὐαγγέλιον πληρέστατον ἑβραϊστί. παρ' αὐτοῖς γὰρ σαφῶς τοῦτο, καθὼς ἐξ ἀρχῆς ἐγράφη ἑβραϊκοῖς γράμμασιν, ἔτι σώζεται.* And again, Hær. xxx. 3, p. 127, *καὶ δέχονται μὲν καὶ αὐτοὶ τὸ κατὰ Ματθαῖον εὐαγγέλιον . . . καλοῦσι δὲ αὐτὸ κατὰ Ἑβραίους, ὡς τὰ ἀληθῆ ἐστιν εἰπεῖν, ὅτι Ματθαῖος μόνος ἑβραϊστὶ καὶ ἑβραϊκοῖς γράμμασιν ἐν τῇ καινῇ διαθήκῃ ἐποιήσατο τὴν τοῦ εὐαγγελίου ἔκθεσίν τε καὶ κήρυγμα.*

(η) JEROME, Præf. to Matt.: "*Matthæus in Judæa Evangelium Hebræo sermone edidit ob eorum vel maxime causam qui in Jesum crediderant ex Judæis.*" Also de Viris illustr. 3: "*Matthæus, qui et Levi, ex publicano Apostolus, primus in Judæa propter eos qui ex circumcisione crediderant, Evangelium Christi Hebraicis literis verbisque composuit, quod quis postea*

in Græcum transtulerit, non satis certum est. Porro ipsum Hebraicum habetur usque hodie in Cæsariensi bibliotheca, quam Pamphilus martyr studiosissime confecit. Mihi quoque a Nazaræis qui in Beræa urbe Syriæ hoc volumine utuntur, describendi facultas fuit. In quo animadvertendum, quod ubicumque Evangelista, sive ex persona vera sive ex persona Domini Salvatoris, veteris scripturæ testimoniis utitur, non sequatur LXX translatorum auctoritatem, sed Hebraicum, e quibus illa duo sunt: 'Ex Ægypto vocavi filium meum:' et, 'Quoniam Nazaræus vocabitur.'" Also, in quatuor evv. ad Damasum præfatio: *De novo nunc loquor testamento, quod Græcum esse non dubium est, excepto Apostolo Matthæo, qui primus in Judæa Evangelium Christi Hebraicis literis edidit.* Again, Ep. Damaso de Osanna: *Matthæus, qui Evangelium Hebraico sermone conscripsit, ita posuit* osanna berama, *id est,* Osanna in excelsis, &c. Again, Ep. Hedibiæ, quæst. viii.: *In Evangelio autem (Matthæi,* from context), *quod Hebraicis literis scriptum est, legimus, non velum templi scissum, sed superliminare templi miræ magnitudinis corruisse.* Again, Comm. in Hos. xi. in treating of the words 'Out of Egypt have I called my son,' he says, "*Hunc locum in septimo volumine Julianus Augustus quod adversum nos, i. e., Christianos, evomuit, calumniatur et dicit, quod de Israel scriptum est, Matt. Evangelista ad Christum transtulit, ut simplicitati eorum qui de gentibus crediderant illuderet. Cui nos breviter respondebimus:* 1°, *Matthæum Evangelium Hebræis literis edidisse, quod non poterant legere nisi hi qui ex Hebræis erant: ergo non propterea fecit ut illuderet ethnicis.*" Jerome refers also to the tradition mentioned under (γ) above, and says, "*Reperit (Pantænus) in India Bartholomæum de duodecim Apostolis adventum Domini nostri Jesu Christi juxta Matthæi Evangelium prædicasse, quod, Hebraicis litteris scriptum, revertens Alexandriam secum detulit.*" (De Viris illustr. 36.)

(θ) Gregory Nazianzen, Chrysostom, Augustin, Isidorus Hispalensis, Theophylact, Euthymius, and others, assert the same.

B. Those who maintain a GREEK original, rest principally on the internal evidence furnished by the Gospel itself. But they also *demur to the sufficiency of the external evidence above cited.* They object,

I. (ι) That the testimony of Papias, on which much of this evidence rests, is unsatisfactory, as having proceeded from a man of weak judgment.

(κ) That there appears to have been some confusion between the (supposed) Hebrew original of St. Matthew, and the heretical 'Gospel according to the Hebrews.' Jerome, de Viris illustr. 3, says (see above, [η]) that he had seen the Hebrew original of Matthew at Berœa by favour of the Nazarenes, and had copied it. But further, in his Commentary on Matt. ii. he says, *In Evangelio quo utuntur Nazaræi et*

Hebionitæ, quod nuper in Græcum de Hebræo sermone transtulimus, et quod vocatur a plerisque Matthæi authenticum, &c. And the Commentary on Matt. was written some years after his Treatise de Viris illustr. Again, still later, Dialog. adv. Pelagianos, lib. iii.: *In Evangelio juxta Hebræos, quod Chaldaico quidem Syroque sermone, sed Hebraicis literis conscriptum est, quo utuntur usque hodie Nazareni, secundum Apostolos, sive ut plerique autumant, juxta Matthæum, quod et in Cæsariensi habetur bibliotheca, narrat historia* (then follows an apocryphal anecdote).

Now let these notices be compared with his assertion above, that the Hebrew original of Matt. related '*superliminare templi miræ magnitudinis corruisse*,' and it will appear,

1. That Jerome once believed the Hebrew MS. in the Cæsarean library to be the original Gospel of St. Matthew.

2. That he believed this original to be different from our present Greek Gospel: for he quotes from it things not found there.

3. That in subsequent years he modified his opinion that this document was the original Hebrew text of St. Matthew, and took refuge under '*quod vocatur a plerisque*,' and '*secundum Apostolos, sive ut plerique autumant*,' &c.

(λ) Light is thrown on this uncertainty by the assertion of Epiphanius (above, [ζ]), which clearly shews that he was misled by the Nazarenes and Ebionites to believe their Gospel to be the genuine Gospel of Matthew.

II. But the advocates of the Greek original rest mainly on the *phænomena of the Gospel itself*. They maintain,

(μ) That the present Greek text stands on precisely the same footing as that of the other Gospels: is cited as early, and as constantly as they are.

(ν) That the hypothesis of a translation from the Hebrew altogether fails to account for the identity observable in certain parts of the text of the three synoptic Gospels. For the translator must either have been acquainted with the other two Gospels,—in which case it is inconceivable that in the midst of the present coincidences in many passages, such divergences should have occurred,—or unacquainted with them, in which case the identity itself would be altogether inexplicable.

(ξ) A further observation of the coincidences and divergences is said to confirm the view of a Greek original. The synoptic Gospels mainly *coincide* in the *discourses and words of our Lord*, but *diverge* in their *narrative portions*; and while verbal identity is found principally in the former, the latter present the phænomena either of independent translations from the same original, or of independent histories.

(ο) Again, whereas the Evangelists themselves, in citing the O. T.

usually quote from the Hebrew text, our Lord in his discourses almost uniformly quotes the Septuagint, even where it differs from the Hebrew. This is urged as tending to establish the Greek original of St. Matt.: for if the Gospel were really written in Hebrew for the use of Jews, it is not conceivable that the citations would be given in any but the Hebrew text: and equally inconceivable that the translator would have rendered them into the language of the LXX in our Lord's discourses, while he retained the Hebrew readings in the narrative.

(*r*) But the same fact would also tend to establish that our Lord *spoke usually in Greek* [10],—that Greek was the language commonly used and generally understood by the Jews of Palestine,—and consequently, that the composition of a Hebrew Gospel for the early Judæo-Christians would be unnecessary, and in the last degree improbable.

C. (*p*) It would exceed the limits of these Prolegomena to argue the question at length. I can only state my own judgment on the point in debate. In the first edition of this work, I acceded to what appeared to me the irresistible weight of testimony of antiquity. But I have since then studied very closely the text itself, especially with reference to its revision in those passages which find parallels in the other Gospels: and I am bound to say that my view of the Hebrew origin is much shaken.

(*s*) Besides which, it certainly appears to me, that the testimonies of Epiphanius and Jerome go to shew that they believed the so-called *Gospel to the Hebrews* TO BE THE VERITABLE ORIGINAL of St. Matthew: that *so believing*, Jerome copied and translated it, and quoted from it: but subsequently found reason to doubt this, and gradually modified his former assertions. Strange as this may be, I do not see how we can deny it as the result of combining the above extracts from his writings.

(*t*) On the whole, then, I find myself constrained to abandon the view maintained in my first edition, and to adopt that of a Greek original.

(*u*) We thus have to consider the first Gospel on the same ground, and to judge it by the same rules, as the second and third Gospels.

[10] This has been ingeniously maintained (by the late Duke of Manchester) in 'A Chapter on the Harmonizing Gospels,' printed at the University Press, Dublin, 1854. See also Hug, Einleitung, ed. 4, vol. ii. pp. 27—49, on the ordinary language of Palestine when Matt. wrote his Gospel.

SECTION III.

FOR WHAT READERS AND WITH WHAT OBJECT IT WAS WRITTEN.

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

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

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

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

SECTION IV.

AT WHAT TIME IT WAS WRITTEN.

1. The testimony of the early Church is unanimous, that Matthew wrote *first* among the Evangelists. Clement of Alexandria, who dissented from the present order of our Gospels, yet placed those of Matthew and Luke first: προγεγράφθαι ἔλεγε τῶν εὐαγγελίων τὰ περιέχοντα τὰς γενεαλογίας (Eusebius, Hist. Eccl. vi. 14). Origen's

testimony see above (§ ii. 1, δ). And Irenæus (see above, ibid., β) relates that Matthew wrote his Gospel while Peter and Paul were preaching and founding the Church in Rome[1]. Without adopting this statement, we may remark that it represents a date, to which internal chronological notices are not repugnant. It seems, from ch. xxvii. 8, and xxviii. 15, that some considerable time had elapsed since the events narrated; while, from the omission of all mention of the destruction of Jerusalem, it would appear that the Gospel was published *before* that event. All these marks of time are, however, exceedingly vague, especially when other notices are taken into account, which place the Gospel eight years after the Ascension (Theophyl. and Euthym.); —fifteen years after the ascension (Niceph. Hist. Eccl. ii. 45):—at the time of the stoning of Stephen (Cosmas Indicopleustes. Fabricius, Bibl. Gr. iv. 5).

SECTION V.

ITS STYLE AND CHARACTER.

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

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

3. The internal character of this Gospel also answers to what we know of the history and time of its compilation. Its marks of chronological sequence are very vague, and many of them are hardly perhaps to be insisted on at all. When compared with the more definite notices of Mark and Luke, its order of events is sometimes superseded by theirs. It was to be expected, in the earliest written accounts of matters so

[1] The Edinburgh Reviewer blames it in me as an instance of carelessness, that I have here combined a passage relating to the *existing Greek* Gospel, with one referring to the *hypothetical Hebrew* one. But I own I am unable to see why the view of the early Church, as to a matter of *date*, may not be gathered from both, irrespective of the question of a Hebrew or Greek original.

important, that the object should rather be to record the *things done*, and the *sayings* of our Lord, than the *precise order* in which they took place.

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

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

6. On the connexion between the Epistle of James and some parts of this Gospel, see the Prolegomena to that Epistle, Vol. IV.

CHAPTER III.

OF THE GOSPEL ACCORDING TO MARK.

SECTION I.

ITS AUTHORSHIP.

1. As in the case of the two other Gospels, we are dependent entirely on traditional sources for the name of the author. It has been universally believed to be *Marcus*: and further, that he was the same person who in Acts xii. 12, 25; xv. 37, is spoken of as Ἰωάννης ὁ ἐπικαλούμενος (ἐπικληθείς, καλούμενος) Μάρκος: in xiii. 5, 13, as Ἰωάννης: in xv. 39, as Μάρκος: also in Col. iv. 10: 2 Tim. iv. 11: Philem. 24. The few particulars gleaned respecting him from Scripture are, that his mother's name was Mary (Acts xii. 12); and that she was sister to the Apostle Barnabas (Col. iv. 10); that she dwelt in Jerusalem (Acts, ibid.); that he was converted to Christianity by the Apostle Peter (1 Pet. v. 13); that he became the minister and companion of Paul and Barnabas, in their first missionary journey (Acts xii. 25); and was the cause of the

variance and separation of these Apostles on their second (Acts xv. 37—40),—Barnabas wishing to take him again with them, but Paul refusing, because he had departed from them before the completion of the former journey (Acts xiii. 13). He then became the companion of Barnabas in his journey to Cyprus (Acts xv. 39). We find him however again with Paul (Col. iv. 10), and an allusion apparently made in the words there to some previous stain on his character, which was then removed; see also Philem. 24: 2 Tim. iv. 11. Lastly, we find him with Peter (1 Pet. v. 13). From Scripture we know no more concerning him. But an unanimous tradition of the ancient Christian writers represents him as the 'interpres' of Peter: i. e. the secretary or amanuensis, whose office it was to commit to writing the orally-delivered instructions and narrations of the Apostle. See authorities quoted in § ii., below.

2. Tradition (Eusebius, Hist. Eccl. ii. 15) brings him with Peter to Rome (but apparently only on the authority of 1 Pet. v. 13); and thence to Alexandria. He is said to have become first bishop of the Church in that city, and to have suffered martyrdom there. All this however is exceedingly uncertain.

SECTION II.

ITS ORIGIN.

1. It was universally believed in the ancient Church, that Mark's Gospel was written under the influence, and almost by the dictation, of Peter.

(*α*) Eusebius quotes from Papias (Hist. Eccl. iii. 39), as a testimony of John the presbyter, Μάρκος μὲν ἑρμηνευτὴς Πέτρου γενόμενος, ὅσα ἐμνημόνευσεν, ἀκριβῶς ἔγραψεν, κ.τ.λ.

(*β*) The same author (Hist. Eccl. v. 8) says, Μάρκος ὁ μαθητὴς καὶ ἑρμηνευτὴς Πέτρου, καὶ αὐτὸς τὰ ὑπὸ Πέτρου κηρυσσόμενα ἐγγράφως ἡμῖν παραδέδωκε. This he quotes from Irenæus (iii. 1, p. 174); and further that this took place μετὰ τὴν τούτων (i. e. τοῦ Πέτρου κ. τοῦ Παύλου) ἔξοδον.

(*γ*) The same author (Hist. Eccl. ii. 15) relates on the authority of Clement (Hypotyp. vi.) and Papias, that the hearers of Peter at Rome, unwilling that his teaching should be lost to them, besought Mark, who was a follower of Peter, to commit to writing the substance of that teaching; that the Apostle, being informed supernaturally of the work in which Mark was engaged, ἡσθῆναι τῇ τῶν ἀνδρῶν προθυμίᾳ, κυρῶσαί τε τὴν γραφὴν εἰς ἔντευξιν τῆς ἐκκλησίας. This account is manifestly inconsistent with the former.

(*δ*) In Hist. Eccl. vi. 14, Eusebius gives yet *another* account, *citing*

the very passage of Clement above referred to: that Peter, knowing of Mark's work when it was completed and published, προτρεπτικῶς μήτε κωλῦσαι μήτε προτρέψασθαι.

(ε) The same author, in his Demonstr. Evang. iii. 5, p. 122, says, Πέτρος δὲ ταῦτα περὶ ἑαυτοῦ μαρτυρεῖ· πάντα γὰρ τὰ παρὰ Μάρκῳ τοῦ Πέτρου διαλέξεων εἶναι λέγεται ἀπομνημονεύματα.

(ζ) Tertullian (cont. Marcion. iv. 5, p. 367) relates: "Marcus quod edidit Evangelium, Petri adfirmatur, cujus interpres Marcus."

(η) Jerome (ad Hedibiam, quæst. xi. p. 844) writes: "Habebat ergo (Paulus) Titum interpretem, sicut et beatus Petrus Marcum, cujus Evangelium *Petro narrante* et *illo scribente* compositum est."

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

3. It is obvious that all such accounts must be judged according to the phænomena presented by the Gospel itself. Now we find, in the title of the Gospel, a presumption that no *such* testimony of Peter is here presented to us, as we have of Matthew in the former Gospel. Had such been the case, we should have found it called the Gospel according to *Peter*, not according to *Mark*.

4. If again we examine the contents of the Gospel, we are certainly not justified in concluding that Peter's hand has been directly employed in its compilation in its present form. The various mentions, and omissions of mention, of incidents in which that Apostle is directly concerned, are such as to be in no way consistently accounted for on this hypothesis. For let it be allowed that a natural modesty might have occasionally led him to omit matters tending to his honour,—yet how are we to account for his omitting to give an exact detail of other things at which he was present, and of which he might have rendered the most precise and circumstantial account? This has been especially the case in the narrative of the day of the Resurrection, not to mention numerous other instances which will be noticed in the Commentary. Besides, the above hypothesis regarding his suppressions cannot be consistently carried out. A remarkable instance to the contrary may be

seen ch. xvi. 7, where *εἴπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ* stands for *εἴπατε τοῖς μαθηταῖς αὐτοῦ* in Matthew.

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

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

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

SECTION III.

FOR WHAT READERS AND WITH WHAT OBJECT IT WAS WRITTEN.

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

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

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

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

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

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

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

SECTION IV.

AT WHAT TIME IT WAS WRITTEN.

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

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

SECTION V.

AT WHAT PLACE IT WAS WRITTEN.

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

SECTION VI.

IN WHAT LANGUAGE IT WAS WRITTEN.

1. There has never been any reasonable doubt that Mark wrote in *Greek.* The two Syriac versions contain a marginal note, that Mark *preached in Rome in Latin:* and four mss. enumerated by Scholz, Prolegg. p. xxx, append a notice, τὸ κατ. μάρκ. εὐαγ. ἐγράφη ῥωμαϊστὶ ἐν Ῥώμῃ μετὰ ἔτη ιβ̄ τῆς ἀναλήψεως τοῦ κυρίου. This statement, however, is destitute of probability from any external or internal evidence, and is only one more assumption from the hypothetical publication in Rome under the superintendence of Peter, and for *Roman* converts.

2. Many writers of the Romish Church have defended the hypothesis of a Latin original, being biassed by a wish to maintain the authority of the Vulgate: and a pretended part of the *original autograph* of the Evangelist is still shewn in the Library of St. Mark's church at Venice; which, however, has been detected to be merely part of an ancient Latin MS. of the four Gospels,—another fragment of which exists, or existed, at Prague,—formerly preserved at Aquileia.

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

SECTION VII.

GENUINENESS OF THE GOSPEL.

1. This has never been called in question, till very recently, by some of the German critics (Schleiermacher, Credner:—which last however [see Meyer, Com. ii. 9, note] has since seen reason to abandon his view,—and more recently still, Grimm) on, as it appears to me, wholly insufficient grounds. They allege that the testimony of Papias (see above, § ii. 1, *a*) does not apply to the contents of our present Gospel, but that some later hand has worked up and embellished the original simple and unarranged notices of Mark, which have perished.

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

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

SECTION VIII.

ITS STYLE AND CHARACTER.

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

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

3. Throughout the Gospel, even where the narratives are the most

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

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

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

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

CHAPTER IV.

ON THE GOSPEL ACCORDING TO LUKE.

SECTION I.

ITS AUTHORSHIP.

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

2. Of this person we know no more with any certainty than we find related in the Acts of the Apostles and the passages above referred to. From Col. iv. 11, 14, it would appear that he was *not born a Jew*, being there distinguished from *οἱ ὄντες ἐκ περιτομῆς*. It is, however, quite uncertain whether he had become a Jewish proselyte previous to his conversion to Christianity. His worldly calling was that of a *Physician;* he is called *ὁ ἰατρὸς ὁ ἀγαπητός* by Paul, Col. iv. 14. A very late tradition (Niceph. Hist. Eccl. ii. 43), generally adopted by the Romish Church, makes him also to have been a *painter;* but it is in no respect deserving of credit. His birthplace is said by Eusebius (Hist. Eccl. iii. 4) and Jerome (Script. Eccles. under Lucas) to have been Antioch, but traditionally only, and perhaps from a mistaken identification of him with Lucius, Acts xiii. 1 (Lucas = Lucanus, not Lucius). Tradition, as delivered by Epiphan. Hær. li. 11, p. 433, Pseudo-Origen, Theophylact, Euthymius, &c., makes him to have been *one of the seventy*, Luke x. 1; but this is *refuted by his own testimony*, in his Preface,—where he by implication distinguishes himself from those who were eye-witnesses and ministers of the word. It seems to have arisen from *his Gospel alone containing the account of their mission.*

3. Luke appears to have attached himself to Paul during the second missionary journey of the Apostle, and at Troas (Acts xvi. 10). This may be inferred from his there first making use of *the first person plural* in his narrative; after saying (ver. 8) *κατέβησαν εἰς Τρωάδα*, he proceeds (ver. 10), *εὐθέως ἐζητήσαμεν ἐξελθεῖν εἰς τὴν Μακεδονίαν*. He thence accompanied Paul to Macedonia, remaining perhaps at Philippi (but see below, § iv. 3) until Paul returned thither again at the end of his second visit to Greece, after the disturbance at Ephesus. Thence (Acts xx. 5) we find him again accompanying Paul to Asia and Jerusalem

(xxi. 17); being apparently with him at Cæsarea during his imprisonment (xxiv. 23); and travelling with him to Rome (xxvii. 1—xxviii. 16). There we also find him remaining with the Apostle to a late period, very nearly till his martyrdom. (See 2 Tim. iv. 11.)

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

SECTION II.

ITS ORIGIN.

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

2. From this we gather, (1) that Luke was *not himself an eye-witness, nor a minister of the word* (*ὑπηρέτης τοῦ λόγου*) *from the beginning;* (2) that he compiled his Gospel *from the testimony of eye-witnesses and Apostles*, which he carefully collected and arranged. For (1) he implicitly excludes himself from the number of the *αὐτόπται κ. ὑπ. τ. λόγου*· and (2) by the *κἀμοί* he includes himself among the *πολλοί*, who made use of autoptic and apostolic testimony.

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

4. Judging entirely from the phænomena presented by the Gospel itself, my conclusion with regard to its sources is the following:—that Luke, under the guidance of the Holy Spirit, drew up his Gospel independently of, and without knowledge of, those of Matthew and Mark; —that he fell in with, in the main, the same cycle of apostolic teaching

as the writers of those Gospels placed on record, viz. that which embraced principally the *Galilæan* life and ministry of our Lord, to the exclusion of that part of it which passed at Jerusalem before the formal call of the twelve Apostles;—but that he possessed other sources of information, not open to the compiler of Matthew's Gospel, nor to Mark.

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

6. A tradition was very early current, that Luke's Gospel contained the substance of the *teaching of Paul*. Irenæus, Hær. iii. 1, p. 174, states: Λουκᾶς δὲ ὁ ἀκόλουθος Παύλου τὸ ὑπ' ἐκείνου κηρυσσόμενον εὐαγγέλιον ἐν βιβλίῳ κατέθετο[2]. See also Tertullian, cont. Marc. iv. 5, p. 367. But this is contradicted by the implicit assertion of the Evangelist himself in his preface, that the Gospel was compiled and arranged by himself from the testimony of those who ἀπ' ἀρχῆς, '*from the beginning of our Lord's ministry*,' *were eye-witnesses or ministers of the word*[3]. Among these it is not, of course, possible to reckon Paul.

7. It is however an interesting enquiry, how far his continued intercourse with the great Apostle of the Gentiles may have influenced his diction, or even his selection of facts. It is a remarkable coincidence, that the account of the institution of the Lord's Supper should be nearly verbatim the same[4] in Luke xxii. 19, and in 1 Cor. xi. 23,—and that Paul claims to have received this last *from the Lord*[5]. For we know,

[2] Origen, Eusebius, and Jerome go so far as to understand the expression τὸ εὐαγγέλιόν μου, Rom. ii. 16, of the *Gospel of Luke*. But this is contrary to the usage of the word εὐαγγέλιον in the N. T.: see notes there.

[3] The Edinburgh Reviewer denies this. But it is implied by the ἡμῖν and ἔδοξεν κἀμοί. Had Paul been the source of his information, he would surely have expressed himself otherwise in his preface, and not have so plainly classed himself among those who were dependent for their information on the αὐτόπται and ὑπηρέται τοῦ λόγου.

[4] Even after conforming the texts to the best MSS. Cf. the two passages.

[5] It is impossible, with the Edinburgh Reviewer, to regard ἀπὸ τοῦ κυρίου here as spurious. The variations are otherwise accounted for: παρά, by παρέλαβον preceding; —θεοῦ, by the invariable practice of noting in the margin, where ὁ κύριος occurs,—θεός,

that to compensate to Paul in his apostolic office for the want of autoptic authority, and to constitute him a witness to the truth of the Gospel, a revelation was made to him,—to which he refers, Gal. i. 12: Eph. iii. 3: 1 Cor. xi. 23; xv. 3,—embracing at least the leading facts of the evangelic history. And this circumstance may have acted imperceptibly on the mind of Luke, and even shaped or filled out some of his narratives, in aid of direct historic sources of testimony.

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

SECTION III.

FOR WHAT READERS AND WITH WHAT OBJECT IT WAS WRITTEN.

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

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

3. In it we find *universality* the predominant character. There is no

or χριστός, by way of explanation. And if it be genuine, then Paul did certainly receive *matters of fact* by special revelation. The idea of the facts of the Gospel history having been 'familiar to Paul when he was a persecutor' is too absurd to require refutation, as will at once appear from applying it to such a fact as this very one, viz. the institution of the Lord's Supper.

marked regard paid to Jewish readers, as in Matthew, nor to Gentiles, as in Mark; if there be any preference, it seems rather on the side of the latter. In conformity with Jewish practice, we have a genealogy of our Lord, which however does not, as in Matthew, stop with Abraham, but traces up his descent even to the progenitor of the human race. Commentators have noticed that Luke principally records those sayings and acts of our Lord by which God's mercy to the Gentiles is set forth: see ch. xv. 11 ff.; xviii. 10; xix. 5 (but see notes there); x. 33; xvii. 19; ix. 52—56; iv. 25—27. Such instances, however, are not much to be relied on;—see above, ch. i. § ii. 6;—to which I will add, that it would be easy to construct a similar list to prove the same point with respect to Matthew or John [6];—and I therefore much prefer assigning the above character of *universality* to this Gospel, which certainly is visible throughout it. That it was constructed for Gentile readers as well as for Jews, is plain; and is further confirmed from the fact of its author having been the friend and companion of the great Apostle of the Gentiles.

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

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

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

SECTION IV.

AT WHAT TIME IT WAS WRITTEN.

1. We are enabled to approximate to the time of the publication of this Gospel with much more certainty than we can to that of any of the others. The enquiry may be thus conducted.—We may safely assume that the '*former treatise*' of Acts i. 1, can be no other than this Gospel. And on that follows the inference, that the Gospel was published *before the Acts of the Apostles*. Now the last event recorded in the Acts is an interview of Paul with the Jews, shortly after his arrival in Rome. We further have the publication of the Acts, by the words of ch. xxviii. 30, postponed *two whole years* after that arrival and interview; but, I believe, *no longer than that*. For had Paul continued longer than that time in his hired house before the publication, it must have been so stated; and had he left Rome or that house, or had any remarkable event happened to him before the publication, we cannot suppose that so careful a recorder as Luke would have failed to bring his work down to the time then present, by noticing such departure or such event. I assume then the publication of the Acts to have taken place *two years after Paul's arrival at Rome:* i. e. according to Wieseler (Chron. des Apostolischen Zeitalters, pp. 117, 118: see chronological table in Prolegg. to Acts, Vol. II.), in the spring of A.D. 63.

2. We have therefore a fixed date, before which the Gospel *must have been published*. But if I am not mistaken, we have, by internal evidence, the date of its publication removed some time back from this date. It is hardly probable that Luke would speak of, as ὁ πρῶτος λόγος, a work in which he was then, or had been very lately, engaged. But not to dwell on this,—even allowing that the prefatory and dedicatory matter, as is usually the case, may have come *last* from the hands of the author,—I find in the account of the Ascension, which immediately follows, a much more cogent proof, that the Gospel had been some considerable time published. For while it recapitulates the Gospel account just so much that we can trace the same hand in it (compare Acts i. 4 with Luke xxiv. 49), it is manifestly a *different account*, much fuller in particulars, and certainly *unknown to the Evangelist when he wrote his Gospel*. Now, as we may conclude, in accordance with the παρηκολουθηκότι πᾶσιν ἀκριβῶς, of Luke i. 3, that he would have carefully sought out every available source of information at the time of writing his Gospel,—this becoming acquainted with a new account of the Ascension implies that in the mean time fresh sources of information had been opened to him. And this would most naturally be by *change of place*, seeing that various fixed cycles of apostolic teaching were likely to be

current in, and about, the respective mother churches. Now the changes of place in Luke's recent history had been,—two years before, from Cæsarea to Rome, Acts xxvii. 1 ff.; two years and a half before that, from Philippi to Jerusalem, Acts xx. 6; xxi. 15 ff.,—and Cæsarea. This last is left to be inferred from his leaving Cæsarea with Paul, ch. xxvii. 1;—at all events he was during this time in Palestine, with, or near Paul. I shall make it probable in the Prolegomena to Vol. II. that during this period he was engaged in collecting materials for and compiling the Acts of the Apostles; and by consequence (see above), that in all probability the Gospel had been then written and published. This would place its publication before A.D. 58;—consequently, before the traditional date of the Gospel of Matthew,—see above, ch. ii. § iv.

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

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

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

6. At all events, we have thus eight years, A.D. 50—58, as the limits within which it is probable that the Gospel was published. And,

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

SECTION V.

AT WHAT PLACE IT WAS WRITTEN.

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

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

SECTION VI.

IN WHAT LANGUAGE IT WAS WRITTEN.

There never has been any doubt that Luke wrote his Gospel in Greek. His familiarity with Greek terms and idioms, and above all, the classical style of his preface, are of themselves convincing internal evidence that it was so[7].

SECTION VII.

GENUINENESS OF THE GOSPEL.

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

2. Whatever doubts may have been raised by rationalistic Commentators as to the genuineness of the *two first chapters*, have been

[7] See the lecture above referred to, prefixed to St. Luke in Wordsworth's G. Test. vol. i.

adopted in aid of their attempts to overthrow their *authenticity* (on which see the next section); and have rested on no sufficient ground of themselves. Their principal appeal is to Marcion, who notoriously mutilated the Gospel, to make it favour his views of the Person of Christ.

3. On the genuineness of ch. xxii. 43, 44, see various readings and notes there.

SECTION VIII.

THE AUTHENTICITY OF THE TWO FIRST CHAPTERS.

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

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

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

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

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

he has stated and severally refuted the arguments of Strauss and the rationalists.

6. I infer then that the two first chapters of this Gospel contain the account given by the Mother of our Lord, of His birth, and its prefatory and attendant circumstances; of some of which circumstances that in Matt. i. 18—25 is a more compendious, and wholly independent account.

SECTION IX.

ITS STYLE AND CHARACTER.

1. We might have expected from Luke's name and profession, that he was a man of education, and versed in the elegant use of the Greek, which was then the polite language in the Roman empire. We accordingly find that while we have very numerous Hebraisms in his Gospel, we also have far more classical idioms, and a much freer use of Greek compounds than in the others. By consulting the marginal references in this edition it will be seen that the number of ἅπαξ λεγόμενα in Luke is very great, far exceeding those in any other Gospel; and that very many of them are classically-authorized compound words.

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

3. In narrative, this Evangelist is very various, according to the copiousness or otherwise of the sources from which he drew. Sometimes he merely gives a hasty compendium; at others he is most minute and circumstantial in detail, and equally graphic in description with Mark: see as instances of this latter, ch. vii. 14; ix. 29. It has been remarked (see Olshausen, Bibl. Comm. i. p. 20) that Luke gives with extreme accuracy not so much the *discourses*, as the *observations* and *occasional sayings* of our Lord, with the replies of those who were present. This is especially the case in his long and important narrative of the journey up to Jerusalem, ch. ix. 51—xviii. 14.

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

5. In *completeness*, this Gospel must rank first among the four. The Evangelist begins with the announcement of the birth of Christ's Forerunner, and concludes with the particulars of the Ascension: thus embracing the *whole great procession of events by which our Redemption by*

Christ was ushered in, accomplished, and sealed in heaven. And by recording the allusion to the *promise of the Father* (ch. xxiv. 49), he has introduced, so to speak, a note of passage to that other history, in which the *fulfilment of that promise*, the great *result* of Redemption, was to be related. It may be remarked, that this *completeness*,—while it shews the earnest diligence used by the sacred writer in searching out and making use of every information within his reach,—forms an additional proof that he can never have seen the Gospels of Matthew and Mark,—or *he would* (to say nothing of the other difficulties attending this view, which have before been dealt with in ch. i.) *most certainly have availed himself of those parts of their narratives, which are now not contained in his own.*

6. The chronological notice, on the discovery, by the younger Zumpt, that Quirinus was twice governor of Syria, and the light thus thrown on Luke ii. 2, inserted here in the third edition, is now incorporated in the notes ad loc.

CHAPTER V.

THE GOSPEL ACCORDING TO JOHN.

SECTION I.

ITS AUTHORSHIP.

1. THE universal belief of the Christian Church has ascribed this Gospel to the Apostle John. I shall not here anticipate the discussion respecting its genuineness (see below, § vi.), but assume that it has been rightly so ascribed.

2. John was son of Zebedee and Salome, and younger (?)[8] brother of James. His father was a Galilæan, and by occupation a fisherman on the lake of Galilee. Where he resided, is uncertain: perhaps at Bethsaida: but the circumstance of Simon Peter, who was of that place, being (Luke v. 10) partner in the fishing trade, or perhaps, in that particular expedition only with the sons of Zebedee, is no proof as to *their* residence there also.

3. The family of John seems not to have been one of the lowest class: we find *hired servants* in the ship with Zebedee, Mark i. 20; their

[8] This is by no means certain. While Matt. and Mark always write 'Peter, James, and John'—Luke, ix. 28, and Acts i. 13 (not in rec.), has 'Peter, John, and James;' although in the other catalogue of the Apostles, Luke vi. 14, he keeps the usual order. It is impossible to say whether the order arose from any account at all being taken of mere seniority.

mother Salome was one of those women who came with Jesus from Galilee, and ministered to Him of their substance, Luke viii. 3; xxiii. 55, compared with Mark xvi. 1; the same Salome was one of those who bought sweet spices and ointments to anoint Him (Mark, ibid.); and, John xix. 27, we find John himself taking the mother of our Lord εἰς τὰ ἴδια, which though (see note there) it *need not* imply that John had *then a house at Jerusalem*, certainly denotes that he had some fixed habitation, into which she was received. If, as is most likely, John be meant by the ἄλλος μαθητής of ch. xviii. 15, he was personally known to the High Priest Caiaphas. From all these facts the inference is that his family belonged to the *middle class of society;* the higher grade of those who carried on the by no means despised or ungainful business of fishermen on the sea of Galilee.

4. If (see note on John i. 41) the second of the two disciples who heard the Baptist's testimony to Jesus, and followed Him in consequence, was John himself,—we have his acquaintance with our Lord dating from the very beginning of His ministry. And to this agree the contents of chapters ii. iii. iv. v., containing particulars of the Ministry at Jerusalem and in Galilee which happened previous to the commencement of the official record of the other Evangelists. It seems that John accompanied our Lord to Jerusalem,—with perhaps those of the Apostles already called,—and witnessed those incidents which he has related in that part of his Gospel.

5. In the intervals of our Lord's first circuits and journeys, the Apostles seem to have returned to their families and occupations. Thus in Luke v. 1—11, we find the sons of Zebedee, as well as Simon Peter, again engaged in fishing, and solemnly and finally summoned by Jesus to follow Him;—an incident which, as Lücke acknowledges (Comm. in Joh., Einleitung, p. 12), would be inexplicable even by the miracle, unless there had been a previous acquaintance on their part with our Lord.

6. From that time John belonged to that chosen number known as 'the Twelve,' who were nearest to the Person of Jesus during His ministry. And of that number, he seems to have been the most personally beloved by our Lord. For the assumption that he is the author of our Gospel, also identifies him with 'the disciple whom Jesus loved,' so often mentioned in it. (See ch. xiii. 23; xix. 26; xx. 2; xxi. 7, 20, 24.) He, together with his brother James, and Peter, was witness of the raising of Jaeirus's daughter, Mark v. 37: also of the transfiguration, Matt. xvii. 1 ff.; and of the agony in Gethsemane: he lay on the bosom of Jesus at the last supper; and was recognized by Peter as being the innermost in His personal confidence, John xiii. 23. To him was committed the charge of the mother of Jesus, by Himself when dying on the Cross, John xix. 26, 27.

7. And to this especial love of the Redeemer John appears to have corresponded in devoted affection and faithfulness. He fled, it is true, with the rest, at the dark hour of the capture of Jesus: but we find him, together with Peter, soon rallying again,—and from that time, John xviii. 15, 16, even to the end, xix. 25 ff., an eye-witness of the sufferings of his divine Master. In John xxi. we find the same personal distinction bestowed on the beloved disciple by our Lord after His Resurrection.

8. In the Acts of the Apostles, John comes before us but very seldom, and always in connexion with and thrown into the background by Peter. See Acts iii. 1 ff.; viii. 14—25. The history leaves him at Jerusalem: where however he appears *not to have been on Paul's first visit to Jerusalem*, Gal. i. 18 ff., A.D. 38—40 (see chronological table in Prolegg. to Acts, Vol. II.), for he states that he saw *none of the Apostles save Peter and James*. On his second visit, Acts xi. 29, 30, cir. A.D. 43 (see as above), we have no intimation whether John was there or not. If the journey to determine the question about circumcision, Acts xv. 1, was identical with Paul's third visit, Gal. ii. 1 (which I have maintained in Prolegomena to Acts, Vol. II., p. 26), then at that date (i. e. cir. A.D. 50) John was in Jerusalem. After this time, we lose sight of the Apostles, nor can we with any approach to certainty point out the period of their final dispersion. It took place probably some time between this council and Paul's last visit to Jerusalem, Acts xxi. 18 (cir. A.D. 60), when we find only James resident there.

9. For the after-history of John, we are dependent on tradition. And here we have evidence more trustworthy than in the case of any other Apostle.

(*α*) It is related by Polycrates Bishop of Ephesus at the end of the second century,—in his Epistle to Victor Bishop of Rome on the keeping of Easter,—that John, whom he numbers among the great lights (*στοιχεῖα*, see Eusebius, iii. 31, and Heinichen's note) of Asia, died and was buried (*κεκοίμηται*) in Ephesus.

(*β*) Irenæus also,—the scholar of Polycarp, who himself was a disciple of John,—relates that John remained in Ephesus till the times of Trajan. (Adv. Hær. ii. 39, p. 148; iii. 1 and 3, pp. 174, 178, cited also by Eusebius, iii. 23.) To the same effect testify Clement of Alexandria (Euseb. ibid.), Origen (Euseb. iii. 1), Eusebius (ibid.), and Jerome (de Viris Illustr. c. 9).

10. But assuming as a fact the long residence and death of the Apostle at Ephesus, we in vain seek any clue to guide us as to the time when, or the place whence, he came thither. The Asiatic Churches were founded by St. Paul, who made it a rule not to encroach on the field of labour of any other Apostle, Rom. xv. 20:—who never, in his Epistles

to the Asiatic Churches, makes any mention of nor sends any salutation to John:—who, in his parting speech to the Elders of the Ephesian Church at Miletus (Acts xx.), certainly did not anticipate the coming of an Apostle among them. So much then we may set down as certain, that the arrival of John in Asia must have been after the death of Paul.

11. We may perhaps with some appearance of probability conjecture that the dangers which evidently beset the Asiatic Churches in Paul's lifetime,—and to which Peter in his first Epistle, written to them, not indistinctly alludes (see 1 Pet. i. 14: ii. 1, 2, 7, 8, 12, 16 al. fr.),—had taken so serious a form after the removal of Paul their father in the faith, that John found it requisite to fix his residence and exercise apostolic authority among them. This is supposed by Lücke, Einl. p. 24, and Neander, Leitung u. Pflanzung der Kirche, 4th edition, p. 614.

12. But we are as far as ever, even if this conjecture be adopted, from arriving at any method of accounting for the interval between John's leaving Jerusalem, and his coming to Asia Minor: a period, on any computation, of nearly six years, A.D. 58—64. It is not necessary, however, as Lücke also observes, to reject a tradition so satisfactorily grounded as that of John's residence and death at Ephesus, on this account;—especially when we consider that we seem compelled to interpose some influence corresponding to that of John, between the state of the Asiatic Churches as shewn in the Pauline Epistles, and that in the time of Polycarp, who immediately followed the apostolic age. See Neander, Leitung u. Pflanzung, 4th edition, p. 615. I reserve the discussion of the other element of uncertainty in this matter,—the possible confusion of two persons named John, the Apostle and the Presbyter, for the Prolegomena to the Second Epistle of John, in Vol. IV.

13. I mention here,—reserving its discussion for the Prolegomena to the Apocalypse, Vol. IV.,—the tradition universally received in the early Church, which records that the Apostle John was exiled under Domitian to the island of Patmos. *Assuming the Apocalypse to be his work, the fact of such an exile is established*, see Rev. i. 9,—but the time left uncertain. But even those who do not ascribe the Apocalypse to him, relate this exile, e. g. Eusebius, Hist. Eccl. iii. 20.

14. It is also related (Euseb. ibid.) that he returned under Nerva to Ephesus, and that his death (under Trajan, see above) took place (in what manner is uncertain, but probably not by martyrdom) in extreme old age. It would be out of place here to recount the other traditions, some of them highly interesting, which are extant. See one of them in note on 1 John iii. 18, and the whole recounted and commented on in Stanley's Sermons and Essays on the Apostolic Age, pp. 275—289.

SECTION II.

ITS SOURCES.

1. In several places the Author of this Gospel plainly declares or implies that he relates what he had seen and heard. See ch. i. 14; xiii. 2; xviii. 15; xix. 26; xx. 2, and especially xix. 35[9]. Also xxi. 24.

2. And with this declaration the contents of the Gospel agree. Amidst the entire disregard of minute specifications of sequence or locality as a general rule, in almost every narrative we have undoubted marks of autoptic testimony.

3. The only question which arises on receiving this as the fact, has reference to the *diversity of style observed in the discourses* of our Lord as related by the three other Evangelists, and as related by John. In their more or less common report, a certain similarity of style is supposed to be observable throughout the parables and sayings of Jesus, which is wholly absent from them in John's Gospel. Let us examine this matter more closely.

4. In order to form a satisfactory judgment on this point, it would be necessary to be in possession of some *common matter reported by both.* But such common matter, in any sufficient quantity for this purpose, *we do not possess.* No one discourse is reported by all four. Certain insulated sayings are so reported; e. g. John ii. 19; compare Matt. xxvi. 61, Mark xiv. 58.—John vi. 20; Matt. xiv. 27, Mark vi. 50.—John xii. 7, 8; Matt. xxvi. 10, 11, Mark xiv. 6, 7.—John xiv. 20; Matt. x. 40, Luke x. 16.—John xiv. 21; Matt. xxvi. 21, Mark xiv. 18.—John xiv. 37, 38; Matt. xxvi. 33, and ‖.—John xx. 19; Luke xxiv. 36.—Now in these common reports, amidst much variety in verbal and circumstantial detail, such as might have been expected from independent narrators, there is *no such difference of style observable.*

5. We have then the following remarkable phænomenon presented by the two classes of narrators;—that the sayings of our Lord reported by the one are *different from*, and *exclusive of* those contained in the other. And this must very much modify our view of the subject in question.

6. It would be in the highest degree probable that our Lord would discourse mainly and usually on *two great branches of divine truth:* one of these being, the *nature and moral requirements of that kingdom which He came to found among men*, which would embrace the greater part of

[9] On the futility of the attempt to shew from this verse, on account of κἀκεῖνος, that the eye-witness spoken of is a different person from the writer of the Gospel, see note on the usage of ἐκεῖνος by our Evangelist, John vii. 29.

His discourses to the multitude,—His outer or popular sayings,—His parables and prophecies:—and the other, *the deeper spiritual verities relating to his own divine Person and Mission.* Of these latter, there would be two subdivisions: one class of them would be spoken in the gracious condescension of love to His own disciples when conversing privately with them, and the other in the fire of holy zeal when contending against His bitter adversaries, the rulers of the Jews.

7. Now of the two greater classes just mentioned, let us enquire which would most naturally form the matter of the oral apostolic teaching to the Churches in the first age. Let it be remembered that that teaching was mostly elementary,—matter of catechization;—selected for the edification of those who were to be built up as Christian converts. Would it not unquestionably be *the first?* Granted, that some few of those deeper sayings (deeper, I mean, in their very *form* and *primary reference*) might occasionally find their place in the reports of longer discourses (see e. g. Matt. xi. 27: Luke x. 22), yet I cannot imagine the main stream of oral apostolic teaching to have been otherwise composed than as we find it: viz. of the popular discourses and parables of our Lord, to the exclusion for the most part of His inner teaching and deeper revelations respecting his own divine Person. These, in case the Apostles had been suffered by Providence to carry on systematically their testimony to the Church, might have followed after: but certainly they would not be likely to form the *first* subject of their oral teaching.

8. But that they would dwell powerfully on their minds, and in proportion to their individual receptivity of the Spirit and Person of their Lord, is most evident. And this consideration, united with that of the very nature and purpose of the apostolic office, and with the promise specially recorded that the Spirit should bring to their minds all things which He had said to them, will fully account for there arising, late in the apostolic age, so copious and particular a report of these inner and personal discourses of our Lord.

9. That such a report should be characterized in some measure by the individual mind which has furnished it, was to be expected, on any view of spiritual guidance. But that this individuality has in any considerable degree modified the report, I think extremely improbable. Taking the circumstances into consideration, the relation of John to his divine Master, the employment and station from which he was called, and the facts also which have been noticed respecting the sayings reported by all in common, I think it much more probable, that the character and diction of our Lord's discourses entirely penetrated and assimilated the habits of thought of His beloved Apostle; so that in his first epistle he writes in the very tone and spirit of those discourses; and when reporting the sayings of his own former teacher the Baptist,

he gives them, consistently with the deepest inner truth of narration (see note on ch. iii. 31), the forms and cadences so familiar and habitual to himself.

10. It belongs to the present section of our subject, to enquire how far it may be supposed that John had seen or used the synoptic Gospels. I confess myself wholly unable to receive the supposition *that any of them, in their present form, had ever been seen by him.* On such a supposition, the phænomena presented by his Gospel would be wholly inexplicable. To those parts of it which he has in common with them, the reasonings of the former part of these Prolegg. will apply. And though these are not so considerable in extent as in the case of the three Gospels, yet they are quite important enough to decide this question. The account and testimony of the Baptist in ch. i.;—the miraculous feeding in ch. vi.;—the whole history from ch. xii. 1, in its subject-matter, will come under this description. Let any *common passages* be selected, and tried by the considerations above advanced, ch. i. § ii.—and our conclusion must be that the report is *an independent one, not influenced or modified by theirs.* Of those parts of his Gospel which are peculiar to himself, I will speak in another section.

11. It is, however, an entirely distinct question, how far John had in his view the generally-received oral teaching from which our three Gospels are derived. That he himself, answering so strictly to the description in Acts i. 21,—laying so much weight as he does on *testimony*, ch. i. 19; xix. 35; xxi. 24,—bore his part, and that no inconsiderable one, in the Apostles' witness to the facts of the evangelic history,—I take for granted. It will follow that he was aware of the general nature and contents of that cycle of narratives and discourses of our Lord which became current at Jerusalem from his own testimony and that of the other Apostles. Accordingly we find him in his Gospel *assuming as known, certain facts contained in that cycle.* See ch. vii. 41, and note,—ch. xi. 1,—also ch. i. 40, where *Simon Peter* is referred to as *one known*, before the giving of the latter name is related.

12. I can hardly however suppose, that John wrote with any fixed design of filling up by a supplementary Gospel the deficiencies of the generally-received oral account: Sometimes, e. g. ch. vi. 1—14, xviii., xix., he goes over *the same ground* with it: and in no part can it by the most ingenious application of the supplementary theory be shewn, that he in any respect produces or aims at the effect of a work designed to fill up and elucidate those which have gone before. This point will be dwelt on more at length in the next section.

13. I have no hesitation, therefore, in receiving as the true account of the source of this Gospel, that generally given and believed;—viz. *that we have it from the autoptic authority of the Apostle himself.*

SECTION III.

FOR WHAT READERS AND WITH WHAT OBJECT IT WAS WRITTEN.

1. This Gospel presupposes readers already Christians, and was written to build them up and confirm them in the faith. (See ch. xix. 35; xx. 31.) It is, as Lücke remarks (Einl. p. 185), neither complete enough, nor elementary enough, for the *first founding* of a belief in Christ in the mind. This must have been, even as early as the apostolic times, the work of no written Gospel (see Luke i. 1—4), but of the oral preaching of the word.

2. Being written then for Christian readers, the *main and ultimate* purpose as regards them is sufficiently declared in ch. xx. 31,—*ταῦτα γέγραπται ἵνα πιστεύσητε ὅτι Ἰησοῦς ἐστιν ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.*

3. This purpose however, as it would be common to all the sacred writings of the New Testament more or less, in no way accounts for the *peculiar cast of the Gospel*, or the portions of the Christian's faith which are most prominently brought out in it. These will require closer examination.

4. It will at once appear, that *some especial occasion* must have induced John to write so pointedly as he has done on certain doctrines, —and to adopt, in doing so, a nomenclature unknown to the rest of the New Testament writers. Some state of opinion in the Church must have rendered it necessary for the Apostle to state strongly and clearly the truth about which error was prevalent, or questions had been raised: the method of speaking which even *he*, under the guidance of the Spirit, adopted to convey that truth, must have become familiar to and valued by the educated and philosophic minds in the Christian community.

5. It may be well to set down the opinions of the ancients on this, before we enter into the matter itself.

Irenæus states that John wrote his Gospel to controvert the errors of Cerinthus, and before him the Nicolaitans [10]. Tertullian (de Præscript. adv. Hær. 33, p. 46) in the main agrees with this. Epiphanius (Hær. li. 12, p. 433) and Jerome [1] repeat it as a certain fact, that John wrote against

[10] Hanc fidem annuntians Johannes Domini discipulus, volens per evangelii annuntiationem auferre eum qui a Cerintho inseminatus erat hominibus errorem, et multo prius ab his qui dicuntur Nicolaitæ, qui sunt vulsio ejus, quæ falso cognominatur scientia,—ut confunderet eos et suaderet quoniam unus Deus qui omnia fecit per verbum suum, ... sic inchoavit evangelium, &c. Adv. Hær. iii. 11, p. 188.

[1] Joannes Apostolus novissimus omnium scripsit evangelium, rogatus ab Asiæ episcopis adversus Cerinthum aliosque hæreticos et maxime tunc Ebionitarum dogma consurgens, qui asserunt, Christum ante Mariam non fuisse. De Viris Illustr. c. 9. But he also gives in the same place another reason: see in the text below.

Cerinthus; but instead of the Nicolaitans, they mention the Ebionites. Those who assert him to have written against Valentinus or Marcion are evidently chronologically in error.

6. Several of the ancients give in substance, the *supplementary* view of the design of John's Gospel. Clement of Alexandria, as cited by Eusebius, Hist. Eccl. vi. 14, related, τὸν Ἰωάννην ἔσχατον συνιδόντα ὅτι τὰ σωματικὰ ἐν τοῖς εὐαγγελίοις δεδήλωται, προτραπέντα ὑπὸ τῶν γνωρίμων, πνεύματι θεοφορηθέντα, πνευματικὸν ποιῆσαι εὐαγγέλιον. Eusebius in another place (Hist. Eccl. iii. 24) states, that whereas the other Evangelists wrote the history of the official life of our Lord subsequent to the imprisonment of the Baptist, John wishing that there should be a complete account, gave in his Gospel the particulars *preceding* that event. The same is repeated almost verbatim by Jerome, ut supra. Later authors (see Lücke, Einleitung, p. 189) reproduced the conjectures of their predecessors as being traditions of the Church; and for the most part united the *polemical* with the *supplementary* theory[2].

7. None of the above-cited authors appeal to any *historical* or *traditionary* fact, as the ground of their own statements. Those statements have therefore for us *no authority ab extra*, and must be judged by their own intrinsic probability or otherwise, as established by the contents of the Gospel, and the state of the Church at the period of its publication. In modern times, these last considerations have given rise to several opinions, which I shall now briefly state; acknowledging, throughout this part of the section, my obligations to Lücke, whose facts and remarks I have for the most part borrowed.

8. Grotius, and some of the Socinian Commentators, supposed,—on account of the contrast strongly drawn in the prologue, ch. i. and elsewhere, between Jesus Christ as the true Light, and the Baptist as only having come to bear witness of that Light,—that the Evangelist wrote against the so-called *disciples of John*, who held the Baptist to have been the Messiah. Others (as Herder, Overbeck, Ziegler) thought that the *Sabæi*, who combined gnostic errors with an overweening estimation of John the Baptist, were principally aimed at. Others, not finding in this a sufficient account of the peculiarities of the Gospel, supposed this or other polemic aims, to have been united with the supplementary one. Of this last number are Storr, Wegscheider, Hug, &c. Others again (as Paulus) finding in the Gospel no sufficient evidence either of a

[2] For an instance of the kind of use which is made of these notices in Eusebius and others by the advocates of the supplementary theory, see Wordsworth's note introductory to St. John: where such parts of them as suit that theory are strongly affirmed as fact, and called "the uniform consent of antiquity concerning the design of St. John's Gospel in relation to the other three," while the part not suiting it is hushed up under "for *other* reasons of a doctrinal nature."

polemical or a supplementary intention, fell back on the didactic aim set forth ch. xx. 31. This view, however, was never found satisfactory to explain the *peculiar phænomena* of the Gospel.

9. Meantime, however, the critical study of the other Gospels had so far advanced, that it became more and more clearly seen, that the hypothesis of John having been acquainted with, and having wished to complete or correct them, was *entirely untenable.* Again, not finding traces of a *polemical* design sufficiently prominent in the Gospel, some critics, slightly altering the term, have supposed it to be *apologetic* in its character (Hemsen, Seiffarth, Schott). Some, lastly, pronounced it unworthy of the Apostle to follow any secondary designs, considering his own avowal in ch. xx. 30, 31 (Credner). But, as Lücke remarks, even granting this, it may still be a lawful enquiry, *What peculiar circumstances led to his realizing this his great design in the present peculiar form of composition.* The synoptic Evangelists had, he says, beyond question, *the same great design*, and yet have followed it in a very different manner. Something of this may doubtless be explained by the individual character of the writer's mind, but clearly *not all:* and that character itself was modified by surrounding events. We are driven therefore to the special circumstances under which the Gospel, but especially *the prologue*, which in this matter rules the Gospel, was composed.

10. Into these Lücke enquires under two heads: (1) the relation of John's Gospel to the other three; (2) the character of the age and section of the Church in which the Evangelist lived. In treating the first of these he disproves, much in the same manner as has been done in these Prolegomena, the probability that John intended to supply, or had ever seen, our present Gospels; and maintains that an acquaintance on his part with the general stream of oral testimony from which they were derived, will sufficiently account for the relations observable between him and them. His inference is, that if his Gospel (as undoubtedly is the case) sometimes supplies and gives precision to theirs, this has been only the *result*, but could in no way be the *aim* of his writing; the peculiarities and object of which must be altogether accounted for from considerations belonging to the other head of the enquiry.

11. In pursuing this, he distinguishes three classes of writings likely to arise in the apostolic age: (α) the simple committal to paper of the cycles of oral narration, with a view to fixing them for the general and continued edification of the readers. To this class he refers the Gospels of Matthew and Mark. (β) Writings compiled with a more set purpose of giving a *complete* account, *in order*, of the events of our Lord's life on earth. In this division he classes the Gospel of Luke. (γ) The third class would arise from the growing up of the faith, which at first

was a simple historical belief, into the maturer γνῶσις of doctrinal system. In the course of this progress, various questions would arise respecting the life and teaching of the Lord Jesus, which the generally-received oral narration was not competent to answer. And these writings would be composed to satisfy such enquirers by presenting such an apologetic view of the Lord's life, and such a doctrinal account of His teaching, as might tend to set their questionings at rest. To this class he supposes *may* have belonged some of the gnostic apocryphal writings; and to this class certainly does belong the Gospel of John.

12. At the time of its composition, many questionings were already raised between the believing and unbelieving, and among the believing themselves. Traces of such we find even in the Pauline Epistles, 1 Cor. i. 23; xv. 1. Lücke instances some of these questions which this Gospel was well adapted to answer. (α) The rejection of the Lord Jesus by His own people the Jews, was an event likely to prove a stumbling-block, and to be used by unbelievers against our religion. To the elucidation of this,—the tracing its progress, step by step,—the shewing its increasing virulence amidst the blameless innocence and holy words and deeds of the Redeemer,—does John especially devote the middle and principal section of his Gospel. He shews that thereby His enemies were fulfilling the divine purpose, and that they were even forewarned of this by one among themselves, ch. xi. 51, 52. (β) We may evidently see, from the diligence with which John accumulates autoptic evidence on the subject of the actual death of Christ, and His resurrection, that he has in this part also some in view, who did not receive those great events as undoubted facts, but required the authority of an Apostle to assure them of their truth. (γ) The way also in which he relates the testimonies of our Lord respecting the manner, results, and voluntary nature of His own death,—that it was His true glorification,—that it was undertaken freely, but in complete accordance with the Father's will,—seems to point to doubts as to the character of that event, which the Evangelist meditated removing. (δ) It was certainly, later (see Origen against Celsus, quoted in note on Matt. ix. 9—13), a reproach against the Apostles, that they were low-born and ignorant men. In the case of Paul, we find very early a disposition on the part of some in the Churches, to set aside apostolic authority. And those who were so disposed might perhaps appeal to the oral narrative which forms the foundation of the synoptic Gospels, to prove that the Apostles often misunderstood the sayings of the Lord, and might from thence take occasion to vilify their present preaching as resting on similar misunderstanding. John,—from his relating so much at length the discourse of our Lord in which He promised the Comforter to guide them into all the truth, and bring to their minds all that He had said to them, and from

noticing (ch. xii. 16; xx. 9) that they understood not certain things at first, which were made clear to them afterwards,—seems to be guarding the apostolic office and testimony from such imputations.

13. But all these designs, possible as they may have been, do not reach so far as to give any account of the very remarkable cast and diction of the *prologue*. This opening gives a tone to the whole Gospel, being no less than a compendium or programme of its contents, gathered up and expressed according to a nomenclature already familiar to certain persons within the Church. The fact of John having been led to adopt the gnostic term λόγος as the exponent of his teaching respecting the person of our Lord, would of itself make it probable that he had the combating of *gnostic error* in his view; or perhaps, speaking more accurately, that he was led to take advantage of the yearnings of the human desire after an universal and philosophic religion,—by grasping and lifting upward into the certainty of revelation the *truth* which they had shaped to themselves,—and thereby striking off and proscribing their manifold and erroneous conceits. But neither the language of the prologue itself, nor any prominence given to antagonistic truths in the Gospel, justify us in ascribing to the Evangelist a position directly polemical against the peculiar tenets of Cerinthus [3]. The stand made in the Gospel, is *against gnosticism in the very widest sense:* in its Ebionitish form, as denying the Divinity and pre-existence of Christ,—and in its Docetic, as denying the reality of His assumption of the Human Nature.

14. While, however, John contends against false γνῶσις, he is, in the furtherance and grounding of the true γνῶσις, the greatest, as he was the last, of the spiritual teachers of the Church. The great Apostle of the Gentiles, amidst fightings without and fears within, built in his argumentative Epistles the outworks of that temple, of which his still greater colleague and successor was chosen noiselessly to complete, in his peaceful old age, the inner and holier places. And this, after all, ranging under it all secondary aims, we must call the great object of the Evangelist;—to advance, purify from error, and strengthen, that maturer Christian life of *knowledge*, which is the true development of the teaching of the Spirit in men, and which the latter part of the apostolic period witnessed in its full vitality. And this, by setting forth the Person of the Lord Jesus in all its fulness of grace and truth, in all its manifestation in the flesh by signs and by discourses, and its glorification by opposition and unbelief, through sufferings and death [4]. That he

[3] For an account of them, see Neander's Church History, Rose's translation, vol. ii. p. 49.

[4] I cannot here forbear from referring to an important work on the Gospel of St. John, Luthardt's Das Johanneische Evangelium nach seiner Eigenthümlichkeit geschildert und erklärt, Nürnberg. 1853, 2 voll. The reader will find all the preliminary

should have been led to cast his testimony into a form antagonistic to the peculiar errors then prevalent,—that he should have adopted the thoughts and diction of previous seekers after God, so far as they were capable of serving his high purpose and being elevated into vehicles of heavenly truth,—these are arrangements which we may not, because they are natural and probable, the less regard as providential, and admirably designed for that which especially was his portion of the apostolic work,—the PERFECTING OF THE SAINTS [5].

SECTION IV.

AT WHAT PLACE AND TIME IT WAS WRITTEN.

1. These two questions, as relating to John's Gospel, are too intimately connected to form the subject of separate sections.

2. The most ancient testimony, that of Irenæus, relates that it was

matter copiously and ably handled in vol. i.,—and vol. ii. contains a running commentary in which many striking ideas are suggested. Without subscribing to all Luthardt's views, I cannot but think his book a most valuable contribution to a right understanding of our Gospel. The greater part of the new matter in my notes on St. John is derived from this source. Note to 2nd edition. [I may now say, that having since used Luthardt's book during a continuous pulpit exposition of the earlier part of St. John, I have ever found more and more reason to value it. No such attempt to give a general account of the aims and characteristics of the Gospel has ever before been made. A good translation of it could not fail to bring about in England a worthier appreciation of this wonderful Gospel.—Note to 3rd edition.] [The above opinion remaining in its full force, I may now add, that the second edition of Stier's Reden Jesu notices and reviews throughout the remarks of Luthardt, and forms a very valuable corrective to the sometimes overwrought views of that earnest and delightful writer.—Note to 4th edition.]

[5] It will be hardly necessary to state, but I do so in order to bring down the views respecting the Gospels advocated in these Prolegomena expressly to the date of this last edition, that additional study, and subsequent reflection, convince me more and more of the untenableness of the ordinary Harmonistic theories, and of that which attributes to St. John the design of supplementing the rest. I need only ask any student, who shares with me the same general idea of the fair and ingenuous principles which should rule our enquiries respecting this subject, to consult the introductions to the Gospels in Dr. Wordsworth's Greek Testament; and I feel assured he will derive similar confirmation, as far as it is gathered from seeing to what shifts the advocates of the procrustean theories are driven. Witness, e. g. the objection (1) and answer, p. 206: where those who doubt, as matter of fact, the communication of the three Gospels to St. John, are charged with disbelief in Inspiration, and are refuted by an à priori decree of Dr. Wordsworth's as to what was "morally certain" to have been the procedure of the Holy Spirit. And this is really but a fair sample of the way in which every received theory of the patristic and middle ages is advocated, and enforced by strong anathemas, in that and similar works. I may also mention, that the remarks in a work entitled "The Gospel of St. Mark, in the Authorized Version, arranged in Parts and Sections, with Titles and Summaries of Contents, Marginal Notes of Time and Place, and a Preface; to which are appended, Cautions against the Greek Testament of Dean Alford, and the Hulsean Lectures of Dean Ellicott. For the Use of Schools and Young Students. By the Rev. J. Forshall, M.A., F.R.S., formerly Fellow of Exeter College,

published *at Ephesus*[6]. This testimony is repeated by Jerome[7] and others, and is every way consonant with what we have above (§ i.) related of the history of the Apostle its author. Some later writers have reported that it was published from *Patmos*, during John's exile; some have combined the two accounts, and made John dictate the Gospel in Patmos, and publish it at Ephesus after his return. But of these the only account which from its date and character deserves attention, is that of Irenæus.

3. The Gospel itself furnishes only negative or uncertain evidence on this point. From the manner in which the sites and habits of Palestine are spoken of[8], it seems evident that it was composed at a distance from that country. If again we regard the peculiar nomenclature of the prologue, and enquire to what locality this points, two places occur to us where it would be likely to have been adopted; one of these, Alexandria,—the other, Ephesus. The first of these cities was the home and birthplace of the gnostic philosophy; the other (Acts xviii. 24) was in communication with, and derived its philosophic character from Alexandria[9]. Now as no history gives us any account of the Apostle having laboured or ever been at Alexandria, this consideration also forms a presumptive confirmation of the tradition that the Gospel was written at Ephesus.

4. If so, we have some clue, although but an indirect one, to the time at which it was published. If John cannot be supposed to have come thither till some time after the ultimate disappearance of the Apostle Paul from Asia Minor[1], then we have obviously a time specified, before which the Gospel cannot have been published.

5. The voice of tradition on this point is very uncertain. Irenæus states that this Gospel was the latest written of the four: which, as he places Mark's and Luke's after the deaths of Peter and Paul (but see Prolegg. to Luke, § iv.), would bring us to a similar date with that pointed out in the preceding paragraph[2]. As usual in traditional matter,—on our advance to later writers, we find more and more particular accounts given:—the year of John's life, the reigning Emperor, &c., under which the Gospel was written[3]. In all such cases the stu-

Oxford," have not induced me to modify any of the statements or expressions in these Prolegomena.

[6] *Ἰωάννης ὁ μαθητὴς τοῦ κυρίου, ὁ καὶ ἐπὶ τὸ στῆθος αὐτοῦ ἀνακεισάν, καὶ αὐτὸς ἐξέδωκε τὸ εὐαγγέλιον, ἐν Ἐφέσῳ τῆς Ἀσίας διατρίβων.* Adv. Hær. iii. 1, p. 174; cited also by Euseb. H. E. v. 8.

[7] Prologue to Matthew.

[8] See ch. ii. 6, 13; iii. 23; iv. 4; v. 2; vi. 4; x. 22; xi. 18, 49—51, 54, 55; xviii. 1, 13, 28; xix. 13, 31.

[9] See note on John i. 1 (I. ε).

[1] See § i. of the present chapter, paragraph 10.

[2] Similarly Clement of Alex., Origen, and Eusebius; see Eus. H. E. v. 8. iii. 24.

[3] *ἐπὶ τῇ γηραλίᾳ αὐτοῦ ἡλικίᾳ, μετὰ ἔτη ἐννενήκοντα τῆς ἑαυτοῦ ζωῆς, μετὰ τὴν*

dent will do well to remember, that *such late traditions are worthless exactly in proportion to their particularity of detail.*

6. But we have thus no direct indication, at what date to place the Gospel. On examining its contents, we find no such indication given by them. It is true that the Evangelist speaks in ch. v. 2 of the pool of Bethesda in the *present* tense as being near the sheepgate, and thence it might seem as if he wrote before the destruction of Jerusalem:—but such indications are confounded by the fact that he alone of the Evangelists speaks of places near Jerusalem, which would remain after the destruction, in the *past* tense (ch. xi. 18), which seems to shew that no stress is to be laid on such expressions, which were perhaps used by him according to the cast of the particular narrative which he was then constructing, without any reference to the existing state of things at the time of his writing[4]. See, however, note on ch. xi. 18.

7. It has been variously inferred,—from ch. xxi. 18, 19,—that the Gospel must have been published *during the lifetime* of Peter;—for that, had the Lord's prophecy been fulfilled before the account was written, some notice would have been taken of such fulfilment;—and from ch. xviii. 10, that it cannot have been published till *after his death*,—for that Peter's name would not have been mentioned, had he been still living. But it is plain that we might just as well argue for ch. xxi. 18, 19, being written *after* Peter's death, on account of the definiteness of the interpretation there given to the prophecy; and I have shewn in my note on Matt. xxvi. 51, that no stress can be laid on the other inference.

8. Nor do we find any more certain indication by comparison of the Gospel with the First Epistle, or with the Apocalypse. The dates of both these are very uncertain;—and it has been disputed whether their contents presuppose the Gospel or not. Such expressions as *ὁ λογος τῆς ζωῆς, ἡ ζωὴ αἰώνιος, ἥτις ἦν πρὸς τὸν πατέρα καὶ ἐφανερώθη ἡμῖν*, 1 John i. 1, 2, and similar ones, make it at least probable, that the Epistle was written after the Gospel (see Lücke, iii. 21 ff.). But *how long after*, we have no means of even conjecturing. And with regard to the Apocalypse, if we assume the Domitianic date (95 or 96 A.D.), upheld in Prolegg. to Revelation, § ii., we yet get no trustworthy points of comparison whereby to infer the date of the Gospel.

9. Our only resource then must be, the space included between the very wide limits above indicated. The final departure of Paul from Asia Minor, and indeed his death, must be supposed to have happened some time;—this, such as it is, will be our *terminus a quo*;—and our *terminus ad quem, the probable duration of John's life*, or more properly speaking,

αὐτοῦ ἀπὸ τῆς Πάτμου ἐπάνοδον, τὴν ἐπὶ Κλαυδίου γενομένην Καίσαρος. Epiphan. Hær. li. 12, p. 433.

[4] See also ch. xviii. 1; xix. 41.

of his power of writing as we find him writing in this Gospel. And as antiquity testifies that he lived to a great age, and survived his vigour, this latter terminus will be even less definite than the former.

10. One consideration, however, may tend somewhat to narrow its limits. I have argued in the Commentary, that ch. xxi. is a genuine addition by the hand of the Apostle himself, probably in the decline of life, some years at least, from internal evidence of style, after the Gospel was completed. Add to which, as hinted above, that the style of the Gospel is, as Lücke has also remarked, that of a *matured*, but *not of an aged* writer.

11. Whether then we set the death of Paul with Wieseler in A.D. 64, or, as upholders of a second Roman imprisonment, in A.D. 68, we perhaps must not in either case allow our *terminus a quo* to be placed much earlier than 70: nor, supposing John to have been a few years younger than our Lord, can we prolong our later limit much beyond A.D. 85. We should thus have, but with no great fixity either way, *somewhere about fifteen years*,—A.D. 70—85, during which it is probable that the Gospel was published.

SECTION V.

IN WHAT LANGUAGE IT WAS WRITTEN.

1. The testimony of antiquity is unanimous that John wrote in Greek. (See Lücke, Einleitung, § xi.) Nor is there any reason to doubt the fact. If he lived and taught in Asia Minor, he must have been familiar with the Greek language.

2. Some among the moderns (Salmasius, according to Lücke, the first) have held an Aramaic or Hebrew original. They seem to ground this principally on the citations from the Old Testament being from the Hebrew, not from the LXX. But this latter is by no means without exception: see ch. i. 23; ii. 17; vi. 45; x. 34; xii. 14, 15, 38; xv. 25; xix. 24, 36. That we find other citations (xii. 40; xiii. 18; xix. 37) after the Hebrew solely or principally, was to be expected from the Apostle's personal history, as a Jew of Palestine who had been brought up in the knowledge of the Hebrew original: and is a confirmation of the genuineness of the Gospel. See below in the next section, and Bleek, Beiträge zur Evangelien Kritik, p. 87.

SECTION VI.

ITS GENUINENESS.

1. It would enlarge these Prolegomena too much, to give a detailed history of the recognition of this Gospel, and its impugners, in ancient

times. It may suffice to refer to such works as Lücke's Einleitung, where this history will be found. The result of his researches on the subject is, that down to the end of the second century the Gospel was by all recognized and attributed to the Apostle whose name it bears, with the sole exception of the Alogi, an unimportant sect in Asia Minor, who, from excessive opposition to the heresy of Montanus, rejected both the Apocalypse and Gospel of John, as favouring (according to them) some of the views of that heretic. Such an exception rather strengthens than weakens the general evidence of ancient Christendom in its favour.

2. Equally satisfactory is the testimony of the fathers after the close of the second century. The citations by Irenæus from this Gospel are very frequent, and express, both as to its canonicity and the name of its author. And his testimony is peculiarly valuable, because (1) he was an anti-gnostic: (2) his acquaintance with the whole Church, Eastern and Western, was greater than that of any other ecclesiastical writer: and (3) in his youth he had conversed with Polycarp, himself a disciple of the Apostle John. Theophilus of Antioch, Tertullian, Clement of Alexandria, Hippolytus, Origen, Dionysius of Alexandria, Eusebius,—the ancient Syriac version, the Peschito,—the adversaries of Christianity, Porphyry, and Julian,—all these refer to the Gospel as without doubt the work of the Apostle John.

3. We may then, *as far as antiquity is concerned*, regard its genuineness as established. But there is one circumstance which has furnished many modern writers with a ground for doubting this. Neither Papias, who carefully sought out all that Apostles and apostolic men had related regarding the life of Christ,—nor Polycarp, who was himself a disciple of the Apostle John,—nor Barnabas, nor Clement of Rome, in their Epistles, nor lastly Ignatius (in his genuine writings), makes any mention of, or allusion to, this Gospel. So that in the most ancient circle of ecclesiastical testimony, it appears to be unknown or not recognized.

4. But this circumstance, when fairly considered in connexion with *its universal recognition by writers following on these*, rather serves for a *confirmation of the genuineness* of this Gospel. It confessedly was written *late in the apostolic age*. As far then as silence (or apparent silence) can be valid as an argument, it seems to shew that the recognition of this Gospel, as might have been expected, was *later than that of the others*. And it is some confirmation also of this view, that Papias, if Eusebius (iii. 39) gives his testimony entire, appears *not to recognize Luke's Gospel*, but *only those of Matthew and Mark*. It is remarkable, however, on the other hand, that Papias (Eusebius, ibid.) recognizes the *First Epistle* of John, which, as remarked in § iv., was probably written after the Gospel. This would seem to make it probable that we have

not in Eusebius the whole testimony of Papias given; for it would certainly seem from internal grounds that the First Epistle and the Gospel must stand or fall together.

5. It is evident that too much stress must not be laid on the silence of Polycarp, from whom we have one short epistle only. He also (apparently) was acquainted with the First Epistle of John[8]. But he wrote with no purpose of giving testimony to the sacred books, and what reason therefore have we to expect in his Epistle, quotations from or allusions to any particular book which did not happen to come within his design, and the subject of which he was treating?

6. The same may be said of the silence of Barnabas, Hermas, and Ignatius. Had any intention existed on the part of the primitive Christian writers of informing posterity what books were counted canonical in their days, their silence would be a strong argument against any particular book:—but they had no such intention: their citations are fortuitous, and most of them loose and allusory only. So that we cannot argue from such silence to the recognition or otherwise of any book, unless it be universal and continuous, which is not the case with regard to this Gospel.

7. Again, the *kind of testimony* furnished by Irenæus is peculiarly valuable. He does not relate *from whom* he had heard that John wrote a Gospel, but he treats and quotes it as a well-known and long-used book in the Christian Church. What could have induced Irenæus to do this, except *the fact of its being thus known and used?* So that this character of his testimony virtually carries it back farther than its actual date. Besides, when one who has had the means which Irenæus had of ascertaining the truth in a matter, asserts things respecting that matter,—the ordinary and just method is to suppose that he *draws his information from his superior opportunities of gaining it*, even though he may not expressly say so: so that when Irenæus, who had conversed with Polycarp himself, the friend of the Apostle John, quotes this Gospel as the work of that Apostle, we may fairly presume that he had assured himself of this by the testimony of one so well capable of informing him.

8. Another historical argument used against its genuineness is,—that in the dispute about the time of keeping Easter between Polycarp and Anicetus bishop of Rome about the year 160, the former defended the practice of the Asiatic Churches,—which was to keep their Christian passover at the time of the Jewish passover, the evening of the 14th of Nisan, by what he had learned from John and the other Apostles (Eusebius, Hist. Eccl. v. 24). But, say the opponents, John himself in

[8] *πᾶς γὰρ ὃς ἂν μὴ ὁμολογῇ Ἰησοῦν χριστὸν ἐν σαρκὶ ἐληλυθέναι, ἀντίχριστός ἐστι.* ch. vii. p. 1012, ed. Migne: compare 1 John iv. 3.

his Gospel clearly relates that our Lord instituted the Lord's supper on the evening of the *13th of Nisan, and was crucified on the 14th.* Therefore either Polycarp falsely appealed to John's authority, which is not probable, or John did not write the Gospel which bears his name. But, as Lücke has shewn, this argument is altogether built on the assumption that the Christian passover must necessarily coincide with *the time of the institution* of the Lord's supper; whereas such a coincidence does not appear to have entered into the consideration of the litigants in this case, but merely the question, whether the Churches should follow the Jewish calendar, or an arrangement of their own. Even in the later dispute between Polycrates, bishop of Ephesus, and Victor (Eusebius, ut supra), on the same point, *this question was not raised*, but the matter was debated on other grounds.

9. The last historical objection which I shall notice is, that this Gospel was first circulated by the Gnostics, and therefore is to be looked on with suspicion. But Lücke has shewn (Einl. p. 119) that this was not the case: that *unquestionable traces of catholic reception of it are found before it was received by them:* and that, at all events, Irenæus recognized and used it contemporaneously with the Valentinians. The known opposition between the catholic Fathers and the Gnostics furnishes a sure guarantee, that, *had they first promulgated the Gospel, it never would have been received into the Canon of the catholic Church.*

10. The modern opponents of the genuineness and canonicity of this Gospel have raised two arguments against it upon *internal* evidence. The first of these rests upon the assumed radical diversity between the views of the Person and teaching of Christ presented to us by John, and by the synoptic Evangelists. On this point I have said nearly all that is necessary in § ii.; and I will only now add, that supposing the diversity to be as unaccountable as it is natural, it would of itself serve as a strong presumption that the Gospel was not the work of a forger, who would have enlarged and decorated the accounts already existing, but a genuine testimony of one who was not an imitator of nor dependent on those others.

11. The second endeavours, by bringing out various supposed inconsistencies in the narration, to shew that the Apostle John cannot have been the Author. Such are,—imagined want of connexion in certain parts (ch. iv. 44; xiii. 20; xiv. 31, where see notes);—an imputed inconsistency in the character and development of the treachery of Judas (see note on ch. vi. 64);—the not naming once in the Gospel of his own brother James (which, as Lücke remarks, is far easier to account for on supposition of its genuineness than on that of its spuriousness[6]);—the

[6] James, the son of Zebedee, though one of the favoured Three, comes forward no where personally in the Gospels, nor in the Acts; and vanishes the first of all the

supposed want of accurate information with regard to the geography and customs of Judæa. But again, the passages cited to support this involve only geographical and archæological *difficulties*, such as would never have been raised by an impostor;—and one in particular (ch. vii. 52: see note there) is chargeable, not on the Evangelist, but on the Sanhedrim, who were likely enough to have made the mistake, or purposely overlooked the fact, in their proud spirit of contempt for Galilee. The other objections derived from internal considerations are hardly worth recounting. They are fully stated and answered by Lücke, Einleitung, pp. 136—140.

12. An hypothesis was advanced by Eckermann, Vogel, and Paulus, and brought to completeness by Weisse, founded on a compromise between the evidence for and against the Gospel: that it is *partly genuine*, and principally in the didactic portions, which are veritable notices from the Apostle John: but that a later hand has wrought upon these, and added most of the narrative portions. But first, ecclesiastical tradition gives no countenance to this, always citing the Gospel *as a whole*,—and dropping no hint of any such distinction between its parts;—and secondly, it is quite impossible to draw any line in the Gospel itself which shall separate the original matter from the supposed additions. There certainly is a marked distinction in diction and style between the rest of the Gospel and ch. xxi. (of ch. vii. 53—viii. 12, I do not now speak; see notes there):—which I believe to be accounted for by that chapter being a later addition by the Author himself: but farther than this, no such distinction can, even by the most fanciful analogies, be established. The same spirit pervades the form of the narrative and didactic parts: and so strongly, that the impugners of the Gospel have made this very circumstance an argument against the authenticity of the latter;—how unjustly, I have shewn above in § ii.:—but the fact of the objection having been made is important, as fatal to Weisse's hypothesis.

13. The principal arguments against the genuineness of the Gospel have been repeated and elaborated by Baur (in Zeller's Theologisches Jahrbuch, 1844, 1. 3. 14), who tries to shew that the whole is apocryphal,—and has arisen from a pious fraud of an author in the latter part of the second century. I mention this attempt because an admirable answer to it has appeared, by Ebrard, Das Evangelium Johannis und die neueste Hypothese über seine Entstehung, pp. 217. Zurich, 1845. In this work he has gone over carefully all the arguments treated in the preceding sections, and shewn their entire untenableness. Luthardt also, in the work above referred to, has treated at length of the view of Baur and his school, vol. i. pp. 230—237.

Apostles from the historic field of view. It is very unlikely that John would have introduced mention of him merely because he was his brother. He has not named several others of the Apostles. See ch. xxi. 2, and note.

14. Our conclusion then from internal as well as external evidence, must be that the Gospel is what it has generally been believed to be,—*the genuine work of the Apostle John*. And this result has been obtained by rigid criticism, apart from all subjective leanings either way. To dilate on the importance of this conclusion, does not belong to these Prolegomena; but I cannot avoid pointing it out, in an age when on the one hand the historic truth of our scriptural accounts is being again boldly denied;—and on the other, we providentially stand at a point in the progress of criticism, where none but the most rigid trial of them, —none but the fairest and most impartial judgments,—can or ought to satisfy us.

SECTION VII.

ITS STYLE AND CHARACTER.

1. This is the only one of the four Gospels to which a *pre-arranged and systematic plan* can with any certainty be ascribed. That such does not exist in the other three, any farther than the circumstances under which they were each respectively written have indirectly modified their arrangement, has been already shewn. But that such a plan is proposed and followed out by the Writer of this Gospel, will become evident by an examination of its contents.

2. The prologue contains *a formal setting forth of the subject-matter of the Gospel*:—'that the Eternal Creator Word became Flesh, and was glorified by means of that work which He undertook in the flesh.' This *glorification of Christ* he follows out under several heads: (1) the testimony borne to Him by the Baptist; (2) His miracles; (3) His conflict with the persecution and malice of the Jews; (4) His own testimony in His discourses, which are very copiously related; (5) His sufferings, death, and resurrection. And this His glorification is the *accomplishment of the purpose of the Father, by setting Him forth as the Light and Life of the world,—the One Intercessor and Mediator, by whose accomplished Work the Holy Spirit is procured for men;* and through whom all spiritual help, and comfort, and hope of glory, is derived.

3. Several subdivisions of the Gospel have been proposed, as shewing its arrangement in subordination to this great design. The simplest and most satisfactory is that adopted by Lücke: (1) the prologue, ch. i. 1—18; (2) the first main division of the Gospel, i. 19—xii. 50; (3) the second main division of the Gospel, xiii. 1—xx. 31; (4) the appendix, ch. xxi.

4. Of these divisions, I. the prologue, contains a general statement of the whole subject of the Gospel. II. The first main division treats of

the official work of the Lord in Galilee, Judæa, and Samaria, His reception and rejection, and closes with the general reflections of the Evangelist, ch. xii. 37—43, and summary of the commission of Jesus, ib. 44—50:—its foundation in the will of the Father, and purposes of grace and love to men. III. The second main division may be subdivided into two parts, (1) the inner glorification of Christ in His last supper and His last discourses, (2) His outer and public glorification by His Sufferings, Death, and Resurrection. Then IV. the appended chapter xxi. relates, for a special purpose, an appearance of the Lord, after His resurrection, in Galilee:—see notes there.

5. In all these, except the last, the great leading object of the Gospel is kept in view, and continually worked out more fully. After having stated it in the prologue, he relates the recognition of Christ's glory by the testimony of the Baptist;—then by the disciples on their being called;—then the manifestation of that glory by His miracle in Cana of Galilee,—by His cleansing of the temple,—by His declaration of Himself to Nicodemus,—and so onwards. But the more this is the case, the more is He misunderstood and withstood: and it becomes evident by degrees, that the great shewing forth of His glory is to be brought about by the result of this very opposition of His enemies. This reaches its height in the prophetic testimony of Caiaphas, ch. xi. 47 ff.; and the voice from heaven, xii. 28, *ἐδόξασα καὶ πάλιν δοξάσω*, seems to form the point of transition from the manifestation of His glory by His acts, discourses, and conflict with the Jews, in Part I.—to that by His Sufferings, Death, and Resurrection in Part II. Thus, as Lücke remarks, these words form the ground-tone of the whole Gospel,—'The public working of Christ manifested His glory; but at the same time led on to His Death, which Death again manifested His glory.'

6. In the course of the Gospel the Evangelist steadily keeps his great end in view, and does not turn aside from it. For its sake are the incidents and notices introduced, with which his matter is diversified; but for its sake only. He has no chronological, no purely historical aims. Each incident which is chosen for a manifestation of the Lord's glory, is introduced sometimes with very slight links, sometimes with altogether no links of connexion to that which has preceded. So that while in the fulfilment of its inner design the Gospel forms a closely connected and perfect whole, considered in any other view it is disjointed and fragmentary [1].

[1] Luthardt's division is:

I. JESUS THE SON OF GOD: ch. i.—iv.

1. The Christ. ch. i. 1—18.

2. The introduction of Jesus into the world (i. 19—ii. 11) by the testimony (a) of the Baptist (i. 19—40); (b) of Himself (i. 41—ii. 11).

7. With regard to the style of this Gospel, it may be remarked, (1) that Dionysius of Alexandria, as cited by Eusebius, Hist. Eccl. vii. 25, remarked the purity of its Greek as compared with that of the Apocalypse. *τὰ μὲν γὰρ* (the Gospel and First Epistle) *οὐ μόνον ἀπταίστως κατὰ τὴν τῶν Ἑλλήνων φωνήν, ἀλλὰ καὶ λογιώτατα ταῖς λέξεσι, τοῖς συλλογισμοῖς, ταῖς συντάξεσι τῆς ἑρμηνείας γέγραπται. πολλοῦ γε δεῖ βάρβαρόν τινα φθόγγον, ἢ σολοικισμόν, ἢ ὅλως ἰδιωτισμὸν ἐν αὐτοῖς εὑρεθῆναι.* (2) That without subscribing to the whole of this eulogy, if classical authors are to be the standard of comparison, the same will hold good of this Gospel as compared with the other three. (3) That the greater purity of its Greek is perhaps mainly owing to its far greater *simplicity of style*. While the deepest truths lie beneath the words, the words themselves are almost *colloquial* in their simplicity; the historical matter is of small amount as compared with the dialogue. (4) That while the language is for the most part unobjectionable Greek, the cast of expression and thought is Hebraistic. 'Sermo quidem Græcus sed plane adumbratus ex Syriaco illius sæculi' (Grotius). There is, both here and in the Epistle, very little unfolding or deducing one proposition from another: different steps of an argument, or sometimes different

3. First revelation of Himself as the Son of God (ii. 12—iv. 54), (a) in Jerusalem and Judæa (ii. 12—iii. 36), (b) in Samaria and Galilee (iv. 1—54).

II. JESUS AND THE JEWS: ch. v.—xii.

1. Jesus the Life. Opening of the conflict. ch. v. vi. (a) His divine working as Son of God—beginning of opposition (v. 1—47): (b) Jesus the Life in the flesh,—progress of belief and unbelief (vi. 1—71).
2. Jesus the Light. Height of the conflict. ch. vii.—x. (a) He meets the unbelief of the Jews at Jerusalem (vii. 1—52): (b) opposition between Jesus and the Jews at its height (viii. 12—59): (c) Jesus the Light of the world for salvation, and for judgment (ix. x.).
3. The delivery of Jesus to death is the Life and the Judgment of the world. ch. xi. xii. (a) The raising from the Dead (xi. 1—57): (b) Prophetic announcements of the Future (xii. 1—36): (c) Final judgment on Israel (ib. 37—50).

III. JESUS AND HIS OWN: ch. xiii.—xx.

1. Jesus' Love and the belief of His disciples. (a) His Love in condescension (xiii. 1—30): (b) His Love in keeping and completing the disciples in the faith (xiii. 31—xvi. 33): (c) His Love in the exaltation of the Son of God (xvii.).
2. Jesus the Lord: the unbelief of Israel, now in its completion: the belief of His own (ch. xviii.—xx.). (a) His free self-surrender to His enemies, and to the unbelief of Israel (xviii. 1—xix. 16): (b) His self-surrender to Death, and divine testimony in death (xix. 16—42): (c) His manifestation of Himself as passed from death into liberty and life, and the completion of the disciples' faith worked thereby (xx. 1—29).

The APPENDIX: ch. xxi. The glimpse into the future. (a) The symbolic draught of fishes (1—8): (b) the symbolic meal (9—14): (c) The calling and its prospect (15—23): (d) conclusion.

These leading sections he follows out into minor detail in other subdivisions of much interest.

conclusions from mutually dependent arguments, are indicated by mere juxtaposition:—and the intelligent reader must be carrying on, as it were, an undercurrent of thought, or the connexion will not be perceived. (5) That in this respect this Gospel forms a remarkable contrast to those parts of the New Testament written by Hellenistic Christians; e. g. the Epistles of Paul, and that to the Hebrews; in which, while external marks of Hebraistic diction abound, there is yet an internal conformation of style, and connexion of thought, more characteristic of the Grecian mind:—they write more in periods, and more according to dialectic form. In observing all such phænomena in our sacred writings, the student will learn to appreciate the evidence which they contribute to the historic truth of our belief with regard to them and their writers:—and will also perceive an admirable adaptation of the workman to his work, by Him whose one Spirit has overruled them all.

8. The reader will find a very elaborate and detailed account of the peculiarities of diction and style of this Gospel in Luthardt's work referred to above, vol. i. pp. 21—69.

CHAPTER VI.

SECTION I.

OF THE ARRANGEMENT OF THE TEXT IN THIS EDITION.

1. In order to set clearly before the student the principles on which the text has been revised, it may be well to premise a short account of what has been hitherto done towards its revision in modern times.

2. The *received text* of the Greek Testament is that of the second Elzevir edition, published at Leyden in 1633, and founded on a collation of the third edition of Robert Stephens (1550),—which itself was founded on the fifth edition of Erasmus (1535),—with Beza's editions. The term '*received text*' appears to have originated in an expression used by the Elzevirs in their preface—'Textum ergo habes nunc *ab omnibus receptum*, in quo nihil immutatum aut corruptum damus.' (For particulars respecting the previous editions of the Greek Testament, see Wetstein, prolegomena, p. 116 ff.: and Tregelles, "Printed text of the Greek Test.")

3. The critical authority of the received text is very feeble.—The fifth

edition of Erasmus mentioned above was nearly a reprint of his fourth, which was founded on his former editions corrected by the [8] Complutensian, which had just been published at that time. But neither Erasmus nor the Complutensian editors had before them any sufficient critical apparatus whereupon to construct their text;—nor did the latter use faithfully even that which they had. Wetstein has shewn that their text is singularly corrupted and inaccurate. Erasmus also, besides committing numerous inaccuracies, tampered with the readings of the very few MSS. which he collated[9]. Stephens has given but a very vague account of the additional MSS. to which he had access, and the work appears to have been done with levity and carelessness. The Elzevirs differ from Stephens's third edition in about 150 readings only. (Tischendorf, ed. 7, p. lxxxv.)

4. The first systematic attempt to revise the received text which I shall notice here, as embracing in itself some previous partial ones, is that of J. J. Griesbach, whose edition (complete) appeared in 1796—1806. He collected and systematized the previous labours of Mill and Wetstein, adding to them very many collations of his own. His theory of various recensions of the Greek text apparent in the different classes of MSS., although arbitrarily carried out by him and those who have adopted it from him, has certainly a foundation in truth, and corresponds in the main to the phænomena:—but it misled him in the recension of the text. Nor has he been sufficiently careful in his collation of the principal MSS., nor consistent in the application of his own critical rules. Besides which, the number and complexity of his symbols indicating his judgment on the quality of the readings, form an objection to his edition as furnishing a text for general use.

5. The next considerable attempt to revise the text is found in the edition of Dr. Scholz, late Roman Catholic professor of sacred literature at Bonn. In his extensive travels undertaken in pursuance of his work, he discovered, and cursorily collated very many MSS. unknown before:—and in this, the pioneering department of criticism, his services were considerable. But the theory which he upheld with regard to the recension of the text is as untenable, as his own departure from it is manifest. He adopts, in the main, Griesbach's classification of MSS., arranging

[8] Published at Alcala (Complutum) in Spain, under the superintendence of Cardinal Ximenes. This edition was ready in 1514, two years before Erasmus published his first edition; but, from various delays, not published till 1522, after Erasmus had published his *third*.

[9] Ut jam non repetam, quod Erasmus lectionem eorum quos habebat codicum Evangeliorum, Actorum et Epistolarum aliquoties temere mutaverit, cujus rei vestigia adhuc dum in ipsis codd. manifesta conspiciuntur, præter loca supra p. 44 allata. Quin neque ipse diffitetur, ultro ad amicos scribens "se codices suos præcastigasse." Wetst. prolegg. p. 127.

them however in *two* great families or recensions, the Alexandrine and the Constantinopolitan. Of these he holds that the latter contain the true original text of the sacred books, the former having been altered and corrupted by transcribers and grammarians. But notwithstanding this, he continually receives into his text, in almost every page, Alexandrine readings, against the nearly unanimous testimony of the Constantinopolitan MSS.[1] In fact, his is a text constructed in spite of, not according to, his theory. Besides which, with all respect for Dr. Scholz's labours in the cause of biblical criticism, it must be confessed that the extreme inaccuracy of his edition of the New Testament renders it almost unfit for the use of the scholar[2].

6. In 1831 a stereotype edition of the New Testament appeared, followed in 1842 by a first part, containing the Gospels, of a larger edition with various readings and the Latin Vulgate annexed, by C. Lachmann. The view with which he reconstructed his text is explained at length in his prolegomena to the edition of 1842. He professes to give the text as it was received in the East in the fourth century. To this end he cites as his authorities *entirely the older MSS.*[3], A B C P Q T Z in the Gospels as of primary, and D as of secondary authority: neglecting altogether the other uncial MSS. and all the cursive mss.:—of the versions he lays most stress (and properly) on the ancient latin, represented by its most important MSS., *a*, *b*, *c*, D-lat, but to the entire neglect of the important syrr., copt., æth., arm., sah.[4] Of the Fathers, in the Gospels he cites Origen only as of primary authority,—Irenæus, Cyprian, Hilary, and Lucifer as of secondary;—and lastly, the vulgate of Jerome. But this rejection of the greater part of the witnesses for the text has reduced him, in a very considerable part of the New Testament, to implicit following of one MS. only (e. g. A does not contain Matt. i.—xxv. 6, besides other lacunæ; B does not contain the Epistles to Timothy, Titus, and Philemon, nor the Apocalypse; and the lacunæ in C are large and frequent). Besides which, he has not consistently

[1] Dr. Scholz himself informed me in 1847, not long before his death, that if he lived to bring out another edition of his Gr. Test., he should transfer into the text most of the Alexandrine readings which now are noted in large type beneath it. And the same intention is alluded to in an academical prolusion published by him in 1845.

[2] So viel aber iſt entſchieden daß man den Angaben dieſes Kritikers nimmer mit Zuverſicht vertrauen kann, und daß ſeine Arbeiten, die denen welche ſich damit befaſſen nur vergebliche Mühe und Zeit koſten, als völlig unbrauchbar möglichſt bald der Vergeſſenheit überliefert werden ſollten. Es gibt wenig Zeilen im Vol. 1. dieſes N. T. worin ſich nicht irgend eine Incorrectheit nachweiſen ließe. Schulz, cited by Tischendorf, ed. Lips. 2, prolegg. p. xxxix,—who adds: 'Quod D. Schulz testatus est; Es gibt wenig Zeilen u.ſ.w.: id majorem in modum in vol. ii. quadrare quævis pagina docet.'

[3] See catalogue of MSS. below, ch. vii. § i.

[4] See, for all these, catalogue of versions below, ch. vii. § ii.

followed his own system, as Tischendorf, ed. Lips. 2, prolegg. p. xlv, has shewn by many instances. And he has not taken the pains which he should have done to obtain the best collations of the Vatican MS. (B), by far the most important for his work[5]; having neglected altogether that of Bartolocci, which was known and accessible to him;—nor of the Parisian Codex Ephremi (C), which was also accessible to him, but which he has taken from the imperfect collation of Wetstein.

7. These defects necessarily take off considerably from the otherwise valuable services of Lachmann to N. T. criticism. And it is much to be lamented that, owing to the nature of his plan, and the fact of its never having been thoroughly carried out, his work has ever been very generally and fatally misunderstood, and its readings cited by ignorant persons as if they were the result of the Editor's deliberate judgment. All this ought in fairness to be recognized, when we discuss the residuum of value which Lachmann's provisional labours now possess for the biblical student. It is undoubtedly true, as Dr. Tregelles has observed, —"Printed text of the Greek Test.," p. 113,—that, "let any objections be raised to the plan, let inconsistencies be pointed out in the execution, let corrections of varied kinds be suggested, still the fact will remain, that *the first Greek Testament, since the invention of printing, edited wholly on ancient authority, irrespective of modern traditions, is due to* CHARLES LACHMANN." At the same time the student must take care to keep this high praise in its proper place. Lachmann's was the work of a pioneer, not that of a builder. It was not in his design, *in the work which we now possess*, to give us a critical and trustworthy text. This he might have done, had he lived, and had he not been deterred and discouraged by the general misunderstanding of what he had done. His real service to the cause of sacred criticism has been, the bold and uncompromising demolition of that unworthy and pedantic reverence for the received text, which stood in the way of all chance of discovering the genuine word of God; and, the clear indication of the *direction* which all future sound criticism must take, viz. a return to the evidence of the most ancient witnesses. For the firm hold which this latter principle has taken, for the comparative absence of blind fautorship of the received text, in spite of repeated attempts to shake the one and to re-establish the other, we have mainly to thank Lachmann: and this,—even in the midst of all conceded objections to his plan, to his carrying it out, and to his tone and temper,—is surely no mean eulogy.

For further and full description of his Edition, see Tregelles, "Printed text," &c., pp. 97—115.

[5] See below, ch. vii. § i. catalogue of MSS. under B.

8. Dr. Tischendorf has published at Leipzig several editions of the Greek Testament. I shall speak here of two only: the second, which appeared in 1849, and the seventh, in 1859. In his revision of the text, as explained in his prolegomena to the edition of 1849, he has followed the *most ancient* MSS., not however disregarding the testimony of the later ones and of versions and fathers, where the former disagree, or where the readings of the elder MSS. have apparently sprung from corruption of the text. And to judge of this last, he lays down the following rules:—Readings are to be suspected,—1. which are peculiar to one or other of the elder MSS., or which savour strongly of the character of some one class of recensions, and have therefore probably proceeded from some corrector:—2. which although supported by many MSS., have manifestly or probably sprung from the error of a copyist:—3. which have sprung from a desire to assimilate citations from the Old Testament to the text of the cited passage, or parallel places in the Gospels to one another. In such cases (unless there be strong cause to the contrary) the discrepant reading is to be preferred to the accordant one. 4. A reading is to be preferred, which appears to furnish a clue to the others, or to contain the elements of them in itself. 5. The usage of the New Testament writers in general, and of each one in particular, is to be regarded in balancing readings with one another. For the discussion of these rules, I refer the student to the work itself. The theory of them is unobjectionable; it will be by the practical carrying out of them that the New Testament Editor must be judged. And, on the whole, his principles appear to have been boldly and consistently carried out; and the text of this edition of 1849 is, in my view, very far superior to any which preceded it. The fact of my never having adopted it myself, will shew that I do not consider this praise to be in all cases deserved. The edition is very unequal in its various parts. His design grew on him as he advanced, and he did not re-write the earlier portion to correspond with the later. In the Epistles, he gave in full the authorities for the reading which he adopted, as well as those for that which he rejected: in the Gospels, *very rarely the latter*,—sometimes *neither*. Indeed the digest, in the early Gospels, was miserably meagre. Full one-third of the readings of D were omitted, as well as many others of importance. Compare only, e. g., the various readings of Matt. xii. 1—8 with those in Lachmann. And the same is true of almost every page. His adoption of readings was not always distinguished by watchfulness to detect trips of transcribers, as e. g. in John vi. 51, where the homœoteleuton ζήσω—ζήσω was obviously the first source of confusion: see also Luke xxiv. 51, 52. But, allowing for such imperfections, and for instances of carelessness such as are incident to all who undertake a work of this kind, I cannot but regard Tischendorf's 2nd edition as the most valuable contri-

bution, at the time of its appearance, which had been yet made to the revision of the text of the New Testament. And I believe that all future texts arranged on critical principles, will be found to approach very closely to his. Such has been the case with my own, although in every instance of correction or re-arrangement I have been led, not by him, but as the careful reader may see, by the rules which he and I have followed in common. And it will be found by any who will take the trouble to compare our texts, that the differences between us are both numerous and important.

9. Tischendorf's *seventh* edition is a far larger work, and, on account of its many departures from the second and subsequent ones[6], requires special notice.

As far as regards uniformity of plan and execution, this edition is certainly superior to the second. The array of witnesses cited for and against the text adopted is every where as copious as circumstances would admit. But it may be doubted whether in point of text this later edition is any advance on that other. While professing the same critical principles as before, the Editor has involved himself far more in subjective speculations, the tendency of which has been to lead him away in very many instances from the safe path of the consensus of our most ancient evidence, into the defence of a speculative text, respecting which arbitrary opinion may be as strongly pronounced on one side as on the other. This habit has resulted in a going back in a number of passages to the received text: so much so, that the defenders of that text against ancient evidence have claimed this edition of Tischendorf's as a victory on their side[7]. Undoubtedly, on all sound critical principles, it must be regarded, as far as its text is concerned, as a retrogression, rather than an advance, since that of the edition of 1849.

10. It is much to be regretted that in many particulars Tischendorf's digest should still present so many marks of inaccuracy; and that, where not borne out by others, so little reliance can be placed upon its citations of versions and Fathers. This is the universal testimony of those who have taken the pains to compare his citations with the originals: and I can add to it from my own experience. When I have had occasion to search the works of a Father to discover the real bearing of a passage which has been obscured by being partially extracted in

[6] This term must, in Tischendorf's case, be taken with some qualification. His various editions do not represent successive deliberate recensions of his text and digest, nor do they embrace the same design, as in most other works: but they are merely, for the most part, varying *forms* under which he has issued his text, with or without an abbreviated digest of various readings. Properly speaking, we have had but *three editions* from him: the first in 1841, the second in 1849, and the third in 1857-9.

[7] So, e. g., Dr. Wordsworth, Preface to his Greek Testament, vol. i. p. xiv.

his notes, I have, at least as often as not, found that it ought not to have been alleged as evidence.

11. And the complaints made with regard to the versions are even more loud and general. The charges are made against Tischendorf, that he has referred very carelessly to the Curetonian Syriac: that in the case of the important Syriac version (Peschito) he relies on the Latin translation of Leusden and the very unsatisfactory edition of Schaaf: and it would appear certain from his silence (Proleg. edn. 7, p. xix) that he has neglected the much more important editions of Widmanstadt and Lee (see Tregelles, Horne's Introd. to N. T. vol. iv. p. 260). He has passed over in silence the edition of the Coptic (Memphitic) version of the Acts and Epistles by Dr. Paul Bötticher—which though not perfectly satisfactory, should still not have been left unconsulted by a professed critical Editor—and has relied on the very incorrect Latin of the older edition of Wilkins. Again, in the case of the Armenian version, he has trusted wholly to the incorrect and partial collations (Tregelles, ib. p. 311) which were made for the N. T. edited by Scholz. It is also not unjust to say, that I have been informed by a friend who has some knowledge of the original languages, that in the case of other versions, where Tregelles and Tischendorf differ in their statement of the readings adopted and the impressions given by an ancient version, the English Editor is commonly right, and the German Editor commonly wrong.

12. Still, with all these faults, Tischendorf's last edition is an indispensable book to the thorough biblical scholar. Its research, and accumulation of testimonies are wonderful, considering that they are the work of one man: and the digest contains what must necessarily form the materials for all future revisions of the N. T. text. It is all the more to be regretted that such a work should be disfigured by blemishes so considerable, and should not have been carefully kept free from those elements of untrustworthiness, which its Author was so ready to point out and insist on in his predecessor, Dr. Scholz.

13. In 1857, Dr. Tregelles published the first part of his edition of the Greek Testament, containing the Gospels of St. Matthew and St. Mark: and in 1861, the second part, containing the Gospels of St. Luke and St. John. The ends which he proposes are thus stated in his Introductory notice:—

> I. To give the text of the New Testament on the authority of the ancient witnesses, MSS., and versions, with the aid of the earlier citations, so as to present, as far as possible, the text best attested in the earlier centuries.
>
> II. To follow certain proofs when obtainable, which carry us as near as possible to the apostolic age.
>
> III. So to give the various readings, as to make it clear what is

the evidence on both sides: and always to give the whole of the testimony of the ancient MSS. (and of some which are later in date but old in text), of the versions as far as the seventh century, and the citations down to Eusebius inclusive.

In order to accomplish this end, Dr. Tregelles has himself spent much time on the labour of collating and re-collating, and has availed himself of trustworthy materials before collected by others.

14. It will be superfluous, to those who are acquainted with the character of Dr. Tregelles's previous biblical labours, to say that his work has been done with scrupulous fidelity and accuracy. And it is on this ground principally that his Edition is so peculiarly valuable: that we every where are assured of the ground on which we stand: and are not left to the fallacious influence of vast catalogues of authorities on which we know not whether we can fairly depend.

15. It was perhaps to be expected, that Dr. Tregelles, approaching biblical criticism from the side of faithful research and thorough assurance of his ground, should be somewhat more dependent than others on mere diplomatic evidence, and less alive to the necessity of judicially estimating, and in some cases even putting aside, the evidence of our oldest MSS. And if Tischendorf, in his last edition, has run into a fault on the side of speculative hypotheses as to the origin of readings found in those MSS., it must be confessed, that Tregelles has sometimes erred on the (certainly, far safer) side of scrupulous adherence to the mere literal evidence of the ancient MSS. I shall elsewhere try to shew, that to accept *merely* such literal evidence, is, in fact, to shut our eyes to very much of the *real evidence* which due study of the habits of the MSS., and consequent intelligent judgment *on* that literal testimony, might set before us [8].

16. Believing this, I cannot concur with Dr. Tregelles in his view of the conclusion to be arrived at from the evidence in many disputed places. My reasons will be stated at length in the subsequent paragraphs. Meantime I would beg my readers to carry away in their minds the impression, not of my dissent from Dr. Tregelles in regard to such passages, but of my thorough concurrence with his principles on the whole, and of my great value for his biblical labours, and for the spirit of painstaking and accuracy, and reverence, which every where distinguishes them. My *personal* obligations to him in the preparation of this edition will be acknowledged under their proper heads [9]. No one among those interested in the elucidation of the sacred text can more heartily wish than I do, that he may have health and eyesight spared him to complete the important work which he has so faithfully and worthily begun.

[8] See below, parr. 38 ff.

[9] See below, in the list of MSS.

17. It remains now that I should explain in detail the principles on which I have revised the text.

18. The text which I have adopted has been constructed by following in all ordinary cases the united or preponderating evidence of the most ancient authorities: in cases where the most ancient authorities do not agree nor preponderate, taking into account later evidence; and in cases where the weight of diplomatic testimony is interfered with by adventitious circumstances (such as parallelism or the like), applying those principles of criticism which appear to furnish sound criteria of a spurious or genuine reading. The object of course is, in each case, *where evidence is divided*, to mount up, if possible, to the *original reading from which all the variations sprung:* in other words, to discover some word, or some arrangement, which shall account for the variations, but for which none of the variations will account.

19. The carrying out of this primary object will lead to several critical maxims, more or less applicable under varying circumstances. These have been for the most part so well detailed long ago by Griesbach, that I shall need no apology for transferring to my pages his important paragraphs on the subject:—

1) *Brevior lectio*, nisi testium vetustorum et gravium auctoritate penitus destituatur, *præferenda est verbosiori*. Librarii enim multo proniores ad addendum fuerunt, quam ad omittendum. Consulto vix unquam prætermiserunt quicquam, addiderunt quam plurima: casu vero nonnulla quidem exciderunt, sed haud pauca etiam oculorum, aurium, memoriæ, phantasiæ ac judicii errore a scribis admisso, adjecta sunt textui. In primis vero brevior lectio, etiamsi testium auctoritate inferior sit altera, præferenda est,

   a) si simul durior, obscurior, ambigua, elliptica, hebraizans aut solœca est,

   b) si eadem res variis phrasibus in diversis codicibus expressa legitur,

   c) si vocabulorum ordo inconstans est et instabilis,

   d) in pericoparum[1] initiis,

   e) si plenior lectio glossam seu interpretamentum sapit, vel parallelis locis ad verbum consonat, vel e lectionariis immigrasse videtur.

   Contra vero pleniorem lectionem breviori (nisi hanc multi et insignes tueantur testes) anteponimus,

   α) si omissioni occasionem præbere potuerit *ὁμοιοτέλευτον*,

   β) si id quod omissum est, librariis videri potuit obscurum,

[1] In the beginnings of the ecclesiastical portions we often find a word or a clause supplied,—the proper name of the agent or speaker, or the like.

durum, superfluum, insolens, paradoxum, pias aures offendens, erroneum, aut locis parallelis repugnans,

γ) si ea quæ absunt, salvo sensu salvaque verborum structura abesse poterant, e quo genere sunt propositiones, quod vocant, incidentes, præsertim breviores, et alia, quorum defectum librarius relegens quæ scripserat haud facile animadvertebat,

δ) si [2] brevior lectio ingenio, stylo aut scopo auctoris minus conveniens est,

ε) si [2] sensu prorsus caret,

ζ) si e locis parallelis aut e lectionariis eam irrepsisse probabile est.

2) *Difficilior et obscurior lectio anteponenda est ei, in qua omnia tam plana sunt et extricata, ut librarius quisque facile intelligere ea potuerit.* Obscuritate vero et difficultate sua eæ potissimum indoctos librarios vexarunt lectiones,

a) quarum sensus absque penitiore græcismi, hebraismi, historiæ, archæologiæ, &c. cognitione perspici non facile poterant,

b) quibus admissis vel sententia, varii generis difficultatibus obstructa, verbis inesse, vel aptus membrorum orationis nexus dissolvi, vel argumentorum ab auctore ad confirmandam suam thesin prolatorum nervus incidi videbatur.

3) *Durior lectio præferatur ei, qua posita, oratio suaviter leniterque fluit.* Durior autem est lectio elliptica, hebraizans, solœca, a loquendi usu græcis consueto abhorrens aut verborum sono aures offendens.

4) *Insolentior lectio potior est ea, qua nil insoliti continetur.* Vocabula ergo rariora, aut hac saltem significatione, quæ eo de quo quæritur loco admittenda esset, rarius usurpata, phrasesque ac verborum constructiones usu minus tritæ, præferantur vulgatioribus. Pro exquisitioribus enim librarii usitatiora cupide arripere, et in illorum locum glossemata et interpretamenta (præsertim si margo aut loca parallela talia suppeditarent) substituere soliti sunt.

5) *Locutiones minus emphaticæ*, nisi contextus et auctoris scopus emphasin postulent [3], *propius ad genuinam scripturam accedunt*, quam discrepantes ab ipsis lectiones quibus major vis inest aut inesse videtur. Erudituli enim librarii [4], ut commentatores, emphases amabant ac captabant.

[2] Both these must be applied with caution: the first, because it is quite possible that an intelligent librarian might correct *to* the well-known expression of his author: the second, because that which on a mistaken conventional view of a passage, seems without sense, often acquires an admirable sense when the true context is discovered.

[3] But it is evident that this exception requires the utmost caution in its application.

[4] Librarios enim dicimus, et hic et alibi criticos simul ac codicum possessores intelligi volumus, qui in suis libris, e quibus alii deinceps exscripti sunt, vel ipsum textum

6) *Lectio, præ aliis sensum pietati* (præsertim monasticæ) *alendæ aptum fundens, suspecta est*[5].

7) *Præferatur aliis lectio cui sensus subest apparenter quidem falsus,* qui vero re penitus examinata verus esse deprehenditur.

8) *Inter plures unius loci lectiones ea pro suspecta merito habetur, quæ orthodoxorum dogmatibus manifeste præ cæteris faciet.* Cum enim codices hodie superstites plerique, ne dicam omnes, exarati sint a monachis aliisque hominibus catholicorum partibus addictis, credibile non est, hos lectionem in codice, quem quisque exscriberet, obviam neglexisse ullam, qua catholicorum dogma aliquod luculenter confirmari aut hæresis fortiter jugulari posse videretur. Scimus enim, lectiones quascunque, etiam manifesto falsas, dummodo orthodoxorum placitis patrocinarentur, inde a tertii sæculi initiis mordicus defensas seduloque propagatas, cæteras autem ejusdem loci lectiones, quæ dogmati ecclesiastico nil præsidii afferrent hæreticorum perfidiæ attributas temere fuisse[6].

9) Cum scribæ proclives sint ad iterandas alieno loco vocabulorum et sententiarum terminationes easdem, quas modo scripsissent aut mox scribendas esse, præcurrentibus calamum oculis, præviderent, *lectiones ex* ejusmodi *rhythmi fallacia facillime explicandæ, nullius sunt pretii*[7].

10) Hisce ad peccandum illecebris similes sunt aliæ. Librarii, qui sententiam, antequam scribere eam inciperent, totam jam perlegissent, vel dum scriberent fugitivo oculo exemplum sibi propositum inspicerent, sæpe ex antecedentibus vel consequentibus literam, syllabam aut

immutarunt, vel margini saltem qualescunque suas animadversiones et emendationes illeverunt. (not. Griesb.)

[5] Thus, e. g., in Rom. xiv. 17, where the kingdom of God is said to be not meat and drink, but δικαιοσύνη κ. εἰρήνη κ. χαρὰ ἐν πν. ἁγίῳ, the ms. (4) inserts after δικαιοσύνη, καὶ ἄσκησις. In some portions, such interpolations and corrections abound. Cf. as an example 1 Cor. vii. with the varr. readd.

[6] This rule, sound in the main (and hardly to be cited, as Scrivener, p. 375, would wish me to do, without its concluding sentence), must be applied with the following discrimination:—If the passage is of such a nature, that, *whichever reading is adopted, the orthodox meaning is legitimate,* but *the adoption of the stronger orthodox reading is absolutely incompatible with the heretical meaning,*—then it is probable that *such stronger orthodox reading was the original.* For while the heretics would be certain to annul the expression offensive to them and substitute the weaker one, the orthodox, on the above hypothesis, would have originally no motive for alteration.—A case in point is the celebrated τὴν ἐκκλησίαν τοῦ θεοῦ, Acts xx. 28. Had θεοῦ been the original, it would have been certain to be altered by the heretics: had κυρίου been the original, no reason can be assigned why the orthodox should have tampered with it. It is probable therefore, as far as *this* consideration is involved (see note in loc.), that θεοῦ was the original word.

[7] See a curious instance, among many others, of mechanical repetition of a phrase from association, 1 Cor. xiv. 18: and Rom. viii. 1.

vocabulum perperam arripuerunt, novasque sic lectiones procuderunt. Si v. c. duo vocabula vicina ab eadem syllaba vel litera inciperent, accidit haud raro, ut vel prius plane omitteretur, vel posteriori temere tribueretur, quod priori esset peculiare. Ejusmodi hallucinationes vix vitabit, qui libello paullo verbosiori exscribendo operam dat, nisi toto animo in hoc negotium incumbat: id quod pauci librarii fecisse videntur. Lectiones ergo, quæ ex hoc errorum fonte promanarunt, quantumvis vetustæ ac consequenter in complures libros transfusæ sint, recte rejiciuntur, præsertim si codices cæteroqui cognati ab hujus labis contagio puri deprehendantur[8].

11) E pluribus ejusdem loci lectionibus *ea præstat, quæ velut media inter cæteras interjacet;* hoc est ea, quæ reliquarum omnium quasi stamina ita continet, ut, hac tanquam primitiva admissa, facile appareat, quanam ratione, seu potius quonam erroris genere, ex ipsa cæteræ omnes propullularint.

12) *Repudiantur lectiones glossam seu interpretamentum redolentes,* cujus generis interpolationes nullo negotio emunctioris naris criticus luteolfaciet.

13) *Rejiciendas esse lectiones, e Patrum commentariis aut scholiis vetustis in textum invectas,* magno consensu critici docent. (He proceeds at some length to caution against the promiscuous assumption of such corruptions in the earlier codices and versions from such sources.)

14) *Respuimus lectiones ortas primum in lectionariis,* quæ sæpissime in anagnosmatum initiis ac interdum in clausulis etiam atque in medio contextu claritatis causa addunt, quod ex orationis serie supplendum esset, resecantque vel immutant, quod, sejunctum ab antecedentibus aut consequentibus, vix satis recte intelligi posse videretur. (Similar cautions are here added against assuming this too promiscuously.)

15) *Damnandæ sunt lectiones e latina versione in græcos libros invectæ.* (Cautions are here also inserted against the practice of the earlier critics, who if they found in the græco-latin MSS. or even in those of high antiquity and value, a solitary reading agreeing with the Latin, hastily condemned that codex as latinizing.)

[8] The vast number and extent of mistakes of this kind are only known to those who have carefully observed the phænomena of the later and usually less regarded mss. There is hardly an opportunity presented by similar endings of words, of which the fertile genius of error has not availed itself. And even in our most ancient MSS., these occur not unfrequently. A remarkable instance is found in A, 1 Cor. vi. 2—6, where because ἐλαχίστων ends ver. 2, and ἀπίστων ends ver. 6, the whole lying between is omitted, the transcriber's eye having passed on from the first -ιστων to the second; and another in B, Matt. xii. 46—48, where the whole ver. 47 is omitted between λαλῆσαι and λαλῆσαι.

20. Having reprinted for the use of students these excellent rules of Griesbach's, I must be contented to refer for their ampler illustration to the prefaces of his and other editions, especially that of the 7th Leipzig edition of Tischendorf, pp. xxvii ff.

21. It is mainly in accordance with these rules that my text has been arranged. Every various reading has been judged with reference to external MSS. authority and internal probability combined,—and that reading adopted, which on the whole seemed most likely to have stood in the original text. Such judgments are of course open to be questioned, and in many cases the reading will perhaps never be completely agreed on; but I do not know that this should deter successive editors from using all means in their power to arrive at a decision in each case, and conscientiously discharging their duty by the sacred text[9].

22. The reader will expect to find a statement, how far, in this Fifth Edition of the present volume, I have remained firm to the principles enunciated in the previous ones, and how far increasing experience, and the labours of others, have modified the manner in which I have aimed at reaching the end above enounced.

23. The tendency of any change which time has bronght about in my critical views, may be described as twofold: both branches being consistent and concurrent.

24. FIRST, I have become disposed, as research and comparison have gone on, to lay more and more weight on the evidence of our few most ancient MSS. and versions, and less on that (in its present state at least) of the great array of later mss. which are so often paraded in digests as supporting or impugning the commonly received text.

25. It is but due from me to render a reason for an assertion apparently so much at variance with some passages in the prolegomena to the Second Edition of this vol., and in the prolegg. to the former editions of Vol. II.

I am still willing to endorse what was said there, Vol. II. p. 59, par. 5 (3rd edition).

"With regard to MSS. testimony, it has been my endeavour to *combine*, as far as possible, that furnished by the *later* MSS. with that of the more ancient, and to give them, as well as the others, due weight in the determination of readings. The great thing required, in weighing the testimony of MSS., is a knowledge of the habits of various classes of correctors and transcribers. Long before the date of our earliest MS.,

[9] In this part of my work I have found of especial service the critical notices prefixed to each chapter in Meyer's Commentary, and the similar discussions of readings in the text of that of De Wette: and have consulted whatever else I have been able to find on the more important and celebrated varieties of reading.

a systematic course of correction had begun, and there existed errors of transcription of considerable standing. The earlier those corrections or errors originated, the more extensively would they be spread among our present families of manuscripts, and the more likely are they to have found their way into the generally received text. Also, I need hardly say, the more difficult are they of detection. The only sure way to detect them, is by intimate acquaintance with the general phænomena of manuscripts, the cursive as well as the uncial. Such acquaintance will enable us at once to pronounce a reading to be spurious, which yet has a vast array of MS. authority in its favour: just because we know that it furnishes an instance of a correction or of an error commonly found in other places."

26. But it is in the very course of applying this in practice, that difficulties have sprung up, of a nature so formidable, as to produce in me an oscillation back towards the purely diplomatic principle, as after all the only trustworthy one under our present circumstances.

27. For let us consider, the remarks above cited being taken as substantially correct, how we are to proceed. We find a certain number of MSS. and versions respecting which our knowledge is definite and reliable: whose date we can determine within very narrow limits of deviation. So far, as to external evidence, we are safe. We cannot arrive by their means at the original sacred text, for the reasons stated in the paragraph above quoted: viz. because, before they were written and made, a course of correction, and a series of mistakes in transcribing, had taken place: but we can arrive at a result of which we know the value: we can ascertain, in the main, what was the text of the times to which that body of evidence belongs: and we can then, under safe caution, apply to that text the above canons of subjective criticism: of which application I shall speak by and by. We now come to the great mass of cursive mss., written in later ages. What is stated above, that some of these possibly may be transcripts of texts of at least as much value as those of our more ancient MSS., hardly admits of a doubt: and in some few cases it has been ascertained that it is so. But in the great majority of cases, where are we now, as to definiteness of evidence? What do we know of the character of the texts which we are citing? Even supposing that our collations have been thoroughly made, as in the case of the mss. examined by Mr. Scrivener, how can we be sure that many of our witnesses ought not to be reduced to one, as being mere transcripts of one and the same text? Here all is uncertainty; all is vague, and liable to wide mistake. In this field it is, that the strong assertions may be safely made, which we so constantly find in the pages of those who would uphold the received text at all hazards: who tell us again and again that "*four or five mss. only*" read

this or that, and "*all the rest agree with the received text:*" when perhaps those "four or five" are just the consensus of our most ancient and venerable authorities, and "all the rest" may, for aught we know, be in many cases no more worthy to be heard in the matter, than so many separate printed copies of the present day.

28. The tendency of these remarks has been to shew, that though there may yet lie hid, among the mass of cursive mss., texts of great value and of independent ancient origin, we must be contented to take, as our basis of revision of the sacred text, such ancient texts as can, at each period of revision, be definitely pointed out to us; and we must not assume at random that because the mass *may* contain more of such, therefore it is to be regarded as made up of them. Future researches will very probably bring to light more such trustworthy witnesses: as this happens, let them be admitted into our list, as has been already done in the case of the mss. 1, 33, 69, and some others. And let the existence of any remarkable readings be carefully noted in the other cursive mss., that their value and position may be by degrees ascertained. But it is high time that it should be acknowledged, with humility and ingenuousness, that we of this age, when sacred criticism is yet in its infancy, must be contented with a provisional text, founded on such data as are well assured and defined for us: and must leave it to other times, and more complete states of our manuscript evidence, to approximate closer and closer to what may be presumed to be our ultimate best text.

29. It is considerations such as these which have led me to banish from my digest the long processions of cursive mss. of which I have been speaking: and to base my revision only on those witnesses respecting which I am able to speak with something like certainty.

30. SECONDLY, experience has brought about some change in my convictions with regard to the application of canons of subjective criticism to the consensus of ancient MSS. In proportion as I have been led severely to examine, how far we can safely depend on such subjective considerations, I confess that the limits of their applicability have become narrowed. In very many cases, they may be made to tell with equal force either way. One critic adopts a reading because it is in accord with the usage of the sacred writer: another holds it, for this very reason, to have been a subsequent conformation of the text. One believes a particle to have been inserted to give completeness: another, to have been omitted as appearing superfluous.

Now doubtless the statement of such uncertainties as these will lead mere reviewers, and those who like them only skim the surface of the subject, to cast contempt on all application of subjective considerations. But such ought not to be its result, and will not be, on any critical mind.

The limits of such application will become narrowed: but by that very contraction it will become safer and more certain. It is manifest that we ought, in every case where it seems to be called for, to look at and weigh both sides: where the probabilities appear to be balanced, we are bound, in fair dealing with the sacred text, to leave on the mind of the critical reader the impression of that equilibrium, and for the general reader, *who must be furnished with a text*, to give the ancient witnesses the benefit of the doubt:—where the preponderance appears to us to be clear (a matter which I will presently illustrate) against the ancient MSS. and versions, we ought not to adhere stiffly and formally to diplomatic conformity, but boldly to reject them in this case, as we boldly follow them in others.

31. And as to this latter, I do not know that the difference between the principles of intelligent critics is very great. Certainly, as before remarked, Tischendorf, in his last edition, has committed himself to subjective speculations of a vague and untrustworthy kind: but they have been violations of his own principles. The difference with which I am mainly here concerned on this point, is that between the practice of Dr. Tregelles, and my own. In order to set this clearly before the reader, I will cite some of the principles which he has enounced in the Introductory Notice to his Greek Testament.

32. He says,

"(3.) If the reading of the ancient authorities in general is unanimous, there can be but little doubt that it should be followed, whatever may be the later testimonies: for it is most improbable that the independent testimony of early MSS., versions, and Fathers, should accord with regard to something entirely groundless."

And,

"(6.) The readings respecting which a judgment must be formed, are those where the *evidence* is really divided in such a way, that it is needful to enquire on which side the balance preponderates. In such cases, it is not enough to enumerate authorities: they must be examined point by point. OTHER THINGS BEING EQUAL, (*a*) an early citation will sometimes be *decisive*, especially if it is given in express terms. (*b*) Also if one reading accords with a parallel passage and the other does not: (*c*) or if one introduces an amplification given elsewhere: (*d*) or if one seems to avoid a difficulty which the other does not: (*e*) or if there is *one* well-attested reading, and *several* others which may probably have been taken from it: (*f*) or if the one reading might be easily accounted for on principles connected with the known origin of variations: in such cases it is not difficult, on the whole, to form a judgment as to what was probably the original reading. It is quite true that at times it may be very doubtful

whether the quantity of direct evidence may not overbalance all modes of procedure derived from the application of a principle, and as to *which* of two seemingly conflicting considerations ought to have most weight."

33. Now with the whole of these statements I accord in the main, and it is only on a certain portion of frontier ground, so to speak, that I have any difference with Dr. Tregelles: on that namely which lies *between* the cases described in these two paragraphs of his. Where ancient evidence is *vastly preponderant* in favour of some reading, but at the same time we have very strong reasons for suspecting that reading, it is in these cases, which I am bound to say very seldom occur, that I sometimes feel bound to go one way and Dr. Tregelles goes the other.

34. There is one element, implied perhaps in his case (*f*), but not explicitly stated, which in such cases deserves more weight than he has given to it. It is this: the known habits of early copyists, and of the particular MSS. with which we are dealing. All biblical critics know, that certain ways of writing, e. g. αι for ε and vice versâ, η for ει, ει for ι, υ for οι, &c., prevail to such an extent as to form a subject for discrimination, entirely separate from that of various readings. One MS. reads εταιρε, another ετεραι: but we hardly as much as notice this at all[1]. We call it *itacism*, the name by which such *normal enormities* are known: and no further notice is taken of it. Of these Tregelles himself says, Horne, vol. iv. p. 51, "Such interchanges as these are frequent even in the oldest MSS. extant: and their occurrence belongs rather to the head of orthography than to that of various readings in the proper sense of the term. In general, they may and ought to pass unnoticed: but when they happen to form an actual word it may require some consideration to determine *what* was the word intended. . . . . The sense and meaning must determine: for the spelling has no authority at all between εσται and εστι, εχετε and εχεται, and similar words. Even if every MS. should agree in one spelling, there would be no liberty taken by any who read the other: since these vowels and diphthongs are used indiscriminately."

35. Now there are *other variations* in our ancient MSS., not quite of the same character, but very nearly approximating to it, which ought whenever they occur, to be taken *cum grano salis*, bearing in mind the entire uncertainty whether they ought really to be reckoned as various readings or not.

36. To give but one instance, that of the convertible use of the long

[1] I believe that on one occasion or other, specimens of all these "monstra" will be found noticed in the digest; but no point has been made of inserting them throughout.

and short vowels. A reads *ζονην* for *ζωνην* Mark vi. 8; *λαμβανωμεν* for *λαμβανομεν* 1 John iii. 22: B reads *εχωμεν* for *εχομεν* Gal. vi. 10: C reads *ζησωμεν* for *ζησομεν* Rom. vi. 2, and *συζησωμεν* for *-ομεν* ib. 8: D reads *χειρων σχισμα γινεται* Mark ii. 22: AB read *διωκομεν* for *διωκωμεν* Rom. xiv. 19: AC read *εισερχωμεθα* for *-ομεθα* Heb. iv. 3: AD read *προσευξωμαι* twice for *-ομαι* in 1 Cor. xiv. 15. Dr. Tregelles attempts (Horne, ut supra) to clear the most ancient MSS. from the charge of this confusion: but in vain; they are amenable to it in common with, though not to such an extent as, the later ones.

37. With these facts before us we come to such a reading as the *εχωμεν* of Rom. v. 1. Here we have certainly not one or two ancient MSS., but the consensus of all, together with the oldest versions and Fathers. And I own to having been so far shaken in the trustworthiness of subjectivities, that in the last edition of my second volume, I have edited *εχωμεν*, as matter of strict duty. But I have felt, while doing so, that my confidence in it, as the original word of St. Paul, was very much diminished owing to the practice of the MSS. of interchanging *o* and *ω*.

38. But let us descend from this almost irrefragable diplomatic ground to the far more common case, where perhaps first-rate evidence being but scanty to begin with, all that exists in the particular case presents just such a reading as the mistakes or corrections of copyists are constantly bringing before us: where, without that balance of evidence which Tregelles seems to require as the condition for the exercise of critical judgment, some one of his six considerations might in most minds carry conviction as to the original reading; are we to abstain, in such a case, from sitting in judgment on the reading, and on the authority of two, or even but one, of our early uncials, to carry into our text what we are all but sure is not part of it, or leave out of it that which we are nearly certain belongs to it?

39. The question which I have just asked applies to the majority of passages where my readings differ from those of Dr. Tregelles. It would lead us too far, in these prolegomena, to examine them one by one; but if the reader, who follows my text and digest, notes the passages where I have been led, not by the weight of ancient external testimony, but by some one of the above-stated principles which seems to me to establish the text in spite of it, he may be nearly sure that in those Tregelles and I diverge.

40. The principal matter in which our great MSS. are at fault in the three Gospels, is, the piecing one Gospel from another in parallel places. The observation of a close student of the text will not fail to convince him, without "assuming that in every passage where there is variety of reading, the probability that two Evangelists did not use the

same words exceeds all other probabilities[2]," that in even the earliest MSS. there has been constant tampering with the text of one Gospel to conform it to that of another. And surely, such being a patent fact, nothing can justify us in lending ourselves to sanction such a practice by adopting it in our text, nor ought we to follow the multitude, whether it be of moderns or of ancients, in thus doing evil; but, even with the possibility of mistake in judgment, to avoid the almost certainty of mistake in fact. These cases require a discrimination which we can hardly expect in any critic to be faultless: but I submit that they *do peremptorily* require it; and I cannot believe that it will be found entirely wanting to those who with the human appliances of study of the sacred text, and ripened caution, unite that spirit of conscientious reverence, without which all biblical labour is in vain.

41. It remains that I should say something of the principles of recension of the text enounced and defended by Mr. Scrivener, in his edition of the Codex Augiensis, and now more elaborately in his "Introduction to the Criticism of the N. T."

42. From what has preceded, it will be clearly seen that I cannot consent to the course which he would prescribe for us, that of seeking our readings from the later uncials, supported as they usually are by the mass of cursive mss.: for to this his practice really amounts, after all the explanation which he has given of it in the work last cited. Nor can I conceive a time when examinations of texts, whose character is now latent, should lead scholars to such a procedure. For what right have we to set virtually aside these two wonderful facts; First, *the agreement in the main of our oldest uncials, at the distance of one or two centuries*,—of which, owing probably to the results of persecution, we have no MS. remains,—*with the citations of the primitive fathers, and with the earliest versions?* I say, the agreement *in the main:* for Mr. Scrivener's instances of discrepancy[3] are in vain used by him to produce

[2] So Mr. Hort, in an able notice of Tischendorf and Tregelles in the Journal of Philology for March, 1858, expresses himself, charging us with making the assumption. But surely this is not quite fair. We do not *assume* this, *all other things being equal;* but we are led to *conclude this to have been so in the particular case*, other things being *unequal*. E. g. where one Gospel is undisputed in the use of some particular word or phrase, and where in the parallel place in the others this word or phrase is found as the reading of one or more (perhaps all that happen to be present, in case of defect of one or more) of our great MSS., against the concurrence of the later uncials. It is obvious that in such a case as this we make no assumption such as that with which Mr. Hort charges us.

[3] Mr. Scrivener, no doubt without designed unfairness, but very unfortunately, chose for his field of comparison the Gospel of St. Mark, in which we have not the Curetonian Syriac, on the testimony of which Tregelles very much relies.

an impression, which we know would be contrary to the fact in the majority of instances[4].

43. Secondly, *the very general concurrence of the character of text of our earliest MSS., versions, and Fathers, with that text which the soundest critical principles lead us to adopt.* This surely invests the authority of those early witnesses with a claim upon us which can never be set aside: whereas on the other hand, the fact, that the character of the text generally received, depending as it does in the main on our later uncials and on the mass of the cursive mss., instances so much more frequently the violation of sound critical principles, does seem to me to detract from the weight of those later witnesses in a measure which no mere concurrence of numbers can ever fill up.

44. If this were reversed: if we found, the earlier we mounted up, the Gospels more conformed, instead of more divergent: easy readings abounding instead of difficult ones: if we found that the text at present received differed from that of the early ages in being more harsh, more apparently discrepant from itself, more difficult and startling: then indeed we should have good reason to cling pertinaciously to it, and to believe, in spite of history, that the vigilance of the church over the sacred word had been ever on the increase, at a period in her history when all her other graces were on the decline: then we should be compelled to take as truth the plaint of the old tragedian, ἄνω ποταμῶν ἱερῶν χωροῦσι παγαί[5], and to accept for once the prodigy, that "the *further from* the source the clearer the stream." The fact that all this is undeniably the other way: that the process by which the present received text has been attained has been that of crumbling down salient points, softening irregularities, conforming differences, favouring prevalent doctrines[6],—forms what will ever prove to me an insuperable

[4] It would be impossible here to range over such a number of examples as would prove this to the reader. But Mr. Scrivener himself furnishes a comment which may at least tend to relax the stringency of his own conclusion from those which he adduces: "I am fully aware that in a field so wide as the criticism of the N. T., those who dexterously select their examples may prove just what they will." It is true he has avoided the imputation of "dexterous selection" in those now brought forward by him (Introd. &c. pp. 401, 2): but may not almost the same be said of any limited selection of examples as set against the great prevailing currents of MS. evidence? The dissidence of ancient testimony is, I own, more valuable to me than the concurrence of that which is later. The study of the various readings in parallel places in the gospels will, I should imagine, bring most minds to the same conclusion.

[5] Eur. Med. 414.

[6] Mr. Scrivener says (Introd. p. 406), "I am sorry he should think it right to add, 'favouring prevalent doctrines.' Why should any one be backward in stating that which is a notorious fact?" Mr. S.'s two next pages are very instructive as to the

barrier against accepting the principles so ably advocated by Mr. Scrivener.

45. Of course it will be inferred that still less can I accede to the principles of recension enounced by another school of critics, e. g. by a writer in a number of the British Quarterly. I need but mention these principles by way of illustrating by antagonism those which I believe more and more to be the only sound ones. They seem to be nearly as follows:

1. That the received text requires alteration in comparatively few passages.
2. That in making alterations, the earlier mss. should have much less authority yielded to them than critical editors have hitherto assigned.
3. That the *context* ought to have great weight in determining the true reading.
4. That ancient versions, fathers, and such known facts as corruption from parallel passages, should only be used in subordination to the mass of mss. and considerations derived from the context.

46. In fact, to dwell but on one point here put forward, the consideration of the "*context*" is the very last that should be allowed by a critic to be present in his mind as an element of his judgment. I do not say that in some extreme cases it may not have to be introduced, as perhaps (but I should now speak doubtfully even in this case) in Rom. v. 1, where there are so many confusing considerations arising from the habits of the mss.: but certainly we may say, that it is by this very consideration of the context, and of N. T. usage, that our deteriorated Textus receptus has in many instances arisen [7], and that the general

difference in view between him and myself as regards the dissidence of ancient, and concurrence of later evidence. The challenge which he there throws out to me, to "illustrate the next edition of my text of the Gospels with a further accession of various readings from the best cursive codices," is one which I of all men should be most ready to accept, if, on the one hand, my digest were to be taken for more than a compendium of various readings: and if, on the other, I could find that the character of the text of the various cursives had been sufficiently studied to be accurately ascertained.

[7] See two notable instances of these combined, 1) in a note of Dr. Bloomfield's, quoted with approbation by Dr. Wordsworth on John vi. 69—where the ancient reading ἅγιος is rejected by both, because the expression ἅγιος τοῦ θεοῦ does not elsewhere occur except in the confession of the demoniacs, and χριστός, ὁ υἱὸς τοῦ θεοῦ frequently occurs in the N. T. (!) A purer piece of arbitrary subjectivity can hardly be imagined. And 2) Dr. Wordsworth's own note immediately following, in which he retains τοῦ ζῶντος in the text, against BCDL (A being deficient, which he does not state) 1. 33, all the old latin versions except ff_2, the vulg. copt. arm. Cyr. al., as being "*very expressive and relevant to this place in connexion with* ῥήματα ζωῆς, *ver.* 68."

adoption of it as a critical gnomon would be the worst imaginable retrograde step in sacred criticism.

47. I am very anxious, in concluding this section, not to leave the impression on the reader that my present text differs from the former ones, or from those of Tischendorf and Tregelles, *more than is really the case*. In fact, with regard to the principles which regulate the decision in by far the greater number of differing readings, we are all in accord. It is but seldom, in most parts of the N. T., that those passages occur where our reasons of divergence come into play. And the same caution should be carried yet further. When it is objected by such writers as the critic in the British Quarterly, that "the texts in the modern critical editions are not even substantially the same," let the reader not hastily take this for granted, but carefully examine for himself how far it is true. He will find, that while in some passages differing views as to the comparative value of mere diplomatic evidence and of subjective considerations have led modern critical editors to different results, in the great mass of cases they are in accord. And let him hence learn to estimate the real gain which has accrued to our knowledge of the sacred text from that modern criticism which it is now becoming the fashion to despise: the positive progress which has been made in all those places where the ancient MSS. are unanimous against our received text: and the more satisfactory state of our knowledge by means of more collations, and the exercise of critical judgment, even in those places where the true reading is, and perhaps must ever remain, a matter of doubt.

48. It now remains to give a brief account of the *method of spelling* adopted in the text which I have edited. It has been taken, like the text itself, from the testimony of our most ancient existing MSS.

The following table is intended to bring into one view the main outlines of the course pursued in this volume, and to aid in freeing the digest as far as possible from all purely orthographical details :—

ἀλεῖς, Mk i. 16, 17, AB[1]. [But **ἁλιεῖς** retained in Mt iv. 18, 19 (**αλιεις** B[1], **αλεεις** C) and Lu v. 2 (**αλεεις** ACQℵ). In Mk i., C is defective; ℵ has **αλιεις** ver 16, **αλεεις** ver 17.]

ἀλλ' for **ἀλλά** (or *vice versa*). Whenever weighty testimony necessitates a change in the ordinary text, the chief witnesses for the form adopted are given as briefly as possible in the digest *ad loc.* Similarly with all other cases of elision or non-elision.

ἀνάγαιον ABCD. (Mk xiv. 15; Lu xxii. 12.)

ἀνάπαρος ADR. (Lu xiv. 13, 21: B[1] has the two forms.)

ἀντιπέρα ABDRΞℵ. (Lu viii. 26.)

ἀποκτέννω AC, and sometimes Dℵ.

βαθέως ABCD. (Lu xxiv. 1.)

βαλλάντιον ABD, supported also by CQTΞ.

Βοανηργές ABC. (Mk iii. 17.)

Βοός, Lu iii. 32, ABD and C(def in Lu) Mt. But we read **Βοές** with Bℵ in Mt i. 5.

γέννημα ABCD. [Compare under **Ἰωανάν** below. Similarly ρ for ρρ, e. g. **ἐριμμένοι** BCℵ, Mt ix. 36; **ἐράπισαν** ABCDZ, Mt xxvi. 27; **προείρηξεν** (not edited) BDℵ, Lu vi. 48; and B has **παρησία** Mk vii. 32, **διαρήξας** Mk xiv. 63, *et similia.*]

Γεθσημανεῖ (-νει) ABCD. (Mt xxvi. 36; Mk xiv. 32.)

Δαυείδ ABCDℵ. So also LTΞ of gosp., E of Acts, and (always) D of Epistles. The abbreviated form **δᾶδ** is exclusively used in FKNPQRUXZΓΔ 33. 69; it is also found in ACEGHLMAΣℵ 1, E of Acts, F of Epistles. The word is found at full length in BD always; in A, Lu iii. 31; in C, Heb iv. 7; in ℵ, Mt i. 6. See Tregelles' digest on Lu iii. 31, from which this is partly taken. **Δανίδ** is read in B^2EMVΓΔ, and in F of Epistles; but **Δανείδ** is supported by overwhelming MS. authority and is the form adopted by Lachmann, Tischdf., Tregelles, and Westcott.

ἐδύναντο and **ἠδύναντο**. The best MSS. have the one almost as often as the other. When a consensus of MSS. leads to a form different from that found in the *textus receptus* the authority for our text is given in the digest.

[**-α-** and **-ε-**. See under **Λευεί.**]

ἐλκωμένος ABDP, Lu xvi. 20. [Cf. **ἀνάπειρος**.]

ἑκατοντάρχης BC, Mt viii. 13. (AD defective.) But **ἑκατόνταρχος** Mt viii. 5, 8 (read by BC notwithstanding the **-χῳ** in ver 13); xxvii. 54 (**-χης** D); Lu vii. 6 (**-χης** BL); xxiii. 47 (**-χης** B).

Ἐλίσαιος ABD, Lu iv. 27. [Cf. **γέννημα**, above.]

ἕνατος ABCD. But in Mt xxvii. 46 D has **ενναν.**, in ver 45 **εναν.** [**ἐνενήκοντα** is also read in BD. Cf. **γέννημα.**]

ἕνεκα BZ, Mt xix. 5. But elsewhere in gosp. **ἵνεκεν** is retained. Except Lu vi. 22, where all agree in **ἕνεκα**; and **εἵνεκεν** Lu iv. 18, in which the uncials agree. [B has **ενεκα** in Mt v. 10, 11; Mk xiii. 9; D, in Mk x. 29; Lu xxi. 12. B has **ενεκεν** Lu xviii. 29.]

ἐπροφήτευσα BCℵ, and sometimes A.

ἐραννᾷν B^1ℵ Joh v. 39 al.

ἐρρέθη BD. (AC defective in Mt v. 21, 27, 31, 33, 38, 43.) In Rom ix. 12, 26, AB^1 have **ἐρρέθη**, and so also Cod. Clarom. l. m.

ἔσθειν Bℵ in Mk i. 6; BD in Lu vii. 33, x. 7, xxii. 30. In other places **ἐσθίειν** as rec.

εὐδόκησα and **ηὐδόκησα**; **εὐλόγησα** and **ηὐλόγησα**; **εὕρισκον** and **ηὕρισκον**; *et similia* treated as **ἐδύναντο** and **ἠδύναντο** *q. v.*

εὐθύς, BC every where in Mk (except i. 18; where, however, Lℵ have **εὐθύς**).

ἰχθύς, Joh iv. 52, ABCDℵ.

ἱρώτουν, Mt xv. 23, BCDℵ. [So also Cℵ in Mk iv. 10, where ABD and the text have **-των.**]

Ἱεροσόλυμα, Mk xi. 1, BCD. This is the form used in all other places in Mt, Mk, and John (gosp.), except Mt xxiii. 37, where there is clearly special reason for the Hebrew form found alike in the ancient MSS. and in the ordinary text.

Ἱερουσαλήμ, Lu xviii. 3, BDR. This is the form found in all places in Lu (gosp.) except ii. 22, xix. 28 (**Ιερουσαλημ** D), xxiii. 37.

Ἰωανάν (for **Ἰωαννά**) AB, Lu iii. 27 (C defective, D has a different genealogy). Similarly B generally reads **Ἰωάνης**, which Tregelles has edited. But B has **Ἰωάννης** Lu i. 60, 63; Acts iv. 6, 13, 19, where Vercellone states expressly, "*ita cod. cum duplici ν.*" In the other great MSS. the double **ν** holds its ground.

κἀγώ, κἀμοί, κἀμέ, κἄν, κἀκεῖ, κἀκεῖθεν, κἀκεῖνος, or their respective uncontracted forms, edited according to the preponderance of the early testimony briefly given in the digest. Variation only noticed when this consensus differs from the *textus receptus*.

Καφαρναούμ BDZℵ. [The received Καπερ. is found in ACP.]

κράβαττος ABCD. [B[1](Verc) has κραββαττος in Mk ii. 9, 11, 12, and only there; κραβαττος in ver 4; also in Mk vi., Joh v. &c. In Joh v., ℵ has κραβαττον (sic).]

λεγιών BDℵ. So also C in Mk v. 9, but in v. 15 -ε-; -ε- has been retained in this edition in Mk xxvi. 53, Lu viii. 30. λεγεων is the form in D Mt xxvi. 53, and in B[1] Lu viii. 30: in both these MSS. ει and ε are constantly confounded; this is therefore equivalent to λεγιών, as λεγαιων D[2] (Lu viii. 30) is to λεγεών.

Λευεί AB, Lu iii. 29. Similarly Λευεί Heb vii. 5 (BCD[1]ℵ); Λευείς Heb vii. 9 (BC[1]), Lu v. 27 (ABCDRΞ), Lu v. 29 (ABCRΞ); Λευείτης Lu x. 32 (BD), Joh i. 19 (Bℵ); Λευειτικός Heb vii. 11 (BDℵ). In all places B has -ει-, but as it is certainly a special characteristic of B to substitute ει for ι (e. g. γεινομαι, γεινωσκω, κρεινω, μεισω, τειμω), it has not been followed in Λευεί or Λευείς (except when further supported, as above), Ηλειας, Ιερειχω, Γαλειλαια, Ελεισαβετ. It is fair to remark that ει is not *invariably* found in B, e. g. κρινῶ is spelt with ι; κρίνω, with ει: we find also (and have edited) Ἐζεικίας, Ζαχαρίας, Ἀβιά, Ἱερεμίας, Ἰεχονίας, Λυσανίας. The tendency in C was rather to substitute ι for ει; but in Mt xxviii. 3, we have ventured to reject ειδεα though supported by ABCD, and in Mk i. 5 Ιεροσολυμειται (ABD). There is no doubt that some names should be written with ει which it has been customary to spell with ι, but about many others there is an uncertainty which it has been thought best that the text of this edition should reflect. The following names, occurring for the most part in the genealogies of Mt i. and Lu iii. have been edited with -ει-:—Ἀμιναδάβ B (Mt i. 4 D defective) D (Lu iii. 33, an omission in B), Ἐσλεί AB, Ἠλεί AB, Ἰωσείας BD, Μελχεί AB, Νηρεί AB, Νινευῖται ABC(D) in Mt xii. 41 (but Νινευῖται Lu xi. 30, with AC against B, D omitting the ver), Ὀζείας BD, Χωραζεῖν ABCΞ.

λήμψομαι ABCDNQRTℵ. So also in all compounds. Similarly **ἀνάλημψις** ABCD (Lu ix. 51), **λῆμψις** ABD[1] (Phil iv. 15, C defective).

Μαριάμ and **Μαρία**. The leading MSS. do not seem to be uniform in their practice. All agree in Μαριάμ Lu i. 27, and in making the genitive case Μαρίας (it occurs 7 times). In the dative, there is no reason to depart from the received reading Μαριάμ Lu ii. 5 (D alone reading Μαρίᾳ), Μαρίᾳ τῇ Μαγδ. Mk xvi. 9 (C has Μαριάμ). In the accusative, there is sufficient authority throughout the gospels for editing Μαριάμ; rejecting the received Μαρίαν in Joh xi., on the authority of BC: but Μαριαν is read in B Mt i. 20; in D, Lu ii. 16; and in ABC, Rom xvi. 6. [For variations between μ and ν, compare Ἰωανάμ and Καινάμ (Lu iii. 30, 36) where μ has been edited with Bℵ: similarly in ver. 27 for Ἰωανάν, Ἰωανάμ is read in ℵ.]

Ματθαιος B[1]D and, in Mt ix. 9, Lu vi. 15, ℵ. This form has been adopted by Lachmann, Tischdf., and Tregelles. The received Ματθ. is supported by AC &c., and, in Mk iii. 18, by ℵ. Similarly Ματθάν (Mt i.) and Ματθάτ in Lu iii. 29, but Ματθάτ (so even B, Verc) in Lu iii. 24.

μαχαίρῃ, Mt xxvi. 52 (ABC), Lu xxii. 49 (B[1]DT). Similarly **πλημμύρης** BΞℵ (Lu vi. 48).

Μωϋσῆς BD and, at least sometimes, RΞℵ; so also occasionally A (Rev xv. 3) C (Heb iii. 2, 5). In the dative Μωυσει is the form generally found in BDℵ, but B[1] has -σῃ in Mk ix. 4. The accusative occurs only once in the gospels (Lu xvi. 29), and

there all the uncials agree in the received termination *-σεα*. In the Acts and epistles (4 places), however, there seems to be a similar agreement in favour of *-σην*.

ν ἐφελκυστικόν uniformly added notwithstanding occasional exceptions in the MSS. we follow.

Ναζαρίθ, Ναζαρέτ, and Ναζαρᾶ. Some of the second and third-rate uncials have adopted *one form throughout*: thus L always has *Ναζαρετ*; and HMUVA, *Ναζαρεθ*. But in our earliest and best MSS. we find no such artificial uniformity. A has *Ναζαρατ* 4 times, *Ναζαραθ* twice, and *Ναζαρετ* 3 times; B, *Ναζαρετ* 6 times (besides 8 times *secunda manus*), *Ναζαρεθ* 4 times, and *Ναζαρα* once; C, *Ναζαραθ* 3 times, and *Ναζαρεθ* 4 times; ℵ, *Ναζαρετ*, *Ναζαρεθ*, and *Ναζαρα*, each once; D, however, has *Ναζαρεθ* 7 times, *Ναζαρετ* and *Ναζαρεδ* each once. We have then four or five forms, each of which has strong claims to be considered as the ancient or even the original reading in one or other of the twelve passages in which the word occurs. In Acts x. 38 and Mt xxi. 11 we have no difficulty in adopting *Ναζαρέθ*: in the former case on the authority of BCDE against AGH, and in the latter on that of BCDX &c. against FGLΓ. With as little hesitation we are bound to accept *Ναζαρέτ* in Joh i. 46, 47, with ABLX against EFGHMUVΔ. In Mt iv. 13, a third form, *Ναζαρᾶ*, establishes itself on the authority of B¹Z 33 Orig, supported as they are by ℵ in Lu iv. 16, lat-*e* in Joh i. 46, and Eus (teste Scholz) in Mt ii. 23: see also Griesbach's fourth Canon. In Lu ii. 39, 51, the agreement of B¹ with D &c., confirmed in ver. 39 by ℵ, establishes the form *Ναζαρέθ*. The five remaining cases admit of considerable doubt, and in fact it is almost impossible to come to any steady decision upon them: for in Mt ii. 23, *Ναζαρεθ* is supported by C &c., *Ναζαρέτ* being the reading of B(sic) DL; in Mk i. 9 *Ναζαρέτ* is supported by BLTΔ, *Ναζαρατ* by AP, and *Ναζαρεθ* by DFHKMUV; in Lu i. 26, we have B for *Ναζαρέτ*, C for *Ναζαρεθ*, and A for *Ναζαραθ*; in Lu ii. 4 *Ναζαρέτ* is supported by BEKLℵ, *Ναζαρεθ* by DFGHMUΓΛ, and *Ναζαραθ* by ACΔ; lastly, in Lu iv. 16, we have every variety, and little or nothing to guide our decision; for though we read *Ναζαρέτ* with BKL, yet A has *Ναζαρατ*; EFGHMUVΓΛ, *Ναζαρεθ*; Δ, *Ναζαραθ*; D, *Ναζαρεδ*; and ℵ, *Ναζαρα*. [We may mention here that *Γεννησαρέτ*, though it only occurs three times, and then with preponderating authority for the usual form, is still, in one or two uncial MSS, varied in a manner similar to *Ναζαρέτ*. Thus we find *γεννησαρεθ*, *γεννησαρατ*, and even (in D¹) *γεννησαρ*.]

Ναιμάν ABC(D), Lu iv. 27.

οὕτως before a consonant, edited uniformly. So, but with occasional exceptions, ABCDℵ &c.

παραδοῖ e. g. Mk iv. 29 BDℵ. Similarly *γνοι* e. g. Mk v. 43 ABD.

πῶν BCD(ℵ), Joh iv. 7, 9, 10. [ℵ has *πιν*, so A ver. 9.]

πραΰς BCDℵ. Similarly *πραΰτης* in the Epistles.

ῥαββεί ABCD, Mk xiv. 45. But **ῥαββί** retained in all other places, though in most, if not all, Bℵ read *ραββει*.

ῥαββουνί ABC and all other uncials (Mk x. 51 and [rec also] John xx. 16). [B has *-νει*.]

Σολομόνος ABDΣℵ and sometimes C. Similarly **Σολομῶνα**.

στεκουλάτορα AB(D) &c. (Mk vi. 27, C defective.)

συζητεῖν ABCD. Adopted by Lachmann, Tischendorf, and Tregelles. [This is clearly a distinct case from the following, where in spite of the best MSS. the ordinary form has been retained. *ἐνεκαινιν* ABDQ (Lu xviii. 1, C defective); *παλινγενεσια* BCDZ Mt xix. 28; *συνεκαθησθαι* ABCP (Mk xiv. 54, *var. lect.* in D); *συνεκαλειν* ABCD; *συνλαλειν* BD and, twice, C (*συλλ.* A and, once, C);

συνμαθητης ACDℵ (Joh°xi. 16 : *συμμ.* B[Verc]); *συλλαμβάνειν* holds its ground in B : in ed. Verc. *συλλ.* is read 11 times, *συνλ.* only once (Phil iv. 3). The same is the case with *συλλέγειν* : *συλλ.* all 7 times in B (*συνλ.* D in Mt xiii. at least).]

συνλυπεῖσθαι BCD (Mk iii. 5).

συνπαραγίνεσθαι ABCDPQR (Lu xxiii. 48).

συνπίνειν ABCD. [*Corrige* Mk iv. 19.]

συνπορεύεσθαι ABC. (Mk x. 1, *var. lect.* in D.)

συνσταυροῦν ABℵ. (Mt xxvii. 44 [C def., D *var. lect.*], Joh xix. 32 [CD def.].)

ταμεῖον BD Mt vi. 6. [All agree in this form in the 3 other passages.]

τεσσαράκοντα AB¹CPℵ. (C contains only one of the 4 places [Mt. iv. 2] in the gospels in which the word is found.) But *τέσσαρες* in B throughout the gospels; *τεσσερες* in ℵ (Joh xi. 17; xix. 23); *τεσσαρ.* 5 times in A, *τεσσερα* once (Joh xix. 23). So also *ἐκαθερίσθη* has been edited in Mk i. 42 with A B²(sic) C; but *ἐκαθαρίσθη* in the 7 other places, in 6 of which B has *-θαρ-*, in Mt viii. 3 *-θερ-*, l. m.

χρεοφειλέτης ABDI$_e$PRℵ. (Lu vii. 41; xvi. 5. C defective in both.)

49. The conflicting claims of *ἄν* and *ἐάν* have in general more the character of various readings than of mere orthographical variations. But the habit of B and many other MSS., and also of the printed text from the *textus receptus* to that of the present volume, brings before us many cases in which *ἐάν* must be looked upon merely as a popular corruption for *ἄν*. The following is a list of certain of these, compiled by Kuenen and Cobet (*N. T. ad fidem Cod. Vat. Præf. p.* lxxiii), in which B has *εαν*. Mt. v. 19 (once); xi. 27; xii. 32 (once)*; xv. 5; xvi. 19 (once)*, 25*; xviii. 5, 18 (once), 19; xx. 4; xxii. 9*; xxiv. 28; xxvi. 13; Mk iii. 28*; vi. 10; viii. 35 (once)*; x. 35; xiii. 11; xiv. 9; Lu. vii. 23; ix. 57*; xvii. 33; Acts ii. 21*; viii. 19. On looking out these places in critical editions, we find that in every one of them D has *αν*. In those marked with an asterisk the text of this edition differs from the received. In the rest, the received, as well as our text, has the form found in B. Three other instances in the Gospels and Acts are included in Cobet's list, these are:—Mt viii. 19, where, D being deficient, there seems to be no important variation from the reading *ἐάν*; Lu ix. 48, where it is doubtful which reading is really found in B (the Bentley collation contradicting the two Roman editions); and Lu x. 35, which we have separated because it is the only one of the list in which B stands alone, and in which we have retained the reading not found in that MS.

50. One other matter, referred in the digest to the prolegomena, must be treated of here. We have to decide in some way or other between the readings *Γαδαρηνων*, *Γερασηνων*, and *Γεργεσηνων* in the parallel passages of the three synoptical evangelists (Mt viii. 28; Mk v. 1; Lu viii. 26, 37). There being strong ancient evidence for each of these words, and each occurring in all three gospels, how are we to find out which of them belongs properly to any one of the three? The ancient versions are

here of little assistance: for Syr syr-txt uniformly adopt *Γαδαρηνων*; latt, *Γερασηνων*; copt æth arm, *Γεργεσηνων*. We have endeavoured then to assign the proper reading to each Gospel by weighing MS. against MS. in the light of the principle called 'corruption from parallel passages.' In *St. Matthew*, we have BC¹ for *Γαδαρηνων*; against D for *Γερασηνων* (A being here defective), and we therefore adopt *Γαδαρηνῶν*. Again in *St. Luke*, we have *Γερασηνων*, supported by BC¹D; against *Γαδαρηνων*, which is the reading of A; we therefore place *Γερασηνῶν* in the text of St. Luke. Lastly, in St. Mark's Gospel, we find that BD are arrayed against AC; the former supporting *Γερασηνων*, which we have already accepted as St. Luke's word, the latter supporting *Γαδαρηνων*, which seems to be the right reading in St. Matthew. What is to be done in this division of the best MSS., joined as it is to the high probability that there has been corruption in C from || Mt, in BD from || Lu? At this juncture, the second-rate MSS. come to our aid, supported by other considerations of importance: Δ reads *Γαραδηνων* in St. Matt., *Γαδαρηνων* in St. Luke, but *Γεργεσηνων* in *St. Mark*; U deserts the class with which it is usually found, to support the same reading, which is moreover the only one found in the three places in L 1. 33 copt æth arm, is the reading of PΞ in St. Luke (the only one of the three passages in which they are extant), of X elsewhere, of Epiphanius, of ev-y, and (though in other places it has *Γερασηνων*) of the margin of the later Syriac.

51. The punctuation of the text in this and my other editions has been revised on the principle which as far as I know Lachmann was the first to apply to the N. T., viz. the dropping of commas wherever they were unnecessary, i. e. wherever the sense of itself sufficiently indicates the break: and the frequent substitution of commas or periods for the colons so plentifully scattered in the received text: of commas, where the sense flows on, and the colon hindered it: of periods, where the sense is entirely broken, and the colon seemed to connect it. Almost all printed books are sadly over-punctuated. There is no greater hindrance to the flow and connexion of thought in the mind of a reader than that festooning off words and clauses by commas, of which our modern typographers are so fond. And if the getting rid of them is desirable in other books, it becomes a duty in our treatment of the sacred text. All stops in it are purely human inventions: and though some are absolutely necessary for the guidance of the general reader, they should be as few as possible and only those positively required. Among other services which modern criticism has rendered to the sacred text, this, though it may seem one of the least, is no mean one, that it has cleared it from the exegetical obscuration of many thousand commas.

SECTION II.

OF THE VARIOUS READINGS.

1. The digest of various readings in the fourth edition of this volume was entirely re-written. In the present edition the whole has been carefully revised and the processes mentioned in the next paragraph carried out more thoroughly and consistently than in the previous edition. This labour has been undertaken and carried through, under my own superintendence, by the Rev. A. W. Grafton.

2. The particulars in which these editions differ from their predecessors may be thus stated:

α) The weeding out of matter untrustworthy, or irrelevant, or not properly belonging to a work whose *main* purpose is philological and exegetical.

β) The insertion of valuable additional matter which has chiefly accrued by the labours of collators during the years 1856—April, 1863.

3. With reference to the former of these, I may remark that experience has shewn great numbers of the cursive MSS. commonly cited for or against readings in the sacred text, to be evidence of the most uncertain and questionable kind. Their readings have been very imperfectly collated: their individual character is little known: the impression given by a long array of them on one side is most fallacious, for we know not whether an equally long array might not be mustered on the other, had they been more thoroughly collated. This remark applies to very many readings which are commonly supposed to rest on the almost unanimous testimony of the later MSS. The whole reasoning founded on them has been loose and baseless. We know not the stability of our ground.

4. It seemed therefore in re-arranging the digest for the fourth edition, that it would be best to banish from it all uncertain and ill-assured evidence, and to construct our text out of that only, on which we could entirely depend. The abbreviations "al_{30} Scholz," "al_{130} Tischendorf," and the like, no longer appear, since, in our entire ignorance of any definite particulars, such statements tend only to mislead. A summary of the evidence of the cursive MSS. is given in passages where they have been really examined. We have been able to place on our margin and cite systematically three of the most important and most thoroughly collated of the cursive MSS. Others have been occasionally cited, chiefly with the view of shewing something of the relation which they bear either to our more ancient MSS. or to the *textus receptus*.

5. As respects the omission of irrelevant matter, it may be remarked, that at the same time with the long lists of cursive MSS., has vanished from our digest the pretension of being a *complete* account of all various

readings. And since no such complete account could be given, it became a question whether it were really answering any worthy purpose to encumber our pages with numerous insignificant readings of later MSS., or versions which could not under any circumstances enter into consideration in editing the text. And the reply to this question has been, the exclusion as a general rule of all readings which are not supported by at least some one MS. as old as the sixth century. Even with respect to these, mere variations in orthography and alteration of grammatical forms have been in this fifth edition to a great extent omitted. The list given above, pp. 94 *et seq.*, is intended as a summary account of such matters. In a manner similar to that which is there described (under ἀλλά, κἀγώ, &c.) we have treated the frequent substitution of the first aorist εἶπα for the second εἶπον; 1 aor. ἔδωκα, for perfect δέδωκα; and the like.

6. The additional MSS., &c., incorporated in the digest in this edition, will be found specified in detail in the enumeration of the apparatus criticus.

7. I have given, in all cases, the authorities both for and against the text which I have adopted; and have, where it seemed requisite, inserted in the digest, in brackets and in italics, the reasons which influenced my judgment [1].

8. In some cases I have found it impossible to decide between two conflicting readings. When it seemed to me more than usually doubtful whether one or more words ought to be inserted or omitted, they have been printed in the text, but marked by square brackets. In more complex cases, where this expedient could not be used, one of the two readings stands in the text itself, the alternative one in the digest, but with accents and *in the same type as the text.*

9. I would recommend to the student, though it may seem irksome at first, the diligent study of the digest of various readings. It is of the first moment, to become familiar with the criticism of the sacred text: to be able to decide for oneself in each case, or at all events to be acquainted with the reasons on which others have decided. Charges of rashness are often brought against us as Editors, by persons totally unacquainted with the science of criticism: and nothing short of a patient examination of classes of various readings will prevent students from being misled by such easy and random verdicts.

10. In the digest of various readings, I have used the following *signs* and *abbreviations:*

aft, after.

al, alii = some cursive mss.

[1] Where only one or two MSS. are cited for a particular variation from the edited text, and none in support of that text, it is to be concluded that at least the remaining MSS. indicated on the margin contain the reading adopted.

appy, apparently.

ast, asterisk. w-ast, or with-ast, marked with an asterisk or asterisks: see note on "ob" below.

bef, before.

beg, beginning.

comm, commentary—when appended to the name of a Father, it denotes that the reading referred to is found in the body of his commentary, and not in the text printed at the head of the commentary. This last is often very much tampered with.

corr, corrector. corrd, corrected.

ed, edition.

elz, elzevir edition of the Greek Test.

e sil, e silentio collatorum.

ev, evangelistarium, i. e. a copy of the Gospels arranged for church use.

exc, except.

expr, expressly.

gr, greek—when appended to a letter denoting a Græco-latin MS. means that the reading of the Latin text differs from that of the Greek.

ins, insert—"ins και AB" means that the MSS. A and B insert και.

marg, margin. marg-eccles denotes that the reading cited is given on the margin as an alteration to be made in reading the passage in church, e. g. the name of our Lord, where the pronoun would otherwise stand, at the beginning of a "Gospel for the day."

ob, obelus. w-ob, or with-ob, marked with an obelus or with obeli. This abbreviation and "ast" are principally used with reference to the later Syriac version[9].

om, omit—"om και AB" means that the MSS. A and B omit the και given in the text or inserted by other MSS.

pref, prefix. e. g. "aft τι ins και A: pref C." "pref" means that C inserts και bef τι instead of after it as A does.

rec, the *textus receptus*, or received text of the Greek Testament. Used in this edition when elz and Steph agree.

rel, reliqui—means that all the other manuscripts named on the margin have the reading to which this is appended.

[9] On these marks Tregelles observes: "The asterisks and obeli shew points of similarity to the Syriac version of the Old Test. made from the Hexaplar text of the LXX as revised by Origen. As that translation employs those marks, borrowed from the Greek text, to indicate variations from the Hebrew, so too here, they seemed to be used in a similar manner; they thus point out respectively additions, and words which are marked as if they should be omitted. It looks, therefore, as if in revising, additions had been introduced marked with an asterisk, and that whatever was or was deemed redundant was marked with an obelus." (Treg. in Horne, vol. iv. p. 272.)

Steph, Stephens' Greek Testament.
Tischdf, Tischendorf.
transp, transpose.
Treg, Tregelles.
txt, text—when followed by a list of MSS., versions, &c., means that the reading adopted in this edition is supported by those MSS., versions, &c.
ver, verse.
vss, versions.
vv, verses.
Wtst or Wetst, Wetstein.

The figures 2, 3, &c. inserted *above* the line to the right hand, imply a *second*, third, &c. hand in a ms. Thus B^1 means the original scribe of B; C^2 the first corrector of C; C^3, the second; D^c, a recent corrector of D; and so on. B-corr^1 means B as corrected by the original scribe, or the contemporary διορθωτής.

The same figures *below* the line, imply *recurrence* of the reading 2, 3, &c. times in the author mentioned; e. g. Aug_1, $Orig_3$, Bas_3.

[But ff_1 means (see p. 135) that Corbeian MS. which is cited by Scholz, &c. as "Corb. 1."

ff_2, "Corb. 2;" $ff_{1.2}$, "Corb. 1 and 2." Similarly in the cases of g_1, g_2, $g_{1.2}$.

ff_2^1, means the original scribe of Latin MS. ff_2.

ff_1^2, means the corrector of ff_1.

f^1, the original scribe of MS. *f*.]

See further the note on the list of Fathers below.

SECTION III.

OF THE MARGINAL REFERENCES.

1. The references in the margin of this Edition of the Greek Testament are not those usually printed in other Editions. Those are references to the *subject-matter* of the text: and are most useful and necessary to every biblical student. As however they are now to be found in many editions of our English Bible, it seemed unnecessary to reprint them here. Instead of them, I have drawn up a body of references *to verbal and idiomatical usages*, which I hope will be found an addition to our apparatus criticus, as tending to exhibit, simultaneously with the text itself, the peculiarities and ἅπαξ λεγόμενα of the passage under consideration.

2. The materials for constructing such a body of references have of course been principally found in the various Greek Testament Lexicons,

aided by personal study of the text in matters of which Lexicons do not treat. I have also used with profit, but not extensively, Grinfield's Editio Hellenistica Novi Testamenti, and take this opportunity of acknowledging my obligations to that work.

3. The hindrances, as well as the helps, to such a compilation, should be mentioned. They mainly consisted in the almost uniform *inaccuracy in the references in the existing Lexicons*. In Schleusner and Parkhurst, little more than half of the passages referred to were to be found. Their citations are *copied without verification*. In Wahl, this was not the case, nor are the inaccuracies so many; but the errors in printing have introduced far more than were compatible with a profitable use of his very laborious and copious work. An honourable exception to the general inaccuracy of our Lexicon references I found in Robinson's Greek and English Lexicon to the New Testament, edited by Dr. Bloomfield. I was however constrained principally to use Wahl, from his greater copiousness in detail. I cannot omit to mention the very complete and accurate Concordance of Bruder, as saving the scholar very much of the complication of lexical arrangement, and giving freer scope for the exercise of his own judgment. I only wish I had been acquainted with it seventeen years ago, when I began to compile these references: as I might have been saved many a weary hour's search.

4. In the present work, *no reference has been inserted which has not been verified*[1]: and I trust that the accuracy of the printing has corresponded to my earnest desire that the whole may be found correct. In the course of so many thousand citations, I cannot expect but that errors will occasionally have crept in: those which have been discovered will be found in the table of errata, and I shall still be obliged to any reader who may discover additional mistakes, to communicate with me (addressed at Messrs. Rivingtons', Waterloo Place) that they may be corrected.

5. The sources whence the references have been drawn have been, (1) *the text of the Greek Testament itself*, as affording instances of similarity of usage or construction,—of use of the same or different words in parallel passages of the Gospels,—or of tacit reference to the words and acts of our Lord in the Epistles:—(2) *the Septuagint version* of the Old Testament; as being, from the place and time of its publication, its use by the New Testament writers, and its similarity of style and diction, so full of interest in the elucidations of the sacred text:—(3) *the Apocrypha*, which approaches even more nearly than the LXX to the peculiar Hellenistic style of the New Testament:—and (4) the

[1] An exception to this has arisen: as experience has approved the almost unexceptionable accuracy of Bruder's Concordance, I have generally cited from him in the later additions to my references, without verifying.

works of Josephus and Philo-Judæus, who occasionally are found using expressions and constructions similar to those in our text. To these may be added, (5) a few instances from the classic writers, especially Xenophon, justifying or elucidating New Testament words or constructions.

6. For convenience in arranging this body of reference, it has been found necessary to use some few signs and abbreviations, which will here be explained.

(α) When a reference is preceded by the sign (=), it is indicated that the word which is the subject of reference is used, in the passage referred to, *in the same sense* as in the text.

(β) When, in the Gospels, the sign (||) occurs in a reference, it is signified that the word occurs *in the parallel place* in the other Gospels, which will always be found indicated *at the head of the note* on the paragraph. When the sign (||) is *qualified*, thus, (|| Mark, or || Matt. Mark, &c.) it is signified that the word occurs *in the parallel place in that Gospel or Gospels, but not in the other or others.*

(γ) When the words '*here only*,' or in such and such places '*only*,' occur in a reference, they are always to be understood as meaning that the word occurs in that place or those places only *of the New Testament;* and as having *no reference* (unless so implied by their following citations from the LXX) *to its occurring in the LXX or elsewhere.*

(δ) When a reference is followed by the sign †, it is indicated that the word *does not occur in the* Canonical *Septuagint version of the Old Testament*, though it may occur in the Apocrypha.

(ε) When a reference is followed by the sign ‡, it is indicated that the word *does not occur in the* Canonical *LXX in the same sense* as in the text.

(ζ) The abbreviation (constr.) occurring before a reference, indicates that it is the *construction* of the clause or sentence which is referred to.

(η) Other abbreviations will be understood from the context: e. g. '*trans.* or *intrans.*,' that the verb is used *transitively* or *intransitively* in the passages referred to: '*gen., dat., acc.*' that the verb or preposition governs these cases respectively in those passages: so of '*act., pass.*' &c. &c.

(θ) In *one only case* are the references not to verbal or idiomatical usage, but to *subject-matter*. Where the text contains a *citation from or reference to* the Old Testament, or to an earlier place in the New Testament, the place of that citation or reference is indicated in the margin, but *in small capitals:* thus: 'ISA. liii. 5.'

7. The student is requested not to consider the references in any instance as embracing *the whole number of times* where a word occurs in the New Testament,—*unless it be expressly so stated.* In by far the greater number of cases, they consist merely of a selection, at discretion, from an abundance of similar instances. At the same time considerable pains have been now taken to make some one set of references in each volume *exhaustive;* which one has then been used as the *stock* reference for that particular word or construction.

8. To avoid mistakes, I think it well to advertise the student, that when the references extend *below the text*, they are to be read *in single lines* across the page.

9. In this Fifth edition as well as in the Fourth, the whole body of references has been gone over, and many corrections and insertions made. The object proposed in doing this has been, to supply a more complete account, both of ἅπαξ λεγόμενα and of peculiar usage of words and constructions, in the sacred Writers, however common such words or constructions may be in ordinary Greek: to add, in very many instances, references to the LXX: and to bring the former portion of my work, in which the design of the body of references had less opened before me than it afterwards did, into harmony with the subsequent volumes. In this part of the preparation of these two last editions, I have had the valuable co-operation of the Rev. Robert Hake, M.A., Minor Canon of Canterbury, without whom it would have been impossible that it should have been accomplished.

CHAPTER VII.

APPARATUS CRITICUS[1].

SECTION I.

MANUSCRIPTS OF THE GREEK TESTAMENT REFERRED TO IN THIS EDITION.

Manuscripts written in the capital, or uncial character.

A. The MS. referred to by this symbol is that commonly called the Alexandrine, or CODEX ALEXANDRINUS. It once belonged to Cyrillus Lucaris, patriarch of Alexandria and then of Constantinople,

[1] For a more complete account of the subject of this chapter, I would refer the reader to Tregelles' vol. iv. of the new edition of Horne's Introduction, p. 152 ff., and to Scrivener's Introduction to N. T. Criticism, p. 76 ff.

who in the year 1628 presented it to our King Charles I. It is now in the British Museum. It is on parchment in four volumes, of which three contain the Old, and one the New Testament, with the Epistle of Clement to the Corinthians. This fourth volume is exhibited open in a glass case. It will be seen by the letters in the inner margin of this Edition, that the first 24 chapters of Matthew are wanting in it, its first leaf commencing ὁ νυμφίος, ch. xxv. 6:—as also the leaves containing ἵνα, John vi. 50,—to λέγει, viii. 52. It is generally agreed that it was written at Alexandria;—it does not, however, *in the Gospels*, represent that commonly known as the Alexandrine text, but approaches much more nearly to the Constantinopolitan, or generally received text. The New Testament, according to its text, was edited, in uncial types cast to imitate those of the MS., by Woide, Lond. 1786, the Old Testament by Baber, Lond. 1819: and its N. T. text has now been edited in common type by Mr. B. H. Cowper, London, 1861. The date of this MS. has been variously assigned, but it is now pretty generally agreed to be *the fifth century*.

B. The CODEX VATICANUS, No. 1209 in the Vatican Library at Rome; and proved, by the old catalogues, to have been there from the foundation of the Library in the 16th century. It was apparently, from internal evidence, copied in Egypt. It is on vellum, and contains the Old and New Testaments. In the latter, it is deficient from Heb. ix. 14 to the end of the Epistle;—it does not contain the Epistles to Timothy, Titus, and Philemon;—nor the Apocalypse. An edition of this celebrated codex, undertaken as long ago as 1828 by Cardinal Angelo Mai, has since his death been published at Rome. The defects of this edition are such, that it can hardly be ranked higher in usefulness than a tolerably complete collation, entirely untrustworthy in those places where it differs from former collations in representing the MS. as *agreeing with* the received text. An 8vo edition of the N. T. portion, newly revised by Vercellone, was published at Rome in 1859 (referred to as Verc): it of course supersedes the English reprint of the 1st edition. Even in this 2nd edition there are imperfections which render it necessary to have recourse to the MS. itself, and to the partial collations made in former times. These are, (1) that of Bartolocci (under the name of Giulio de St. Anastasia), once librarian at the Vatican, made in 1669, and preserved in manuscript in the Imperial Library (MSS. Gr. Suppl. 53) at Paris (referred to as 'Blc'); (2) that of Birch (Bch), published in various readings to the Acts and Epistles, Copenhagen, 1798—Apocalypse, 1800—Gospels, 1801; (3) that made for the great Bentley (Btly), by the Abbate Mico; this colla-

tion is published in Ford's Appendix to Woide's edition of the Codex Alexandrinus, 1799. It was made on the margin of a copy of Cephalæus' Greek Testament, Argentorati 1524, still amongst Bentley's books in the Library of Trin. Coll. Camb. (4) Notes of alterations by the original scribe and other correctors. These notes were procured for Bentley by the Abbé de Stosch, and were till lately supposed to be lost. They were made by the Abbate Rulotta (Rl.), and are preserved amongst Bentley's papers in the Library of Trinity College, Cambridge (B. 17. 20). The Codex has been occasionally consulted for the verification of certain readings by Tregelles, Tischendorf, and others. A list of readings examined at Rome by the present editor (Feb. 1861), and by the Rev. E. C. Cure, Fellow of Merton College, Oxford (April 1862), will be found at the end of these prolegomena. A description, with a photograph of a portion of a page, is given in Burgon's "Letters from Rome," London 1861. This most important MS. was probably written in the *fourth century* (Hug, Tischendorf, al.).

C. The CODEX EPHRAEMI, preserved in the Imperial Library at Paris, MS. Gr. No. 9.—It is a Codex rescriptus or palimpsest, consisting of the works of Ephraem the Syrian written over the MS. of extensive fragments of the Old and New Testaments[1]. It seems to have come to France with Catherine de' Medici, and to her from Cardinal Nicolas Ridolfi. Tischendorf thinks it probable that he got it from Andrew John Lascaris, who at the fall of the Eastern Empire was sent to the East by Lorenzo de' Medici to preserve such MSS. as had escaped the ravages of the Turks. This is confirmed by the later corrections (C^2) in the MS., which were evidently made at Constantinople[2]. But from the form of the letters, and other peculiarities, it is believed to have been written at Alexandria, or at all events, where the Alexandrine dialect and method of writing prevailed. Its text is perhaps the *purest* example of the Alexandrine text,—holding a place about midway between the Constantinopolitan MSS. and most of those of the Alexandrine recension. It was edited very handsomely in uncial type, with copious dissertations, &c., by Tischendorf, in 1843. He assigns to it an age at least equal to A, and places it also in *the fifth century*. Corrections were written in, apparently in the sixth and ninth centuries: these are respectively cited as C^2, C^3.

[1] The extent of these fragments being indicated in every case by the notes in the inner margin of the text, I have not thought it necessary to swell the Prolegomena by also specifying them here. The same remark applies to the lacunæ in the other MSS.

[2] The general reader may be advantageously referred to the careful and accurate account of this MS. given in the "Christian Remembrancer" for October 1862, Vol. xliv. p. 273 et seq.

D. The CODEX CANTABRIGIENSIS, or BEZÆ,—so called because it was presented by Beza in 1581 to the University Library at Cambridge; where it is now exposed to view in a glass case. He procured it in 1562, from the monastery of S. Irenæus at Lyons. It is on parchment, and contains the Gospels and Acts, with a Latin version. Its lacunæ, which are many, will be perceived by the inner marginal letters in this edition. It once contained the Catholic Epistles: 3 Joh. 11—15 in Latin is all that now remains. It was edited with very accurate imitative types, at the expense of the University of Cambridge, by Dr. Kipling, in 1793. Mr. Scrivener is preparing a new edition carefully revised and more generally accessible. (See also foot note, p. 115). The text of the Codex Bezæ is a very peculiar one, deviating more from the received readings and from the principal MS. authorities than any other. It appears to have been written in France, and by a Latin transcriber ignorant of Greek, from many curious mistakes which occur in the text, and version attached. It is closely and singularly allied to the ancient Latin versions, so much so that some critics have supposed it to have been altered from the Latin: and certainly many of the phænomena of the MS. seem to bear out the idea. Where D differs in unimportant points from the other Greek MSS., the difference appears to be traceable to the influence of Latin forms and constructions. It has been observed, that in such cases it frequently agrees with the Latin codex *e* (see the list further on). Its peculiarities are so great, that in many passages, while the sense remains for the most part unaltered, hardly three words together are the same as in the commonly received text. And that these variations often arise from capricious alteration, is evident from the way in which the Gospels, in parallel passages, have been more than commonly interpolated from one another in this MS. The concurrence with the ancient Latin versions seems to point to a very early state of the text; and it is impossible to set aside the value of D as an index to its history;—but in critical weight it ranks the lowest of the leading MSS. Its age has been very variously given: the general opinion now is that it was written in the *latter end of the fifth or the sixth century*.

E. The Codex Basileensis (Public Library at Basle, formerly B. vi. 21; now K. iv. 35). Contains the four Gospels with some considerable lacunæ. Collated by Tischendorf and Tregelles. Said to be of the middle of the *eighth century*.

F. The Codex Boreeli, once possessed by John Boreel, Dutch ambassador in London under James I. It was lost for many years, till found at Arnheim by Heringa, a professor at Utrecht. It is now in the public library at the latter place. Heringa wrote a

dissertation on it, so copious as to serve for an edition of the codex itself. This dissertation was published by Vinke in 1843. Contains the four Gospels with many lacunæ, which have increased since Wetstein's time. Tischendorf in 1841 examined the codex and compared it with Heringa's collation. Tischendorf assigns it to *the ninth century*: Tregelles, to the *tenth*.

G. The Codex Harleianus, 5684, in the British Museum, brought by Andrew Seidel from the East. Contains the Gospels with many lacunæ. Collated by J. C. Wolf, to whom it once belonged, and recently by Tischendorf and Tregelles (known as Seidelii I, or Wolfii A). Ascribed to the *ninth* or *tenth century*.

H. The Codex Wolfii B, now in the public library at Hamburgh. Its history is the same as that of the last MS. Its contents, the Gospels,—with many lacunæ: its assigned date, about the end of the *ninth century*. It was collated by Wolf, Tregelles, and Tischendorf.

I. FRAGMENTA PALIMPSESTA TISCHENDORFIANA (or Codex Tischendorfianus II.). "Certain portions of the New Test. in Greek, under Georgian writing. The parts appear to vary from the *fifth* to the *seventh* century. Examined by Tregelles, and since edited by Tischendorf in his Monumenta Sacra, 1855." (Tregelles.) The volume is now in the Imperial Library at St. Petersburg. Tischendorf states that he can distinguish the remains of seven different MSS. The three most ancient of these he considers quite equal to C or A both in age and in purity of text. The first of these [cited in this edn as I_a] contains: John xi. 50—xii. 9; xv. 12—xvi. 2; xix. 11—24. The second [I_b], 1 Cor. xv. 53—xvi. 9; Tit. i. 1—13; Acts xxviii. 8—17. The third [I_c], Mt. xiv. 13—16 and 19—23; xxiv. 37—xxv. 1; xxv. 32—45; xxvi. 31—45. Mk. ix. 14—22; xiv. 58—70. These are all ascribed to the *fifth century*. The fourth fragment [I_d] contains Mt. xvii. 22—xviii. 3; xviii. 11—19; xix. 5—14; Lu. xviii. 14—25; Joh. iv. 52—v. 8; xx. 17—26. The seventh [I_e], Lu. vii. 39—49; xxiv. 10—19. These two are assigned to the *sixth century* and compared with Cod. P. The two remaining fragments, Tischdf's fifth and sixth, contain portions of the Acts and are ascribed to a century later than the two preceding.

K. The Codex Cyprius, brought from the island of Cyprus to Paris, and now in the Imperial Library there (MS. Gr. 63). Contains the Gospels (entire), memoirs of the saints of the Greek Church, and the canons of Eusebius. Collated by Tischendorf and Tregelles. Its text is peculiar and *sui generis*; and is consequently of much value. Assigned to the *ninth century*.

L. The Codex Regius Parisiensis (Bibliothèque Impériale Manuscrit 110]

grec No. 62), contains the Gospels with some lacunæ. Edited by Tischendorf in his "Monumenta Sacra," 1846, pp. 57—399. Its text, both in various readings and in grammatical forms, is of the kind which has been called Alexandrine, and is very nearly related to that of B. From the careless positions of the accents, Scholz and Griesbach think it to have been copied from some more ancient MS. which had no accents. Ascribed by Tischendorf to the *eighth century*; by Tregelles and others, to the *ninth*[4].

M. The Codex Campianus (Paris: Bibl. Imp. MS. Gr., 48). Presented to Louis XIV. by the Abbé des Champs, in 1706. Contains the Gospels, with notices of the saints of the Greek Church, the Canons of Eusebius, and much inserted matter betokening late date. Its text is irregular in character, and has some readings common only to itself and K. Assigned to the latter part of the *ninth* or beginning of the *tenth* century. Collated by Tregelles, and copied by Tischendorf.

N. CODEX PURPUREUS. "These fragments (of the *sixth* century) are found in three places: four leaves are in the British Museum [Cotton. C. xv.], denoted J or I by Wetstein and others; two are at Vienna [Imperial Library, Cod. Theol. Gr. num. 2 Lambec.], to which the notation N was formerly restricted; and six in the Vatican [No. 3785], called by Scholz Γ. Edited by Tischendorf in his Monumenta Sacra, 1846." (Tregelles.)

P. Q. By these symbols are designated the portions of two ancient MSS., discernible (as also are fragments of Ulphilas' gothic version) under the later writing of a volume known as the Codex Carolinus in the ducal library at Wolfenbüttel. P (GUELPHERBYTANUS A.) contains fragments of each of the Gospels. Q (GUELPH. B.) fragments of Luke and John. Both are probably of the *sixth century*. They were edited by F. A. Knittel in 1762; and, more thoroughly by Tischendorf in 1860, "Monumenta Sacra," vol. iii.

R. CODEX NITRIENSIS. A palimpsest in the British Museum (Additional MS. 17211): the same vol. which contains the palimpsest Homer. Brought from a Nitrian monastery. Contains large fragments of St. Luke's Gospel. Edited by Tischendorf in 1857, "Monumenta Sacra," vol. ii. Tregelles had however previously collated it, and has given several corrections of Tischendorf's edition; these are noticed in their proper places in the digest. This MS. is ascribed to the *sixth* century.

S. The Codex Vaticanus 354, contains the Gospels entire, with the

[4] Griesbach describes this MS. as 'incredibili cum venerandis illis exemplaribus quæ Origenes olim suis manibus versavit consensu insignem."

canons of Eusebius. Written by Michael, a monk, in the year 949. Collated by Birch, whose collation Treg. and Tischdf. have used; hence when quoted as agreeing with the received text, its testimony is only "e silentio Birchii."

T. CODEX BORGIANUS 1, in the Library of the Propaganda at Rome, of the *fifth century* (probably). Contains fragments of Lu. and Joh. with a Sahidic version. The portions Joh. vi. 28—67; vii. 6—viii. 31 were published by A. A. Georgi, at Rome, in 1789: and examined by Tischendorf. This Græco-Egyptian MS. also contains a portion of St. Luke, ch. xxii. 20 to xxiii. 20, which was first brought to my notice by Dr. Tregelles, as being mentioned by Zoega in his "Catalogus codicum Copticorum MSS. qui in Museo Borgiano Velitris adservantur." My brother, the Rev. Bradley H. Alford, happening to be at Rome, was fortunate enough to obtain permission to collate this ancient fragment, and sent me the collation, from which the readings were, in edn. 4 of this vol., first published. Two other portions of the same MS. were once in the possession of C. G. Woide and were published by Ford in the Appendix to the Codex Alexandrinus, Oxford, 1799. They comprise Lu. xii. 15—xiii. 32; Joh. viii. 33—42.

U. The Codex Nanianus 1, in St. Mark's library at Venice (I. viii.), contains the Gospels entire, with the canons of Eusebius. It has been collated by Tischendorf and Tregelles. Assigned to the *tenth century*.

V. A MS. in the library of the Holy Synod at Moscow. (No number, referred to as "in a box.") Contains the Gospels,—as far as Joh. vii. 39, in uncial letters of about the *ninth century* (Tischdf.); —after that, in cursive characters of the thirteenth century. Collated by Matthæi.

X. The Codex Monacensis, formerly Ingolstadiensis. (University Library, Munich, I. 26.) Contains the four Gospels with numerous lacunæ. It is accompanied by an interspersed commentary. Ascribed to the end of the *ninth*, or beginning of the *tenth century*. Collated by Tischendorf and Tregelles.

Y. A fragment, No. 225, in the Barberini library at Rome. Contains Joh. xvi. 3—xix. 41. Assigned to the *eighth* or *ninth century*. Edited by Tischendorf, "Monumenta Sacra," 1846, pp. 37—50.

Z. The CODEX RESCRIPTUS DUBLINENSIS, in the library of Trinity College, Dublin. Contains, of the N. T., the Gospel of Matthew. It was discovered (under the cursive writing of a copy of Chrysostom de Sacerdotio, extracts from Epiphanius, &c.) by Dr. Barrett, who published all that he could read in not very exact copper-plate fac simile at the expense of the college in 1801. Tregelles, in 1853, by

the aid of a chemical mixture was able to decipher the portions which had baffled Barrett, and carefully re-collated the whole. It has many lacunæ, which will be seen by the letters in our inner margin. The date assigned to it is *the sixth century*.

Γ. Codex Tischendorfianus IV. A MS. brought by Tischendorf from the East, and now in the Bodleian Library (Auct. T. Infra II. 2). It contains portions of St. Matthew and St. John, the greater part of St. Mark and the whole of St. Luke. Collated by Tischendorf and Tregelles. In 1859, Tischendorf procured 99 more leaves of the same MS.; these are now at St. Petersburg, and contain Mt. i. 1—v. 31; ix. 6—xii. 18; xiv. 15—xx. 25; xxiii. 13—xxviii. 20, and the whole of Joh. minus the two portions [vi. 14—viii. 8; xv. 24—xix. 6] preserved in the Bodleian. Ascribed to the *ninth* century.

Δ. The Codex San Gallensis, in the library at St. Gall. Contains the Gospels entire, except Joh. xix. 17—35, with a Latin version. Edited in lithographed facsimile by Rettig, at Zurich, in 1836. This MS. and Cod. Boernerianus (G of St. Paul's Epistles: see Prolegg. vol. II.) are of the same country and date (i. e. Switzerland, in the latter part of the *ninth century*), and originally formed part of the same volume.

Θ. The Codex Tischendorfianus I, brought by Tischendorf from the East, now in the Library of the university at Leipsic. It consists of four leaves, containing a few fragments of Matthew; xiii. 46—55 (but this almost illegible); xiv. 8—29; xv. 4—14. Of the latter part of the *seventh century*. Edited by Tischendorf "Monumenta Sacra," 1846, pp. 1—10.

Λ. Codex Tischendorfianus III, now in the Bodleian (Auct. T. Infra I. 1). Contains the whole of the Gospels of St. Luke and St. John. Collated by Tischendorf and Tregelles. Ascribed to the *eighth* or *ninth century*. An early cursive copy of Mt. and Mk. taken by Tischendorf to St. Petersburg, in 1859, is said by him ("Notitia Cod. Sinaitici," p. 58) to be part of the same codex.

Ξ. CODEX ZACYNTHIUS. Edited by Tregelles, London, 1861, with the types cast for printing the Codex Alexandrinus. The following is an abridgment of his account of the MS.: "On the 11th of August, 1858, I received a letter from Dr. Paul de Lagarde of Berlin, informing me that a palimpsest MS., hitherto unused, containing a considerable portion of St. Luke's Gospel, with a Catena, was in the Library of the British and Foreign Bible Society. It is noted in the Catalogue, and on the back, '24, *Greek Evangelisterium. Parchment.*' In many parts the ancient writing is illegible, except in a very good light. The later writing is a Greek Lectionary from the Four Gospels, and belongs, I suppose, to the

thirteenth century. The elder writing must have been part of a volume of large folio size; for the leaves are now folded across, the later writing running the other way. The text is in round full well-formed Uncial letters, such as I should have had no difficulty in ascribing to the *sixth* century, were it not that the Catena of the same age has the round letters (ΘΘΟC) so cramped as to make me believe that it belongs to the *eighth century*. Besides the ordinary κεφάλαια or τίτλοι, this MS. contains also the same chapters as the Vatican MS., similarly numbered. The only other document in which I have ever seen this *Capitulatio Vaticana* is the Vatican Codex itself; nor do I know of its being found elsewhere. Occasionally the same portion of Scripture occurs twice, when accompanied by a different Patristic extract."

א. The CODEX SINAITICUS. Procured by Tischendorf, in 1859, from the Monastery of St. Catherine on Mount Sinai. A magnificent edition prepared at the expense of the Emperor of Russia appeared in January, 1863. The Codex Frederico-Augustanus (now at Leipsic), obtained in 1844 from the same monastery, is a portion of the same copy of the Greek Bible, the 148 leaves of which containing the entire New Testament, the Ep. of Barnabas, parts of Hermas, and 199 more leaves of the Septuagint have now been edited by the discoverer. The assertion made by Dr. Simonides that the MS. was written by himself about 1840, he being then a very young man (accounts of his age vary) is contradicted by the phænomena of the MS. itself; and is moreover only one of an astonishing series which the learned men of Greece, Germany, and England have found it impossible to believe. The MS. has four columns on a page, and has been altered by several different correctors, one or more of whom Tischendorf considers to have lived in the sixth century. The work of the original scribe has been examined, not only by Tischendorf, but by Tregelles and other competent judges, and is by them assigned to the *fourth century*. The internal character of the text, down to the most minute particulars, agrees with the external, as the student may judge for himself by its readings given in the digest on the Gospel of St. John. The correctors as distinguished by Tischendorf are:—A, of the same age with the MS. itself, probably the corrector who revised the book, before it left the hands of the scribe, denoted therefore by us corr^{1}; B, who in the first page of Mt. began inserting breathings, accents, &c., but did not carry out his design, and touched only a few later passages; C^{a} (cited as א^{3a}) has corrected very largely throughout the book. Wherever it is not stated to the contrary in our digest, it is to be understood that C^{a} altered the reading cited as found in

$\aleph^1$; C^b (cited as $\aleph^{2b}$) lived about the same time as C^a, i. e. some centuries later than the original scribe. These are all that we need notice here. Tischendorf has distinguished most minutely between contemporary scribes and correctors. A full account is given in the "Christian Remembrancer" for April, 1863. The Editor has been able to procure a complete collation of the Gospel of St. John, from the expensive imperial edition, which is the only one that reached this country in time to be used for this volume. In the other Gospels the readings given in the "Notitia Cod. Sin." are inserted in their proper places, and also some others communicated by Professor Tischendorf to Dr. Tregelles, who kindly forwarded them to the present editor[s].

Frag-cant. Fragmentum Cantabrigiense. Now preserved in a frame between pieces of glass in the Library of Trinity College, Cambridge. Ascribed to the *eighth century*. The scraps of which this fragment is made up were discovered in 1861 by Mr. H. Bradshaw, Fellow of King's Coll. Camb., in the binding of a copy of Gregory Nazianzen formerly brought from Mt. Athos. It contains portions of Mk. vii. viii. ix. The text is very peculiar and interesting. The readings have been inserted in this edition from a photograph.

Frag. Mosq. (called O by Tischdf.) Fragmentum Mosquense. A Codex of the Holy Synod at Moscow, No. 120. From Mount Athos. It consists of 8 leaves, used in the binding of a MS. of Chrysostom, and contains Joh. i. 1—4; xx. 10—13; 15—17; 20—24. Edited by Matthæi, in one of the Appendices in his N. T. Appears to be of the *ninth century*.

Frag. Neap. (W^b in Tischdf. ed. 7.) Fragmentum Neapolitanum rescriptum. Naples Library, II. C. 15 (LXXIX.). Contains beneath more recent (fourteenth century) ecclesiastical writing of the Greek Church, twelve or fourteen leaves of an ancient MS. of the Gospels, probably of the *eighth century*. Only one page, containing Mk. xiv. 32—39, was examined by Tischendorf.

Frag. Nitr. (N^b in Tischdf.) Fragmentum Nitriense. A few verses of the xiiith and xvith chapters of St. John's Gospel deciphered by Tischendorf under Syriac writing in a British Museum MS. (Ad-

[s] It may be well here to mention, that there is in preparation at the University Press, Oxford, an edition of the New Testament which will exhibit the entire texts of the earliest known MSS. in parallel columns. Vol. I. (already printed) contains the Gospels from ABCD and (in St. Matthew) Z. Vol. II. (also printed) contains the Acts from ABCDE, the Catholic Epistles from ABC, the Pauline Epistles from $ABCD^{ep}$, the Apocalypse from $AB^{ap}C$. Vol. III. will contain notes stating the alterations made by later hands in each MS., a collation of the Codex Sinaiticus, a general account of the plan of the work, facsimile plates, &c.

ditional, 17136) brought from the Nitrian valleys. Edited by Tischdf. in "Mon. Sacra Nov. Coll. vol. ii." Tischendorf ascribes these fragments to the *fifth* or even to the *fourth century*.

Frag. Par. (W^a or W in Tischdf.) A fragment in the Imperial Library at Paris, attached to MS. Gr. 314, containing only two leaves, Lu. ix. 36—47; x. 12—22. Edited by Tischendorf in "Mon. Sacra," 1846, pp. 51—56. Ascribed to the *eighth century*.

Frag. Sang. (W^e in Tischdf. ed. 7.) Fragmentum Sangallense. Three leaves published by Tischendorf, Mon. Sacra, vol. iii. Contains Mk. ii. 8—16: Lu. i. 20—32; 64—79. Ascribed to the *ninth century*.

Frag. Sin. (Λ in Tischdf. ed. 2.) Two fragments, Mt. xx. 8—15; Lu. i. 14—20, found by Tischendorf in the monastery of St. Catherine, Mount Sinai. Published in "Annales Vindobonenses," 1846. Of the former part of the *ninth century*.

Cod. Guelph., Cod. Bodl., Cod. Veron., and Cod. Turic. are MSS. at Wolfenbuttel, the Bodleian, Verona, and Turin respectively, which contain one or more of the hymns in Lu. i. ii. Tischendorf calls them O^a, O^b, O^c, O^d, and ascribes the first two to the *ninth*, and the last two to the *sixth century*.

Coisl.-oct.-marg., or Coisl.-LXX-marg. (F^a in Tischdf.) On the margin of the great Coislinian Octateuch of the Septuagint several texts from the N. T. are written in uncial characters of the *sixth* or *seventh century*. The following are the passages from the Gospels: Mt. v. 48; xii. 48; xxvii. 25: Lu. i. 42; ii. 24; xxiii. 21: Joh. v. 35; vi. 53, 55. The whole are published by Tischendorf, "Monumenta Sacra," 1846, p. 400.

Manuscripts written in cursive letters.

(I.) *Scrivener's Manuscripts*[6].

a. Lambeth 1175. Brought from the Greek Archipelago by Professor Carlyle. "Very few rare or noticeable readings will be found in this document, which approaches as nearly to the received text as many of a much lower date." Probably of the *eleventh century*.

b. Lambeth 1176. "Well merits Burney's commendation, 'eximiæ notæ.'" About the *twelfth century*.

[6] These MSS., none of which (except ev-y) have as yet been shewn to be of any great critical value, have been occasionally cited in the present edition (as Scr's a, Scr's b c d, and the like); especially in those places where their evidence may help to point out the time at which the more modern of the received readings arose. "Scr's mss.," appended to any reading in the digest, means that all the MSS. in this list which contain the passage, with the exception of any (Scr's c g, or the like) expressly cited for some opposing reading. The remarks given above are extracted from Scrivener's own description.

c. Lambeth 1177. "Written with irreverent and scandalous negligence, but abounding with remarkable readings frequently countenanced by more ancient authorities." Probably of the *twelfth century*.

d. Lambeth 1178. *Tenth* or *eleventh century*.

e. Lambeth 1179. Many lacunæ. Possibly of the *tenth century*.

f. Lambeth 1192. Of very little critical value. Of the *thirteenth century*.

g. Ephesius, Lambeth 528. (71 of critical editions of the N. T.) Brought to England in 1675 by Traheron. Dated A.D. 1160.

h. British Museum, Arundel 524. About the *eleventh century*.

i. Trinity College, Cambridge, B. x. 17. Brought from Mount Athos. Belonged to Bentley. Assigned to the *thirteenth century*.

k. British Museum, Additional MS., 11300. Came from the library of the Bishop of Cæsarea Philippi at the foot of Lebanon. *Eleventh century*.

l. Codex Wordsworth. In Dr. Wordsworth's possession. *Thirteenth century*[7]. [= g in Acts and Epistles.]

m. (Scholz's 201) British Museum, Additional MS. 11837. Contains the whole New Testament. (See 201 below.) Formerly at Florence. Purchased for the Brit. Mus. from the heirs of Dr. Sam. Butler, Bp. of Lichfield. Dated A.D. 1357.

n. British Museum, Burney 18. Contains the Gospels and two leaves of the Ep. to the Hebrews (ch. xii. 17 to end). Dated A.D. 1366.

o. British Museum, Burney 19. Belonged in 1809 to the Library of the Escurial. Possibly one of the MSS. numbered 226—233 below. Assigned to the *tenth* or *eleventh century*.

p. British Museum, Burney 20. Written by a monk named Theophilus, A.D. 1285.

q. Codex Theodori. When collated by Mr. Scrivener it was the property of Pickering the publisher. Written by Theodore A.D. 1295.

r. British Museum, Burney 21. Written by Theodore, A.D. 1292. Text very similar to that of q.

s. British Museum, Burney 23. Very much mutilated in Lu. Ends at Joh. viii. 14. Written in the *twelfth century*.

t. Lambeth 1350. St. John's Gospel appended to Damasc. de Fide. Written about the *fourteenth century*.

[7] "I regard codices l m n as representatives of the ordinary Greek copies in general use for two centuries before the invention of printing. The connexion between m and n is too close to be accidental, and I can only conjecture that they were written in the same monastery, though by different hands. Nearly as they approach the standard or printed text, they still exhibit some remarkable and rare readings." (Scrivener.)

u and *v*, once formed part of the Carlyle collection, but were returned in 1817 to the Patriarch of Jerusalem. u badly collated in Mt. and Mk. for Carlyle. *v* collated in Mk. i. 1—iv. 16: Joh. vii. 53—viii. 11 by Dr. Burney. The readings from these collations, and from his own accurate collations of MSS. a to h and k to t published by Scrivener in "A full and exact collation of about 20 Gr. MSS," 8vo. Cambridge, 1853.

v. The readings of this MS. are given (with those of i and w) in the Appendix to Scrivener's "Codex Augiensis." When cited in this volume it is referred to as 236. (See below.)

w. Trinity College, Cambridge, B. x. 16. Written A.D. 1316. [=1 in Acts and Epistles.]

ev—y. Brit. Mus. Burney 22. Dated 1319, but Scrivener thinks this was added some time after the writing of the MS. and that it really dates from the *twelfth century*. The text is a very important one.

(II.) *Cursive MSS. contained in the lists of Scholz and others.*

	Identification.	Date.	Collator. Remarks.	Paul.	Act.	Apoc.
1	Basle, K. iii. 3. (late B. vi. 27.)	X.	Wetstein, Tregelles, and Roth[8].	1	1	—
2	Basle, B. vi. 25. (now — ?)	XV.	Used as the copy for Erasmus' edition of the Gospels. Bengel's Bas. *β*.	—	—	—
3	Vienna, Theol. 5, Kol.	XII.	Alter. Known as Corsendoncensis. (Forlos. 15.)	3	3	—
4	Paris, 84.	XII.	Stephens' *γ'*. Scholz (Mt. Joh.). Defective Matt. ii. 9—20, Joh. i. 49—iii. 11.	—	—	—
5	Paris, 106.	XII.	Stephens' *δ'*. Scholz.	5	5	—
6	Paris, 112.	XIII. (orXI.)	Stephens' *ε'*. Scholz (Mt., Mk. i.—iv., Joh. vii., viii.).	6	6	6
7	Paris, 71.	XI.	Stephens' *ϛ'*. Scholz (Mk. i.—vi., Joh. iii.—viii.).	—	—	—
8	Paris, 49.	XI.	Stephens' *ζ'*. Scholz (Joh.).	—	—	—
9	Paris, 83.	1168	Stephens' *ιβ'*. Kuster's Par. 3. Scholz (Mt. i.—viii., Mk. i.—iv., Joh. iv.—viii.).	—	—	—
10	Paris, 91.	XIII.	Kuster's Par. 1. Inspected by Griesbach. Scholz (Mk. i.—iv., Joh. v.—viii.).	—	—	—
11	Paris, 121, 122.	XII.	Kuster's Par. 4. Scholz ("denuo").	—	—	—
12	Paris, 230.	XI.	Scholz (Mk., Lu., Joh.). [Wetstein gives, under this number, readings from MSS. 119, 120, and from another which has not been identified, all mixed together.]	—	—	—

[8] "There are uncial MSS. of the Gospels more recent than this cursive copy; but none of the later MSS. of that class is comparable to this, as to the goodness of the text in the Gospels." (Tregelles.)

	Identification.	Date.	Collator. Remarks.	Paul.	Act.	Apoc.
13	Paris, 50.	XII.	Kuster's Par. 6. Griesbach. Begtrup (in Birch and Schulz's Griesbach). Defective Mt. i. 1—ii. 21; xxvi. 33—53; xxvii. 26—xxviii. 10; Mk. i. 2—45; Joh. xxi. 2—end. A very valuable MS.: text closely allied to that of MSS. 69. 124. 346.	—	—	—
14	Paris, 70.	964	Kuster's Par. 7. Scholz (Mt. vii.—xxi., Mk. i.—vi., Lu. iii. iv. ix. xi., Joh. iii.—ix.).	—	—	—
15	Paris, 64.	X.	Kuster's Par. 8. Scholz ("maximam partem Mt., Mc., Joh.").	—	—	—
16	Paris, 54.	XIV.	Wetstein. Scholz (Mk.). The Latin Vulgate in parallel column. Defective Mk. xvi. 6—20.	—	—	—
17	Paris, 55.	XVI.	Wetstein. Griesbach. Scholz (Mk.). Accompanied by the Latin Vulgate. Written by Hermonymus.	—	—	—
18	Paris, 47.	1364	Scholz (Gosp. and Acts). Additional readings in Reiche.	133	113	51
19	Paris, 189.	XII.	Scholz ("integre"). Catena on John and Scholia on the other Gospels.	—	—	—
20	Paris, 188.	XI.	Scholz ("longe maximam partem"). Scholia.	—	—	—
21	Paris, 68.	X.	Scholz (Mt. i.—xi., Mk., Joh. iv. v. vii. viii.)	—	—	—
22	Paris, 72.	XI.	Very imperfectly collated by R. Simon (in Mill and Wetstein) and Scholz. Defective Mt. i. 1—v. 25. (or ii. 2 as Sz.) Joh. xiv. 22—xvi. 27.	—	—	—
23	Paris, 77.	XI.	Simon and Scholz, as before. With Latin Vulgate. Defective Mt. i. 1—17. Lu. xxiv. 46—Joh. ii. 20; Joh. xxi. 24, 25.	—	—	—
24	Paris, 178.	XI.	Simon. Scholz. With a Commentary. Defective Mt. xxvii. 20—Mk. iv. 22.	—	—	—
25	Paris, 191.	X.	Simon. Scholz. Defective Mt. xxiii. 1—xxv. 42; Mk. i. 1—vii. 36; Lu. viii. 31—41; ix. 44—54; x. 39—xi. 4; middle of Joh. xiii. to end of gosp. Scholia.	—	—	—
26	Paris, 78.	XI.	Simon. Scholz. With a Commentary.	—	—	—
27	Paris, 115.	XI.	Larroque in Mill (*Colb.* 1). From Joh. xviii. 3 to end supplied by a later hand in Cent. XIV.	—	—	—
28	Paris, 879.	XI.	Larroque in Mill (*Colb.* 2). Scholz. Defective Mt. vii. 17—ix. 12; xiv. 33—xvi. 10; xxvi. 70—xxvii. 48; Lu. xx. 19—xxii. 46; Joh. xii. 40—xiii. 1; xv. 24—xvi. 12; xviii. 16—28; xx. 20—xxi. 5; xxi. 18—25.	—	—	—
29	Paris, 89.	XII.	Larroque in Mill (*Colb.* 3). Scholz (Mk. i.—v., Joh. v.—viii.). Some leaves supplied in Cent. XV.	—	—	—

	Identification.	Date.	Collator. Remarks.	Paul.	Act.	Apoc.
30	Paris, 100.	XVI.	Readings from 1st chapters of Mt., Larroque in Mill. Cited with 31 as in *Colb.* 4. Inspected by Scholz. Written by Hermonymus.	—	—	—
31	Paris, 94.	XIII.	Readings from Mt., Mk., Larroque in Mill. Cited with 30 as *Colb.* 4. Inspected by Scholz.	—	—	—
32	Paris, 116.	XII.	Readings from Mt., Larroque in Mill (*Colb.* 5). Defective Mt. i. 1—x. 22; xxiv. 15—30; Lu. xxii. 35—Joh. iv. 20. Inspected by Scholz.	—	—	—
33	Paris, 14.	XI.	Tregelles. Called the Queen of the cursive MSS.	17	13	—
34	Paris, Coisl. 195.	XI.	Cursorily collated by Wetstein and Scholz. Catena. From Mt. Athos.	—	—	—
35	Paris, Coisl. 199.	XI.	Cursorily collated by Wetstein and Scholz.	18	14	17
36	Paris, Coisl. 20.	XI.	Cursorily collated by Wetstein and Scholz. Commentary. From Mt. Athos.	—	—	—
37	Paris, Coisl. 21.	XII.	Cursorily collated by Wetstein and Scholz.	—	—	—
38	Paris, Coisl. 200.	XIII.	(Stephen's 6′?) Written by order of the Emperor Michael Palæologus. Defective Mt. xiv. 15—xv. 30; xx. 14—xxi. 27; Mk. xii. 3—xiii. 4.	?	19	?
39	Paris, Coisl. 23.	XII.	Cursorily collated by Wetstein and Scholz. Once at Mt. Athos. A copy of 34. (Wetst.)	—	—	—
40	Paris, Coisl. 22.	XI.	C. c. Wetst. Sz. Commentary. From Constantinople, once at Mt. Athos. Ends at Joh. xx. 25.	—	—	—
41	Paris, Coisl. 24.	XI.	C. c. Wetst. Sz. Contains Mt., Mk. with Commentary.	—	—	—
42	. . . . .	—	Mill's *Med.* Possibly the same as K above.	—	—	—
43	Bibl. de l'Arsenal, Paris, 4.	XI.	Inspected by Simon and Scholz. Known as San Maglorianus.	130	54	—
44	Brit. Mus. Addl. MSS. 4949.	XI.	De Missy in Wetstein.	—	—	—
45	Bodleian, Baroc. 31.	XIV.	Mill's *Bodl.* 1. Inspected by Griesbach.	—	—	—
46	Bodleian, Baroc. 29.	XV.	Mill's *Bodl.* 2.	—	—	—
47	Bodleian, Misc. 9.	XV.	Mill's *Bodl.* 6. Ussher in Walton's Polyglott (Bodl. 1).	—	—	—
48	Bodleian, Misc. 1.	XII.	Mill's *Bodl.* 7. Scholia.	—	—	—
49	Bodleian, Roe 1.	XI.	Mill's *Roe* 1.	—	—	—
50	Bodleian, Laud. 33.	XI.	Mill's *Laud.* 1. Catena. Defective Mt. i. 1—ix. 35; xii. 3—24; xxv. 20—31; Mk. xiv. 40—xvi. 20; Joh. v. 18—end of Gosp.	—	—	—
51	Bodleian, Laud. 31.	XIII.	Mill's *Laud.* 2. Insp. by Griesbach.	38	32	—
52	Bodleian, Laud. 3.	1286	Mill's Laud. 5. Insp. by Griesbach.	—	—	—
53	Bodleian, Selden. 53.	XIV.	Mill's *Seld.* 1.	—	—	—
54	Bodleian, Selden. 54.	1338	Mill's *Seld.* 2.	—	—	—
55	Bodleian, Selden. 5.	XV.	Mill's *Seld.* 3.	—	—	—
56	Linc. Coll. Oxf., 18.	XV.	Usaher in Walton. Mill (*Lin.*). Inspected by Dobbin (with 61).	—	—	—

	Identification.	Date.	Collator. Remarks.	Paul.	Act.	Apoc.
57	Magd. Coll. Oxf., 9.	XI.	Hammond in Walton. Mill's *Magd.* 1. Def. Mk. i. 1—11.	41	35	—
58	New Coll. Oxf., 68.	XVI.	Usher in Walton *Nov.* 1. Mill's *N.* 1. Dobbin (with 61).	—	—	—
59	Caius Coll. Camb., 403.	XII.	Scrivener. Usher's *Gon.* in Walton. So also in Mill.	—	—	—
60	Camb. Univ. Lib. MS. Dd. 9. 69.	1297	Mill's *M*[*ori*] 1. [The Apocalypse added at a later time.]	—	—	10
61	Trin. Coll. Dublin, G. 97.	XVI.	Usher in Walton. Barrett in edn. of MS. Z. Dobbin. Known as Monfortianus.	40	34	92
62	Camb. Univ. Lib. MS. Kk. 5. 35.	XV.	Walton's *Goog.*	—	—	—
63	Trin. Coll. Dublin, A. 1. 8.	X.	Mill's *Usser.* 1. Scriv. states that this MS. has been lately collated by Rev. G. Twycross.	—	—	—
64	*Not identified.*	?	Mill's *Usser.* 2 (and probably also Walton's *Eur.*).	—	—	—
65	Brit. Mus., Harl. 5776.	XIII.	Mill's *Cov.* 1.	—	—	—
66	*Not identified.*	?	Mill's *Gal.* Scholia. Once belonged to Thomas Gale.	—	—	—
67	Bodleian, Misc. 76.	XI.	Mill's *Hunt.* 2. Def. Joh. vi. 64 to end of gosp.	—	—	—
68	Linc. Coll. Oxf., 17.	XII.	Mill's *Wheel.* 1.	—	—	—
69	The Leicester MS.	XIV.	Tregelles and Scrivener. Cited as "m" Act. Epp.; "f," Apoc. (See Horne's Introd. vol. iv. ed. Treg., pp. 210, 211. Scriv.'s Codex Augiensis pp. xl.—xlvii.)	37	31	14
70	Camb. Univ. Lib. MS. Ll. 2. 13.	XV.	Mill's *Bu*[*ckle*]. Written by Hermonymus. [Not at Trin. Coll. as Scholz, Tischdf.]	—	—	—
71	Lambeth, 528.	1160	Scrivener's g (*above*). Mill's *Epk.*	—	—	—
72	Brit. Mus., Harl. 5647.	XI.	Wetstein. Catena. Various readings on margin *prima manu.*	—	—	—
73	Ch. Ch. Oxf., Wake 26.	XI.	Walker (in Wetstein).	—	—	—
74	Ch. Ch. Oxf., Wake 20.	XIII.	Walker (in Wetstein). Written by Theodore. Defective Mt. i. 1—14; v. 29—vi. 1.	—	—	—
75	Geneva, 19.	XI.	Cellerier (in Scholz).	—	—	—
76	Vienna, Theol. 300, N.	XI.	(Lambec. 28.) G. à Mastricht (in Wetstein). Alter.	49	43	—
77	Vienna, Theol. 154, N.	XI.	(Lambec. 29: Nessel 114 is probably a misprint in Scholz.) Treschow. Alter. Commentary.	—	—	—
78	Supposed to be in Hungary. (Lib. of N. Jancovich de Vadasz?)	XII.	Borner (in Kuster's Mill). Additional readings in Scholz. Belonged to Carpzov.	—	—	—
79	Leyden, 74.	?	Insp. in Joh. viii. Def. Lat. version.	—	—	—
80	*Not identified.*	XI.	Bynæus (in Wetstein). Belonged to T. G. Grævius, then to J. Van der Hagen.	—	—	—
[81]	. . . . .	—	[Under this number certain MSS. mentioned in a *Correctorium* of the XIIIth cent. have been cited.]			
[82]	. . . . .	—	['found by L. Valla (*Annotationes* 1440) in one or more of the MSS. consulted by him.']			

	Identification.	Date.	Collator. Remarks.	Paul.	Act.	Apoc.
83	Munich, 518.	XI.	Bengel's Augustanus 1.	—	—	—
84	Munich, 568.	XII.	Bengel's Augustanus 2. Contains only Mt. Mk. Defective: Mt. i. 1—18; xiii. 10—27; xiii. 42—xiv. 3; xviii. 25—xix. 9; xxi. 33—xxii. 4; Mk. vii. 13—end.	—	—	—
85	Munich, 569. [Munich = Public Library at Munich.]	XIII.	Bengel's Augustanus 3. Contains only the following passages: Mt. viii. 15—ix. 17; xvi. 12—xvii. 20; xxiv. 26—45; xxvi. 25—54; Mk. vi. 13—ix. 45; Lu. iii. 12—vi. 44; Joh. ix. 11—xii. 5; xix. 6—24; xx. 23—xxi. 9.	—	—	—
86	Presburg.	XI.	Bengel's Byzantinus. Endlicher's complete collation given in Rosenmüller's "Commentationes Theologicæ," Vol. ii. part ii. pp. 85—166.	—	—	—
87	Trèves.	XII.	Contains Joh. with a catena. Edited at Antwerp by Corderius. [Wetstein's 87 is 250 of this and Scholz's list.]	—	—	—
88	*Not identified.*	?	Cited by Joachim Camerarius in his "Annotationes in N. T."	—	—	—
89	Gottingen.	1006	Bengel. Matthæi's 20.	—	—	—
90	*Not identified.*	XVI.	A copy of one of Theodore's MSS made by James Favre of Daventer.	14	47	—
91	*Not identified.*	X.	Codex Perronianus. Extracts in Mill.	—	—	—
92	*Not identified.*	?	Codex Fœschii 1. Contains Mk. with Victor's Commentary.	—	49	—
93	*Not identified.*	?	Codex Gravii. Once cited by Vossius. "Aut est idem Codex atque 63 aut ei simillimus" (Wetstein).	—	—	—
94	*Not identified.*	?	Codex Fœschii 2. Contains Mk. Lu. with a commentary.	—	—	—
95	Linc. Coll. Oxf., 16.	XII.	Mill's *Wheel[er]* 2. Contains Lu. (from xi. 2) Joh. (except 3 leaves). Joh. v.—vii. re-collated for Scholz.	—	—	—
96	Bodleian, Misc. 8.	XV.	Ussher (in Walton) and Mill. Cited by them as *Trit.* because written by Abbot John Trithemius. Contains John.	—	—	—
97	*Not identified.*	1500	A copy of Joh. closely related to 96. Written by Nicholas, a monk of Hirsau. Readings in Wetstein. Scholz denies that it was ever at Giessen as Michaelis, &c. have stated.	—	—	—
98	Bodleian, Clarke 5.	XII.	Mt. vi. ix. x.; Mk. v. vi.; Lu. iv.—vi. collated by Scholz.	—	—	—
99	Leipsic.	XVI.	Matthæi's 18. Contains Mt. iv. 8—v. 27; vi. 2—xv. 30; Lu. i. 1—13.	—	—	—
100	Pesth, Univ. Lib.	X.	Cited only once. Def. Joh. xxi. 25.	—	—	—
101	*Not identified.*	XVI.	Cod. Uffenbachianus 3. Contains Joh. Cited by Scholz at Joh. vii. 53.	—	—	—

	Identification.	Date.	Collator. Remarks.	Paul.	Act.	Apoc.
[102]	. . . . .	. .	MS. readings cited by Wetstein (Mt. xxiv.—Mk. viii.) from the margin of a Gk. Test. of Plantin's. The readings seem to have been derived from Cod. B. (So Rev. B. F. Westcott in Scriv. Introd.)	—	—	—
103	Paris, 196.	XI.	Readings in Curcellæus (edn. of Gk. Test.). Scholz ("Cursive collatus").	—	—	—
104	*Not identified.*	X.	Codex Vignerii. Readings in Wetstein.	—	—	—
105	Bodleian, Misc. 136.	XII.	Cited by Wetstein on Joh. viii. 1.	24	48	—
106	Earl of Winchelsea's Library.	X.	Jackson (in Wetstein).	—	—	—
107	Bodleian, Clarke 6.	XIV.	Readings from Mt. vi. ix. x.; Mk. v. vi.; Lu. iv.—vi.; Joh. v. vi. in Scholz.	—	—	—
108	Vienna, Theol. 4, Kol. (Forlos. 5.)	XI.	Alter, Birch, Scholz. Commentary. 2 vols. Belonged to Parrhasius.	—	—	—
109	Brit. Mus., Addl. MSS. 5115—7.	1326	Inspected by Wetstein. Belonged to Meade and then to Askew.	75	22	—
[110]	. . . . .	XVI.	A transcript (2 vols.) of the Complutensian edition, at Berlin, known as the Codex Ravianus.	—	—	—
111	Bodleian, Clarke 7.	XII.	Scholz (in same passages as 107). Def. Joh. xx. 25—end.	—	—	—
112	Bodleian, Clarke 10.	XI.	Scholz (selected chapters).	—	—	—
113	Brit. Mus., Harl. 1810.	XI.	Griesbach (in Mk. xvi., Lu. iii. 16—38; viii. 15—39; xi. 1—24; Joh. v. 1—vi. 36; vii. 53—viii. 12).	—	—	—
114	Brit. Mus., Harl. 5540.	XIII.	Inspected by Griesbach. Defective xvii. 4—18; xxvi. 59—73; xxviii. 19—Mk. i. 12.	—	—	—
115	Brit. Mus., Harl. 5559.	XII.	Inspected by Griesbach. Defective Mt. i. 1—viii. 10; Mk. v. 23—36; Lu. i. 78—ii. 10; vi. 4—15; Joh. xi. 2—xxi. 25.	—	—	—
116	Brit. Mus., Harl. 5567.	XII.	Inspected by Griesbach.	—	—	—
117	Brit. Mus., Harl. 5731.	XIV.	Inspected by Griesbach. Defective Mt. i. 1—18. Fragments of a lectionary at end.	—	—	—
118	Bodleian, Misc. 13.	XIII.	Griesbach (in Symb. Crit. i. 202). Mt. i. 1—vi. 3; Lu. xiii. 35—xiv. 20; xviii. 8—xix. 9; Joh. xvi. 25—xxi. 25 supplied by a later hand.	—	—	—
119	Paris, 85.	XII.	Kuster's Paris 5. Griesbach.	—	—	—
120	Paris, 185 A.	XIII.	Stephens' $\iota\delta'$. Griesbach. Contains only Mt., Lu., Joh.	—	—	—
121	*Not identified.*	1284	Griesbach. Once at St. Geneviève, Paris. Def. Mt. v. 21—viii. 24.	—	—	—
122	Leyden, Meerm, 116.	XII.	Dermout.	219	177	—
123	Vienna, Theol. 240, N.	XI.	Alter. Birch. (Lambec. 30.)	—	—	—
124	Vienna, Theol. 188, N.	XII.	Alter. Birch. Defective Lu. xxiii. 31—xxiv. 28. Closely allied to 13. 69 and 346. (Lambec. 31.)	—	—	—
125	Vienna, Theol. 6, Kol.	X.	Alter. Birch. (Forlos. 16, so Scholz: but in Alter it is 16 in Kollar's Supplement; 6 in Auct. Forlos.)	—	—	—

	Identification.	Date.	Collator. Remarks.	Paul.	Act.	Apoc.
126	Wolfenbüttel, xvi. 16.	XI.	Mentioned by Knittel. Consulted in some places by Tischendorf.	—	—	—
127	Vatican, 349.	XII.	Birch ("per omnia").	—	—	—
128	Vatican, 356.	XI.	Cited by Birch in Mt. v. 47 and Joh. viii. 1.	—	—	—
129	Vatican, 358.	XII.	Birch (Luke i.—ix. and Mt. xxvii. 16, 17; Mk. xvi. 9; Joh. i. 28; xxi. 25).	—	—	—
130	Vatican, 359.	XIII.	Birch ("Præter loca selecta ex Mt., Mk., Joh., integrum Lucæ Evangelium accurate contulimus"). Latin version.	—	—	—
131	Vatican, 360.	XI.	Birch ("quatuor evangelia accurate per omnia contuli").	77	70	66
132	Vatican, 361.	XI.	Birch ("Lu. i—iv. accurate" and inspected in other places).	—	—	—
133	Vatican, 363.	XI.	Birch (Lu. i—x. and select places).	78	71	—
134	Vatican, 364.	XI.	Birch ("citatur Lu. i—iv. et ad Joh. viii. 1").	—	—	—
135	Vatican, 365.	XI.	Birch ("Lu. i—iii., accurate" and inspected in other places). The first 26 leaves supplied by a later hand.	—	—	—
136	Vatican, 665.	XIII.	Contains Mt. and Mk. with commentary. Inspected by Birch in select places of Mt.	—	—	—
137	Vatican, 756.	XII.	Cited in a few passages by Birch. With a marginal commentary.	—	—	—
138	Vatican, 757.	XII.	Inspected by Birch. Commentary and scholia.	—	—	—
139	Vatican, 758.	XII.	Contains Lu. and Joh. with commentary. Inspected by Birch.	—	—	—
140	Vatican, 1158.	XII.	Inspected by Scholz.	—	—	—
141	Vatican, 1160.	XIII.	Inspected by Scholz.	86	75	40
142	Vatican, 1210.	XI.	Inspected by Scholz.	87	76	—
143	Vatican, 1229.	XI.	Lu. i—vi. accurately collated by Birch. Commentary.	—	—	—
144	Vatican, 1254.	XI.	Inspected by Birch and Scholz.	—	—	—
145	Vatican, 1548.	XIII.	Inspected by Birch and Scholz. Contains only Lu. Joh. Lu. xvii —xxi. written by a different hand from the rest. Def. Lu. iv. 15—v. 36; Joh. i. 1—26.	—	—	—
146	Vatican, Palat. 5.	XII.	Contains Mt. Mk. with marginal commentary. Inspected by Birch and Scholz.	—	—	—
147	Vatican, Palat. 89.	XI.	Inspected by Birch and Scholz.	—	—	—
148	Vatican, Palat. 186.	XII.	Inspected by Birch and Scholz. Scholia.	—	—	—
149	Vatican, Palat. 171.	XIV.	Inspected by Birch and Scholz.	88	77	25
150	Vatican, Palat. 189.	XII.	Inspected by Birch and Scholz.	—	—	—
151	Vatican, Palat. 220.	XI.	Inspected by Birch and Scholz. Scholia.	—	—	—
152	Vatican, Palat. 227.	XI.	Inspected by Birch and Scholz.	—	—	—
153	Vatican, Palat. 229.	XIII.	Scholz ("maxima pars").	—	—	—
154	Vatican, Alex. 28.	XIII.	Inspected by Birch and Scholz. Thl.'s commentary.	—	—	—
155	Vatican, Alex. 79.	XIV.	Inspected by Birch and Scholz.	—	—	—
156	Vatican, Alex. 189.	XII.	Inspected by Birch and Scholz.	—	—	—
157	Vatican, Urb. 2.	XII.	Inspected by Birch and Scholz.	—	—	—

	Identification.	Date.	Collator. Remarks.	Paul.	Act.	Apoc.
158	Vatican, Pio 53.	XI.	Inspected by Birch and Scholz.	—	—	—
159	Rome: Barberini, 8.	XI.	Inspected by Birch and Scholz.	—	—	—
160	Rome: Barberini, 9.	1123	Inspected by Birch and Scholz.	—	—	—
161	Rome: Barberini, 10.	X.	Inspected by Birch and Scholz. Def. Joh. xvi. 6—xxi. 25.	—	—	—
162	Rome: Barberini, 11.	1153	Inspected by Birch and Scholz.	—	—	—
163	Rome: Barberini, 12.	XI.	Inspected by Birch and Scholz.	—	—	—
164	Rome: Barberini, 13.	1040	Inspected by Birch and Scholz.	—	—	—
165	Rome: Barberini, 14.	1197	Inspected by Birch and Scholz. With the vulgate Latin.	—	—	—
166	Rome: Barberini, 115.	XIII.	Inspected by Birch and Scholz. Contains Lu. ix. 33—xxiv. 24, and Joh.	—	—	—
167	Rome: Barberini, 208.	XIV.	Inspected by Birch and Scholz.	—	—	—
168	Rome: Barberini, 211.	XIII.	Inspected by Birch and Scholz. Thl.'s commentary.	—	—	—
169	Rome: Vallicella, B. 133.	XII.	Inspected by Birch and Scholz.	—	—	—
170	Rome: Vallicella, C. 61.	XII.	Inspected by Birch and Scholz.	—	—	—
171	Rome: Vallicella, C 73.	XIV.	Inspected by Birch and Scholz.	—	—	—
172	*Not identified.*	XII.	Vallicella, F. 90 formerly contained the four gospels.	—	—	—
173	Vatican, 1983.	XII.	Inspected by Birch (*Basilianus* 22) and Scholz. Defective Joh. xiii. 1—xxi. 25.	—	—	—
174	Vatican, 2002.	1053	Inspected by Birch (*Bas.* 41) and Scholz. Defective Mt. i. 1—ii. 1; Joh. i. 1—27; viii. 47—xxi. 25.	—	—	—
175	Vatican, 2080.	XI.	Inspected by Birch (*Bas.* 119) and Scholz. Defective Mt. i. 1—iv. 17.	194	41	20
176	Vatican, 2113.	XIII.	Inspected by Birch (*Bas.* 152) and Scholz. Defective Mt. i. 1—x. 13; Joh. ii. 1—xxi. 25.	—	—	—
177	Vatican, (?)	XI.	Inspected by Birch and Scholz. Defective Joh. i. 1—29. (Formerly Monastery of St. Basil, 163.)	—	—	—
178	Rome: Angelica, A. 1. 5.	XI.	Inspected by Birch and Scholz. Defective Joh. xxi. 17—end.	—	—	—
179	Rome: Angelica, A. 4. 11.	XII.	Inspected by Birch and Scholz. Some leaves supplied by a later hand.	—	—	—
180	Rome: Propaganda, 250.	XI.	Readings given by Zoega (in Birch, as *Bory.* 2) and Scholz. Acts and Epistles added in 1284.	92	82	44
181	*Not identified.*	XI.	A MS. belonging to Francis Xavier Cardinal de Zelada, inspected by Birch. Scholia.	—	—	—
182	Florence: Laurentian, vi. 11.	XII.	Inspected by Birch and Scholz.	—	—	—
183	Florence: Laur. vi. 14.	XII.	Inspected by Birch and Scholz.	—	—	—
184	Florence: Laur. vi. 15.	XIII.	Inspected by Birch and Scholz.	—	—	—

	Identification.	Date.	Collator. Remarks.	Paul.	Act.	Apoc.
185	Florence: Laur., vi. 16.	XII.	Inspected by Birch and Scholz.	—	—	—
186	Florence: Laur., vi. 18.	XI.	Inspected by Birch and Scholz.	—	—	—
187	Florence: Laur., vi. 23.	XII.	Inspected by Birch and Scholz.	—	—	—
188	Florence: Laur., vi. 25.	XI.	Inspected by Birch and Scholz.	—	—	—
189	Florence: Laur., vi. 27.	XII.	Inspected by Birch and Scholz. Joh. defective at end.	239	141	—
190	Florence: Laur., vi. 28.	1285	Inspected by Birch and Scholz.	—	—	—
191	Florence: Laur., vi. 29.	XIII.	Inspected by Birch and Scholz.	—	—	—
192	Florence: Laur. vi. 30.	XIII.	Inspected by Birch and Scholz.	—	—	—
193	Florence: Laur., vi. 32.	XI.	Inspected by Birch and Scholz.	—	—	—
194	Florence: Laur., vi. 33.	XI.	Inspected by Birch and Scholz.	—	—	—
195	Florence: Laur., vi. 34.	XI.	Inspected by Birch and Scholz.	—	—	—
196	Florence: Laur., viii. 12.	XII.	Inspected by Birch and Scholz. Catena.	—	—	—
197	Florence: Laur., viii. 14.	XI.	Contains, besides Ep. of Ja., only fragments of Mt. and Mk., with Chr.'s Commentary. Inspected by Birch and Scholz.	—	90	—
198	Florence: Laur., 256.	XIII.	Inspected by Birch and Scholz.	—	—	—
199	*Not identified.*	XII.	Inspected by Birch. Formerly No. 5 in Lib. of Monastery of St. Mary, Florence. Scholia.	—	—	—
200	*Not identified.*	X.	Inspected by Birch. Formerly No. 6 in Lib. of Monastery of St. Mary, Florence.	—	—	—
201	Brit. Mus., Addl. MS., 11837.	1357	Scrivener. *Cited as* "m" *in Gospels,* "h" *in Epistles, and* "b" *in Apocalypse.*	104	91	b
202	*Not identified.*	XII.	Inspected by Birch. Formerly No. 705 in Lib. of Monastery of St. Mary, Florence.	—	—	—
[203]	. . . . .	. .	A MS. in modern Greek. formerly No. 707 in Lib. of St. Mary, Florence.	—	—	—
204	Bologna: Can. Reg., 640.	XI.	Inspected by Birch.	105	92	—
205	St. Mark's Venice, 5.	XV.	Inspected by Birch. Written for Cardinal Bessarion. In Gospels and Apoc. apparently copied from 209.	106	93	88
206	St. Mark's Venice, 6.	XV.	Inspected by Birch.	107	94	—
207	St. Mark's Venice, 8.	X.	Inspected by Birch. Defective at beginning.	—	—	—
208	St. Mark's Venice, 9.	X.	Inspected by Birch.	—	—	—
209	St. Mark's Venice, 10.	XV.	Inspected by Birch.	108	95	46
210	St. Mark's Venice, 27.	X.	Mentioned by Birch. Catena.	—	—	—
211	St. Mark's Venice, 539.	XII.	Inspected by Birch. Arabic version. Defective at beginning of Lu. and of Joh.	—	—	—

	Identification.	Date.	Collator. Remarks.	Paul.	Act.	Apoc.
212	St. Mark's Venice, 540.	XI.	Inspected by Birch.	—	—	—
213	St. Mark's Venice, 542.	XI.	Inspected by Birch.	—	—	—
214	St. Mark's Venice, 543.	XIV.	Inspected by Birch.	—	—	—
215	St. Mark's Venice, 544.	XI.	Inspected by Birch. Commentary. Addl. readings (e. g. from Mt. xxiv., Mk. iv., Lu. iv., Joh. v.) in Scholz.	—	—	—
216	St. Mark's Venice (?)	?	Mentioned by Birch, as brought to Venice, from Corcyra.	—	—	—
217	St. Mark's Venice, I. 3.	XIII.	Readings in Scholz, e. g. Mt. vi, Mk. iv., Lu. iv., Joh. v.	—	—	—
218	Vienna, Theol. 23, N.	XIII.	Edited by Alter (Lambec. 1).	57	65	33
219	Vienna, Theol. 321, N.	XIII.	Alter. Birch (Lambec. 32).	—	—	—
220	Vienna, Theol. 337, N.	XIV.	Alter. Birch (Lambec. 33).	—	—	—
221	Vienna, Theol. 117, N.	XI.	Inspected by Birch (Lambec. 38). Commentary defective Mt. i. 1—11 and elsewhere Joh. vii., viii. (appy.) See Scholz in loc.	—	—	—
222	Vienna, Theol. 180, N.	XIV.	Birch (Lambec. 39). Fragments with a Commentary.	—	—	—
223	Vienna, Theol. 301, N.	XIV.	Birch (Lambec. 40). Contains fragments of Mt., Lu., Joh. with Catena.	—	—	—
224	Vienna, Theol. 8, Kol.	?	Contains only Mt. (Forlos. 30.)	—	—	—
225	Vienna, Theol. 9, Kol.	1192	Alter ? (Forlos. 31.)	—	—	—
226	Escurial, χ. iv. 17.	XI.	Readings by Moldenhauer (in Birch, Esc. 2).	228	108	—
227	Escurial, χ. iii. 15.	XIII.	Readings by Moldenhauer (in Birch, Esc. 5).	—	—	—
228	Escurial, χ. iv. 12.	XIV.	Readings by Moldenhauer (in Birch, Esc. 7).	229	109	—
229	Escurial, χ. iv. 21.	1140	Readings by Moldenhauer (in Birch, Esc. 8). Defective Mk. xvi. 15—20; Joh. i. 1—11.	—	—	—
230	Escurial, φ. iii. 5.	1013	Readings by Moldenhauer (in Birch, Esc. 9).	—	—	—
231	Escurial, φ. iii. 6.	XII.	Readings by Moldenhauer (in Birch, Esc. 10).	—	—	—
232	Escurial, φ. iii. 7.	XIII.	Readings by Moldenhauer (in Birch, Esc. 11).	—	—	—
233	Escurial, υ. ii. 8.	XI.	Readings by Moldenhauer (in Birch, Esc. 12). Catena.	—	—	—
234	Copenhagen, 1.	1278	Hensler (in Birch).	72	57	—
235	Copenhagen, 2.	1314	Hensler (in Birch).	—	—	—
236	Camb. Univ. Lib., MS. Mm. 6. 9.	XII.	Scrivener (v in Gosp.; o in Acts and Epistles).	61	61	—
237	Moscow: Synod, 42.	X.	Matthæi (d).	—	—	—
238	Moscow: Synod, 48.	XI.	Matthæi (e). Contains Mt. and Mk. with Catena.	—	—	—
239	Moscow: Synod, 47.	XI.	Matthæi (g). Contains Mk. xvi. 2—8; Lu.; Joh. i. 1—xxi. 23, with commentary and Catena.	—	—	—
240	Moscow: Synod, 49.	XII.	Matthæi (i). With Euthymius' commentary. Def. Mk. viii. 12—34; xiv. 17—54; Lu. xv. 32—xvi. 8.	—	—	—

	Identification.	Date.	Collator. Remarks.	Paul.	Act.	Apoc.
241	Dresden.	XI.	Matthæi (k). Belonged to Matthæi.	120	104	47
242	Moscow: Synod, 380.	XII.	Matthæi (l).	121	105	48
243	Moscow: Typogr., 13.	XIV.	Matthæi (m). Contains Mt. Lu. with Thl.'s commentary.	—	—	—
244	Moscow: Typogr., 1.	XII.	Matthæi (n). Euthymius' commentary.	—	—	—
245	Moscow: Synod, 265.	1199	Matthæi (o).	—	—	—
246	Moscow: Synod, 261.	XIV.	Matthæi (p). Defective Mt. xii. 41—xiii. 55; Joh. xvii. 24—xviii. 20.	—	—	—
247	Moscow: Synod, 373.	XII.	Matthæi (q).	—	—	—
248	Moscow: Synod, 264.	1275	Matthæi (r).	—	—	—
249	Moscow: Synod, 94.	XI.	Matthæi (s). Contains Joh. with catena.	—	—	—
[250]	. . . . .	—	The cursive portion of Cod. "V" above. Better cited as V^r.	—	—	—
251	Moscow: Tab. Imp.	XI.	Matthæi (x).	—	—	—
252	Dresden.	XI.	Matthæi (z). Belonged to Matthæi.	—	—	—
253	?	XI.	Matthæi (10). Once belonged to St. Michael's Monastery at Jerusalem and then to Abp. Nicephorus.	—	—	—
254	?	XI.	Matthæi (11). Belonged to Matthæi, in 1482 to the Monastery of St. Athanasius. Contains Lu. Joh. with scholia.	—	—	—
[255]	[Moscow: Synod 139.]	XIII.	Matthæi (12). More properly a MS. of Chr.'s commentary. It contains only fragments of the gospels.	—	—	—
256	Moscow: Typogr. 3.	IX. ?	Matthæi (14). Scholia on Mk. Lu. with fragments of the text.	—	—	—
[257]	. . . . .	—	= Frag-mosq (*above*, *p.* 115).	—	—	—
258	Dresden.	XIII.	Matthæi 17.	—	—	—
259	Moscow: Synod, 45.	XI.	Matthæi (a).	—	—	—
260	Paris, 51.	XII.	Scholz ("maxima pars").	—	—	—
261	Paris, 52.	XII.	Scholz (Mt. xi—xiii; Mk. v—vii.; Lu. i—v.; Joh. v—viii.). Mt. i. 1—xi. 1 supplied in the XIVth century. Defective Lu. xxiv. 39—end of gosp.	—	—	—
262	Paris, 53.	X.	Scholz ("integre"). Various readings from Jerusalem MSS. given by the original scribe. Text very like that of Cod. A.	—	—	—
263	Paris, 61.	XIII.	Scholz (Mt. viii.—xiv.; Mk. i.—iv.; Joh. ii.—v.). Additional readings given by Reiche; who states that it does not contain the Apocalypse. ("*Codicum insigniorum Par. asserv. Descriptio.*")	137	117	—
264	Paris, 65.	XIII.	Scholz (Mt. xviii.—xxiv.; Mk. iii.—v.; Joh. iv.—viii.).	—	—	—
265	Paris, 66.	X.	Scholz. (Mt., the whole; Mk. i.—v.; Lu. xxii.—xxiv.; Joh. v.—viii.).	—	—	—

	Identification.	Date.	Collator. Remarks.	Paul.	Act.	Apoc.
266	Paris, 67.	X.	Scholz (Mt. i.—xi.; Mk. ii.—v.; Joh. v.—ix.).	—	—	—
267	Paris, 69.	X.	Scholz (Mt. ii.—x.; Joh. vii., viii.). Defective Mt. i. 1—8; Mk. i. 1—7; Lu. i. 1—8; Lu. xxiv. 50—Joh. i. 12.	—	—	—
268	Paris, 73.	XII.	Scholz (Mt. xxvi.; Mk. i.—iv.; Joh. iv.—viii.).	—	—	—
269	Paris, 74.	XI.	Scholz (Mt. and Mk. i.—iv.).	—	—	—
270	Paris, 75.	XI.	Scholz ("maxima pars").	—	—	—
271	Paris, 75A.	XII.	Scholz ("maxima pars").	—	—	—
272	Paris, 76.	XI.	Scholz (Mt. vi.—xi.; Mk. i.—iii.; Joh. v.—viii.).	—	—	—
273	Paris, 79.	part XII., part XIV.	Inspected by Scholz. Mk. vi. 21—54; Joh. iii. 18—iv. 1; vii. 23—42; ix. 10—27; xviii. 12—29, supplied by a later hand.	—	—	—
274	Paris, 79A.	X.	Inspected by Scholz. Defective Mk. i. 1—17; Joh. i. 1—20.	—	—	—
275	Paris, 80.	XI.	Scholz (Mt., Mk. i. ii.; Joh. iii.—viii.).	—	—	—
276	Paris, 81.	XI.	Scholz (Mt.; Mk. i.—vi.; Lu. iv., xxii.; Joh. v., viii.).	—	—	—
277	Paris, 81A.	XI.	Scholz ("maxima pars").	—	—	—
278	Paris, 82.	XII.	Inspected by Scholz. Mt. xiii. 43—xvii. 5 supplied by a later hand.	—	—	—
279	Paris, 86.	XII.	Inspected by Scholz.	—	—	—
280	Paris, 87.	XII.	Scholz (Mt. vi.—xii.; Mk. i.—v.; Lu. iv., v.; Joh. iv.—viii.). Defective Mk. viii. 3—xv. 36.	—	—	—
281	Paris, 88.	XII.	Scholz (Mt. vii.—x.; Mk. i.—v.; Joh. vi.—viii.). Defective Mt. xxviii. 11—end of gosp. Lu. i. 1—9.	—	—	—
282	Paris, 90.	1176	Inspected by Scholz.	—	—	—
283	Paris, 92.	XIV.	Inspected by Scholz.	—	—	—
284	Paris, 93.	XIII.	Scholz ("maxima pars").	—	—	—
285	Paris, 95.	XIV.	Scholz ("maxima pars").	—	—	—
286	Paris, 96.	1432	Inspected by Scholz.	—	—	—
287	Paris, 98.	XV.	Inspected by Scholz.	—	—	—
288	Paris, 99.	XVI.	Inspected by Scholz. Contains only Lu.	—	—	—
289	Paris, 100A.	1625	Inspected by Scholz. [Entered twice in Scholz's list. It appears from the printed catalogue (Appendix p. 609) not to be an Evangelisterium and should therefore not be cited as ev-59.]	—	—	—
290	Paris, 108A.	XIII.	Inspected by Scholz.	—	—	—
291	Paris, 113.	XII.	Inspected by Scholz.	—	—	—
292	Paris, 114.	XI.	Inspected by Scholz. Defective Mt. i. 1—vii. 14; Joh. xix. 14—xxi. 25.	—	—	—
293	Paris, 117.	1373	Scholz (Mt. v.—x.; Mk. ii.—vi.; Lu. ii.; Joh. v.—viii.).	—	—	—
294	Paris, 118.	XIII.	Inspected by Scholz. Defective Mt. i. 18—xii. 25.	—	—	—
295	Paris, 120.	XIII.	Inspected by Scholz. Defective Mt. i. 1—11.	—	—	—

	Identification.	Date.	Collator. Remarks.	Paul.	Act.	Apoc.
296	Paris, 123.	XVI.	Inspected by Scholz. Written by Angelus Vergetius.	—	—	—
297	Paris, 140 A.	XII.	Inspected by Scholz.	—	—	—
298	Paris, 175 A.	XII.	Scholz ("maxima pars").	—	—	—
299	Paris, 177.	XI.	Scholz ("cod. integer").	—	—	—
300	Paris, 186.	XI.	Scholz ("cod. integer"). Contains Mt., Mk., and Lu., with catena and Thl.'s comm.	—	—	—
301	Paris, 187.	XI.	Scholz ("cod. integer"). With a catena.	—	—	—
302	Paris, 193.	XVI.	Inspected by Scholz. Contains fragments of Mt. and Lu., with a commentary.	—	—	—
303	Paris, 194 A.	XII.	Contains Joh. i.—iv. with Thl.'s comm. Bound up with ev-62.	—	—	—
304	Paris, 194.	XIII.	Inspected by Scholz. Contains Mt. and Mk. With a catena.	—	—	—
305	Paris, 195.	XIII.	Inspected by Scholz. Contains Mt. and Mk. with a catena.	—	—	—
306	Paris, 197.	XII.	Contains Mt. and Joh. with Thl.'s comm.	—	—	—
307	Paris, 199.	XI.	Contains Mt. and Joh. with a commentary.	—	—	—
308	Paris, 200.	XII.	Contains Mt. and Joh. with a commentary. Defective in some parts.	—	—	—
309	Paris, 201.	XII.	Inspected by Scholz. Contains the four gospels with Chr.'s comm. on Mt. and Joh., Victor's comm. on Mk., and Tit-bostr.'s comm. on Lu.	—	—	—
310	Paris, 202.	XI.	Inspected by Scholz. Contains Mt. with a catena.	—	—	—
311	Paris, 203.	XII.	Inspected by Scholz. Contains Mt. with a catena.	—	—	—
312	Paris, 206.	1308	Inspected by Scholz. Contains Mk. with Victor's comm.	—	—	—
313	Paris, 208.	XIV.	Inspected by Scholz. Contains Lu. with a catena. Defective.	—	—	—
314	Paris, 209.	XII.	Inspected by Scholz. Contains Joh. with commentary.	—	—	—
315	Paris, 210.	XIII.	Inspected by Scholz. Contains Joh. with commentary. Defective ch. xiv. 25—ch. xv. 16; ch. xxi. 22—25.	—	—	—
316	Paris, 211.	XII.	Inspected by Scholz. Contains Lu. and Joh. with a commentary. Defective.	—	—	—
317	Paris, 212.	XII.	Inspected by Scholz. Contains Joh. x. 9—xxi. 25 with a catena.	—	—	—
318	Paris, 213.	XIV.	Inspected by Scholz. Contains Joh. vii. 1—xxi. 25 with a commentary.	—	—	—
319	Paris, 231.	XII.	Inspected by Scholz. Commentary. Defective.	—	—	—
320	Paris, 232.	XI.	Inspected by Scholz. Contains Lu. with a commentary.	—	—	—
[321]	. . . . .	. .	Entered twice in Scholz's list. An evangelisterium. (See Catalogue of Paris MSS., p. 45.) Should be cited as ev-101.	—	—	—

	Identification.	Date.	Collator. Remarks.	Paul.	Act.	Apoc.
322	Paris, 315.	XV.	Inspected by Scholz.	—	—	—
323	Paris, 118 A.	XVI.	Contains Mt. vi., vii.	—	—	—
324	Paris, 376.	XII.	Scholz. Bound up with ev-97.	—	—	—
[325]	. . . . .	. .	Paris, 377. Is an evangelisterium (ev-98) written in the XIIIth century over more ancient writing. Entered twice in Scholz's list.	—	—	—
[326]	. . . . .	. .	Paris, 378 (here entered in Scholz's list) contains only certain passages with comments.	—	—	—
[327]	. . . . .	. .	Entered twice in Scholz's list. An evangelisterium. (See Catalogue of Paris MSS., p. 53.) Should be cited as ev-99.	—	—	—
[328]		. .	= ev. 100.	—	—	—
329	Paris, Coisl. 19.	XI.	Inspected by Scholz.	—	—	—
330	Paris, Coisl. 196.	XI.	Inspected by Scholz.	131	132	—
331	Paris, Coisl. 197.	XII.	Inspected by Scholz.	—	—	—
332	Turin, 20. (B. iv. 20.)	XI.	Inspected by Scholz.	—	—	—
333	Turin, 4. (B. iv. 1.)	XIII.	Inspected by Scholz. Contains Mt. and Joh. with catena.	—	—	—
334	Turin, 43. (B. v. 23.)	XIV.	Inspected by Scholz. Contains Mt. and Mk. with commentary.	—	—	—
335	Turin, 44. (B. v. 24.)	XVI.	Inspected by Scholz.	—	—	—
336	Turin, 101. (C. iv. 17.)	XVI.	Inspected by Scholz. Contains Lu. with a catena.	—	—	—
[337]	. . . . .	. .	Turin, 52. (B. v. 32.) Contains only select places of Mt. with a commentary.	—	—	—
338	Turin, 335. (B. i. 3.)	XII.	Inspected by Scholz.	—	—	—
339	Turin, 302. (C. ii. 5.)	XIII.	Inspected by Scholz.	170	135	83
340	Turin, 344. (B. i. 13.)	XI.	Inspected by Scholz.	—	—	—
341	Turin, 350. (B. i. 21.)	1296	Inspected by Scholz.	—	—	—
342	Turin, 149. (B. ii. 3.)	XIII.	Inspected by Scholz.	—	—	—
343	Milan: Ambrosian Lib., 13.	XII.	Scholz (Mt. Joh.).	—	—	—
344	Milan: Ambr., 16.	XII.	Inspected by Scholz. Defective Joh. xxi. 12—25.	—	—	—
345	Milan: Ambr., 17.	XI.	Inspected by Scholz. Defective Mt. i. 1—11.	—	—	—
346	Milan: Ambr., 23.	XII.	Scholz ("integer"). Defective Joh. iii. 6—vii. 52.	—	—	—
347	Milan: Ambr., 35.	XII.	Inspected by Scholz.	—	—	—
348	Milan: Ambr., B. 56.	1023	Inspected by Scholz.	—	—	—
349	Milan: Ambr., 61.	1322	Inspected by Scholz.	—	—	—
350	Milan: Ambr., B. 62.	XI.	Inspected by Scholz. The 4 first leaves supplied in XVIth cent. Defective Joh. xxi. 9—25.	—	—	—
351	Milan: Ambr., 70.	XI.	Inspected by Scholz.	—	—	—
352	Milan: Ambr., B. 93.	XII.	Inspected by Scholz. Defective Mt. i. 1—17: Mk. i. 1—15; xvi. 13—end of gosp.: Lu. i. 1—7; xxiv. 43—end of gosp.: Joh. i. 1—10; xxi. 3—25.	—	—	—
353	Milan: Ambr., M. 93.	XIII.	Scholz ("maxima pars"). Defective Joh. xxi. 24, 25.	—	—	—
354	Venice, 29.	XI.	Inspected by Scholz. Contains Mt. with Thl.'s comm.	—	—	—
355	Venice, 541.	XI.	Inspected by Scholz.	—	—	—

	Identification.	Date.	Collator. Remarks.	Paul.	Act.	Apoc.
[356]	. . . . .	. .	Ven. 545 [cent. XVI.] contains Titbostr.'s catena on Lu. "raro textus Lucæ laudatur." (Scholz.)	—	—	—
357	Venice, 28.	XI.	Inspected by Scholz. Contains Lu. and Joh. with a catena.	—	—	—
358	Modena, 9. (II. A. 9.)	XIV.	Inspected by Scholz.	—	—	—
359	Modena, 248. (III. B. 16.)	XIV.	Inspected by Scholz.	—	—	—
360	At Parma?	XI.	De Rossi (1.) in Scholz.	—	—	—
361	At Parma?	XIII.	De Rossi (2.) in Scholz.	—	—	—
362	*Not identified.*	XIII.	A MS. of Lu. with catena. Described by Lami, A.D. 1738, as then at St. Mary's Monastery, Florence.	—	—	—
363	Florence: Laur., vi. 13.	XIII.	Inspected by Scholz.	180	144	—
364	Florence: Laur., vi. 24.	XIII.	Inspected by Scholz.	—	—	—
365	Florence: Laur., vi. 36.	XIII.	Inspected by Scholz.	181	145	—
366	Florence: Laur., (2607?)	XII.	Contains Mt. with a catena. Def. at beg.	—	—	—
367	Florence: Laur., (2706?)	1332	Inspected by Scholz.	182	146	?
368	Florence: Riccardi, 84.	XV.	Inspected by Scholz. Contains Joh., Apoc., Epp., a lectionary (cited as lect-37), and Plato's Ep. to Dionys.	230	150	84
369	Florence: Riccardi, 90.	XII.	Fragments of Mk. (vi.—25—ix. 45; x. 17—xvi. 9) bound up with a Greek Grammar &c.	—	—	—
370	*Not identified.*	XIV.	Formerly Riccardi K. I. 11. Described by Lami. With Thl.'s comm.	—	—	—
371	Vatican, 1159.	X.	Inspected by Scholz.	—	—	—
372	Vatican, 1161.	XV.	Inspected by Scholz. Defective Joh. iii. 1—end of gosp.	—	—	—
373	Vatican, 1423.	XV.	Inspected by Scholz. Catena. Defective at end.	—	—	—
374	Vatican, 1445.	XII.	Inspected by Scholz. Commentary.	—	—	—
375	Vatican, 1533.	XII.	Inspected by Scholz.	—	—	—
376	Vatican, 1539.	XI.	Inspected by Scholz.	—	—	—
377	Vatican, 1618.	XV.	Inspected by Scholz.	—	—	—
378	Vatican, 1658.	XIV.	A fragment of Mt. with Chr.'s comm. bound up with other matter.	—	—	—
379	Vatican, 1769.	XV.	Inspected by Scholz.	—	—	—
380	Vatican, 2139.	XV.	Inspected by Scholz.	—	—	—
381	Vatican, Pal. 20.	XIV.	Inspected by Scholz. Contains Lu. with a catena.	—	—	—
382	Vatican, 2070.	XIII.	Scholz ("maxima pars"). Defective. Leaves misplaced.	—	—	—
383	Three MSS. at the Collegio Romano.	XVI.	Comm.	—	—	—
384		XVI.	Comm. Inspected by Scholz.	—	—	—
385		XVI.	Comm.	—	—	—
386	Vatican, Ottob. 66.	XV.	Inspected by Scholz.	199	151	70
387	Vatican, Ottob. 204.	XII.	Inspected by Scholz.	—	—	—
388	Vatican, Ottob. 212.	XII.	Inspected by Scholz.	—	—	—
389	Vatican, Ottob. 297.	XI.	Inspected by Scholz.	—	—	—
390	Vatican, Ottob. 381.	1252	Inspected by Scholz.	203	164	71

	Identification.	Date.	Collator. Remarks.	Paul.	Act.	Apoc.
391	Vatican, Ottob. 432.	XI.	Inspected by Scholz. Mt. i. 1—8; Lu. i. 1—80; Joh. vii. 53—viii. 11 supplied in XVth century.	—	—	—
392	Rome: Barberini, 225.	XII.	Inspected by Scholz. Thl.'s comm. Bound up with MS. "Y."	—	—	—
393	Rome: Vallicella, E. 22.	XVI.	Inspected by Scholz.	185	167	—
394	Rome: Vallicella, F. 17.	1330	Inspected by Scholz.	186	170	—
395	Rome: Casanat., R. V. 33.	XII.	Inspected by Scholz.	—	—	—
396	Rome: Ghigi, R. IV. 6.	XII.	Inspected by Scholz. Def. Mt. i. 1—xxiii. 37.	—	—	—
397	Rome: Vallicella, C 4.	XV.	Inspected by Scholz. Contains Joh. with a catena.	—	—	—
[398]	. . . . .	XIII.	Turin, 92 (C. iv. 6). Only contains select passages with a catena.	—	—	—
[399]	. . . . .	XV.	Turin, 109 (C. iv. 29). Contains a commentary on the gospels "sed textus non semper adscriptus" (Scholz).	—	—	—
400	Berlin (Diez 10).	XV.	Pappelbaum. Contains (of the gospels) only Mt. xii. 39—xiii. 2.	220	181	—
401	Naples, I. C. 24.	XI.	Inspected by Scholz. Contains Mt., Mk. vi. 1—end of gosp., Lu., Joh. i. 1—xii. 1.	—	—	—
402	Naples, I. C. 28.	XV.	Inspected by Scholz.	—	—	—
403	Naples, I. C. 29.	XII.	Inspected by Scholz. Contains Mt. xii. 23—xix. 12; xix. 28—end of gosp.; Mk.; Lu. i. 1—v. 21; v. 36—end of gosp.; Joh. i. 1—xviii. 36.	—	—	—
404	. . . . .	XI.	Abbatis Scotti Neapolitani. Inspected by Scholz.	—	—	—
405	Venice, I. 10.	XI.	(Nan. 3.) Inspected by Scholz.	—	—	—
406	Venice, I. 11.	XI.	(Nan. 4.) Inspected by Scholz. Defective Mk. iv. 41—v. 14; Lu. iii. 16—iv. 4.	—	—	—
407	Venice, I. 12.	XI.	(Nan. 5.) Inspected by Scholz. Contains Lu. v. 30—end of gosp. and Joh. i. 1—ix.	—	—	—
408	Venice, I. 14.	XII.	(Nan 7.) Inspected by Scholz.	—	—	—
409	Venice, I. 15.	XII.	(Nan. 8.) Inspected by Scholz.	—	—	—
410	Venice, I. 17.	XIV.	(Nan. 10.) Inspected by Scholz.	—	—	—
411	Venice, (I. 18 ?)	XIV.	(Nan. 11.) (Inspected by Scholz ?)	—	—	—
412	Venice, I. 19.	1301	(Nan. 12.) Inspected by Scholz.	—	—	—
413	Venice, I. 20.	1302	(Nan. 13.) Inspected by Scholz.	—	—	—
414	Venice, I. 21.	XIV.	(Nan. 14.) Inspected by Scholz.	—	—	—
415	Venice, I. 22.	1356	(Nan. 15.) Inspected by Scholz.	—	—	—
416	Venice, I. 24.	XIV.	(Nan. 17.) Inspected by Scholz. Defective Mt. i. 1—xxv. 35, Joh. xviii. 7—end of gosp.	—	—	—
417	Venice, I. 25.	XIV.	(Nan. 18.) Contains Mt. Mk. Lu. Defective at beg. and end.	—	—	—
418	Venice.	?	(Nan. 21.) Contains Mt. and Mk.	—	—	—
419	*Not identified.*	XI.	Formerly at Venice, mon. of St. Michael, 241. Described by Mittarelli. Defective Joh. xxi. 7—end.	—	—	—
420	Messana, I.	XIV.	Inspected by Münter.	—	—	—

	Identification.	Date.	Collator. Remarks.	Paul.	Act.	Apoc.
421	Syracuse.	XII.	Inspected by Münter.	218	176	—
422	Munich, 210.	XI.	Inspected by Scholz. Joh. written later than XIth cent.	—	—	—
423	Munich, 36.	XV.	Inspected by Scholz. Contains Mt. with a catena.	—	—	—
424	Munich, 83.	XV.	Inspected by Scholz. Contains Lu., with commentary.	—	—	—
425	Munich, 37.	XV.	Inspected by Scholz. Contains Joh. with commentary.	—	—	—
426	Munich, 473.	XIV.	(Augsburg 9.) Contains Lu. vi. 17—xi. 26, with catena.	—	—	—
427	Munich, 465.	XIII.	(Augsburg 10.) Inspected by Scholz. Contains Mk. and Lu., with Thl.'s comm.	—	—	—
428	Munich, 381.	XIII.	(Augsburg 11.) Scholz ("magna pars"). Closely related to MS. 300.	—	—	—
429	Munich, 208.	X.	Inspected by Scholz. Contains questions and answers on Mt., Joh., and Lu. i. 1—ii. 39, with a catena.	—	—	—
430	Munich, 437.	XI.	Inspected by Scholz. Contains Joh. with a catena.	—	—	—
431	Strasburg, Molsheimensis.	XII.	Arendt (in German Theological Quarterly for 1833).	238	180	—
432	Munich, 99.	XVI.	Inspected by Scholz. Contains Mk. with Victor's comm.	—	—	—
433	Berlin.	XII.	Pappelbaum (in Scholz and Dermout). Contains Mt. i. 1—21; vi. 12—32; xxii. 25—Mk. v. 29; Mk. ix. 21—xiii. 12. Lu. viii. 27—Joh. ix. 21. Joh. xx. 15—end of Gosp.	—	—	—
434	Vienna, Theol. 71, N.	XIV.	(Lambec. 42.) Inspected by Scholz. Contains Lu. with a Catena.	—	—	—
435	Leyden, Gronovii 131.	?	Dermout, Griesbach. Defective Mt. i. 20—ii. 13; xxii. 4—9.	—	—	—
436	*Not identified.*	?	Once Meermann's, 117. Entered by mistake a second time in Scholz as ev-153.	—	—	—
437	St. Petersburg (?)	XI.	Mentioned by Matthæi.	—	—	—
438	Brit. Mus., 5111, 5112.	XI.	Inspected by Bloomfield.	—	—	—
439	Brit. Mus., 5107.	1159	Inspected by Bloomfield.	—	—	—
[440]	*The same MS. as* 236 *above.*	—	. . . . .	221	111	—
[441]	Camb. Univ. Lib., MS. Nn. 5. 27.	—	A folio copy of the Greek Bible printed at Basle, 1545. A few notes are written on the margin.	222	110	—
[442]	Camb. Univ. Lib., MS. Nn. 3. 20, 21.	—	A copy of the printed Greek Test., 8vo, London, 1728, interleaved and bound up in two volumes. Contains MS. notes by John Taylor.	223	152	—
443	Camb. Univ. Lib., MS. Nn. 2. 36.	XII.		—	—	—
444	Brit. Mus., Harl. 5796.	XV.	Scholz (Mk. v.).	240	153	—
445	Brit. Mus., Harl. 5736.	1506	Scholz (Mk. v.).	—	—	—

	Identification.	Date.	Collator. Remarks.	Paul.	Act.	Apoc.
446	Brit. Mus., Harl. 5777.	XV.	Scholz (Mk. v.). Defective Mt. i. 1—17; Mk. i. 7—9; Lu. i. 1—18; Joh. i. 1—22.	—	—	—
447	Brit. Mus., Harl. 5784.	XV.	Mill's Cov. 5. Scholz (Mk. v.).	—	—	—
448	Brit. Mus., Harl. 5790.	1478	Scholz (Mk. v.).	—	—	—
449	Brit. Mus., 4950, 4951.	XIII.	Scholz (Mk. v.).	—	—	—
450	MSS. at the great Greek Monastery at Jerusalem.	1043	1 Contains Mt. Mk. Lu. with an Arabic Version. Coxe's 6 (Scriv.). *In Scholz's list.* (Only inspected by him.) 6 has a commentary. 7 is Coxe's 43. (See Scrivener.)	—	—	—
451		XII. 2		—	—	—
452		XIV. 3		—	—	—
453		XIV. 4		—	—	—
454		XIV. 5		—	—	—
455		XIV. 6		—	—	—
456		XIII. 7		—	—	—
457	MSS. at the Monastery of St. Saba near Jerusalem.	XIII.	Inspected by Scholz, who distinguishes them by the annexed numbers. 2	234	186	—
458		1272	3	—	—	—
459		XII.	7	—	—	—
460		XII.	8	—	—	—
461		?	9	—	—	—
462		XIV.	10	235	187	86
463		XIV.	11	—	—	—
464		XI.	12	—	—	—
465		XIII.	19	—	—	—
466		XIII.	20	237	189	89
467	MSS. at the Monastery of St. John, Patmos.	XI.	Inspected by Scholz and Coxe. 2	—	—	—
468		XII.	6	—	—	—
469		XIV.	21	—	—	—

A few EVANGELISTARIA have been occasionally quoted, but as their evidence has been nowhere particularly examined in this edition it will be sufficient to refer to Scrivener's "Introduction to N. T. Criticism," as containing the latest information with regard to them. ev-y has been very frequently cited; see above under Scrivener's MSS.

SECTION II.

ANCIENT VERSIONS OF THE N. T. REFERRED TO IN THIS EDITION.

(See more complete accounts of these by Tregelles in Horne, ed. 10, Vol. IV., and Tischendorf in his Gk. Test., ed. 7, Prolegg. p. ccxviii ff.)

The ancient Latin Versions before Jerome are known to us by the following MSS. Horne, ed. 10, pp. 237—243.

lat-*a*. Codex Vercellensis, *fourth century*.
lat-*b*. Codex Veronensis, *fourth* or *fifth century*.
lat.-*c*. Codex Colbertinus, *eleventh century*.
lat-*e*. Codex palatinus Vindobonensis, *fourth* (or *fifth*) *century*.
lat-*f*. Codex Brixianus, about *sixth century*.
lat-ff_1. lat-ff_2. Codices Corbeienses (*very ancient*).

lat-g_1. lat-g_2. Codices Sangermanenses (*very ancient*).
lat-*h*. Codex Claromontanus (*very ancient*).
lat-*i*. Codex Vindobonensis, about *fifth century*.
lat-*k*. Codex Taurinensis, *fifth century*.
lat-*l*. Codex Rhedigerianus, about *seventh century*.
lat-*n*. Codex Sangallensis, *fourth* or *fifth century*.
lat-*o*. Fragmentum Sangallense, *about seventh century*.
lat-*p*. "Frag. Sangallense Scottice scriptum sæc. vii. vel viii."
lat-*q*. Codex Monacensis, *sixth century*.
spec. The Latin readings contained in a MS. 'Speculum' at Rome. Published by Mai.

vulg. The Vulgate version (A.D. 383), since its completion by Jerome variously emended and edited: quoted from the authorized edition of the Church of Rome put forth by Clement VIII. in 1592, which differs in many respects from the equally authoritative edition of Sixtus V. in 1590. See Horne, pp. 243—257.

The following ancient MSS. of Jerome's Vulgate are cited when they differ from the Clementine edition.
am. Amiatinus, written about 541. Tischendorf has published it entire, and considers it the oldest and most valuable extant.
fuld. Fuldensis, about *sixth century*.
tol. Toletanus, at Toledo, written in gothic letters.
em. Monasterii S. Emerami, A.D. 870.
forj. Forojuliensis.
foss. Fossatensis.
gat. S. Gatiani.
harl. Harleianus 1775: about *seventh century*.
ing. Ingoldstadiensis: about *seventh century*.
mm. Majoris monasterii: *tenth century?*
mt. Martini Turonensis: *eighth century?*
pe. Perusinus.
san. Fragmenta Sangallensia.

latt. The Latin versions: an abbreviated way of writing vulg. lat-*a b c* &c.

Syr. The Peschito (or simple) Syriac version. Supposed to have been made as early as the *second century*. The text as edited is in a most unsatisfactory state.

syr. The later or Philoxenian version made at the instigation of Philoxenus, Bp. of Hierapolis in Phrygia A.D. 488—508. Revised, A.D. 616, by Thomas of Harkel in Palestine, to whom the readings on the margin (cited as syr-marg) are due[9].

[9] A supplement to the Harclean text is cited in the *Pericopa Adulteræ* as syr-ms, from a MS. of Archbishop Usher's.

syr-cu. The Syriac version discovered by Dr. Cureton amongst the Nitrian MSS. in the British Museum. Perhaps the earliest and most important of all the versions.

syr-jer. The Jerusalem Syriac Lectionary, made from an ancient and valuable Greek text, probably in the *fifth century*.

syrr. = Syr. syr. (These two alone.)

copt. The Coptic or Memphitic Egyptian version. *Fourth century?*

copt-wilk. Wilkins' edition of the Coptic version.

copt-schw. That of Schwartze.

copt-dz. Codex Diez, written about the *fourteenth century* (so Treg.).

sah. The Thebaic or Sahidic Egyptian version. *Third century?*

sah-ming, Mingarel's; sah-mnt, Munter's editions of the Thebaic; sah-woide, the MS. of the Thebaic published in Woide's appendix to the Codex Alexandrinus.

coptt. Denotes that the Egyptian versions agree in supporting a given reading. The ordinary citations, repeated in this volume, cannot be thoroughly relied upon.

goth. The Gothic version. Made from the Greek by Ulphilas about the middle of the *fourth century*.

æth. The Æthiopic version. Assigned to the *fourth* century.

æth-rom. The edition given in the Roman polyglott.

æth-pl. Pell Platt's edition.

arm. The Armenian version. Made in the *fifth* century.

arm-usc, arm-zoh. The editions of Uscan and Zohrab respectively.

The Persian, Arabic, Georgian, Sclavonic, and Anglo-Saxon versions have not been cited, being all of them comparatively recent translations from the versions named above, and not from the original Greek.

SECTION III.

ABBREVIATIONS USED IN CITING FATHERS, &c.[1]

(N.B.—the abbreviation is designated by the thick type. In the remainder of the word or sentence Latin writers are described in italics.)

Ambrose, *Bp. of Milan*, A.D. 374—397

Ambrosiaster, i. e. *Hilary the Deacon*, fl. 384

Ammonius of Alexandria, 220

Amphilochius, Bp. of Iconium, 374

Anastasius of Sinai, fl. 560 to end of Cent^{y}.

[1] When a citation is made thus [Ambr], it means that there is nothing to indicate from which of the evangelists the father is quoting; when thus (Ambr), that he is quoting loosely or paraphrastically. $Ambr_{alic}$, $Ambr_{aliq}$, $Ambr_{oft}$, $Ambr_{h.l.}$, $Ambr_{expr}$, $Ambr_{certe}$—mean respectively that the father indicated quotes a particular reading alicubi or aliquoties (= sometimes), often, in his commentary on the particular passage, expressly, certainly.

Andreas of Crete, 635
Antiochus of Ptolemais, 614
Antony the Hermit, b. 251, d. 356
Archelaus of Mesopotamia, 278
Arnobius *of Africa*, 306
Athanasius, Bp. of Alexandria, 326—373
Athenagoras of Athens, 177
Augustine, *Bp. of Hippo*, 395—430
Avitus, *Bp. of Vienne*, 490—523
Barnabas, Cent^{y}. I. or II.
Basil, Bp. of Cæsarea in Cappadocia, 370—379
Basil of **Seleucia**, fl. 440
Bede, *the Venerable*, 731
Cæsarius of Constantinople, 368
Cæsarius, *Episc.* **Arelatensis**, 502—544
Canons Apostolic, Cent^{y}. III.
Carpocrates, Cent^{y}. II.
Cassiodorus, b. 479, d. 575
Chromatius, *Bp. of Aquileia*, 402
Chronicon Paschale Alexandrinum, Cent^{y}. VII.
Chrysocephalus, Cent^{y}. XIII.
Chrysologus, *Peter*, *Bp. of Ravenna*, 433—450
Chrysostom, Bp. of Constantinople, 397—407; **Chr-montf**, a MS. cited from Montfaucon; **Chr-wlf**, Wolfenbüttel ms. of Chr written in Cent^{y}. VI.[a]
Clement of Alexandria, fl. 194
Clement, Bp. of **Rome**, 91—101
Cosmas Indicopleustes, 535
Constitutions, Apostolic, Cent^{y}. III.
Cyprian, *Bp. of Carthage*, 248—258
Cyril, Bp. of Alexandria, 412—444
Cyril, Bp. of **Jerusalem**, 348—386
Damascenus, Johannes, 730
Dialogue against the Marcionites printed amongst the works of Origen.
Didymus, of Alexandria, 370
Diodorus, Bp. of Tarsus, 378—394
Dionysius, Bp. of Alexandria, 247—265
Dionysius Areopagita, Cent^{y}. V.
Ephrem Syrus, b. 299, d. 378
Epiphanius, Bp. in Cyprus, 368—403
Eucherius, *Bp. of Lyons*, 434—454
Eulogius, Bp. of Alexandria, 581—608
Eusebius, Bp. of Cæsarea, 315—320; **Eus Canon**, his harmonizing tables
Eustathius, Bp. of Antioch, 323
Euthalius, Bp. of Sulci, 458
Euthymius Zigabenus, 1116

[a] The following MSS. have been cited in St. Matthew's Gospel:—
A. Trin. Coll. Camb., B. 8. 4. *Cent.* xii. or xiii.
B. Emm. Coll. Camb., I. 1. 12, 13. *Cent.* xi.
C. Bodleian, Cromwell 19. *Cent.* xi.
D. Bodleian, Barocc. 198. *Cent.* xi.
E. Bodleian, Barocc. 233. *Cent.* xi.
F. British Museum, Arundel 543. *Cent.* xi.
G. Trin. Coll. Camb., B. 9. 12. *Cent.* xi.
H. Paris, 687. *Cent.* xi.
K. Paris, 695. *Cent.* xi.
L. Paris, 685. *Cent.* x.
M. Emm. Coll. Camb., I. 1. 14, 15. *Cent.* xi. or xii.
N. Middlehill, 436. *Cent.* xii.
P. Paris, 688. *Cent.* xi.
1. 3. 5. 8. *a*. *β* of the former part. } Matthæi's, chiefly
2. 6. 9. *γ*. *η*. *ρ*. of the latter part. } at Moscow.

Evagrius Ponticus, 380
Fastidius, *Bp. in Britain*, 430
Faustinus, 383
Faustus *the Manichee, cited by Aug.*
Firmicus, *Julius F. Maternus*, 345
Fulgentius, *Bp. in Africa*, 508—533
Gaudentius, *Bp of Brescia*, 387
Gelasius of Cyzicum, fl. 476
Gennadius, Bp. of Constantinople, 458—471
Gildas, fl. 581
Glycas of Sicily, 1120
Gregory, *Bp. of Rome*, 590—605
Haymo, *Bp. of Halberstadt*, 841—853
Heracleon the Gnostic, fl. cir. 125, cited in Orig.'s Comm. on John
Hesychius of Jerusalem, Cent^{y}. VI.
Hilary, *Bp. of Poictiers*, 354
Hippolytus, disciple of Irenæus, 220
Homilies ascribed to Clement, Cent^{y}. III.
Ignatius, Bp. of Antioch, d. 107
Irenæus, Bp. of Lyons, 178; (**Iren-lat** as represented by his interpreter; **Iren-gr**, when his own words are preserved.)
Isidore of Pelusium, 412
Jacobus, Episc. **Nisibensis**, cir. 320—340
Jerome, fl. 378—420
Julian (*cited by Aug.*), *Pelagian Bp. in Italy*, 416
Justin Martyr, fl. 140—164
Juvencus, 330
Lactantius, 306
Leo, *Bp. of Rome*, 440—461
Leontius Scholasticus, 580
Lucifer, *Bp. of Cagliari*, 354—367
Macarius of Egypt, 301—391
Macedonius of Constantinople, 381
Marcellus, cited by Eus. 139]
Marcion (130) Fragments in Epiph. (**Mcion-e**) and Tert. (**Mcion-t.**)
Marcosii, cited by Iren.
Maximus **Taurinensis**, 430—466
Maximus **Confessor**, fl. 630—662
Meletius, Bp. of Antioch, 381
Methodius, fl. 290—312
Michael Psellus of Constantinople, d. 1078
Nazianzenus, Gregory, fl. 370—389
Nestorius, Bp. of Constantinople, 428—431
Nonnus of Panopolis, Cent^{y}. V.
Novatian, 251
Nyssenus, Gregory, Bp. 371
Optatus, fl. 364—375
Opus *Imperfectum in Matthæum*, *Cent^{y}. XI.*
Origen, b. 185, d. 254
Orosius, 416
Orsiesius the Egyptian, 345
Pacianus, *Bp. of Barcelona*, 370
Palladius, Bp. of Hellenopolis, 368—401
Pamphilus of Palestine, fl. 294
Paulinus, *Bp. of Aquileia*, 776—804
Pelagii *Ep. ad Demetr.* 417 ?
Peter, Bp. of Alexandria, 300—311
Philastrius, *Bp. of Brescia*, fl. 380
Phœbadius, *Bp. of Agen*, cir. 350—390
Photius, Bp. of Constantinople, 858—891
Polycarp, Bp. of Smyrna, d. 169
Porphyry, d. 304
"**Prædestinatus.**" *A work ascribed to Vincent of Lerins* (434)
Proclus, Bp. of Constantinople, 434
Procopius of Gaza, 520
"*De* **Promissionibus** *dimid. temp.*" Cent^{y}. IV.

Prosper *of Aquitaine*, 434.
Protevangelium Jacobi, Cent^{y}. II.
Prud*entius*, 406
Ptolemæus gnosticus apud Epiphanium
"**Quæstiones** *ex vet. et nov. Testt.*" *Printed among the works of Aug.*
"*De* **Rebaptismate**." *Among Cypr's works.*
Recognitions, the Clementine, Cent^{y}. III.
Rufinus *of Aquileia*, 397
Salv*ianus*, 440
Sedul*ius*, 430
Serapion of Egypt, 345
Severianus, Bp. in Syria, 400
Severus of Antioch, Cent^{y}. VI.
"*De* **Singu***laritate* **Clericorum**." *Among Cypr.'s works.*
Socrates of Constantinople, 440
Sozomen of Constantinople, d. 450
Suidas the lexicographer, 980
Syncellus, George, of Constantinople, 792
Synodical **Epistle** of Council held at **Ant**ioch against Paul of Samosata, 269
Synopsis ascribed to Athanasius.
Tatian of Syria, 172
Tert*ullian*, 200
Thalassius, 640
Thaumaturgus, Gregory, Bp. of Neocæsarea, 243
Theodore of **Heracl**ea, 394
Theodore, Bp. of **Mopsuest**ia, 399—428
Theodore of the **Studium**, 795—826
Theodoret, Bp. of Cyrus, 420—458
Theodotus the Gnostic. Extracts made by Clement of Alexandria.
Theodotus of **Ancyra**, 433
Theophanes Cerameus, 1040
Theophilus, Bp. of **Antioch**, 170—182
Theophilus, Bp. of **Alex**andria, 385—412
Theophylact, Abp. of Bulgaria, 1071
Tich*onius*, 390
Timothy, Bp. of Alexandria, 380
Titus, Bp. of **Bostra**, cir. 360—377
Valentinus and the Valentinians, Cent^{y}. II.
Victor of Antioch, 401
Vict*or, Episc.* **Tunun***ensis*, 565
Victorin*us*, 380
Vigil*ius, of Thapsus*, 484
Zeno, *Bp. of Verona*, 362—380
Zonaras of Constantinople, 1118
Zos*imus, Bp. of Rome*, 417, 418

SECTION IV.

LIST, AND SPECIFICATION OF EDITIONS OF OTHER BOOKS QUOTED, REFERRED TO, OR MADE USE OF IN THIS COMMENTARY, VOL. I.

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BLOOMFIELD, DR., The Greek Testament, with English Notes, &c., 9th edn., Lond. 1855.

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READINGS OF THE CODEX VATICANUS.

Readings of the Codex Vaticanus (B) in the text of this volume ascertained by the Editor's personal inspection of the MS. at Rome, February, 1861; and, marked with an asterisk, by Rev. E. C. Cure, April 1862.

Matt. i. 4. ναασσων bis, not -ωων as Bentley.
ℵ 9. εξεκειαν 1. m. 2. m. has not inked over the ε.
23. ημων ο θεος, not om ο as Birch.
ii. 22. αυτου ηρωδου, not αυτου του ηρ. as Bentley.
23. ναζαρετ, not -εθ as Bentley.
iii. 14. και συ ερχη, not και ερχη as Mai. (So also Burgon.)
iv. 6. και λεγει, not και ειπεν as Bartolocci.
13. ναζαρα 1. m., not -ραετ as Rulotta.
* 15. γαλιλαια (not -ας).
* 24. απηλθεν (not ηλθεν).
v. 16. εργα in marg. is 1. m., not 2. m. as Mai.
18. αν written once is 2. m.
* 20. υμων η δικαιοσυνη.
42. 1. m. has δανισασθαι, not δανεισ- as Mai.
vi. 4. η σου η ελεημ., not η σου ελεημ. as Mai. (So also Burgon.)
34. 1. m. has μεριμνησει αυτης, not εαυτης as Mai.
vii. 9. εστιν is 1. m. in margin as Vercellone.
18. ου δυναται, not ει ου as Bentley.
* 24. τουτους is written in a very unusually small hand in the margin.
viii. 29. τι ημιν και σοι, not σι as Bartolocci.
ix. 5. εγειραι, not ρε.
36. 1. m. ερριμμ.
x. 14. μη δεξηται is in marg. 1. m., as Birch.
21. πατηρ τεκνον, not π. το τεκνον as Bentley.
28. φοβηθητε, not -εισθε as Bentley.
32, 33. εν τοις ουρ. in both verses. (So also Burgon.)
37. και το αξιος is in marg. 1. m.
xi. 18. Rulotta notes on δαιμονων, "ad marg., quasi δαιμονια scribere voluerit." This is very doubtful. The mark on margin is not distinct enough to make it even probable.
xii. 48. μου (at end) is written over by both 1. m. and 2. m.
xiii. 17. φηται και δικ. is in marg. 1. m.
32. κατασκηνοιν is 1. m.
36. λεγοντες is not omitted as Bartolocci.
39. ο διαβ., not διαβ. as Bentley.
xiv. 2. δια τουτο is in marg. 2. m.
3. τη before φυλακη is written over by 1. m.
7. αιτησηται, as Vercell.
18. ωδε is not omitted.
30. ισχυρον in marg. is 1. m.
36. αυτον in marg. is 1. m.
xv. 39. το πλοιον, not τον πλοιον as printed in Vercellone.
xvi. 3. επιζητει is 1. m. in marg.
* 12. αλλα απο.
17. οτι is 1. m. in marg.
20. επιτειμησεν in 1. m.: διεστειλατο in a writing more recent than 2. m.
24. 2. m. has corrected 1. m. to ο ις.

xviii. 14. μου των εν συρ., not μου εν συρ. as Mai.
15. αμαρτησῃ, not -σει as Bartolocci.
19. συμ(or ν ?)φωνησουσιν, not συσειν as Bentley.
22. αλλα ιως.
xix. 12. 1. m. δυνομενος, 2. m. δυναμενος.
14. 1. m. αφεται.
17. εις is written over by 2. m.
*xx. 5. παλιν, omitting δε.
xxi. 4. πληρωθῃ, not πλερ- as Hug. This and the four following words are written *twice* by 1. m.
38. εξειδετε 1. m.
xxii. *6. δουλους αυτου.
10. 1. m. ο νυμφων; ο γαμος is written as an alternative in marg. by 1. m., and inked over by 2. m.
31. υπο, not απο, the ὑ is dotted.
xxiii. *35. εκχυνομενον (not -ννομ.).
37. αυτης is in marg. 1. m.
xxiv. 17. τα (not τι) σε της οικε.
xxv. 10. 1. m. has ηκλισθη.
40. The marginal writing supposed to be των αδελφων μου, or τουτων, was quite illegible to me.
xxvi. *3. του λαου omitted 1. m., inserted 2. m.
4. και αποκτεινωσιν is in marg. both 1. m. and 2. m.
13. δε is written over by 1. m.
xxviii. 15. Rulotta notes that τα before αργυρια is erased and has been reinserted. There is no τα at all.

Mark i. *28. αυτου ευθυς.
*38. εχομενα (not -ας).
42. εκαθαρισθη is 1. m., not 2. m. as Vercellone.
ii. 3. αιρομενον is 1. m., but 1. m. has corrected it to -νον.
4. κραβαττον is 1. m., but 1. m. has erased the former τ.
9. Here, and in ver. 11, 1. m. has κραββαττον.
*16. as in Mai, edition 1.
*26. ειςηλθεν (no πως).
*iii. 17. βοανηργες.
iv. 22. ινα (1st) is not omitted in cod.
v. 15. 1. m. certainly (not "fortasse") λεγιωνα.
29. εξηρανθη in cod.
vi. 17. την γυναικα in marg. is 1. m.
37. δωσωμιν, not δοσωμεν as Mai.
54. αυτων in marg. is 1. m.
vii. 9. και ελεγεν αυτοις is not omitted, as Bentley.
15. τον is not omitted as Birch.
32. μογλ. is 1. m.
viii. 14. επιλαθεντο 1. m.
17. 1. m. συνιωτι; 2. m. συνιετε.
19. οτε, not και οτε as Mai.
*35. την ψυχην αυτου (2nd time).
ix. 41. αναλωσῃ, not σει as Bentley.
42. ινα των, not ινα τουτων των as Birch.
x. 40. Codex (2. m.) αλλ οις, not αλλοις.
46. 2nd και to ωφειχω are in margin 1. m.
xi. 32. αλλα ιωαμεν is in cod.
xii. 4. ηκειμασαν is in cod.
xiii. 13. Codex has εις στελος.
24. πιπτοντες in codex.
xiv. 37. ισχυσας 1. m., but 1. m. has erased the α.
xvi. 8. After εφοβουντο γαρ follows as at end of other gospels, the subscription, κατα μαρκον: but the remaining greater portion of the column, and the whole of the next to the end of the page, are left vacant. I found no other instances of this in the N. T.: the next book always beginning on the next column.

Luke ii. 5. εμνηστευμενῃ is 1. m., not 2. m. as in Mai, ed. 2: 2. m. has μεμν-.
14. in ευδοκιας, the C is left very pale: it certainly has been there.
25. συμεων is in cod., not σιμεων.
33. Cod. has μητηρ θαυμαζοντες, not μητηρ αυτου θ. as in Mai, ed. 1.
36. 2. m. has αυτς μετα του ανδρος ετη επτα.
38. αυτη τη ωρα, not τη αυτη ωρα as Bentley.

READINGS OF THE CODEX VATICANUS.

iii. 1. *βασιλειας*, alternative reading for *ηγεμονιας* is in marg. 1. m. *ορεινης*, in marg. after *Ιουραιας*, is 1. m.
14. *ποιησωμεν* is in cod.
37. *ιαρετ* is 1. m., *ιαρεδ* 2. m., not the converse as stated in Mai, ed. 2.

v. 7. *επλησαν*, not *επλησθησαν* as Bartolocci.

vi. 17. *Ιουδαιας και Ιερουσαλημ και της παραλιου*, not *Ιουδαιας και της παραλιου* as in Mai, ed. 2.

vii. 1. *επειδη* is in cod.
*12. *αυτην ην*.
41. *χρεοφ.* is in cod.
48. *σιμων*, not *ο σιμων* as Bentley.

viii. 9. *ειη* is accentuated *ἰ ἡ*.
12. *ακουσαντες*, not *ακουοντες* as Muralto.
16. *τιθησιν*, not *επιτιθησιν* as Muralto.
30. 2. m. has *λεγεων*, not *λεγιων* as stated in Mai, ed. 2: 1. m. probably had *λεγειων*, not *-εων* as in Mai.
40. *εν δε τω*, not *εγενετο δε εν τω* as Bentley.
51. *τινα*, not *τινας* as Mai, ed. 1.

ix. 2. *κηρυσσειν*, not *-σσεν* as Mai, ed. 2.
10. *υπεχωρησιν*, not *συνεχ.* as Mai, ed. 1.
12. *ηδη*, not *ηδε* as Mai, ed. 1.
37. *εγενετο δε τη*, not *εν τη* as Mai, ed. 1.
59. *κυριε* is written over by 1. m.

x. 1. *δυο* twice, not once only as Bentley.
2. *εκβαλη*, not *εκβαλλη* as Bentley.
15. *του* before *ουρ.* is added by 1. m.
27. *σου* after *θεον* is written over by 1. m.
31. *κατεβαινεν τη*, not *εν τη* as Mai, ed. 1.
34. *επιβιβασας*, not *επιβασας* as Mai, ed. 2.
36. *των τριων*, not *τριων* as Bentley.
ib. *πλησιον δοκει σοι*, not *πλησιον σοι δ. σοι* as Mai.

x. 39. 1. m. has apparently *μαριαμ η και*, but there has been a long erasure, and all is in confusion. For *κυριου*, 1. m. perhaps had *ιησου*.

xi. 2 ff. The Lord's prayer was carefully collated and found to be as Mai, ed. 2, omitting the obelized clauses.
*25. *ελθον*.
29. *η γενεα αυτη γενεα πονηρα*, not omitting the 2nd *γενεα* as in Mai, ed. 2.
40. *ουκ* is 1. m.
42. *του θεου* is written over by 1. m. *αφιεναι* is 2. m.
44. *οι περιπ.*, not without *οι* as Bentley.

xii. 20. *αφρων*, not *αφρον* as Mai, ed. 1.
25. *πηχυν*, not *πηχυν ενα* as Woide. (The Bentley collation itself is right.)
33. *βαλλαντια*, not *βαλα.* as Mai, ed. 1.
35. 1. m. *οσφυαις*, 2. m. *οσφυεις*.

xiii. 14. *εν αις* is written over by 1. m.
16. 1. m. has *απαγων*.
*27. *λεγων*.

xiv. 10. 1. m. has *κληθεις*.
*1. m. has *αναπεσε*.
12. *γενηται ανταποδομα σοι*, not *αντ. σοι γεν.* as Bentley.
16. *μεγα* has *ν* written over by 2. m.
27. The first *ου* is written over by 1. m.

xv. 29. *αυτου* is not omitted as Mai, ed. 1.
30. *τον σιτευτον μοσχον* is in cod.

xvi. 4. *εκ* is not omitted as in Mai, ed. 1.
9. 1. m. has *εκλιπη*; 2. m. has written over *ε*, between the *λ* and the *ι*.

xvii. 24. *αστραπη αστραπτουσα*, not *αστραπη η αστρ.* as in Mai, ed. 1.
*35. *η μια*.

xviii. 9. *εξουθενουντες*, not *και εξ.* as Mai, ed. 1.
*13. *στηθος εαυτου*.
15. *αυτων* is written over by 1. m.

xviii. 30. ος ουχι μη, not ος ουχι ου as in Mai, ed. 1.

xix. 8. ημισια is 1. m.: 2. m. has written ε over, between σ and ι.

22. "κρίνω, hoc acc." Bentley. There is no accent at all in cod.

25. κυριε is written over by 1. m.

40. σιωπησουσιν, not -σωσιν as Mai.

44. λιθον επι λιθον εν σοι, not λιθον εν σοι επι λιθω as Woide. (The Bentley collation itself is right.)

xx. 20. λογου, not λογον as Bentley.

αι

xxi. 34. in cod. it is κρεπαλη: 1. m. has written the α over the ε, and 2. m. has added the ι to it.

xxii. 19. ποιειτε την εμην αναμν. 1. m.: εις is written over by 2. m.

αι

30. cod. has καθησεισθε: all 1. m.

35, 36. βαλλαντ. both times.

37. και γαρ το, not και το as Bentley.

και

39. αυτω οι μαθηται: all 1. m. ειςελθειν

40. μη εις πειρασμον: all 1. m.

42. γενεσθω is 2. m.

ο

xxiii. 6. ει ανθρωπος: all 1. m.

35. θεου ο εκλεκτος, not omitting ο as Mai, ed. 1.

38. ο βασιλ., not omitting ο as Mai, ed. 1.

53. αυτον, not αυτο as Mai. (It stands αυτο̄ at the end of a line: just before, ver. 51 we have ιουδαιω̄ in the same position.)

xxiv. 15. between συνζητειν and αυτους, και is written over, uncertain whether by 1. m. or 2. m.

17. ἱσταθησαν.

21. 1. m. has ηλπιζαμεν.

* 27. περι εαυτ.

34. οτι οντως ηγερθη ο κς, not οτι ο κς οντως ηγερθη as Woide. (The Bentley collation itself is right.)

ν

John i. 13. The 2nd ν in εγεννηθησαν is 2. m., not 1. m. as Vercellone.

14. The και between χαριτος and αληθειας is 2. m., not 1. m.

ν

15. ουτος ην ο ειπον is in cod., the ν being written over by 2. m., and no sign of a horizontal line by 1. m.

18. μονογενης θς carefully substantiated.

50. απεκριθη αυτω, not omitting αυτω as Mai, ed. 1.

ii. 11. σημειων 1. m.: σιων 2. m.

iii. 4. νεκοδ. hoc loco 1. m.

34. το πν. is in marg., 1. m. (So also Verc.)

iv. 5. συχαρ, not σιχαρ as Mai, ed. 1.

9. ουσης is not omitted as in Mai, ed. 1.

15. διερχωμαι is in cod.

ως συν

40. ουν ηλθον is in cod.: all 1. m.

42. ελεγον ουκετι, not ελεγον οτι ουκετι as Mai, ed. 1.

v. 3—5. ξηρων· ην δε τις carefully substantiated.

6. τουτον, not αυτον as Bentley.

10. και is not omitted as in Mai, ed. 1.

30. με is not omitted as Bentley.

vi. 13. κριθινων 1. m.

15. ερχεσθα is in cod.

ib. ανεχωρησεν, not εχωρ. as Bentley, &c.

17. εληλυθει, not -θειν as Bentley.

18. διεγειρ. is in cod.

71. εμελλεν, not εμελεν as Bentley.

vii. 8. ο εμος καιρος is in cod.

10. τοτε is not omitted as Bentley.

30. εληλυθει, not -θειν as Bentley.

34. ελθειν εκει, not omitting εκει as Mai, ed. 1.

39. αγιον δεδομενον carefully substantiated.

52—viii. 12. { φησης ουκ εγειρεται / παλιν ουν αυτοις ελαλει } without a break.

viii. 23. Cod. at end, εκ του κοσμου τουτου, not εκ τουτου του κοσμου as Mai, ed. 2.

viii. 24. υμειν is 1. m., not 2. m. as Mai.
26. 1. m. has ειδη: 2. m. has left the ε pale.
ix. 10. ηνεωχθησαν is in cod., not εν- as Mai, ed. 2.
11. τον Σιλ. is in cod.
*11. και νιψαι.
*21. om αυτος bef ηλιειαν.
x. 6. η is in cod., not ην as Mai, ed. 1.
26. αλλα.
xii. 6. ιμελεν, not εμελλεν as Mai, ed. 2. There is no sign of reduplication.
40. επωρωσεν is 1. m.: 2. m. has written π and ε over.
xiii. 7. απεριθη ις αυτω, not απεκριθη αυτω as Mai.
26. αποκρινεται ουν ις, not ο ις as Bentley.
27. ταχειον 1. m.
*xiv. 3. και ετοιμασω.
*10. πιστυσεις 1. m.
*10. 1. m. has α εγω υμιν corrected by the insertion of λεγω over the line.
*14. τουτω ποιησω omitting εγω.
xvii. 1. ο υιος, not υιος as Bentley.
6. ους εδωκας, not ους δεδ. as Mai, ed. 1.
11. ω δεδωκας examined and substantiated.
ημεις (not υμεις).
15, 16. In cod. it is thus:

τους	εκ του κο	σμου αλλ ινα τηρη
	π νηρ	σης αυτους
νε του	εκ του κοσμου	εκ του κοσμου.

The π and νηρ written over the text, are 2. m. The marginal writing,

σμου αλλ ινα τηρη
σης αυτους
εκ του κοσμου

is 1. m. and 2. m.
*xix. 23. αρραφος.
xx. 17. τον πατερα πορευου δε, not τον π. μου π. δε as Mai, ed. 1.
30. σημεια εποιησεν, not σημεια α επ. as Bentley.

ERRATA.

Proleg. p. 1, line 8 of text, *add the following foot-note*:—
In reading Ἰουδαίας in Luke iv. 44 (to the authorities for which, the Codex Sinaiticus must now be added) would seem to introduce an exception. But the notice of a ministry in Judæa would even thus be merely incidental and general: and no visit to Jerusalem is implied.
ib. — 54, lines 24, 25, *for* John xiv. *read* John xiii. (thrice.)
Page 29, ref. v, *after* Luke x. 25, *add* [John viii. 4].
— 42, notes, col. 2, line 17, *for* Theol. *read* Thol.
— 46, — — 2, — 21 from end, *for* προςφυλαστικά *read* προφυλαστικά.
— 48, — — 1, — 3, *for* κορδράντην *read* κοδράντην.
— 53, — — 1, — 2 from end, *for* imposter *read* impostor.
— 60, ref. f, *after* 42 *insert* || L.
— 113, — x, *for* Luke iv. 18 *read* Luke iv. 19.
— 126, — t, *after* 33 only *add* Deut. xxxiii. 11.
— 131, — i, *for* ver. 21 *read* ver. 20.
— 159, — c, *after* xv. 39 *add* John xxi. 11; also at p. 167 ref. p *after* || Mk.
— 193, notes, col. 2, line 10 from end, *for* capacity *read* incapacity.
— 194, ref. h, *dele* Mark x. 6 *and* Gen. xxv. 3.
— 201, — h, *for* Luke ix. 3, 14 *read* Luke ix. [3] 14.
— 203, — k, *for* here *read* Luke xii. 20.
— 210, — d, *for* Ezek. xx. 9 *read* Ezek. xxii. 9.
— 217, — w, *after* Luke *add* xii. 36.
— ib. — b, *for* 14 *v.r. read* 15 *v.r.*
— 227, — r, *for* ch. xi. 33 *read* ch. xi. 23.
— 232, — b, *after* xiii. 34 *add* xvii. 37; the same correction to be made at p. 243, ref. a; p. 315, ref. h; and p. 406, ref. h.
— 241, — f, *after* (|| Mt. v. r.) *add* xv. 45.
— 242, notes, col. 1, line 17 from end, *for* δανασται *read* δυνασται.
— 274, ref. o, *at beginning insert* || L.
— 277, digest, ver. 52, line 3, *insert* A *before* B¹CL 33.
— 321, digest, ver. 21, line 4, *for Mk read Mt.*
— 325, ref. n, *add* Luke v. 2.
— 333, text, line 9, *for* συμπνίγουσιν *read* συνπνίγουσιν.
— 336, notes, col. 1, line 3 from end, *dele* and L[illegible].
— 339, digest, ver. 3, line 1, *insert* for *before* ποιειτε.
— 394, text, line 7, for [33] *read* [32].
— 397, ref. e, *for* Hos. i. 3, 4, *read* Hos. i. 2, 3.
— 422, notes, col. 2, line 6, *for* 58 *read* 18.
— 449, — — 1, — 12, *for* καλίσας *read* καλίσεις.
— 462, ref. x, *for* Matt. xii. 18 *read* Matt. xii. 10.
— 528, digest, last line, *insert* 1st *before* εαν.
— 591, notes, col. 2, line 17 from end, *for* extricable *read* inextricable.
— 664, digest, ver. 23, *dele* Supplementary readings for the preceding pages will be found in the Prolegomena.
— 645, ref. n, *for* † *read* Wisd. xviii. 22 only (?).
— 890, digest, ver. 12, line 5, *read* αυτον, with S(e sil): txt ABL𝔓ℵ rel.
— 904, notes, col. 2, line 2 from end, *dele in this note the words from* But *to* besides, *inclusive.*

ΕΥΑΓΓΕΛΙΟΝ

ΚΑΤΑ ΜΑΘΘΑΙΟΝ.

BEKL MsUVΔ 1. 33.

I. [1] [a] Βίβλος [b] γενέσεως Ἰησοῦ [c] χριστοῦ [d] υἱοῦ Δαυεὶδ [a] Mark xii. 26. Luke iii. 4 al. Gen. ii. 4.

v. 1. [b] ver. 18. Luke i. 14. James i. 23. iii. 6 only. Gen. xxxvii. 2. Wisd. vii. 5. [c] Lev. iv. 5, 16. 1 Kings xxiv. 7, 11. Ps. ii. 2. civ. 15. Dan. ix. 25 (26 LXX.). [d] ch. xii. 23. xxi. 9. xxii. 42 ‖.

TITLE. rec το κατα ματθ. αγιον (om αγ. elz) ευαγγ.: κατα μαθθ. B[1]: txt CEKM SUVΔ 33, and D(head of pages) L(before the κεφάλαια).

[*N.B.* lat-*b* is defective up to Βαβυλωνος ver 11.]

Title] **εὐαγγέλιον**, in earlier Greek, signifies *a present made as a return for good news* (see Hom. Od. ξ. 152. 166, also 2 Kings iv. 10), or *a sacrifice offered in thanksgiving for the same* (Aristoph. Eq. 658); in later Greek, *the good news itself*, as in LXX (2 Kings xviii. 20, 22, 25, in all which the noun may be, either from reading or construction, *-ία* or *-ιον*), and N. T. passim, in the appropriated sense of **the good news of salvation by Christ Jesus.** Hence it came to be applied to the writings themselves which contain this good news, very early: so Justin M. Apol. i. 66, p. 83, **οἱ ἀπόστολοι ἐν τοῖς γενομένοις ὑπ' αὐτῶν ἀπομνημονεύμασιν, ἃ καλεῖται εὐαγγέλια. κατὰ** M.] *as delivered by Matthew*—implies *authorship* or *editorship*: so **Ὅμηρος κατὰ Ἀρίσταρχον.** This use of the prep. denotes, generally, the *relation of things to persons*, cf. Thuc. vi. 16, **ἐν τῷ κατ' αὐτοὺς βίῳ**,—i. 54, **τὰ κατὰ σφᾶς ναυάγια**,—and see Bernhardy, Syntax, p. 241. It is not merely = a genitive—*of Matthew* (as **τὸ εὐαγγ. μου**, Rom. xvi. 25, al.), which would have been *used*, had it been meant.—Nor does *it* signify, that the original teaching was Matthew's, and the present Gospel drawn up after that teaching. See Prolegg. to Matt. Eusebius, H. E. iii. 24, says, **Ματθαῖος . . . . γραφῇ παραδοὺς τὸ κατ' αὐτὸν εὐαγγέλιον.**

CHAP. I. 1—17. GENEALOGY OF JESUS CHRIST. 1. **βίβλος γενέσεως**] Not always used of a pedigree only: see reff. Here however it appears that it refers exclusively to the genealogy, by **Ἰησοῦ χριστοῦ** being used in the enunciation, and the close being **Ἰησοῦς ὁ λεγόμενος Χριστός.** Then ver. 17 forms a conclusion to it, and ver. 18 passes on to other matter. **Ἰησοῦ**] see on ver. 21. **χριστοῦ**] = משיח, anointed. In reff. it is used of kings, priests, prophets, and of the promised Deliverer. Theophylact says, **λέγεται ὁ κύριος, χριστός· καὶ ὡς βασιλεύς, ἐβασίλευσε γὰρ κατὰ τῆς ἁμαρτίας· καὶ ὡς ἱερεύς, προσήγαγε γὰρ ἑαυτὸν θῦμα ὑπὲρ ἡμῶν· ἐχρίσθη δὲ καὶ αὐτὸς κυρίως τῷ ἀληθινῷ ἐλαίῳ, τῷ ἁγίῳ πνεύματι.** It is here used (see ver. 16) in that sense in which it became affixed to **Ἰησοῦς** as the name of our Lord. It does not once thus occur in the progress of the Evangelic *history*; only in the prefatory parts of the Gospels, here and vv. 16, 17, 18: Mark i. 1: John i. 17, and once in the mouth

e Gen. xxv. 20. υἱοῦ Ἀβραάμ. 2 e Ἀβραὰμ ἐγέννησεν τὸν e Ἰσαάκ, Ἰσαὰκ
δὲ ἐγέννησεν τὸν Ἰακώβ, Ἰακὼβ δὲ ἐγέννησεν τὸν Ἰούδαν
καὶ τοὺς ἀδελφοὺς αὐτοῦ, 3 Ἰούδας δὲ ἐγέννησεν τὸν C και τουτ... BCEKL MSUVΔ 1. 33.
f ver. 16. Gal. iv. 4, 22, 23. Φαρὲς καὶ τὸν Ζαρὰ f ἐκ τῆς Θαμάρ, Φαρὲς δὲ ἐγέννησεν
τὸν Ἐσρώμ, Ἐσρὼμ δὲ ἐγέννησεν τὸν Ἀράμ, 4 Ἀρὰμ δὲ
ἐγέννησεν τὸν Ἀμιναδάβ, Ἀμιναδὰβ δὲ ἐγέννησεν τὸν
Ναασσών, Ναασσὼν δὲ ἐγέννησεν τὸν Σαλμών, 5 Σαλμὼν
δὲ ἐγέννησεν τὸν Βοὲς f ἐκ τῆς Ῥαχάβ, Βοὲς δὲ ἐγέννησεν
τὸν Ἰωβὴδ f ἐκ τῆς Ῥούθ, Ἰωβὴδ δὲ ἐγέννησεν τὸν

CHAP. I. 3. ζαρε B.

5. rec βοοζ, with L rel latt: βοος C 33: txt BN lat-k coptt. εκ της ραχαβ om Δ1 lat-a. rec ωβηδ (twice), with C3L rel (οβηδ E [1st time] L): txt BC1ΔN (33) coptt æth arm Epiph Jer.

6. rec aft δα. δε ins ο βασιλευς, with CL rel latt syr æth: om BN forj lat-$g_{1,2}$ k Syr syr-cu coptt arm Aug Op. (*Possibly omitted to conform to the rest of the genea-*

of our Lord Himself, John xvii. 3 (on Pilate's words, ch. xxvii. 17, 22, see note there); but passim in the Acts and epistles. This may serve to shew that the evangelic memoirs themselves were of earlier date than their incorporation into our present Gospels. υἱοῦ] both times refers to our Lord. בֶּן דָּוִד (Ben-David) was an especial title of the Messiah: see reff. That He should be *son of Abraham*, was too solemn a subject of prophecy to be omitted here, even though implied in the other. These words serve to shew the character of the Gospel, as written *for Jews*: οὐδὲν γὰρ οὕτως ἀνέπαυε τοὺς ἐξ Ἰουδαίων πεπιστευκότας, ὡς τὸ μαθεῖν ὅτι ἐκ σπέρματος Ἀβραὰμ καὶ Δαυὶδ ἦν ὁ χριστός. Euthymius. Luke, ch. iii. 23 ff., carries his genealogy further back. 2. καὶ τ. ἀδελφ.] These additions probably indicate that Matt. did not take his genealogy from any family or public documents, but constructed it himself. Cf. also Grot., 'Obiter Matthæus Christum ut cognatum omnibus Israelitis commendat.' 3.] These children of Judah were not born in marriage: see Gen. xxxviii. 16—30. Both the sons are named, probably as recalling the incident connected with their birth. The reason for the women (Thamar, Rahab, Ruth, and Bathsheba) being mentioned, has been variously assigned: by Wetst., *ut tacitæ Judæorum objectioni occurreretur*: by Fritzsche, *for the sake of minute accuracy*. It most probably is that given by Maldonatus: 'Prætermisit Evangelista quod ordinarium erat, quod autem singulare et dubium exposuit.' There may be something also in that suggested by Grotius: 'Mulieres in hoc sensu obiter paucæ nominantur, extraneo ortu aut criminibus nobiles, quarum historia ad vocationem idololatrarum et criminosorum per Christi evangelium proludit:' as also in De Wette's view, that they serve as types of the mother of our Lord, and are consequently named in the course of the genealogy, as she is at the end of it. 5. Ῥαχάβ] "Rachab illam Hierichuntinam dici, vel articulus, τῆς Ῥ., ejusque vis relativa docet." Bengel. It has been imagined, on chronological grounds, that this Rachab must be a different person from Rahab of Jericho. But those very grounds completely tally with their identity. For Naashon (father of Salmon), prince of Judah (1 Chron. ii. 10), offered his offering at the setting up of the tabernacle (Num. vii. 12) 39 years before the taking of Jericho. So that Salmon would be of mature age at or soon after that event; at which time Rahab was probably young, as her father and mother were living (Josh. vi. 23). Nor is it any objection that Achan, the fourth in descent from Judah by Zara, is contemporary with Salmon, the sixth of the other branch: since the generations in the line of Zara average 69 years, and those in the line of Phares 49, both within the limits of probability. The difficulty of the interval of 366 years between Rahab and David does not belong to this passage only, but equally to Ruth iv. 21, 22; and is by no means insuperable, especially when the extreme old age of Jesse, implied in 1 Sam. xvii. 12, is considered.—I may add that, considering Rahab's father and mother were alive, the house would hardly be called *the house of Rahab* except on account of the character commonly assigned

Ἰεσσαί, [6] Ἰεσσαὶ δὲ ἐγέννησεν τὸν Δαυεὶδ τὸν βασιλέα. Δαυὶδ δὲ ἐγέννησεν τὸν Σολομῶνα [f] ἐκ [g] τῆς [g] τοῦ Οὐρίου, [7] Σολομὼν δὲ ἐγέννησεν τὸν Ῥοβοάμ, Ῥοβοὰμ δὲ ἐγέννησεν τὸν Ἀβιά, Ἀβιὰ δὲ ἐγέννησεν τὸν Ἀσάφ, [8] Ἀσὰφ δὲ ἐγέννησεν τὸν Ἰωσαφάτ, Ἰωσαφὰτ δὲ ἐγέννησεν τὸν Ἰωράμ, Ἰωρὰμ δὲ ἐγέννησεν τὸν Ὀζείαν, [9] Ὀζείας δὲ ἐγέννησεν τὸν Ἰωάθαμ, Ἰωάθαμ δὲ ἐγέννησεν τὸν Ἄχαζ, Ἄχαζ δὲ ἐγέννησεν τὸν Ἐζεκίαν, [10] Ἐζεκίας δὲ ἐγέννησεν τὸν Μανασσῆ, Μανασσῆς δὲ ἐγέννησεν τὸν Ἀμώς, Ἀμὼς δὲ ἐγέννησεν τὸν Ἰωσείαν, [11] Ἰωσείας δὲ ἐγέννησεν τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ, ἐπὶ τῆς [h] μετοι-

[f] τον ετ... ΒCEKL MPSU Δ1.33.

[g] see ch. x. 2, 3. Luke vi. 16. xxiv. 10. John xxi. 15.

[h] ver. 17 bis only. 4 Kings xxiv. 16. 1 Chron. v. 22. Obad. 20. Nah. iii. 10. (μετοικεσίαν, Acts vii. 4, 43.)

logy : so Meyer. *But the words may have been inserted from the preceding.*)

7, 8. rec (for ασαφ, twice) ασα (*conformed to* LXX), with L rel vulg lat-*a f ff*$_1$ syrr syr-cu : txt (*cf* D *in Luke*) BC 1 lat-*c g*$_{1,2}$ *k* syr-marg coptt æth arm.

10. rec αμων (twice), with L rel vulg lat-*a f* syrr syr-cu : txt (*cf* D *in Luke and* A *in* LXX) BCMΔ 1. 33 lat-*c ff*$_1$ *g*$_{1,2}$ coptt æth arm Epiph Op.

11. aft εγεννησεν ins (*to obviate the omission, see note ; cf* D *in Luke*) τον ιωακειμ. ιωακ. δε εγεννησεν MU (1.) 33 syr (mss with ast, or without, or on marg) syr-jer Iren (*Joseph enim Joacim et Jechonias filius ostenditur, quemadmodum et Matthæus generationem ejus exponit*) : om BC rel latt Syr syr-cu coptt Porph$_{certe}$ Eus(says of Jechonia and Joacim εἰς δὲ ἦν καὶ ὁ αὐτὸς διωνυμίᾳ χρώμενος) Hil$_{certe}$.

to her. 6. τῆς τοῦ Οὐ.] This construction, which is not properly elliptical, but possessive (Grotius compares 'Hectoris Andromache,' Virg., — Meyer, *Luther's Katharina*, and Bernhardy, Syntax, p. 160, Διὸς Ἄρτεμις, — Ζηνὸς Ἀπόλλων Plut. de Pyth. or. p. 402, — Ἱππίου Ἀρχεδίκην Thuc. vi. 59, &c.), occurs in the Gospels to designate various relations: see reff. 8. Ἰωρὰμ . . . . . Ὀζείαν] Three kings, viz., Ahaziah, Joash, Amaziah (1 Chron. iii. 11, 12), are here omitted [supplied in syr-cu, lat-*a*, D in Luke]. Some [Spanheim, Lightf., Ebrard, &c.] think that they were erased on account of their connexion, by means of Athaliah, with the accursed house of Ahab. Simeon is omitted by Moses in blessing the tribes (Deut. xxxiii.): the descendants of Zebulun and Dan are passed over in 1 Chron., and none of the latter tribe are sealed in Rev. vii. But more probably such erasion, even if justifiable by that reason, was not made on account of it, but for convenience, in order to square the numbers of the different portions of the genealogies, as here. Compare as illustrating such omissions, 1 Chron. viii. 1 with Gen. xlvi. 21. 11. Ἰωσείας . . . . . Ἰεχον.] Eliakim, son of Josiah and father of Jechonias, is omitted; which was objected to the Christians by Porphyry. The reading which inserts Joacim (i. e. Eliakim) rests on hardly any foundation, and would make fifteen generations in the second tesseradecad. The solution of the difficulty by supposing the name to apply to both Eliakim and his son, and to mean the former in ver. 11 and the latter in ver. 12, is unsupported by example, and contrary to the usage of the genealogy. When we notice that the ἀδελφοί of Jechonias are his *uncles*, and find this way of speaking sanctioned by 2 Chron. xxxvi. 10, where Zedekiah, one of these, is called his brother, we are led to seek our solution in some recognized manner of speaking of these kings, by which Eliakim and his son were not accounted two distinct generations. If we compare 1 Chron. iii. 16 with 2 Kings xxiv. 17, we can hardly fail to see that there is some confusion in the records of Josiah's family. In the latter passage, where we have "his father's brother," the LXX render τὸν υἱὸν αὐτοῦ. Lord A. Hervey, in his careful work on the genealogies of our Lord, has suggested a reason for the difficulty: viz. that the text may originally have stood thus: Ἰωσείας δὲ ἐγέννησεν τὸν Ἰωακεὶμ καὶ τοὺς ἀδελφοὺς αὐτοῦ, Ἰωακεὶμ δὲ ἐγέννησεν τὸν Ἰωαχεὶμ ἐπὶ τῆς μετοικεσίας Βαβυλῶνος, μετὰ δὲ τὴν μετ. Β. Ἰωαχεὶμ ἐγέννησεν τὸν Σαλαθιήλ, κ.τ.λ., and a copyist may have omitted the Ἰωακ. δ. ἐγ. τον Ἰωαχ. as an accidental repetition. This view may perhaps be imagined to derive some support from the digest: but

κεσίας [l] Βαβυλῶνος. 12 μετὰ δὲ τὴν [h] μετοικεσίαν Βαβυλῶνος Ἰεχονίας γεννᾷ τὸν Σαλαθιήλ, Σαλαθιὴλ δὲ γεννᾷ τὸν Ζοροβάβελ, 13 Ζοροβάβελ δὲ γεννᾷ τὸν Ἀβιούδ, Ἀβιοὺδ δὲ ἐγέννησεν τὸν Ἐλιακείμ, Ἐλιακεὶμ δὲ ἐγέννησεν τὸν Ἄζώρ, 14 Ἄζὼρ δὲ ἐγέννησεν τὸν Σαδώκ, Σαδὼκ δὲ ἐγέννησεν τὸν Ἀχείμ, Ἀχεὶμ δὲ ἐγέννησεν τὸν Ἐλιούδ, 15 Ἐλιοὺδ δὲ ἐγέννησεν τὸν Ἐλεάζαρ, Ἐλεάζαρ δὲ ἐγέννησεν τὸν Μαθθάν, Μαθθὰν δὲ ἐγέννησεν τὸν Ἰακώβ, 16 Ἰακὼβ δὲ ἐγέννησεν τὸν Ἰωσὴφ τὸν ἄνδρα Μαρίας, [j] ἐξ ἧς ἐγεννήθη [k] Ἰησοῦς ὁ [k] λεγόμενος [k] χριστός. 17 πᾶσαι οὖν αἱ γενεαὶ [l] ἀπὸ Ζ: om BCEK MPSU VΣΔ l. 33
Ἀβραὰμ [l] ἕως Δαυεὶδ γενεαὶ δεκατέσσαρες, καὶ [l] ἀπὸ Δαυεὶδ [l] ἕως τῆς [m] μετοικεσίας Βαβυλῶνος γενεαὶ δεκατέσσαρες, καὶ [l] ἀπὸ τῆς μετοικεσίας Βαβυλῶνος [l] ἕως τοῦ χριστοῦ γενεαὶ δεκατέσσαρες.

[l] constr.; ch. iv. 15. x. 5. Gen. iii. 24. Jer. ii. 18. γῆν πατρῴαν νόστος, Eur. Iph. T. 1078.
[h] ver. 8 reff.
[j] ch. xxvii. 17, 29.
[k] ch. xxiii. 35. Luke xi. 51. [l] Kings xv. 7.
[m] vv. 11, 12 reff.

12. rec (for γεννα, twice in this ver and once in next) εγεννησε, with CLP rel: txt B. σελαθιηλ (twice) B lat-k. [The vowel points of syr-cu and Buchanan's edn of Syr are surely no evidence, yet Tischdf cites them.]

it seems to me that the objection to it is, the present occurrence of Ἰεχονίαν and -ας in all our copies. This Lord A. Hervey does not satisfactorily account for in saying "the form Ἰεχονίας was doubtless substituted in St. Matthew's Gospel much later, to bring it into accordance with 1 Chron. iii." ἐπὶ τῆς μετ.] **at the time of the migration to Babylon** (on this usage of ἐπί with a gen., derived from its meaning of *local juxta-*, or *superimposition*, see Bernhardy, Syntax, p. 246):—and μετὰ τὴν μετ., **after the migration.** For the construction, μετ. Βαβ., see reff.

12. Ἰεχον. . . . . Σαλαθ.] So also the genealogy in 1 Chron. iii. 17. When, therefore, it is denounced (Jer. xxii. 30) that Jeconiah should be 'childless,' this word must be understood as explained by the rest of the verse, 'for no man of his seed shall prosper, sitting upon the throne of David and ruling any more in Judah.' The LXX render this word עקר, ἐκκήρυκτον: but the Talmudical writers explain it according to our rendering. Σαλαθ. . . . . Ζοροβ.] There is no difficulty here which does not also exist in the O. T. Zerubbabel is there usually called the son of Shealtiel (Salathiel). Ezra iii. 2, &c. Neh. xii. 1, &c. Hag. i. 1, &c. In 1 Chron. iii. 19, Zerubbabel is said to have been the son of Pedaiah, brother of Salathiel. Either this may have been a different Zerubbabel, or Salathiel may, according to the law, have raised up seed to his brother.

13. Ζοροβ. . . . . Ἀβιούδ] Abiud is not mentioned as a son of the Zerubbabel in 1 Chron. iii.—Lord A. Hervey, p. 122 ff., has made it probable that Abiud is identical with the Hodaiah of 1 Chron. iii. 24, and the Juda of Luke iii. 26. Dr. Mill (p. 178, note) mentions this conjecture, but does not adopt it. The objection, that thus the first generation after Zerubbabel would be omitted, need not have much weight, after the omission of three generations in the last tesseradecade. I cannot but recommend to the student the perusal of Lord A. Hervey's work. Whether or not we may be inclined to adopt his conjectures on so intricate and uncertain a subject as the reconciling of the genealogies, too much praise cannot be given to the spirit of combined Christian reverence and enlightened critical courage in which it is treated throughout.—On the comparison of this genealogy with that given in Luke, see notes, Luke iii. 23—38.

17. γενεαὶ δεκατέσσαρες] If we carefully observe Matthew's arrangement, we shall have no difficulty in completing the three tesseradecades. For the first is from Abraham to David, of course inclusive. The second from David (again inclusive) to the *migration*; which gives no name, as before, to be included in both the second and third periods, but which is mentioned simultaneously with the beget-

18 Τοῦ δὲ Ἰησοῦ χριστοῦ ἡ [a] γένεσις οὕτως ἦν. [o] μνηστευθείσης [p] γὰρ τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, [q] πρὶν ἢ [r] συνελθεῖν αὐτοὺς [s] εὑρέθη [t] ἐν [t] γαστρὶ [p] ἔχουσα

a ver. 1 ref. o Luke i. 27. ii. 5 only. Deut. xx. 7. xxii. 23. [p] see Acts xxiv. 5. 2 Cor. xi. 6.

2 Tim. ii. 7. q Mark xiv. 30. Acts ii. 20. Gen. xxix. 26. Exod. i. 19. Isa. vii. 15. r — here only (see 1 Cor. vii. 5 v.r. & note). s — Luke xvii. 18. 1 Cor. iv. 2. Dan. v. 27 Theodt ver. 23, from Isa. vii. 14 F. ch. xxiv. 10 ‖. Luke xxi. 23. 1 Thess. v. 3. Rev. xii. 2. Exod. xxi. 22. γ., — as above, Luke i. 31 (Tit. i. 12) only. 2 Kings xi. 6.

18. χρ. bef ιησ. B, *Chr autem Jesu* Orig-lat(iii. 965 d): om ιησ. D-lat latt syr-cu Petr-alex Iren$_2$ Thl-ms Aug Chrysol Vig Op: om χρ. al Max: txt CLPZΔ rel syrr coptt æth arm Orig-gr(iii. 965 d) Eus [. . *potuerat dicere Matth.* "*Jesu vero*" *fc* sed . . *ait* "*Christi autem*" *fc* Iren-lat: but in Iren-gr(iii. 11. 8, omitted in Grabe) for "*Christi autem*" we read του δε ιησ. χρ.] rec γεννησις (*prob corrn from verb so often used above*), with L rel: txt BCPSZΔ 1 syr Ath Eus Dial-trin$_{expr.}$ [In schol ascribed to Orig and annexed to some mss, it is noticed that γενεσις and γεννησις differ in meaning and that ἀμφότερα λεπτὰ ἐν ὁσιότητι εἰς χριστόν.] om γαρ (*perhaps as difficult and superfluous*) BC^{1}Zℵ 1 latt syrr coptt arm Iren-lat Did Aug Epiph Dial-trin: ins C^{2}LP rel D-lat Eus.

ting of Jechonias, leaving him for the third period. This last, then, takes in from Jechonias to JESUS CHRIST inclusive. So that the three stand thus, according to the words of this verse: (1) ἀπὸ Ἀβραὰμ ἕως Δαυίδ. (2) ἀπὸ Δαυὶδ ἕως τ. μετ. Βαβ., i. e. about the time when Josiah begat Jechonias. (3) ἀπὸ τ. μετ. Βαβ. (i. e. from Jechonias) ἕως τοῦ χριστοῦ. We may safely say, that the πᾶσαι *does not*, as Meyer, imply that Matthew intended to give the genealogy complete, and was not aware of the omissions. For why should this be so? May it not just as well be said, that having, for the convenience of his readers, reduced the genealogy to this form, he then says to them, "So then you have from Abraham to David, 14 generations, &c. ?"

18—25. CIRCUMSTANCES OF HIS BIRTH.

18. τοῦ δὲ Ἰησοῦ χριστοῦ] The combined name is emphatically put first as resuming the subject of ver. 1, and the δέ takes up the δέ which has connected all the previous members of the series, introducing a reason for this inversion ἐξ ἧς ἐγεννήθη, with which this last one had been brought in, ver. 16. γένεσις] The ordinary reading γέννησις seems to have been taken up from ver. 16, and the γάρ, which follows, appended to account for the exception in this last case to the direct sequence of ἐγέννησεν throughout the genealogy. γένεσις must be understood in a wide sense, as nearly identical in meaning with γέννησις; as "= '*origo*,' not merely '*birth*,'" Mey. It probably is chosen by the Holy Spirit to mark a slight distinction between the γέννησις of our Lord and that of ordinary men. See schol. in digest. μνηστευθείσης] The interval between betrothal and the consummation of marriage was sometimes considerable, during which the betrothed remained in her father's house, till the bridegroom came and fetched her. See Deut xx. 7.

[γάρ] here is explicative; '*quum videlicet . . .*' So Soph. Trach. 475, πᾶν σοι φράσω τἀληθὲς οὐδὲ κρύψομαι· ἔστιν γὰρ οὕτως ὥςπερ οὔτος ἐννέπει. Lysias, Eratosth. § 19, εἰς τοσαύτην . . . . αἰσχροκέρδειαν ἀφίκοντο, τῆς γὰρ πολεμάρχου γυναικὸς κ.τ.λ. See more examples in Hartung, Partikellehre, i. 469. We may perhaps with equal likelihood say that it is apologetic for the οὕτως: 'thus it took place; and an account of it is needed, *for* &c.' πρὶν ἤ] is said to belong to the middle age of Attic. With an aor. following, it betokens the entire completion of the act indicated. See it treated in Hermann on Viger, p. 442; Klotz on Devarius, p. 726. συνελθεῖν] Here to be understood of living together in one house as man and wife; the deductio in domum mariti: see especially Kypke, Observationes Sacræ, p. 1 ff., who remarks well, that it answers to the word παραλαβεῖν, vv. 20, 24. Chrys. Hom. iv. p. 49, opposes this view: οὐκ εἶπε πρὶν ἢ ἀχθῆναι αὐτὴν εἰς τὴν οἰκίαν τοῦ νυμφίου, καὶ γὰρ ἔνδον ἦν. ἔθος γὰρ τοῖς παλαιοῖς ὡς τὰ πολλὰ ἐν οἰκίᾳ τὰς μεμνηστευμένας ἔχειν, κ.τ.λ. But it seems most agreeable to the context. His following remark is doubtless a just one: καὶ τίνος ἕνεκεν οὐ πρὸ τῆς μνηστείας ἐκύησεν; ἵνα . . . συσκιασθῇ τὸ γινόμενον τίνος, καὶ ἵνα πᾶσαν πονηρὰν διαφύγῃ ἡ παρθένος ὑπόνοιαν. εὑρέθη] not merely for ἦν, as some

t ἔχουσα u ἐκ v πνεύματος v ἁγίου. 19 Ἰωσὴφ δὲ ὁ ἀνὴρ BCEKL MPSU VΣΔ 1. 33.
αὐτῆς, w δίκαιος ὢν, καὶ μὴ θέλων αὐτὴν x δειγματίσαι,
y ἐβουλήθη z λάθρα a ἀπολῦσαι αὐτήν. 20 ταῦτα δὲ αὐτοῦ
b ἐνθυμηθέντος ἰδοὺ c ἄγγελος κυρίου κατ' d ὄναρ ἐφάνη

t — vv. 20. John i. 13. Rom. ix. 10.
v ch. iii. 11 § al. fr. Ps. l. 11. Isa. lxiii. 10, 11.
w — Mark vi. 20. Luke xx. 20. Job i. 1.
x Col. ii. 15 only †. παραδ., Heb. vi. 6 only. Numb. xxv. 4. Ezek. xxviii. 17. Polyb. xv. 33. 5 and al⁵.
y 1 cor. pass., James i. 18. iv. 4. 2 John 12 only. Exod. x. 27.
z ch. ii. 7. John xi. 18. Acts xvi. 37 only. 1 Kings xviii. 22.
a — ch. v. 31, 32 al.‡ Esdr ix. 36.
b ch. ix. 4 only. Josh. vi. 18.
c ch. ii. 13, 19. xxviii. 2. Luke i. 11, 18. ii. 9 al. Exod. iii. 2 al.
d ch. ii. 13, 18, 19, 22. ch. xxvii. 19 only †. see Gen. xx. 6.

19. rec παραδειγματισαι, with CLPN$^{1\text{-}3}$ rel syr-marg-gr: *traducere* latt: *præpalare* D-lat: *divulgare* lat-*k* Aug: *detegere* Vig: *lege in eam decerni* Hil: txt BZN^{3} 1 Eus. [Eusebius' words are as follows: Εὐ γοῦν μοι εἰρῆσθαι δοκεῖ ὑπὸ τοῦ εὐαγγελιστοῦ καὶ τὸ μὴ θέλειν αὐτὴν δειγματίσαι· οὐ γὰρ ἔφησεν μὴ θέλειν αὐτὴν παραδειγματίσαι, ἀλλά, μὴ δειγματίσαι θέλων, πολλῆς οὔσης ἐν τούτοις διαφορᾶς . . . . τὸ μὲν γὰρ παραδειγματίσαι τὴν ἐπὶ κακῷ πράξαντι πάντας φάνερωσίν τε καὶ διαβολὴν ὑποβάλλει νοεῖν· ὁ τοίνυν Ἰωσὴφ δίκαιος ὢν καὶ μὴ θέλων αὐτὴν δειγματίσαι τουτέστιν εἰς φανερὸν τοῖς πᾶσιν ἀγαγεῖν ἐβουλήθη λάθρα ἀπολῦσαι αὐτήν. These words taken from Eus. ad Steph. have been preserved in a scholium blunderingly given in Cramer's Catena: the above is plainly the true reading. The corresponding passage of the Latin translation will be found ed. Migne, vol. iv. p. 884.]

have said, but in its proper meaning:—**she was discovered to be**, no matter by whom: ἐπὶ τῶν παραδόξων, καὶ παρ' ἐλπίδα πᾶσαν ἐκβαινόντων, καὶ οὐ προσδοκωμένων λέγεσθαι εἰωθότ, Chrys. The words ἐκ πν. ἁγ. are the addition of the Evangelist declaring the matter of fact, and do not belong to the discovery.

ἐκ πν. ἁγ.] **by** (the agency of) **the Holy Ghost.** See reff. and those to ver. 20: and compare by all means Chrys.'s remarks, Hom. iv. p. 50 f. The interpretation of πν. ἁγ. in this place must thus be sought: (1) Unquestionably τὸ πν. τὸ ἅγ. is used in the N. T. as signifying *the Holy Ghost.* Luke iii. 22: Acts i. 16: Eph. iv. 30. (2) But it is a well-known usage to omit the articles from such words under certain circumstances, e. g. when a preposition precedes, as εἰς λιμένα (Plato, Theæt. § 1), &c. We are therefore justified in interpreting ἐκ πν. ἁγ. according to this usage, and understanding τὸ πν. τὸ ἅγ. as the agent referred to. And (3) even independently of the above usage,—when a word or an expression came to bear a technical conventional meaning, it was also common to use it without the art. as if it were a proper name: e. g. θεός, νόμος, υἱὸς θεοῦ, &c. 19. ἀνήρ] so called, though they were as yet but betrothed: so in Gen. xxix. 21, Deut. xxii. 24. δίκαιος] **just**; καὶ μὴ θ. being, as the μή plainly shews, not the explanation of δίκαιος, but an additional particular. He was a strict observer of the law,—and (yet) not willing to expose her. The sense of '*kind*,' '*merciful*,' is inadmissible.

λάθρα] Not '*without any writing of divorcement*,' which would have been unlawful; but according to the form prescribed in Deut. xxiv. 1. The husband might either do this, or adopt the stronger course of bringing his wife (or betrothed, who had the same rights, Maimon. in Wetstein, and Philo de legg. spec. p. 788, αἱ ὁμολογίαι γάμοις ἰσοδυναμοῦσι) to justice openly. The punishment in this case would have been death by stoning. Deut. xxii. 23. Maimonides (quoted by Buxtorf de divort.) says, "Femina ex quo desponsata est, licet nondum a viro cognita, est uxor viri, et si sponsus eam velit repudiare, oportet, ut id faciat libello repudii."

ἐβουλήθη] **intended,—was minded**: θέλω expresses the *mere wish*, βούλομαι the wish ripened into *intention*: see 1 Tim. v. 14, note, and Buttmann's Lexilogus, i. p. 26. 20. ἰδού] answers to the Hebrew הִנֵּה, and is frequently used by Matt. and Luke to introduce a new event or change of scene: not so often by Mark, and never with this view in John.

ἄγγελος κ.] The announcement was made to Mary openly, but to Joseph in a dream; for in Mary's case faith and concurrence of will were necessary,—the communication was of a higher kind,—and referred to a thing future; but here it is simply an advertisement for caution's sake of an event which had already happened, and is altogether a communication of an inferior order: see Gen. xx. 3. But see on the other hand the remarks at the close of the notes on ver. 21. κατ' ὄναρ] ὄναρ,

αὐτῷ λέγων Ἰωσὴφ υἱὸς Δαυείδ, μὴ φοβηθῇς [e] παραλαβεῖν
D Μαριὰμ... ...δε σου P. BCDEK LMSU VZΔ l. 33.
Μαριὰμ τὴν [f] γυναῖκά σου· τὸ γὰρ ἐν αὐτῇ γεννηθὲν
[g] ἐκ πνεύματός ἐστιν ἁγίου. 21 [h] τέξεται δὲ υἱόν, καὶ
[i] καλέσεις τὸ [j] ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ [j] σώσει
τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. 22 τοῦτο δὲ
ὅλον γέγονεν [k] ἵνα [l] πληρωθῇ τὸ [m n] ῥηθὲν [m] ὑπὸ κυρίου

e = ver. 24 only. Cant. viii. 2.
f = Rev. xix. 7. xxi. 9. Deut. xxii. 24.
g = ver. 18. Acts v. 32. Rom. ii. 29.
h vv. 23 (from Isa. vii. 14). 25. ch. ii. 2. Luke i. 31, 57. ii. 6, 7,
11 al. Gen. xvii. 19. xli. 51.
i = (but w. ἐκ) Ezek. xxxvi. 29. James ii. 23. 2 Chron. xxxvi. 21, 22. 17. ch. ii. 23 al. Mt. only.
j Luke i. 13, 31. ii. 21. Gen. as above.
k see Mark iv. 22. Rom. xi. 11, 32.
l 1 Kings i. 20.
m ch. ii. 15 (17. iii. 3 v. r.). xxii. 31 only.
n = Gospp. passim.
o vv. 15,

20. *μαριαν* BL 1 coptt Eus Chr-β Cyr. txt BCPZ rel Eus$_{p}$. *αγιον* bef *εστιν* DL latt Orig Iren-lat$_{p}$:

simply, is the classical equivalent,—*κατ' ὄναρ* belonging to later writers, Strabo, Plutarch, &c. *οὐ χρὴ κατ' ὄναρ λέγειν, ὥςπερ οὐδὲ καθ' ὕπαρ, ἀλλὰ ὄναρ καὶ ὕπαρ, οἷον, ὄναρ εἶδον τὸν δεῖνα*, Thom. Mag. See Lobeck on Phrynichus, p. 423.

υἱὸς Δαυείδ] These words would recall Joseph's mind to the promised seed, the expectation of the families of the lineage of David, and at once stamp the message as the announcement of the birth of the Messiah. May it not likewise be said, that this appellation would come with more force, if Mary also were a *daughter* of David? The nom. for the vocative is frequent in the gospels: generally with an article. See Luke viii. 54: ch. xi. 26, al., and particularly John xx. 28. **τὴν γυν. σου**] Not '*as thy wife:*' but in apposition with **Μαριάμ**, **Mary thy wife**: see ver. 24, which decides this, as Meyer, ed. 3, now acknowledges. The addition serves to remind Joseph of that relation which she already held by betrothal, and which he was now exhorted to recognize. See above ou ver. 19.

τὸ γὰρ ἐν αὐ. γ.] *ἐν* is here not instrumental, '*that which is conceived by her*,' but local, **that which is begotten in her**. The gender here is not to be pressed as involving any doctrinal consequence, but to be regarded as the usual way of speaking of the unborn fœtus: we have *υἱόν* first after *τέξεται*, ver. 21. See also John iii. 6: 1 John v. 4. **21. Ἰησοῦν**] The same name as Joshua, the former deliverer of Israel. It is written יְהוֹשֻׁעַ in the Law and Prophets, but יֵשׁוּעַ in the Hagiographa. Philo says, '*Ἰησοῦς ἑρμηνεύεται, σωτηρία κυρίου*. De mut. nom. § 21. **αὐτός**] He, emphatically: **He alone**: best rendered, perhaps, '*it is He that.*' **τὸν λαὸν αὐτοῦ**] (not *αὐτοῦ*, any where, except when a special emphasis is intended: and there is none here, no distinction between *His* people, and the people of *any other*, being made). In the primary sense, *the Jews*, of whom alone Joseph could have understood the words: but in the larger sense, all who believe on Him: an explanation which the tenor of prophecy (cf. Gen. xxii. 18: Deut. xxxii. 21), and the subsequent admission of the Gentiles, warrant. Cf. a similar use of 'Israel' by St. Peter, Acts v. 31. **ἀπὸ τῶν ἁμαρτιῶν**] It is remarkable that in this early part of the evangelic history, in the midst of pedigrees, and the disturbances of thrones by the supposed temporal King of the Jews, we have so clear an indication of the *spiritual nature of the office of Christ*. One circumstance of this kind outweighs a thousand cavils against the historical reality of the narration. If I mistake not, this announcement reaches further into the deliverance to be wrought by Jesus, than any thing mentioned by the Evangelist subsequently. It thus bears the internal impress of a message from God, treasured up and related in its original formal terms. — Meyer understands the words of a political emancipation and prosperity of the Jewish people, and strangely enough refers to Luke i. 68 for confirmation of this idea; adding, however, that a religious and moral reformation was considered as intimately connected with such a change.—**ἁμαρτία** is not put for the *punishment of sin*, but is the sin itself—**the practice of sin**, in its most pregnant sense. 'How suggestive it is,' remarks Dean Ellicott, 'that while to the loftier spirit of Mary the name of Jesus is revealed with all the prophetic associations of more than David's glories—to Joseph, perchance the aged Joseph, who might have long seen and realized his own spiritual needs, and the needs of those around him, it is specially said, thou shalt call his name Jesus: *for He shall save his people from their sins.*' Historical Lectures on

o Isa. vii. 14 (καλέσεις). p ver. 18 reff. q ver. 21 reff. r Matt., here only. Mark v. 41 al.† Prol. Sir. s ch. viii. 4 ‖. (xxi. 6 v.r.) Acts x. 33, 48. xvii. 23 only. Gen. i. 2. t — ver. 20 only. Xen. Oec. vii. 5. διελθούσης . . ἐπταετίας τ. Ῥαχήλαν παρέλαβεν, Jos. Antt. i. 19. 6. u — Luke i. 34 only. Gen. iv. 1, 25 al.

[n] διὰ τοῦ προφήτου λέγοντος [23] [o]Ἰδοὺ ἡ παρθένος [p]ἐν [p]γαστρὶ [p]ἕξει καὶ [q]τέξεται [q]υἱόν, καὶ [q]καλέσουσιν τὸ [q]ὄνομα αὐτοῦ Ἐμμανουήλ· ὅ ἐστιν [r]μεθερμηνευόμενον Μεθ' ἡμῶν ὁ θεός. [24] ἐγερθεὶς δὲ ὁ Ἰωσὴφ ἀπὸ τοῦ ὕπνου ἐποίησεν ὡς [s]προσέταξεν αὐτῷ ὁ ἄγγελος κυρίου, καὶ [t]παρέλαβεν τὴν γυναῖκα αὐτοῦ. [25] καὶ οὐκ [u]ἐγίνωσκεν BCDEK LMSU VZΔ 1. 33.

22. rec ins *του* bef *κυριου*, with L rel Eus: om BCDZΔ 1. 33. aft *προφ.* ins *ησαιου* D lat-*a b c f g*$_1$ syr-cu-jer syr arm Iren-lat$_1$. [Similar insns are made by lat-*a* and syr-marg in ver 5.]

23. *καλεσεις* (*as in* LXX) D Eus$_1$ Epiph Vig: *vocabit* lat-*f*^{1} D-lat^1: *vocabitis* Cypr: *vocabitur* syr-cu Iren-lat Orig-lat.

24. rec *διεγερθεις*, with C^{3}DL rel, *exsurgens* latt: txt BC^{1}Z 1 Epiph. om *ο* bef *ιωσ.* KZΔ Scr's k p w. *εαυτου* Z.

the Life of our Lord, p. 56.**22.** *τοῦτο δὲ ὅλον*] It is impossible to interpret *ἵνα* in any other sense than in order that. The words *τοῦτο δ. ὅ. γέγ.* and the uniform usage of the N. T., in which *ἵνα* is never used except in this sense, forbid any other. Nor, if rightly viewed, does the passage require any other. Whatever may have been the partial fulfilment of the prophecy in the time of Ahaz, its reference to a different time, and a higher deliverance, is undeniable: and then, whatever causes contributed to bring about *τοῦτο ὅλον*, might be all summed up in the fulfilment of the divine purpose, of which that prophecy was the declaration. The accomplishment of a promise formally made is often alleged as the cause of an action extending wider than the promise, and purposed long before its utterance. And of course these remarks apply to every passage where *ἵνα* or *ὅπως πληρωθῇ* are used. Such a construction can have but one meaning. If such meaning involve us in difficulty regarding the prophecy itself, far better leave such difficulty, in so doubtful a matter as the interpretation of prophecy, unsolved, than create one in so simple a matter as the rendering of a phrase whose meaning no indifferent person could doubt. *πληρωθῇ*] The immediate and literal fulfilment of the prophecy seems to be related in Isa. viii. 1—4. Yet there the child was *not* called Emmanuel: but in ver. 8 that name is used as applying to one of far greater dignity. Again, Isa. ix. 6 seems to be a reference to this prophecy, as also Micah v. 3. **23.** *ἡ παρθένος*] Such is the rendering of the LXX. The Hebrew word is the more general term עַלְמָה, and is translated by Aquil., Symm., and Theodot. *ἡ νεᾶνις*. De Wette cites the LXX rendering as a proof that the prophecy was then understood of the Messiah. But is it not much more probable that Aquila and the others rendered it *νεᾶνις* to *avoid* this application? Can it be shewn that the birth of the Messiah from a *παρθένος was matter of previous expectation*? Certainly Pearson (on the Creed, art. iii.) fails to substantiate this. *καλέσουσιν*] This indefinite plural is surely not without meaning here. **Men shall call**—i. e. it shall be a name by which He shall be called—one of his appellations. The change of person from *καλέσεις*, which could not well have been cited here, seems to shew, both that the prophecy had a literal fulfilment at the time, and that it is here quoted in a form suited to its greater and final fulfilment. The Hebrew has קְרָאתָ '*thou shalt call*' (fem.). Ἐμμανουήλ] = עִמָּנוּ אֵל, **God (is) with us.** In Isaiah, prophetic primarily of deliverance from the then impending war; but also of final and glorious deliverance by the manifestation of God in the flesh. *ὅ ἐστιν μεθ.*] This addition is by some used to shew that Matthew wrote his Gospel in Greek, not in Hebrew, in which it would not be likely to occur. On the other hand, it is said, it might have been inserted by the person who translated the Gospel into Greek. See Prolegomena, and John iv. 25.

24.] *ἀπὸ τοῦ ὕπνου, from his sleep*—the sleep which was on him when he had the dream. **25.**] "'*non cognovit eam, donec.*' Non sequitur, ergo *post*: sufficit tamen confirmari virginitatem ad partum usque: de reliquo tempore lectori æquo relinquitur existimatio." Bengel. And with regard to the much-controverted

αὐτὴν [v] ἕως οὗ [q] ἔτεκεν υἱόν, καὶ [q] ἐκάλεσεν τὸ [q] ὄνομα αὐτοῦ Ἰησοῦν.

II. [1] Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς Ἰουδαίας ἐν [w] ἡμέραις Ἡρῴδου τοῦ βασιλέως, ἰδοὺ [x] μάγοι ἀπὸ [y] ἀνατολῶν [z] παρεγένοντο εἰς Ἰεροσόλυμα [2] λέγοντες

v ch. xiii. 33. Gen. viii. 7. Ps. cxl. 8.
w Luke i. 5. iv. 25. xvii. 26, 28. Esth. i. 1.
x vv. 7, 16 bis. Acts xiii. 6, 8 only. Dan. ii. 2 (10 LXX. elsw. Theod. i. 20
al.) only. 6 al. 8 Kings iii. 15.
y ch. viii. 11 al. Gen. xxv. 6. Num. iii. 38. Job i. 3.
z Luke xi.

25. ἐγνω D, *cognovit* lat *b c d f ff*$_1$ *g*$_{1,2}$ Syr Hil. (lat-*a* def.) om οὐ B. rec ins τὸν bef υιον and adds αὐτῆς τὸν πρωτότοκον (*from Luke* ii. 7?), with CD^1 rel vulg lat-*f ff*$_1$ syrr æth arm: *filium suum unigenitum* lat-*g*$_2$: τον υιον copt: τον υιον αυτης sah: τον υιον τον πρωτοτοκον D^2(and lat)L: om BZℵ 1. 33 lat-*a* (appy) *b c g*$_1$ *k* syr-cu Ambr$_2$ Hil Jer Greg.

sense of this verse we may observe, (1) That the primâ facie impression on the reader certainly is, that οὐκ ἐγίνωσκεν was confined to the period of time here mentioned. (2) That there is nothing in Scripture tending to remove this impression, either (*a*) by narration,—and the very use of the term, ἀδελφοὶ κυρίου (on which see note at ch. xiii. 55), without qualification, shews that the idea was not repulsive: or (*β*) by implication,—for every where in the N. T. marriage is spoken of in high and honourable terms; and the words of the angel to Joseph rather imply, than discountenance, such a supposition. (3) On the other hand, the words of this verse do not *require* it: the idiom being justified on the contrary hypothesis. See reff. On the whole it seems to me, that *no one would ever have thought of interpreting the verse any otherwise than in its primâ facie meaning, except to force it into accordance with a preconceived notion of the perpetual virginity of Mary.* It is characteristic, and historically instructive, that the great impugner of the view given above should be Jerome, the impugner of marriage itself: and that his opponents in its interpretation should have been branded as heretics by after-ages. See a brief notice of the controversy in Milman, Hist. of Latin Christianity, i. 72 ff. As to the *expression*, compare the remarkable parallel, Diog. Laert. iii. 1. 2, where he says of the father of Plato, καθαρὰν γάμου φυλάξαι, ἕως τῆς ἀποκυήσεως, with ib. 4 (said of Plato) ἴσχει δ' ἀδελφοὺς Ἀδείμαντον κ. Γλαύκωνα κ. ἀδελφὴν Ποτώνην.

ἐκάλεσεν] i. e. Joseph; see ver. 21.

CHAP. II. 1—12.] VISIT AND ADORATION OF MAGI FROM THE EAST. 1. Βηθ. τῆς Ἰουδ.] There was another Bethlehem in the tribe of Zebulun, near the sea of Galilee, Josh. xix. 15. The name Bethlehem-Judah is used, Jud. xvii. 7, 8, 9: 1 Sam. xvii. 12. Another name for our Bethlehem was Ephrath, Gen. xxxv. 19; xlviii. 7; or Ephrata, Mic. v. 2. It was six Roman miles to the south of Jerusalem, and was known as 'the city of David,' the origin of his family, Ruth i. 1, 19.

ἐν ἡμέραις Ἡρῴδου] HEROD THE GREAT, son of Antipater, an Idumean, by an Arabian mother, made king of Judæa on occasion of his having fled to Rome, being driven from his tetrarchy by the pretender Antigonus. (Jos. Antt. xiv. 14. 4.) This title was confirmed to him after the battle of Actium by Octavianus. He sought to strengthen his throne by a series of cruelties and slaughters, putting to death even his wife Mariamne, and his sons Alexander and Aristobulus. His cruelties, and his affectation of Gentile customs, gained for him a hatred among the Jews, which neither his magnificent rebuilding of the temple, nor his liberality in other public works, nor his provident care of the people during a severe famine, could mitigate. He died miserably, five days after he had put to death his son Antipater, in the seventieth year of his age, the thirty-eighth of his reign, and the 750th year of Rome. The events here related took place a short time before his death, but necessarily more than forty days; for he spent the last forty days of his life at Jericho and the baths of Callirrhoe, and therefore would not be found by the magi at Jerusalem. The history of Herod's reign is contained in Josephus, Antt. books xiv.—xvii.

μάγοι ἀπὸ ἀνατολῶν] Magi from the East; (not ἀπ. ἀνατ. παρεγ.) The absence of the art. after μάγοι is no objection to this interpretation. In fact it could not have been here expressed, because the *concrete* noun μάγοι is not *distributed*: as neither could it in such an expression as ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, Mark i. 23. In the case of an anarthrous *abstract*

a ch. i. 21 reff. Ποῦ ἐστιν ὁ [a]τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἴδομεν BCDEK LMSU VΖΔ 1. 33.

noun, the art. *may follow*, but may also be omitted, cf. χαρᾷ ἐν πνεύματι ἁγίῳ, Rom. xiv. 17: the distinction being, that χ. ἡ ἐν πν. ἁγ. would specify, among various kinds of joy, *that one*, which is ἐν πν. ἁγ., whereas χ. ἐν πν. ἁγ. merely asserts the fact that the joy *is* ἐν πν. ἁγ., without suggesting any comparison with other kinds.—De W. remarks, that if ἀπὸ ἀνατ. belonged to παρεγ., it would probably *follow* that verb, as ἐξ ὁδοῦ does, ref. Luke. I may add, that παραγίνομαι occurs with a preposition and a substantive twelve times in the N. T. and *in no case are they prefixed*.—It would be useless to detail all the conjectures to which this history has given rise. From what has been written on the subject it would appear, (1) That ἀνατολαί may mean either *Arabia*, *Persia*, *Chaldæa*, or *Parthia, with the provinces adjacent*. See Judges vi. 3: Isa. xli. 2, xlvi. 11: Num. xxiii. 7. Philo (leg. ad Caium, p. 584) speaks of ἴθνη τὰ ἑῷα καὶ ἡγεμόνες αὐτῶν Παρθυαῖοι. In all these countries there were magi, at least persons who in the wider sense of the word were now known by the name. The words in ver. 2 seem to point to some land not very near Judæa, as also the result of Herod's enquiry as to the date, shewn in ἀπὸ διετοῦς. (2) If we place together (α) the prophecy in Num. xxiv. 17, which could hardly be unknown to the Eastern astrologers,—and (β) the assertion of Suetonius (Vesp. c. 4), 'Percrebuerat Oriente toto *vetus et constans* opinio, esse in fatis, ut eo tempore Judæa profecti rerum potirentur,'—and Tacitus, v. 13, 'Pluribus persuasio inerat, antiquis sacerdotum literis contineri, eo ipso tempore fore ut valesceret Oriens, profectique Judæa rerum potirentur,'—and (γ) the prophecy, also likely to be known in the East, of the seventy weeks in Daniel ix. 24;—we can, I think, be at no loss to understand how any remarkable celestial appearance at this time should have been interpreted as it was. (3) There is no ground for supposing the magi to have been *three* in number (as first, apparently, by Leo the Great, A.D. 450; "tribus igitur magis in regione Orientis stella novæ claritatis apparuit," Serm. xxxi. p. 235, ed. Migne), or to have been *kings*. The *first* tradition appears to have arisen from the number of their gifts: the *second*, from the prophecy in Isa. lx. 3. (Tertullian seems to deduce it from the similar prophecy in Ps. lxxii. 10, "Reges Arabum et Saba munera afferent illi: nam et magos reges fere habuit Oriens," Adv. Jud. p. 619, ed. Migne; adv. Marc. p. 559, ed. Migne.) **2. αὐτοῦ τὸν ἀστέρα**] [Much has been said and written on the following note in no friendly spirit; but, for the most part, in entire misunderstanding of its drift and character. It seems to me that the preliminary question for us is, Have we here in the sacred text a miracle, or have we some natural appearance which God in His Providence used as a means of indicating to the magi the birth of His Son? Different minds may feel differently as to the answer to this question: but I submit that it is not for any man to charge another, who is as firm a believer in the facts related in the sacred text as he himself can be, with weakening that belief, because he feels an honest conviction that it is here relating, not a miracle but a natural appearance. It is, of course, the far *safer* way, as far as reputation is concerned, to introduce miraculous agency wherever possible: but the present Editor aims at truth, not popularity. 1862.] This expression of the magi, **we have seen his star**, *does not seem to point to any miraculous appearance*, but to something observed in the course of their watching the heavens. *We know the magi to have been devoted to astrology:* and on comparing the language of our text with this undoubted fact, I confess that it appears to me the most ingenuous way, fairly to take account of that fact in our exegesis, and *not to shelter ourselves from an apparent difficulty by the convenient but forced hypothesis of a miracle*. Wherever supernatural agency is asserted, or may be reasonably inferred, I shall ever be found foremost to insist on its recognition, and impugn every device of rationalism or semi-rationalism; but it does not therefore follow that I should consent to attempts, however well meant, *to introduce miraculous interference where it does not appear to be borne out by the narrative*. The principle on which this commentary is conducted, is that of *honestly endeavouring to ascertain the sense of the sacred text, without regard to any preconceived systems, and fearless of any possible consequences*. And if the scientific or historical researches of others seem to contribute to this, my readers will find them, as far as they have fallen within my observation, made use of for that purpose. Now we learn from astronomical calculations, that a remarkable conjunction of the planets of our system took place a

γὰρ αὐτοῦ τὸν [b]ἀστέρα [c]ἐν τῇ ἀνατολῇ, καὶ ἤλθομεν [b] vv. 7, 9, 10. ch. xxiv. 29 | Mk.

1 Cor. xv. 41 bis. Jude 13. Rev. i. 16 al[pl]. Gen. i. 16. [c] ver. 9.

short time before the birth of our Lord. [I may premise, that the whole of the statements in this note have been remarkably confirmed, except in the detail now corrected, "that an ordinary eye would regard them (the planets) as one star of surpassing brightness," by the Rev. C. Pritchard, in a paper read by him before the Royal Astronomical Society, containing his calculations of the times and nearnesses of the conjunctions, as verified by the Astronomer Royal at Greenwich. The exact days and hours have been inserted below from Mr. Pritchard's paper.] In the year of Rome 747, on the 20th of May [29th, Pritchard], there was a conjunction of Jupiter and Saturn in the 20th degree of the constellation Pisces, close to the first point of Aries, which was the part of the heavens noted in astrological science as that in which the signs denoted the greatest and most noble events. On the 27th of October [29th Sept., Pritchard], in the same year, another conjunction of the same planets took place, in the 16th degree of Pisces: and on the 12th of November [5th Dec., Pritchard], a third, in the 15th degree of the same sign. (Ideler, Handbuch der Chronologie, ii. 399, sqq., also Winer, Realworterbuch, under 'Stern der Weisen,' which see.) Supposing the magi to have seen the *first* of these conjunctions, they saw it actually in the East; for on the 29th of May *it would rise* 3½ hours before sunrise [Pritchard]. If they then took their journey, and arrived at Jerusalem in a little more than *five months* (the journey from Babylon took Ezra *four* months, see Ezra vii. 9), if they performed the route from Jerusalem to Bethlehem in the evening, as is implied, the *December conjunction*, in 15° of Pisces, would be before them *in the direction of Bethlehem*. ["1½ hour east of the meridian at sunset." Pritchard.] These circumstances would seem to form a remarkable coincidence with the history in our text. They are in no way inconsistent with the word ἀστέρα, which cannot surely (see below) be pressed to its mere literal sense of one single star, but understood in its wider astrological meaning: nor is this explanation of *the star directing them to Bethlehem* at all repugnant to the plain words of vv. 9, 10, importing its motion from S.E. towards S.W., the direction of Bethlehem. We may further observe, that *no part of the text respecting the star, asserts, or even implies, a miracle;* and that the very slight apparent inconsistencies with the above explanation are no more than the *report of the magi* themselves, and the *general belief of the age* would render unavoidable. If this *subservience of the superstitions of astrology to the Divine purposes* be objected to, we may answer with Wetstein, 'Superest igitur ut illos ex regulis artis suæ hoc habuisse existimemus: quæ licet certissime futilis, vana, atque fallax esset, casu tamen aliquando in verum incidere potuit. Admirabilis hinc elucet sapientia Dei, qui hominum erroribus et sceleribus usus Josephum per scelus fratrum in Ægyptum deduxit, regem Babelis per haruspicia et sortes Judæis immisit, (Ezech. xxi. 21, 22.) et magos hic per astrologiam ad Christum direxit.' —It may be remarked that Abarbanel the Jew, who knew nothing of *this* conjunction, relates it (Maajne hasclmah. cited by Münter in Ebrard, Wissensch. Kritik, p. 248) as a tradition, that no conjunction could be of mightier import than that of Jupiter and Saturn, which planets were in conjunction A.M. 2965, before the birth of Moses, in the sign of Pisces; and thence remarks that that sign was the most significant one *for the Jews*. From this consideration he concludes that the conjunction of these planets in that sign, in his own time (A.D. 1463), betokened the near approach of the birth of the Messiah. And as the Jews did not invent astrology, but learnt it from the Chaldæans, this idea, that a conjunction in Pisces betokened some great event in Judæa, must have prevailed among Chaldæan astrologers. [It is fair to notice the influence on the position maintained in this note of the fact which Mr. Pritchard seems to have substantiated, that the planets did not, during the year B.C. 7, approach each other so as to be mistaken by any eye for one star: indeed not "within double the apparent diameter of the moon." I submit, that even if this were so, the inference in the note remains as it was. The *conjunction of the two planets*, complete or incomplete, would be that which would bear astrological significance, not their looking like one star. The two bright planets seen in the east, —the two bright planets standing over Bethlehem,—these would on each occasion have arrested the attention of the magi; and this appearance would have been denominated by them ὁ ἀστὴρ αὐτοῦ. To object that it is ἀστήρ, not ἄστρον, is

BCDEK LMSU VΣΔ 1. 33.

d w. dat., vv. 8, 11 al. fr. Mt. Mk. John iv. 21, 23. ix. 38. Acts vii. 43. 1 Cor. xiv. 25. Heb. i. 6, from Deut. xxxii. 43. Rev. iv. 10 al. Gen. xxiii. 7. 2 Kings xii. 20. Ps. xxviii. 2. see ch iv. 10 reff. e — ch. xiv. 26. John xiv. 1, 27. Esth. iii. 15. f — ch. xxii. 10 al. 1 Chron. xxiii. 2. Ps. xlix. 5. g Mt., Mk., L., passim. John, never [exc. viii. 3?]. Acts iv. 5. vi. 12. xxiii. 9. 1 Cor. i. 20 only. Neh. viii. 1, &c. h here only. 1 Macc. v. 42. i Mt., here only. w. παρά, John iv. 52 only. Gen. xxv. 22. j pres., ch. xxvii. 66. 1 Cor. xv. 35. 2 Pet. iii. 11. k w. διά — Luke xviii. 31 only. see Acts xv. 23. 2 Cor. ii. 4. l Micah v. 2.

d προςκυνῆσαι αὐτῷ. 3 ἀκούσας δὲ ὁ βασιλεὺς Ἡρώδης e ἐταράχθη, καὶ πᾶσα Ἰεροσόλυμα μετ' αὐτοῦ, 4 καὶ f συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ gh γραμματεῖς τοῦ h λαοῦ i ἐπυνθάνετο παρ' αὐτῶν ποῦ ὁ χριστὸς j γεννᾶται. 5 οἱ δὲ εἶπον αὐτῷ Ἐν Βηθλεὲμ τῆς Ἰουδαίας. οὕτως γὰρ k γέγραπται διὰ τοῦ προφήτου, 6 l Καὶ σὺ Βηθλεὲμ γῆ

CHAP. II. 3. rec ηρωδης bef ο βασιλευς (*to conform to ver* 1), with CL rel vulg lat-*a f ff*$_1$ syrr syr-cu sah(Treg) arm: txt BDZℵ 1 lat-*b c k* copt Eus. om πασα D: aft πασα ins η Z Eus.

4. om παρ' αυτων D (*end of a page*).

5. ειπαν Bℵ.

surely mere trifling: the appearance could not be called "ἀστρον, a constellation," as required by Dr. Wordsworth, who suggests the ingenious solution for all the difficulties of the narrative, that "the star, it is probable, was visible to the magi *alone*."] ἐν τῇ ἀνατ.] Not '*at its rising*,' in which case we should expect to find αὐτοῦ, if not here, certainly in ver. 9,—but **in the East**, i. e. either in the *Eastern country from which they came*, or in the *Eastern quarter of the heavens*, as above explained. In ver. 9, ἐν τ. ἀνατ. is opposed to ἐπάνω οὗ ἦν τὸ παιδίον.

προσκυνῆσαι] **To do homage to him**, in the Eastern fashion of prostration. 'Necesse est enim, si in conspectum veneris, venerari te Regem, quod illi προσκυνεῖν vocant.' Corn. Nep. Conon, 3. 3. ἐταράχθη] Josephus, Antt. xvii. 2. 4, represents these troubles as raised by the Pharisees, who prophesied a revolution. Ἡρώδῃ μὲν καταπαύσεως ἀρχῆς ὑπὸ Θεοῦ ἐψηφισμένης αὐτῷ τε καὶ γένει τῷ ἀπ' αὐτοῦ. Herod, as a foreigner and usurper, feared one who was *born* King of the Jews: the people, worn away by seditions and slaughters, feared fresh tumults and wars. There may also be a trace of the popular notion that the times of the Messiah would be ushered in by great tribulations: so Schöttgen, ii. p. 512, from the book Sohar, "quo tempore Sol redemtionis ipsis illucescet, tribulatio post tribulationem et tenebræ post tenebras venient ipsis: dum vero in his versantur, illucescet ipsis Lux Dei S. B." πᾶσα Ἰεροσόλυμα] Here and apparently at ch. iii. 5, used as a feminine singular. Joseph. Bell. Jud. vi. 10. 1, uses ἐάλω Ἰεροσ. . . . . ἁλοῦσα . . . . , but none of these instances are decisive: an ellipsis of ἡ πόλις being possible.

4. συναγαγών] i. e. says Lightfoot, he *assembled the Sanhedrim*. For the Sanhedrim consisting of seventy-one members, and comprising Priests, Levites, and Israelites (Maimonides), under the term ἀρχιερεῖς are contained the two first of these, and under γραμ. τ. λαοῦ the third.

ἀρχ. are most likely the High Priest and those of his race,—any who had served the office,—and perhaps also the presidents of the twenty-four courses (1 Chron. xxiv. 6). γρ. consisted of the teachers and interpreters of the Divine law, the νομικοί and νομοδιδάσκαλοι of St. Luke. But the πρεσβύτεροι τοῦ λαοῦ are usually mentioned with these two classes as making up the Sanhedrim. See ch. xvi. 21; xxvi. 3, 59. Possibly on this occasion the ἀρχ. and γρ. only were summoned, the question being one of Scripture learning. "ἀρχιερεῖς," says Dr. Wordsworth, "is a word suggestive of the confusion now introduced into the nomination to the office of High Priest, when the true High Priest came from heaven to 'purify the sons of Levi' (Mal. iii. 3)." Instead of one High Priest for life, there were many, made and unmade in rapid succession. As Spanheim says, Dub. Evan. ii. 37, "ἀρχιερωσύνη confusa, Christo exhibito. Summum sacerdotium pessime habitum, Herodis et Romanorum licentia." γεννᾶται] The present tense is often used indefinitely of subjects of prophecy, e. g. ὁ ἐρχόμενος, ch. xi. 3: Heb. x. 37; ἔρχεται, in an expression exactly parallel to this, John vii. 42. 6. καὶ σύ] This is a free paraphrase of the prophecy in Micah v. 2. It must be remembered that though the words are the answer of the Sanhedrim to Herod, and not a citation of the prophet by the Evangelist, yet they are

Ἰούδα, [m] οὐδαμῶς [n] ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα. ἐκ σοῦ γὰρ [o] ἐξελεύσεται [p] ἡγούμενος, ὅστις [q] ποιμανεῖ —του ισραηλ Z. BCDEK LMSU Vaᵗ. 33. τὸν λαόν μου τὸν Ἰσραήλ. 7 τότε Ἡρῴδης [r] λάθρα [s] καλέσας τοὺς [t] μάγους [u] ἠκρίβωσεν παρ' αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος, 8 καὶ πέμψας αὐτοὺς εἰς Βηθλεὲμ εἶπεν [v] Πορευθέντες [w] ἐξετάσατε [x] ἀκριβῶς περὶ τοῦ παιδίου· [y] ἐπὰν δὲ εὕρητε, ἀπαγγείλατέ μοι, ὅπως κἀγὼ [z] ἐλθὼν [a] προσκυνήσω αὐτῷ. 9 οἱ δὲ ἀκούσαντες τοῦ βασιλέως ἐπορεύθησαν. καὶ ἰδοὺ ὁ ἀστὴρ ὃν εἶδον ἐν τῇ ἀνατολῇ [b] προῆγεν αὐτοὺς ἕως [c] ἐλθὼν ἐστάθη ἐπάνω οὗ ἦν τὸ παιδίον. 10 ἰδόντες δὲ τὸν ἀστέρα [c] ἐχάρησαν [c] χαρὰν μεγάλην [d] σφόδρα· 11 καὶ ἐλθόντες εἰς τὴν οἰκίαν

m here only †. n — ch. v. 19. xxv. 40, 45 al. 4 Kings xviii. 24. o Acts xv. 24. Heb. vii. 5. Gen. xvii. 6. p — Acts vii. 10. Gen. xlix. 10. Dan. ix. 25, 26 Theod. q — Rev. ii. 27 al. 2 Kings v. 2. r ch. i. 19 reff. s — ch. xx. 8. Gen. xli. 8. Judg. iv. 13. t ver. 1 reff. u here and vrr. 16 only †. Isa. xlix. 16 Aq. v — 1 Pet. iii. 19. w ch. x. 11. John xxi. 12

only. Deut. xix. 13. Ps. x. 5, 6. x Luke i. 3. Acts xviii. 25, 26. xxiii. 15, 20. xxiv. 22. Eph. v. 15. 1 Thess. v. 2 only. Deut. ut supra Wisd. xix. 13 only. Dan. vii. 19 Theod. y Luke xi. 22, 24 only. z ver. 23. ch iv. 13. Eph. ii. 17 al. Gen. xxvii. 35. Prov. xxiii. 35. a ver. 2 reff. b — ch. xiv. 22 al. fr.† Wisd. xix. 11. c (1 Thess. iii. 9.) see John iii. 29. constr., Mark iv. 42. 1 Tim. i. 13. vi. 12 al. Deut. vii. 23. Judg. xi. 33. d ch. xvii. 6, 23 al. Mark xvi. 4. Luke xviii. 23. Acts vi. 7. Rev. xvi. 21 only. Deut. ix. 21.

6. for *ουδαμως*, *μη* D, *non* lat-*a b c d f g*$_1$ Syr syr-cu coptt Tert Cypr Hil, *numquid* tol lat-*ff*$_1$. ins *μοι* bef *εξελευσεται* CK arm Protev-2-mss Thdrt: om BDŽ rel Justin Eus.

8. aft *ειπεν* ins *αυτοις* D Syr syr-cu. rec *ακριβως* bef *εξετασατε* (*for emphasis?*), with C^{3}L rel Orig$_2$: *ακρ.* aft *παιδιον* Syr syr-cu: txt BC^{1}D 1. 33 latt syr coptt Eus Aug. for *επαν, οταν* D. *επαγγ.* D.

9. rec (for *εσταθη*) *ιστη*, with L rel Protev Eus$_1$: txt BCD 1. 33 Orig Eus$_1$. for *ου ην το παιδιον, του παιδιου* D lat-*b c g*$_1$.

adopted by the latter as correct. Lightfoot renders the Hebrew, 'parvum est ut sis inter chiliadas,' and adds, that the Chaldee paraphrast, who may possibly have been present at this very council, renders the words 'intra pauxillum es ut præficiaris.' γῇ Ἰούδα] γῆ need not be supposed to be put for πόλις: the *district* may be intended, as described in ver. 16. ἡγεμόσιν] or χιλιάσιν (LXX). The tribes were divided into chiliads, and the names of the chiliads inscribed in the public records of their respective cities. In Judges vi. 15 Gideon says *ἰδοὺ ἡ χιλιάς μου ἠσθένησεν ἐν Μανασσῇ*, on which R. Kimchi (cited by Lightfoot) annotates, "Some understand Alphi to mean 'my father,' as if it were Alluph, whose signification is 'prince or lord.'" And thus, it appears, did the Sanhedrim understand the word (which is the same) in Micah v. 2. The word אלף, without points, may mean either ἐν χιλιάσιν, or ἐν ἡγεμόσιν. ἐκ σοῦ γὰρ ἐξ.] It has been remarked that the singular Latin expression, which occurs both in Tacitus and Suetonius (see the passages above in note on *μάγοι ἀπ. ἀν.*) '*Judæa profecti*,' may have been derived from these words of the LXX. 7. ἠκρίβωσεν] ascertained accurately. φαινομένου] lit. the time (or, *duration*: perhaps as an element in his calculation of age) of the star which appeared: φ. being the part. pres., *referred back to the time when they saw the star*. The position of φ. between the art. and its subst. forbids such renderings as '*the time when the star appeared*.'

8. πορευθέντες . . . ἐλθών] The pleonastic use of these words, common as a Hebraism in the N. T. (see reff.), is also idiomatic in English; and it may be remarked, that although not strictly needed in the sentences where they occur, their insertion always gives fulness and accuracy to the meaning. 9.] On this see note on ver. 2. ἐπάνω οὗ ἦν (elliptic for *τόπου οὗ ἦν*) τ. π. may mean, '*over that part of Bethlehem where the young child was*,' which they might have ascertained by enquiry. Or it may even mean, '*over the whole town of Bethlehem*.' If it is to be understood as standing *over the house*, and thus *indicating* to the magi the *position of the object of their search*, the whole incident must be regarded as miraculous. But this is not necessarily implied, even if the words of the text be literally understood; and in a matter like astronomy, where popular language is so

BCDEK LMSU VΔ1.33.

e — ch. iv. 9 reff. 2 Kings i. 2. f Deut. xxviii. 12. Jer. xxvii. (l.) 26. g ch. vi. 19, 20, 21 al². Mark x. 21 l. Luke vi. 45 al². (not John.) 2 Cor. iv. 7. Col. ii. 3. Heb. xi. 26 only. Josh. vi. 19.

e εἶδον τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, καὶ [aa]πεσόντες [aa]προσεκύνησαν αὐτῷ καὶ f ἀνοίξαντες τοὺς [fg]θησαυροὺς αὐτῶν h προσήνεγκαν αὐτῷ h δῶρα, i χρυσὸν [ikl]καὶ λίβανον καὶ [lm]σμύρναν. 12 καὶ n χρηματισθέντες κατ' o ὄναρ μὴ p ἀνακάμψαι πρὸς Ἡρῴδην, δι' ἄλλης ὁδοῦ q ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν. 13 q ἀναχωρησάντων δὲ αὐτῶν, ἰδοὺ ἄγγελος κυρίου φαίνεται κατ'

h ch. v. 23, 24. viii. 4. Heb. v. 1. viii. 3, 4. Gen. xliii. 26. Psa. lxxi. 10. i Isa. lx. 6. k Rev. xviii. 13 only. l Cant. iii. 6. m John xix. 39 only. Ps. xliv. 8. (-νίζειν, Mark xv. 23.) n — ver. 22 (w. κατ' ὄναρ). Luke ii. 26. Acts x. 22. Heb. xi. 7. Jer. xxxvii. (xxx.) 2. o Josephus, Ant. xi. 8. 4. p ch. i. 20 reff. and note. Matt. only. q Matt., here (3ce) ver. 22 al². Mark iii. 7. John vi. 15. Acts xxiii. 19. xxvi. 31 only. — Exod. ii. 15. Hosea xii. 12.

11. rec (for *ειδον*) *ευρον* (*prob from ver* 8), with (none of our mss) vulg lat-*b c ff*$_1$ *g*$_1$ Epiph Promiss Vig: txt BCD rel Scr's-25-mss lat-*a f* syrr syr-cu coptt æth arm Iren-lat Orig Eus$_2$ Chr Thl Juv Leo Op.

12. transp *αυτων* and *αναχωρ.* D. for *αυτων, τον μαγον* (*sic*) C^3, *των μαγων* D^r. aft *αυτων* ins *εις την χωραν αυτων* B. *εφανη* B latt sah-ms arm Iren-lat lat-ff: txt CDLZΔ rel.—*κατ οναρ* bef verb (*cf κατ οναρ εφανη, ch* i. 20) BCK

universally broad, and the Scriptures so generally use popular language, it is surely not the letter, but the spirit of the narrative with which we are concerned.

11. **μετὰ Μαρίας**] No stress must be laid on the omission of Joseph here. In the parallel account as regarded the shepherds, in Luke ii. 16, he is mentioned. I would rather regard the omission here as indicating a *simple matter of fact*, and contributing to shew the truthfulness of the narrative:—that Joseph *happened not to be present* at the time. If the meaning of *τὴν οἰκίαν* is to be pressed (as in a matter of detail I think it should), it will confirm the idea that Joseph and Mary, probably under the idea that the child was to be brought up at Bethlehem, *dwelt there some time* after the Nativity. Epiphanius supposes that Mary was at this time on a visit to her kindred at Bethlehem (possibly at a passover) as much as two years after our Lord's birth. (Vol. i. pp. 48, 154, 430.) But if Mary had kindred at Bethlehem, how could she be so ill-provided with lodging, and have (as is implied in Luke ii. 7) sought accommodation at an inn? And the supposition of two years having elapsed, derived probably from the *διετοῦς* of ver. 16, will involve us in considerable difficulty. There seems to be no reason why the magi may not have come within the forty days before the Purification, which itself may have taken place in the interval between their departure and Herod's discovery that they had mocked him. No objection can be raised to this view from the *ἀπὸ διετοῦς* of ver. 16: see note there. The general idea is, that the Purification was *previous* to the visit of the magi. Being persuaded of the historic reality of these narratives of Matt. and Luke, we shall find no difficulty in also believing that, *were we acquainted with all the events as they happened, their reconcilement would be an easy matter*; whereas now the two independent accounts, from not being aware of, seem to exclude one another. This will often be the case in ordinary life; e. g. in the giving of evidence. And nothing can more satisfactorily shew the veracity and independence of the narrators, where their testimony to the main facts, as in the present case, is consentient. [I must caution the reader against the misunderstanding of these last remarks in Dean Ellicott's *Lectures on the Life of our Lord*, p. 70, note 4; and indeed of my own views as regards apparently irreconcileable narratives in the gospels, generally throughout his notes to that work.] **θησαυρούς**] *chests* or *bales*, in which the gifts were carried during their journey. The ancient Fathers were fond of tracing in the gifts symbolical meanings: *ὡς βασιλεῖ, τὸν χρυσόν. ὡς δὲ τεθνηξομένῳ, τὴν σμύρναν. ὡς δὲ θεῷ, τὸν λιβανωτόν.* Origen, ag. Celsus, p. 375, and similarly Irenæus, iii. 9. 2, p. 184:—*χρυσὸν αὐτῷ γεννηθέντι βασιλείας σύμβολον προσεκόμισαν οἱ μάγοι.* (Clem. Alex. p. 206, Potter.) We cannot conclude from these gifts that the magi came from *Arabia*,—as they were common to all the East. Strabo says, xvi. p. 1129, Wetst., that the best frankincense comes from the borders of Persia.

Z εαυ- BCDEK LMSU VZΔ 1. 33.

° ὄναρ τῷ Ἰωσὴφ λέγων Ἐγερθεὶς [r] παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ φεῦγε εἰς Αἴγυπτον, καὶ [s] ἴσθι ἐκεῖ ἕως ἂν εἴπω σοί· μέλλει γὰρ Ἡρώδης [t] ζητεῖν τὸ παιδίον [u] τοῦ ἀπολέσαι αὐτό. 14 ὁ δὲ ἐγερθεὶς [r] παρέλαβεν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς καὶ [q] ἀνεχώρησεν εἰς Αἴγυπτον, 15 καὶ [s] ἦν ἐκεῖ ἕως τῆς [v] τελευτῆς Ἡρῴδου· ἵνα [w] πληρωθῇ τὸ [w] ῥηθὲν [w] ὑπὸ κυρίου [w] διὰ τοῦ προφήτου λέγοντος [x] Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου. 16 τότε Ἡρῴδης ἰδὼν ὅτι [y] ἐνεπαίχθη ὑπὸ τῶν [z] μάγων, [a] ἐθυμώθη

r ch. xvii. 1 al. Gen. xxii. 3.
s = Gen. xxix. 14.
t = Rom. xi. 3, from 3 Kings xix. 10, 14. see John vii. 1, 19, &c.
u constr., ch. iii. 13 reff.
v here only.
q = Gen. xxvii. 2. Josh. i. 1. Xen. Cyr. viii. 7. 3 fin.
w ch. i. 22 reff.
x Hosea xi. 1.
y = Luke xiv. 29. of our Lord's sufferings, ch. xx. 19 ‖ and xxvii. 29 &c ‖ only. Gen. xxxix. 14, 17. Exod. x. 2.
z ver. 1 reff.
a here only. Gen. xxx. 2 al. fr.

33 : txt DL rel vulg. τον παιδα (twice) and αυτον D (so vv 20, 21).
14. ἐγειρθεις (here and in ver 21) D 33 [= ἐξ εγερθεις ?].
15. rec ins του bef κυριου (*as frequently*), with L rel : om BCDZΔ 1. 33.

13—23.] Flight into Egypt.

13. ἐγερθεὶς παρ.] Arise and take with thee; not, '*When thou hast arisen (in the morning), take.*' The command was immediate; and Joseph made no delay. He must be understood, on account of νυκτός below, as having arisen the same night and departed forthwith. The words ἐγερθεὶς παρέλαβεν are also used in vv. 20, 21, where *no haste* is necessarily implied. Egypt, as *near, as a Roman province and independent of Herod*, and *much inhabited by Jews*, was an easy and convenient refuge. τοῦ ἀπολ. is not a Hebraism, but pure Greek, implying *the purpose*. See Soph. Trach. 57, and Hermann's note. Bernhardy, Syntax, p. 367, notices that it is rarely found in earlier Greek writers, but more common as we advance to the middle and later Attic. A few instances occur in Xenophon, more in Demosthenes, and abundance in after-writers. See on the usage, Winer, § 44. 4. b. 15. ἐξ Αἰγύπτου] This citation shews the almost universal application in the N. T. of the prophetic writings to the expected Messiah, as the general antitype of all the events of the typical dispensation. We shall have occasion to remark the same again and again in the course of the Gospels. It seems to have been a received axiom of interpretation (which has, by its adoption in the N. T., received the sanction of the Holy Spirit Himself, and now stands for our guidance,) that the subject of all allusions, the represented in all parables and dark sayings, was He who was to come, or the circumstances attendant on His advent and reign.—The words are written in Hosea *of the children of Israel*, and are rendered from the Hebrew. —A similar expression with regard to Israel is found in Exod. iv. 22, 23.—Ἵνα must not be explained away: it never denotes the event or mere result, but always the *purpose*. 16.] Josephus makes no mention of this slaughter; nor is it likely that he would have done. Probably no great number of children perished in so small a place as Bethlehem and its neighbourhood. The modern objections to this narrative may be answered best by remembering the monstrous character of this tyrant, of whom Josephus asserts (Antt. xvii. 6. 5), μίλαινα χολὴ αὐτὸν ἤρει ἐπὶ πᾶσιν ἐξαγριαίνουσα. Herod had marked the way to his throne, and his reign itself, with blood; had murdered his wife and three sons (the last just about this time); and was likely enough, in blind fury, to have made no enquiries, but given the savage order at once.—Besides, there might have been a reason for not making enquiry, but rather taking the course he did, which was sure, as he thought, to answer the end, without divulging the purpose. The word λάθρα in ver. 7 seems to favour this view.—Macrobius (Saturnalia, ii. 4) relates an anecdote of Augustus: 'Cum audisset inter pueros quos in Syria Herodes rex Judæorum intra bimatum jussit interfici, filium quoque ejus occisum, ait, Melius est Herodis porcum esse (τὸν ὗν ?) quam filium (τὸν υἱόν ?).' But Macrobius wrote in the fifth century, and the words 'intra bimatum' look very like a quotation from our narrative. Besides, the anecdote shews great ignorance of the chronology of Herod's reign. Antipater, the last put to death of his sons, was of full age at his execution. See Ellicott's note, Lectures, p. 78. ἐνεπαίχθη] 'Loquitur Matth., ex sensu et opinione Herodis.' (Calvin.)

λίαν, καὶ [b] ἀποστείλας [c] ἀνεῖλεν πάντας τοὺς παῖδας τοὺς
ἐν Βηθλεὲμ καὶ ἐν πᾶσιν τοῖς [d] ὁρίοις αὐτῆς, [e] ἀπὸ [f] δι-
ετοῦς καὶ [g] κατωτέρω, κατὰ τὸν χρόνον ὃν [h] ἠκρίβωσεν
παρὰ τῶν [i] μάγων. 17 τότε [j] ἐπληρώθη τὸ [k] ῥηθὲν [l] διὰ
[m] Ἱερεμίου τοῦ προφήτου λέγοντος 18 [n] Φωνὴ ἐν Ῥαμᾶ
ἠκούσθη, [o] κλαυθμὸς καὶ [p] ὀδυρμὸς πολύς, Ῥαχὴλ
[q] κλαίουσα τὰ τέκνα αὐτῆς καὶ οὐκ ἤθελεν [r] παρακληθῆ-
ναι, ὅτι οὐκ [s] εἰσίν. 19 τελευτήσαντος δὲ τοῦ Ἡρώδου,
ἰδοὺ ἄγγελος κυρίου [t] φαίνεται κατ' [t] ὄναρ τῷ Ἰωσὴφ ἐν
Αἰγύπτῳ 20 λέγων [u] Ἐγερθεὶς [v] παράλαβε τὸ παιδίον
καὶ τὴν μητέρα αὐτοῦ, καὶ πορεύου εἰς γῆν Ἰσραήλ· ...και τ. Z.
τεθνήκασιν γὰρ οἱ [w] ζητοῦντες τὴν [w] ψυχὴν τοῦ παιδίου. BCDEK LMSU VΔ l. 33.

b — Mark vi. 17. Gen. xli. 14.
c Matt., here only. Luke xxii. 2. xxiii. 32 and Acts ii. 23 al18. 2 Thess. ii. 8. Heb. x. 9 only. — Exod. xxi. 32 al.
d ch. iv. 13 al. Mt. Mk. only, exc. Acts xiii. 50. Exod. viii. 2. Num. xxxiv. 2, &c.
e — 1 Chron. xxvii. 23. 2 Chron. xxxi. 16.
f here only. 2 Macc. x. 8 only. (-τία, Acts xxiv. 27. see also [e] above.)
g here only. (κάτω) 1 Chron. as above. (-τερος, Eph. iv. 9.) of time, Diod. Sic. i. 8 (κατωτέρω τῶν Μακεδονικῶν καιρῶν).
h ver. 7 reff.
i — ch. i. 22 reff.
k Jer. xxxviii. (xxxi.) 15.
l ch. xiii. 42, 50 al4. Mt. only, exc. Luke xiii. 28. Acts xx. 37. Gen. xiv. 2.
m 2 Cor. vii. 7 only. Jer. i. c. 2 Macc. xi. 6 only.
n w. acc., here only. Gen. xxxvii. 35. 1 Macc. ix. 20.
o — ch. v. 4. Luke xvi. 25 al. Gen. xxiv. 67.
p — Gen. xxxvii. 30. see Gen. xlii. 13.
q ch. i 20 (ref') and note. Matt. only.
r 1 Chron. xxii. 19.
s ver. 13, 14 reff.
t Rom. xi. 3 only. Exod. iv. 19.

16. δυειας D^1 : *bimatu* latt Lucif lat-ff. for κατωτερω, κατω D. om ον Z.

17. aft ρηθεν ins υπο κυριου D al$_{pc}$. rec (for δια) υπο, with L rel syr-marg-gr : txt BCDZN 33 latt Syr syr-txt æth arm Justin Chr Jer.

18. rec ins θρηνος και bef κλαυθμος (*from* LXX ; *if any of the three had been omitted by mistake, it would not have been the first of them but the second or the third : the eye of the copyist passing on from* -ος και *to* -ος και *or from* -ος *to* -ος), with CDL rel syr-cu syr arm : om BZN 1 latt Syr syr-jer coptt æth Justin Ambr Jer (remarking *nec juxta Heb. nec juxta* LXX) Hil Op. for οδυρμος, βρυγμος Z. ηθελησεν DZ latt Hil : txt BCL rel syr Justin Hippol. (lat-*b* def.)

19. rec κατ οναρ bef φαινεται (*see on ver* 13), with CL rel syr : txt BDZ 1 sah, *apparuit in somnis* vulg lat-*a c f ff*$_1$, *apparuit angelus domini in somnis* am lat-*b* Syr.

ἀπὸ διετοῦς] i. e. παιδίου, not χρόνου. This expression must not be taken as any very certain indication of the time when the star did actually appear. The addition καὶ κατωτέρω implies that there was uncertainty in Herod's mind as to the age pointed out; and if so, why might not the jealous tyrant, although he had accurately ascertained the date of the star's appearing, have taken a range of time extending before as well as after it, the more surely to attain his point? **τοῖς ὁρίοις αὐτῆς** will betoken, as Meyer, the insulated houses, and hamlets, which belonged to the territory of Bethlehem. **17. τὸ ῥηθ. διὰ Ἱερ.**] Apparently, an accommodation of the prophecy in Jer. xxxi. 15, which was originally written of the Babylonish captivity. We must not draw any fanciful distinction between τότε ἐπληρώθη and ἵνα πληρωθῇ, but rather seek our explanation in the acknowledged system of prophetic interpretation among the Jews, still extant in their rabbinical books, and now sanctioned to us by N. T. usage; at the same time remembering, for our caution, how little even now we understand of the full bearing of prophetic and typical words and acts. None of the expressions of this prophecy must be closely and literally pressed. The link of connexion seems to be *Rachel's sepulchre*, which (Gen. xxxv. 19 : see also 1 Sam. x. 2) was '*in the way to Bethlehem ;*' and from that circumstance, perhaps, the inhabitants of that place are called *her children*. We must also take into account the close relation between the tribes of Judah and Benjamin, which had long subsisted. Ramah was six miles to the *north* of Jerusalem, in the tribe of Benjamin (Jer. xl. 1 : "Er-Ram, marked by the village and green patch on its summit, the most conspicuous object from a distance in the approach to Jerusalem from the South, is certainly 'Ramah of Benjamin.'" Stanley, Sinai and Palestine, p. 213); so that neither must this part of the prophecy be strictly taken. **20. τεθνήκασιν γάρ**] The plural here is not merely idiomatic, nor, as Wordsw., "for lenity and forbear-

21 ὁ δὲ ἐγερθεὶς [f]παρέλαβεν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ εἰσῆλθεν εἰς γῆν Ἰσραήλ. 22 ἀκούσας δὲ ὅτι Ἀρχέλαος [u]βασιλεύει [ἐπὶ] τῆς Ἰουδαίας [v]ἀντὶ τοῦ πατρὸς αὐτοῦ Ἡρῴδου, ἐφοβήθη [w]ἐκεῖ [x]ἀπελθεῖν, [y]χρηματισθεὶς δὲ [y]κατ' [y]ὄναρ [z]ἀνεχώρησεν εἰς τὰ [a]μέρη τῆς Γαλιλαίας, 23 καὶ [b]ἐλθὼν [c]κατῴκησεν εἰς πόλιν λεγομένην Ναζαρέτ· ὅπως [d]πληρωθῇ τὸ [d]ῥηθὲν διὰ τῶν προφητῶν, ὅτι Ναζωραῖος κληθήσεται.

u w. ἐπί and gen., Rev. v. 10 only. 2 Chron. xxii. 12. (accus., Luke i. 33 reff.) w. gen. only, 1 Kings xi. 13. pres., John i. 40 reff.
v — here only. 2 Kings iii. 7 al. freq. see John i. 16. Xen. Anab. i. 1. 4.
w — ch. xvii. 20. John
x — ch. xiv. 26 reff.
a — ch. xv. 21. xvi. 13 al.
y ver. 12 (reff.) only. Neh. iii. 18.
z w. ἐκεῖ, ch. iv. 18. Acts vii. 4.
b — ver. 8 reff.
c ch. i. 23 reff.
d ch. i. 22 reff.
2 Chron. xix. 4 var.
xviii. 8 al. Deut. i. 37. 12; 14 reff. 1 Kings xix. 10.

21. rec (for εἰσηλθεν) ηλθ., with DL rel latt syrr sah: txt BCℵ copt. for γην, την D.

22. om επι B 1. 13. 33 al Scr's a c q ev-y arm Eus. rec ηρωδου bef του πατρος αυτου, with C³DL rel vulg Eus: txt BC¹. [not αυτου του ηρ. in B, as Btly.]

23. for δια, υπο C.

ance, in speaking of the dead;" but perhaps a citation from Exod. iv. 19, where the same words are spoken to Moses (ζητεῖν τὴν ψυχήν = מְבַקְשֵׁי הַמֵּת): or, as Meyer, betokening, not the number, but the category. Cf. Soph. Œd. Col. 966. Herod the Great died of a dreadful disease at Jericho, in the seventieth year of his age, and the thirty-eighth of his reign, A.U.C. 750. Jos. B. J. i. 33. 8. 22. ἀκούσας δέ] ARCHELAUS was the son of Herod by Malthace, a Samaritan woman: he was brought up at Rome (Jos. B. J. i. 31. 1); succeeded his father, but never had the title of king, only that of Ethnarch, with the government of Idumæa, Judæa, and Samaria, the rest of his father's dominions being divided between his brothers Philip and Antipas. (Jos. Antt. xvii. 11. 4.) But, (1) very likely the word βασιλεύω is here used in the wider meaning:—(2) Archelaus did, in the beginning of his reign, give out and regard himself as king: τὸ πλῆθος . . . εὐχαριστεῖ . . . τῆς πρὸς αὐτὸν θεραπείας ὡς πρὸς βέβαιον ἤδη βασιλέα (Jos. B. J. ii. 1. 1): (3) in ch. xiv. 9, Herod the Tetrarch is called ὁ βασιλεύς.—In the ninth year of his government Archelaus was dethroned, οὐ μόνον Ἰουδαίους, ἀλλὰ καὶ Σαμαρεῖσι χρησάμενος ὠμῶς, πρεσβευσαμένων ἑκατέρων κατ' αὐτοῦ πρὸς Καίσαρα, . . . φυγαδεύεται μὲν εἰς Βίενναν πόλιν τῆς Γαλατίας . . . i. e. Vienne, in Gaul. (Ibid. ii. 7. 3.) ἀνεχώρησεν εἰς τ. μ. τ. Γαλ.] This account gives rise to some difficulty as compared with St. Luke's history. It would certainly, on a first view, appear that this Evangelist was not aware that Nazareth had been before this the abode of Joseph and Mary. And it is no real objection to this, that he elsewhere calls Nazareth τὴν πατρίδα αὐτοῦ, ch. xiii. 54, 57. It is perhaps just possible that St. Matthew, writing for Jews, although well aware of the previous circumstances, may not have given them a place in his history, but made the birth at Bethlehem the prominent point, seeing that his account begins at the birth (ch. i. 18), and does not localize what took place before it, which is merely inserted as subservient to that great leading event. If this view be correct, all we could expect is, that his narrative would contain *nothing inconsistent* with the facts related in Luke; which we find to be the case.—I should prefer, however, believing, as more consistent, *in foro conscientiæ*, with the fair interpretation of our text, that St. Matthew himself was not aware of the events related in Luke i. ii., and wrote under the impression that Bethlehem was the original dwelling-place of Joseph and Mary. Certainly, *had we only his Gospel*, this inference from it would universally be made.—ἀνεχώρησεν must not be pressed (as Wordsw., al.) into the service of reconciling the two accounts by being rendered '*returned*;' for the same word is used (ver. 14) of the journey to Egypt. 23. ὅπως πληρωθῇ] These words refer to the *divine* purpose in the event, not to that of Joseph in bringing it about. τὸ ῥηθὲν δ. τ. προ.] These words are no where verbatim to be found, nor is this asserted by the Evangelist; but that the sense of *the prophets* is such. In searching for such sense, the following hypotheses have been made—none of them satisfactory:—(1) Euthymius says, ποῖος προφήτης τοῦτο εἶπον, μὴ ζητήσῃς· οὐχ

e Matt., ch. ii. 1. ver. 18 only. Mark xiv. 43 only. John iii. 23 [viii. 2 rec.] only. 1 Cor. xvi. 8. 2 Tim. iv. 16. Heb. ix. 11 only, exc. Luke vii. 4. 20 al⁸. Acts v. 21, 23, 25 al¹². = Josh. v. 14. 1 Macc. iv. 46. f = Gospp. (not John) & Epp. passim. Exod. xxxii. 6. g ch. iv. 1. xi. 7 al. Exod. iii. 1. Judg. i. 16.

III. [1] Ἐν δὲ ταῖς ἡμέραις ἐκείναις [e] παραγίνεται Ἰωάννης ὁ βαπτιστής, [f] κηρύσσων ἐν τῇ [g] ἐρήμῳ τῆς BCDEK LMSU VΔ1.33.

CHAP. III. 1. om δὲ DL rel tol lat-b ff_1 g_1 syr-cu(as often elsw) copt-ms arm Chr Thl Hil: ins BCU 1 (33, e sil) vulg lat-a c f g_2 syrr coptt.

εὑρήσεις γάρ· διότι πολλὰ τῶν προφητικῶν βιβλίων ἀπώλοντο, τὰ μὲν ἐν ταῖς αἰχμαλωσίαις, τὰ δὲ καὶ ἐξ ἀμελείας τῶν Ἑβραίων, τινὰ δὲ καὶ ἐκ κακουργίας. So also Chrys., Theophyl., Le Clerc, &c. But the expression διὰ τ. πρ. seems to have a wider bearing than is thus implied. (2) The general sense of the prophets is, that Christ should be a *despised person, as the inhabitants of Nazareth were* (John i. 47). So Michaelis, Paulus, Rosenm., Kuin., Olsh., &c. But surely this part of the Messiah's prophetic character is not general or prominent enough, in the absence of any direct verbal connexion with the word in our text, to found such an interpretation on: nor, on the other hand, does it appear that an inhabitant of Nazareth, as such, was despised; only that the obscurity of the town was, both by Nathanael and the Jews, contrasted with our Lord's claims. (3) The *Nazarites* of old were men holy and consecrated to God; e. g. Samson (Judg. xiii. 5), Samuel (1 Sam. i. 11), and to this the words are referred by Tert., Jerome, Erasm., Beza, Calvin, Grot., Wetst., al. But (*a*) our Lord did not (like John the Baptist) lead a life in accordance with the Nazarite vow, but drank wine, &c., and set himself in marked contrast with John in this very particular (ch. xi. 18, 19); and (*β*) the word for *Nazarite* is Ναζίρ (Judg. xiii. 5 vat.), or Ναζιραῖος (ib. and xvi. 18 F,—Lam. iv. 7), whereas this, denoting an *inhabitant of Nazareth*, is Ναζωραῖος always in the N. T., except in Mark (i. 24; x. 47; xiv. 67; xvi. 6), and Luke iv. 43 (xviii. 37, xxiv. 19 v. r.), where it is Ναζαρηνός. (4) There may be an allusion to נֵצֶר, a branch, by which name our Lord is called in Isa. xi. 1, and from which word it appears that the name Nazareth is probably derived. So '*eruditi Hebræi*,' in Jerome on Isa. xi. 1, and Pisc., Casaub., Fritz., De Wette, &c. But this word is only used in the place cited; and in by far the more precise prophecies of the Branch, Zech. iii. 8; vi. 12: Jer. xxiii. 5; xxxiii. 15, and Isa. iv. 2, the word צֶמַח is used.—I leave it, therefore, as an unsolved difficulty.

CHAP. III. 1—12.] PREACHING AND BAPTISM OF JOHN. Mark i. 1—8: Luke iii. 1—17. Here the *synoptic narrative* begins, its extent being the same as that specified by Peter in Acts i. 22, '*from the baptism of John unto that same day that He was taken up from us.*' For a critical comparison of the narratives in the various sections, see notes on St. Mark. In *this* Gospel, I have generally confined myself to the *subject matter*. 1. ἐν δὲ ταῖς ἡμ. ἐκ.] The last matter mentioned was the dwelling at Nazareth: and though we must not take the connexion strictly as implying that *Joseph* dwelt there all the intermediate thirty years, the ἡμέραι ἐκεῖναι must be understood to mean that we take up the persons of the narrative where we left them; i. e. dwelling at Nazareth. See Exod. ii. 11, LXX.

παραγίνεται] Comes forward—'makes his appearance.' Euthym. asks the question, πόθεν; and answers it, ἀπὸ τῆς ἐνδοτέρας ἐρήμου. But this can hardly be, owing to the ἐν τῇ ἐρήμῳ following. The verb is used absolutely. The title Ἰω. ὁ βαπτ. shews that St. Matthew was writing for those who well knew John the Baptist as an historical personage. Josephus, in mentioning him (Antt. xviii. 5. 2), calls him Ἰωάννης ὁ ἐπικαλούμενος βαπτιστής.—John was strictly speaking a *prophet*; belonging to the legal dispensation; a rebuker of sin, and preacher of repentance. The expression in St. Luke, ἐγένετο ῥῆμα θεοῦ ἐπὶ Ἰωάννην, is the usual formula for the Divine commission of the Prophets (Jer. i. 1: Ezek. vi. 1; vii. 1, &c.). And the effect of the Holy Spirit on John was more in accordance with the O. T. than the N. T. inspiration; more of a sudden overpowering influence, as in the Prophets, than a gentle indwelling manifested through the individual character, as in the Apostles and Evangelists.—The baptism of John was of a deeper significance than that usual among the Jews in the case of proselytes, and formed an integral part of his divinely appointed office. It was emphatically the baptism of *repentance* (λουτρὸν μετανοίας, says Olshausen [cf. Luke iii. 3], but not λουτρὸν παλιγγενεσίας. Titus iii. 5). We find in Acts xviii. 24—26; xix. 1—7, accounts of per-

Ἰουδαίας, 2 λέγων [h] Μετανοεῖτε· [i] ἤγγικεν γὰρ ἡ βασι-
λεία τῶν οὐρανῶν. 3 [k] οὗτος γάρ ἐστιν ὁ [l] ῥηθεὶς διὰ
Ἡσαΐου τοῦ προφήτου λέγοντος Φωνὴ [m] βοῶντος ἐν τῇ
[n] ἐρήμῳ, ἑτοιμάσατε τὴν ὁδὸν κυρίου, [n] εὐθείας ποιεῖτε τὰς

h ch. xi. 20 al. fr. In Gosp., exc. John. Epp., 2 Cor. xii. 21 only. Rev. ii. 5 bis al10. Isa. xlvi. 8. Jer. xviii. 8 al.

i = ch. iv. 17 ‖ Mk. xxi. 34. Lam. iv. 18. Ezek. xii. 28. xxiv. 15. see John i. 15.
k Isa. xl. 3.
l = ch. m John i. 23 (from l. c.) ref.
n ‖ L. ref.

2. rec ins και bef λεγων (*to conform to ch* iv. 17), with CDL rel latt syr arm: om B𝔎 lat-g_2 coptt æth Hil.

3. rec (for δια) υπο, with L rel: txt BCD 1. 13. 33 latt Syr sah æth arm.

sons who had received the baptism of John, who believed and (in Apollos's case) taught accurately the things (i. e. facts) concerning the Lord; but required instruction (in doctrine) and rebaptizing in the name of the Lord Jesus. Whether the baptism practised by the disciples before the Resurrection was of the same kind, and required this renewal, is uncertain. The fact of our Lord Himself having received baptism from John, is decisive against the identity of the two rites, as also against the idea (Olsh. i. 154, note) derived from Acts xix. 4, that John used the formula *βαπτίζω σε εἰς τὸν ἐρχόμενον*. His whole mission, as Olsh. well observes, was calculated, in accordance with the office of the law which gives the knowledge of sin (Rom. iii. 20), to bring men's minds into that state in which the Redeemer invites them (ch. xi. 28), as weary and heavy laden, to come to him. ἐν τῇ ἐρήμῳ] Where also he had been brought up, Luke i. 80. This tract was not strictly a *desert*, but thinly peopled, and abounding in pastures for flocks. Josephus, B. J. iii. 10. 7, says, that the Jordan *διατέμνει τὴν Γεννησὰρ μίσην, ἔπειτα πολλὴν ἀναμετρούμενος ἐρημίαν εἰς τὴν Ἀσφαλτῖτιν ἔξεισι λίμνην*. See Judg. i. 16: 1 Kings ii. 34. This ἔρημος answers to *πᾶσα περίχωρος τοῦ Ἰορδάνου* in Luke iii. 3. See note on ch. iv. 1. 2. μετανοεῖτε] Used by the Baptist in the O. T. sense of *turning to God as His people*, from the spiritual idolatry and typical adultery in which the faithless among the Jews were involved. This, of course, included personal amendment in individuals. See Luke iii. 10—14. Josephus describes John, Antt. xviii. 5. 2, as *τοὺς Ἰουδαίους κελεύοντα ἀρετὴν ἐπασκοῦντας καὶ τῇ πρὸς ἀλλήλους δικαιοσύνῃ καὶ πρὸς τὸν θεὸν εὐσεβείᾳ χρωμένους βαπτισμῷ συνιέναι*. ἡ βασιλεία τῶν οὐρανῶν] An expression peculiar in the N. T. to St. Matthew. The more usual one is *ἡ βασ. τοῦ θεοῦ*: but *ἡ β. τῶν οὐρ.* is common in the Rabbinical writers, who do not however, except in one or two places, mean by it *the reign of the Messiah*, but *the Jewish religion* — the *theocracy*. Still, from the use of it by St. Matthew here, and in ch. iv. 17; x. 7, we may conclude that it was used by the Jews, and understood, to mean *the advent of the Christ*, probably from the prophecy in Dan. ii. 44; vii. 13, 14, 27.—It has been observed by recent critics, that wherever the term *βασ. τ. οὐρ.* (or its equivalent) is used in the N. T., it signifies, not the Church, nor the Christian religion, but strictly the *kingdom of the Messiah which is to be revealed hereafter*. I should doubt this being *exclusively* true. The state of Christian men *now* is undoubtedly a part of the bringing in of the kingdom of Christ, and, as such, is included in this term. See Mark xii. 34, and note on ch. v. 3. 3. οὗτος γάρ ἐστιν] *Not the words of the Baptist*, meaning *ἐγὼ γάρ εἰμι*, as in John i. 23, but *of the Evangelist*; and ἐστιν is not for ἦν, but is the prophetic present, representing to us the place which the Baptist fills in the divine purposes. Of γάρ, Bengel says well, "Causa cur Johannes ita exoriri tum debuerit uti ver. 1, 2 describitur, quia sic prædictum erat." The words ἐν τῇ ἐρήμῳ belong in the Hebrew to ἑτοιμάσατε, but in the LXX and here to βοῶντος.—The primary and literal application of this prophecy to *the return from captivity* is very doubtful. If it *ever had* such an application, we may safely say that its predictions were so imperfectly and sparingly fulfilled in that return, or any thing which followed it, that we are necessarily directed onward to its greater fulfilment—the announcement of the kingdom of Christ. Euthymius remarks, *ὁδὸν δὲ κυρίου καὶ τρίβους αὐτοῦ καλεῖ τὰς ψυχάς, ὧν ἐπιβαίνειν ἔμελλεν ὁ λόγος τοῦ εὐαγγελίου, ἃς καὶ προτρέπεται ἑτοιμάζειν, ἤγουν καθαίρειν, τῷ ἰργαλείῳ τῆς μετανοίας ἀνασκῶντας μὲν τὰς ἀπάνθας τῶν παθῶν, ἐκρίπτοντας δὲ τοὺς λίθους τῆς ἁμαρτίας, καὶ οὕτως εὐθείας καὶ ὁμαλὰς αὐτὰς ἀπεργάζεσθαι πρὸς*

o ‖ only. Gen. xlix. 17. 1 Kings vi. 19.
p Mark vi. 17. xii. 26, 37. 1 Thess. v. 23.
q ch. vi. 25, 28 al⁴. Matt. only, exc. Luke xii. 28. Zeph. i. 8.
r ch. xix. 24 reff.
s ‖ Mk. ch. x.
t 4 Kings i. 8.
u ‖ Mk. only. Gen. iii. 21.
v ‖ Mk. Luke xii. 35. Acts ii. 30. Eph. vi. 14. Heb. vii. 5, 10. 1 Pet. i. 13 only. Gen. xxxv. 11.
w ch. vi. 25 al. fr. Ps. cx. 5.
x Mark i. 6. Rev. ix. 3, 7 only. Lev. xi. 22.
y ‖ Mk. Rev. x. 6, 10 only. Judg. xiv. 8.
z = Rev. xvi. 14. see Deut. xxviii. 7. &c. al. fr. 4 Kings v. 14.
a = Mark i. 6 (Jude 13) only. 4 Kings iv. 39. Polyb. xii. 3 9 al.
b ch. xiv. 35 al. (not John.) Gen. xiii. 10.
c vv. 11 bis, 13,

ο ‖ only. Gen. xlix. 17. ο τρίβους αὐτοῦ. 4 ᵖ αὐτὸς δὲ ὁ Ἰωάννης εἶχεν τὸ ᵠ ἔνδυμα BCDEK LMSU VΔ1.33.
1 Kings vi. 19. αὐτοῦ ἀπὸ τριχῶν ʳ καμήλου καὶ ˢᵗ ζώνην ᵗᵘ δερματίνην περὶ
p Mark vi. 17. xii. 26, 37. 1 Thess. v. 23. τὴν ᵛ ὀσφὺν αὐτοῦ· ἡ δὲ ᵂ τροφὴ ἦν αὐτοῦ ˣ ἀκρίδες καὶ
q ch. vi. 25, 28 al⁴. Matt. only, exc. Luke xii. 28. Zeph. i. 8. ʸ μέλι ᶻ ἄγριον. 5 τότε ᵃ ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσό-
r ch. xix. 24 reff. λυμα καὶ πᾶσα ἡ Ἰουδαία καὶ πᾶσα ἡ ᵇ περίχωρος τοῦ
s ‖ Mk. ch. x. Ἰορδάνου, 6 καὶ ᶜ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ [ποταμῷ]

4. om ὁ D 13. 218 al Chr-*a*. rec *αυτου* bef *ην*, with L rel latt: txt BCD 1.

6. aft *ιβαπτιζοντο* ins *παντες* (*from Mark* i. 5 P) C³ 33 al Hil. rec om *ποταμω* (*see* ‖ *Mark*), with C³DL rel latt Hil: ins BC¹MΔ 1. 13. 33 Scr's a b d g q r v w² ev-Zhs ev-150 syrr syr-cu syr-jer coptt æth arm Bas. (om *εν τω ιορδανη* [*ποταμω*] Chr, so Field and Matthæi's 6 mss.)

ὑποδοχὴν αὐτοῦ. 4. **αὐτὸς δὲ ὁ Ἰω.**] **αὐτός** recalls the reader from the prophetic testimony, to the person of John: **now John himself** .... As John was the Elias of prophecy, so we find in his outward attire a striking similarity to Elias, who was *ἀνὴρ δασύς, καὶ ζωνὴν δερματίνην περιεζωσμένος τὴν ὀσφὺν αὐτοῦ*. 4 Kings i. 8. The garment of camel's hair was not the camel's skin with the hair on, which would be too heavy to wear, but raiment woven of camel's hair, such as Josephus speaks of (B. J. i. 24. 3), *ἰσθῆτες ἐκ τριχῶν πεποιημέναι*, as a contrast to *ἰσθ. βασιλικαί*. From Zech. xiii. 4, it seems that such a dress was known as the prophetic garb: 'neither shall they (the prophets) wear a rough garment (*δίφθιν τριχίνην*, LXX, who, however, make it a garment of *penitence for having deceived*) to deceive.' **ἀκρίδες**] There is no difficulty here. The *ἀκρίς*, permitted to be eaten, ref. Levit., was used as food by the lower orders in Judæa, and mentioned by Strabo and Pliny as eaten by the Æthiopians, and by many other authors as articles of food. Jerome, adv. Jovinian. ii. 6, says, "Apud Orientales et Libyæ populos quia per desertam et calidam eremi vastitatem locustarum nubes reperiuntur, locustis vesci moris est: hoc verum esse Joannes quoque Baptista probat." Shaw found locusts eaten by the Moors in Barbary. (Travels, p. 164.) Epiphanius, Hær. xxx. p. 138, quotes this from the Gospel according to the Ebionites as follows: *καὶ τὸ βρῶμα αὐτοῦ μέλι ἄγριον, οὗ ἡ γεῦσις ἦν τοῦ μάννα, ὡς ἐγκρὶς ἐν ἐλαίῳ*, and adds, *ἵνα δῆθεν μεταστρέψωσι τὸν τῆς ἀληθείας λόγον εἰς ψεῦδος, καὶ ἀντὶ ἀκρίδων ποιήσωσιν ἐγκρίδας ἐν μέλιτι*. **μέλι ἄγριον**] See 1 Sam. xiv. 25. Here, again, there is no need to suppose any thing else meant but honey made by wild bees; *τὸ ἐν ταῖς τῶν πετρῶν σχισμαῖς ὑπὸ τῶν μελισσῶν γεωργούμενον*. Euthym. Schulz (cited by Winer, Rëalw., and De Wette) found such honey in this very wilderness in our own time. See Psalm lxxxi. 16: Judg. xiv. 8: Deut. xxxii. 13. The passage usually cited from Diodorus Siculus (xix. 94) to shew that *μέλι ἄγριον* exuded from trees, does not necessarily imply it; *φύεται γὰρ παρ' αὐτοῖς τὸ πίπερι ἀπὸ τῶν δένδρων, καὶ μέλι πολὺ τὸ καλούμενον ἄγριον, ᾧ χρῶνται ποτῷ μεθ' ὕδατος*. Suidas certainly makes it a gum: *μ. ἄγ. ὅπερ ἀπὸ τῶν δένδρων ἐπισυναγόμενον, μάννα τοῖς πολλοῖς προσαγορεύεται*. And Meyer prefers this view, on account of the predicate *ἄγριον*, which, he says, is a terminus technicus, pointing out this particular kind of honey. But he does not give any authority for this assertion: and it seems just as likely that *ἄγριον* might be applied to it as made by wild bees.

5. **τότε ἐξεπ.**] The latter *καὶ* here has been supposed to mean '*especially*,' seeing that Judæa was part of the *περίχωρος*; as in the expression *ἄλλως τε καί*. But the former *καὶ πᾶσα* will hardly allow this. **καὶ πᾶσα ἡ περ.** means all the neighbourhood of Jordan not included in Jerusalem and Judæa before mentioned. Parts of Peræa, Samaria, Galilee, and Gaulonitis come under this denomination. —There need be no surprise at such multitudes going out to John. The nature of his announcement, coupled with the prevalent expectation of the time, was enough to produce this effect. See, as strictly consistent with this account, chap. xi. 7—15. 6. **ἐβαπτίζοντο**] When men

ὑπ' αὐτοῦ, [d] ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. [7] Ἰδὼν [d] = 1 Mk. ref. ὁμολ. ἐφ' ἁμαρτ. Sir. iv. 26.
δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους

were admitted as proselytes, three rites were performed—*circumcision*, *baptism*, and *oblation*; when *women*, two—*baptism* and *oblation*. The baptism was administered in the day-time, by immersion of the whole person; and while standing in the water the proselyte was instructed in certain portions of the law. The whole families of proselytes, including infants, were baptized. It is most probable that John's baptism in outward form resembled that of proselytes. See above, on ver. 1. Some (De Wette, Winer, Paulus, Meyer) deny that the proselyte baptism was in use before the time of John: but the contrary has been generally supposed, and maintained (*cf.* Lightfoot, Schöttgen, Buxtorf, Wetstein, Bengel). Indeed the baptism or lustration of a proselyte on admission would follow as a matter of course, by analogy from the constant legal practice of lustration after all uncleannesses: and it is difficult to imagine a time when it would not be in use. Besides, it is highly improbable that the Jews should have borrowed the rite from the Christians, or the Jewish hierarchy from John. ἐξομολογούμενοι τ. ἁμ. αὐ.] From the form and expression this does not seem to have been merely 'shewing a contrite spirit,' 'confessing themselves sinners,' but *a particular and individual confession*; not, however, made privately to John, but before the people: see his exhortation to the various classes in Luke iii. 10—15: nor in every case, but in those which required it. Josephus uses the very same expression, Antt. viii. 4. 6. The present participle carries with it a certain logical force; "confessing, as they did,"—almost = "on condition of confessing." So Fritzsche, "si peccata sua confiterentur." 7. Φαρισ. καὶ Σαδδ.] These two sects, according to Josephus, Antt. xiii. 5. 9, originated at the same period, under Jonathan the High Priest (B.C. 159—144). The Pharisees, deriving their name probably from פָּרַשׁ, 'he separated' (*διὰ τὴν ἰδιοπεριττοθρησκείαν*, Epiph. Hær. xvi. p. 34), took for their distinctive practice the strict observance of the law and all its requirements, written and oral. They had great power over the people, and are numbered by Josephus, as being, about the time of the death of Herod the Great, above 6000. (Antt. xvii. 2. 4.) We find in the Gospels the Pharisees the most constant opponents of our Lord, and His discourses frequently directed against them. The character of the sect as a whole was *hypocrisy*; the outside acknowledgment and honouring of God and his law, but inward and practical denial of Him; which rendered them the enemies of the simplicity and genuineness which characterized our Lord's teaching. Still among them were undoubtedly pious and worthy men, honourably distinguished from the mass of the sect; John iii. 1: Acts v. 34. The various points of their religious and moral belief will be treated of as they occur in the text of the Gospels.

Σαδδουκαίων] Are *said* to have derived their name from one Sadok, about the time of Alexander the Great (B.C. 323): but more probably, as stated by Epiphanius, Hær. xiv. p. 31, *ἐτονομάζοσαν ἑαυτοὺς Σαδδουκαίους δῆθεν ἀπὸ δικαιοσύνης τῆς ἐκκλήσεως ὁρμωμένης· σιδὲκ γὰρ* (whence the adjectival form, צַדִּיק, see Gen. vi. 9, xviii. 25 al. fr.) *ἑρμηνεύεται δικαιοσύνη*. They *rejected all tradition*, but did not, as some have supposed, confine their canon of Scripture to the Pentateuch. The denial of a future state does not appear to have been an original tenet of Sadduceism, but to have sprung from its abuse. The particular side of religionism represented by the Sadducees was bare literal moral conformity, without any higher views or hopes. They thus escaped the dangers of tradition, but fell into deadness and worldliness, and a denial of spiritual influence. While our Lord was on earth, this state of mind was very prevalent among the educated classes throughout the Roman empire; and most of the Jews of rank and station were Sadducees.—The two sects, mutually hostile, are found frequently in the Gospels united in opposition to our Lord (see ch. xvi. 1, 6, 11; xxii. 23, 34; also Acts iv. 1); the Pharisees representing hypocritical superstition; the Sadducees, carnal unbelief.

ἐρχομένους] *as they came*. It would appear here as if these Pharisees and Sadducees came with others, and because others did, without any worthy motive, and they were probably deterred by his rebuke from undergoing baptism at his hands. We know, from Luke vii. 30, that the Pharisees in general '*were not baptized of him*.' ἐπί denotes the *moral direction of their purpose*, not merely *motion towards*: as in *Μενέλαον στέλλειν ἐπὶ τὰν Ἑλένην*, Eur. Iph. Aul. 178,—

o — Luke xxiii. 48.
f ‖ L. ch. xii. 24. xxiii. 33.
g as above (f). ch. xxvi. 29 ‖ Mk. L. Luke xii. 18. 2 Cor. ix. 10 only. Josh. xv. 14 F.
h as above (f). Acts xxviii. 3 only †. Isa. lix. 5 Aq.
i ‖ L. Luke vi. 47. xii. 5. Acts ix. 16. xx. 35 only. 2 Chron. xv. 3.
k — ‖ L. ch. xii. 32. 1 Tim. iv. 8. Heb. ii. 5.

ο — ἐπὶ τὸ βάπτισμα [αὐτοῦ], εἶπεν αὐτοῖς [f] Γεννήματα [g] ἐχιδνῶν, τίς [h] ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς [k] μελλούσης [l] ὀργῆς; 8 [m] ποιήσατε οὖν [m] καρπὸν [n] ἄξιον τῆς μετανοίας, 9 καὶ μὴ [o] δόξητε λέγειν [p] ἐν [q] ἑαυτοῖς Πατέρα ἔχομεν τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων [r] ἐγεῖραι τέκνα τῷ Ἀβραάμ. 10 ἤδη δὲ ἡ [s] ἀξίνη [t] πρὸς τὴν ῥίζαν τῶν δένδρων [u] κεῖται· πᾶν οὖν δένδρον μὴ [m] ποιοῦν [m] καρπὸν καλὸν [v] ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. 11 ἐγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι [w] εἰς μετάνοιαν·

l See 1 Thess. i. 10. m Mt. L. fr. Rev. xxii. 2. Gen. i. 11, 12. see Isa. v. 4. διδόναι κ., ch. xiii. 8. Mark iv. 7, 8. φέρειν κ. in John, xii. 24. xv. 2, &c.
n — Luke xiii. 41. Acts xxvi. 20. 2 Macc. iv. 26. o (δρξησθε ‖ L.) 1 Cor. xi. 16. Phil. iii. 4. Susan. 5.
p ch. ix. 5, 21 al. fr. Gen. xviii. 12. Esth. vi. 6. q 2nd pers., ch. xvi. 8. xxiii. 31 al. fr. r — ch. xi. 11. Acts xiii 22. Judg. ii. 18.
s ‖ L. only. Deut. xix. 5 al. t — Luke xxii. 56.
u — John ii. 6. xix. 29. xxi. 9. Rev. iv. 2. v Luke xiii. 7, 9. Rom. xi. 22, 24. Dan. iv. 11 (14 Theod-F.).
w — ch. viii. 4. xxvi. 13 al. 1 Kings ix. 14. Wisd. xi. 23.

7. om *αυτου* BN sah Orig$_3$ Chr-β: ins CDL rel Scr's mss latt syr-cu syr copt.

8. rec *καρπους αξιους* (*perhaps as more appropriate, or from* ‖ *Luke*), with LU 33 lat-*a* g_2 Syr syr-cu Bas Chr Cyr Thl Euthym Ambr Aug$_{alle}$ spec Op: txt BC rel vulg lat-*b c d f ff*$_1$ syr coptt æth arm Iren-lat Orig$_{expr}$ Hil.

10. rec aft *ηδη δε* ins *και* (*see* ‖ *Luke*), with L rel syr: om BCD^{c}MΔ 1 Scr's b^{1} latt Syr syr-cu coptt æth arm Iren-gr Orig Bas Did Lucif. (lat-*a* def.)

11. *υμας* bef *βαπτιζω* (*to correspond with* υμ. *βαπτισει below, where there is no other reading*) BN^{1} 1. 33 am(with forj) lat-*ff*$_1$ g_2 Justin Orig (Clem) Bas Chr Cyr Cypr$_1$

and similar expressions; cf. Bernhardy, Syntax, p. 252 *f.*, where many examples are given. Some interpret it in a hostile sense, 'to *oppose* his baptism,' as in *ἐπὶ Θήβας*: but this is manifestly inconsistent with the context. **τῆς μελλούσης ὀργῆς**] The reference of John's ministry to the prophecy concerning Elias, Mal. iii. 1; iv. 5 (Mark i. 2), would naturally suggest to men's minds 'the wrath to come' there also foretold. It was the general expectation of the Jews that troublous times would accompany the appearance of the Messiah. John is now speaking in the true character of a prophet, foretelling the wrath soon to be poured on the Jewish nation. **8. οὖν**] expresses an inference from their apparent intention of fleeing from the wrath to come: q. d., 'if you are really so minded,' . . . **9. μὴ δόξητε λ.**] Not pleonastic: but, **Do not fancy you may say**, &c. In Justin Martyr's dialogue with Trypho the Jew, § 140, p. 230, we read: *εἰσὶ δὲ λάκκοι συντετριμμένοι καὶ ὕδωρ μὴ συνίσχοντες, οὓς ὤρυξαν ὑμῖν οἱ διδάσκαλοι ὑμῶν αὐτῶν . . . . . καὶ πρὸς τούτοις ἑαυτοὺς καὶ ὑμᾶς βουκολοῦσιν, ὑπολαμβάνοντες ὅτι πάντως τοῖς ἀπὸ τῆς σπορᾶς τῆς κατὰ σάρκα τοῦ Ἀβραὰμ οὖσι, κἂν ἁμαρτωλοὶ ὦσι, καὶ ἄπιστοι, καὶ ἀπειθεῖς πρὸς τὸν θεόν, ἡ βασιλεία ἡ αἰώνιος δοθήσεται.* The expression *λέγειν ἐν ἑαυτοῖς*, as similar expressions in Scripture (e. g., Ps. ix. 6 (27), 11 (32); xiii. 1; Eccl. i. 16, ii. 15; al. fr.), is used to signify the act by which outward circumstances are turned into thoughts of the mind. See Beck, Biblische Sehlenlehre, p. 83. **ἐκ τῶν λ. τ.**] The pebbles or shingle on the beach of the Jordan. He possibly referred to Isa. li. 1, 2. This also is prophetic, of the admission of the Gentile church. See Rom. iv. 16: Gal. iii. 29. Or we may take the interpretation which Chrysostom prefers, also referring to Isa. li. 1, 2: *μὴ νομίζετε, φησίν, ὅτι ἐὰν ὑμεῖς ἀπόλησθε, ἀπαιδα ποιήσετε τὸν πατριάρχην. οὐκ ἔστι τοῦτο, οὐκ ἔστι. τῷ γὰρ θεῷ δυνατὸν καὶ ἀπὸ λίθων ἀνθρώπους αὐτῷ δοῦναι, καὶ εἰς συγγένειαν αὐτοῦ ἀγαγεῖν, ἐπεὶ καὶ ἐξ ἀρχῆς οὕτως ἐγένετο. τῷ γὰρ ἐκ λίθων ἀνθρώπους γενέσθαι ὅμοιον ἦν τὸ ἀπὸ τῆς μήτρας ἐκείνης τῆς σκληρᾶς προελθεῖν παιδίον.* **10.**] Of **ἤδη δέ**, Klotz says, Devar. p. 606, "respondent Latinis particulis *jam vero*, et habent idoneum atque alacrem transitum ab una re ad aliam . . . . . Transitum faciunt illæ particulæ, ut nos ad rem præsentem revocent:" Eurip. Med. 772: Rhes. 499: Herodot. vii. 35. The *presents*, **κεῖται, ἐκκόπτεται**, and **βάλλεται**, imply the law, or habit, which now and henceforward, in the kingdom of heaven, prevails: '*from this time it is so.*' **11. ἐν**] *ἐν* is not redundant, but signifies the *vehicle* of baptism, as in *ἐν πν. ἁγ. κ. πυρί* afterwards. **ἐρχόμενος**]

ὁ δὲ [x] ὀπίσω μου ἐρχόμενος [y] ἰσχυρότερός μου ἐστίν, οὗ οὐκ εἰμὶ [z] ἱκανὸς τὰ [a] ὑποδήματα [b] βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει [c] ἐν πνεύματι ἁγίῳ καὶ πυρί. 12 [d] οὗ τὸ [e] πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ [f] διακαθαριεῖ τὴν [g] ἅλωνα αὐτοῦ, καὶ [hi] συνάξει τὸν σῖτον αὐτοῦ εἰς τὴν [hj] ἀποθήκην, τὸ δὲ [k] ἄχυρον [l] κατακαύσει πυρὶ [m] ἀσβέστῳ.

x — ‖ Mk. John i. 15, 27, 30 only. Neh. xiii. 19.
y ‖ L. Luke xi. 22. Numb. xxii. 6 F.
z — ‖ Mk. ref.
a ‖ L. ch. x. 10 al. Gen. xiv. 23.
b — Mark xiv. 13. Luke vii. 14 al.
c — Mark ix.
d constr., Mark vii. 25. Acts xv. 17, from Amos ix. 12. Rev. iii. 8. vii. 2, 9. Gen. i. 11. Num. xi. 31.
e ‖ L. only †. Theocr. vii. 156. Hom. Il. v. 843.
f ‖ L. only †. not found elsewhere.
g ‖ L. only. Ruth iii. 2. Job xxxix. 12. Isa. xxv. 10 al.
h ‖ L. ch. vi. 26. xiii. 30.
i — John iv. 36. Gen. xli. 35.
j as above (h) Luke xii. 18, 24 only. 1 Chron. xxviii. 11, 12. Ezek. xxvii. 18.
k ‖ L. only. Gen. xxiv. 25. Exod. v. 7, &c.
l ‖ L. ch. xiii. 30 (40 v. r.). Acts xix. 19. 1 Cor. iii. 15 al. Deut. vii. 5, 25.
m ‖ L. Mark ix. 43 [45] only †.

spec: *νμ. εν νδ. β.* ℵ³. om *και πυρι* ESV Scr's a d f i k l m n o q r u v ev-z ev-150 (al fere 100 Tischdf) syr-jer Thl Euthym$_{exp}$ spec: ins (*from* ‖ *Luke?*) BC rel latt syrr syr-cu copt Justin Orig$_3$ Eus [Iren-lat] Cypr Hil.

12. om 3rd *αυτου* (*see* ‖ *Luke*) ELU 13 Scr's i v harl^1 lat-*a b ff$_1$ g$_{1,2}$* syrr syr-cu arm Justin Clem Cyr Iren-lat Ambr Aug$_1$: ins BC rel vulg lat-*c d f* coptt Hil spec. aft *αποθηκην* ins *αυτου* BELU Scr's v w^2 harl^1 lat-*b ff$_1$ g$_1$* syrr syr-cu æth arm Cyr Ambr spec: om C rel vulg lat-*a c f* coptt Justin Clem Iren-lat Hil Aug. (*See* ‖ *Luke.*)

The present participle is used of a certain and predetermined future event; "he that is to come." See on ch. ii. 4.

τὰ ὑποδ. βαστάσαι] Lightfoot (from Maimonides) shews that it was the token of a slave having become his master's property, to *loose* his shoe, to *tie* the same, or to *carry* the necessary articles for him to the bath. The expressions therefore in all the Gospels amount to the same.

ἐν πν. ἁγ. κ. πυρί] This was literally fulfilled at the day of Pentecost: but Origen and others refer the words to the baptism of the *righteous by the Holy Spirit*, and of *the wicked by fire*. I have no doubt that this (which I am surprised to see upheld by Neander, De Wette, and Meyer) is a mistake in the present case, though apparently (to the superficial reader) borne out by ver. 12. The *double* symbolic reference of fire, elsewhere found, e. g. Mark ix. 50, as purifying the good and consuming the evil, though *illustrated* by these verses, is hardly to be pressed into the interpretation of *πυρί* in this verse, the prophecy *here* being solely of that higher and more perfect baptism to which that of John was a mere introduction. To separate off *πν. ἁγίῳ* as belonging to one set of persons, and *πυρί* as belonging to another, when both are united in *ὑμᾶς*, is in the last degree harsh, besides introducing confusion into the whole. The members of comparison in this verse are *strictly parallel* to one another: the *baptism by water*, the end of which is *μετάνοια*, a mere transition state, a note of preparation,—and the *baptism by the Holy Ghost and fire*, the end of which is (ver. 12) *sanctification*, the entire aim and purpose of man's creation and renewal. So Chrys.: *τῇ ἐπεξηγήσει τοῦ πυρὸς πάλιν τὸ σφοδρὸν καὶ ἀκάθεκτον τῆς χάριτος ἐνδεικνύμενος*. Thus the *official superiority* of the Redeemer (which is all that our Evangelist here deals with) is fully brought out. The superiority of *nature* and *pre-existence* is reserved for the fuller and more dogmatic account in John i.

12. οὗ τὸ πτύον] *οὗ ... αὐτοῦ*, a very common redundancy. See reff. *οὗ* is not '*whose*,' which is implied in *τό*: it belongs (against Meyer) to *χειρί*, not to *πτύον*, and the sense is just as if it had stood, *οὗ ἐν τῇ χειρὶ αὐτοῦ τὸ πτύον*. In the Rabbinical work Midrash Tehillim, on Ps. ii., is found: 'Advenit trituratio, stramen projiciunt in ignem, paleam in ventum, sed triticum conservant in area: sic nationes mundi erunt sicut conflagratio furni: ast Israel conservabitur solus.' (Quoted by Lightfoot on John iii. 17.)

τὴν ἅλωνα] *The contents of the barn-floor*. (De Wette, &c.) Thus in ref. Job, *εἰςοίσει δέ σου* (*σοι* F) *τὸν ἅλωνα*. Or perhaps owing to *διακαθ.* (shall cleanse from one end to the other) the *floor itself*, which was an open hard-trodden space in the middle of the field. See "The Land and the Book," p. 538 ff., where there is an illustration. "Very little use is now made of the *fan*, but I have seen it employed to *purge the floor* of the refuse dust, which the owner throws away as useless." p. 540.

ἄχυρον] Not only *the chaff*, but also *the straw*: see reff.: 'all that is not wheat.'

13 Τότε [a] παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας P vera
ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην, [o] τοῦ βαπτισθῆναι BCEKL
ὑπ' αὐτοῦ. 14 ὁ δὲ Ἰωάννης [p] διεκώλυεν αὐτὸν λέγων Ἐγὼ MPSU
[q] χρείαν [q] ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρός με; VA 1. 33.
15 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν [r] Ἄφες ἄρτι.

a ver. 1 reff. Isa. lvi. 1.
o constr., ch. ii. 13. xxiv. 45. Acts xiii. 47. xxi. 12 al. fr. Ps. cxxxix. 4.
p here only †. Judith xii. 7 only.
q w. inf., ch. xiv. 16. John xiii. 10. 1 Thess. i. 8. iv. 9. v. 1. Dan. iii. 16.
r = ch. xxiii. 14 al. Sir. xxiii. 1.

14. om ιωαννης B sah Eus: ιωαν. after the verb in D-lat *a b c* g_1: txt C P(appy) rel vulg lat-*f ff*$_1$ vss. [B does not om σν, as in Mai.]
15. for προς αυτον, αυτω B 13. 124 evv-y-z latt copt Eus.

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

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

14. διεκώλυεν] A much stronger word than κωλύω, implying the active and earnest preventing, with the gesture or hand, or voice, as here. The imperfect tense conveys, not that he *endeavoured* merely to hinder Him (see Hermann's note on Soph. Ajax, 1105), but *began* to hinder Him, **was hindering Him.**—There is only an *apparent* inconsistency between the speech of John in this sense, and the assertion made by him in John i. 33, 'I knew him not.' Let us regard the matter in this light:—John begins his ministry by a commission from God, who also admonishes him, that He, whose Forerunner he was, would be in time revealed to him by a special sign. Jesus comes to be baptized by him. From the nature of his relationship to our Lord, he could not but know those events which had accompanied his birth, and his subsequent life of holy and unblameable purity and sanctity. My impression from the words of this verse certainly is, that he *regarded Him as the Messiah*. Still, his belief wanted that full and entire assurance which the occurrence of the predicted sign gave him, which the word ᾔδειν implies, and which would justify him in announcing Him to his disciples as the Lamb of God. See the ancient opinions in Maldonatus's note.

15. ἀποκριθείς] Dr. Wordsworth remarks, on this, the first occurrence of this very common form, that it is stigmatized by the grammarians as a solecism. The passage is in Phrynichus, Eclog. ed. Lobeck, p. 108, — ἀποκριθῆναι δίττὸν ἁμάρτημα. ἔδει γὰρ λέγειν ἀπεκρίνασθαι, καὶ εἰδέναι ὅτι τὸ διαχωρισθῆναι σημαίνει, ὥςπερ οὖν καὶ τὸ ἐναντίον αὐτοῦ, τὸ συγκριθῆναι, εἰς ἓν καὶ ταὐτὸν ἐλθεῖν. εἰδὼς οὖν τοῦτο, ἐπὶ μὲν τὸ ἀποδοῦναι τὴν ἐπερώτησιν, ἀπεκρίνεσθαι λέγε, ἐπὶ δὲ τοῦ διαχωρισθῆναι, τὸ ἀπο-

οὕτως γὰρ [s] πρέπον ἐστὶν ἡμῖν [t] πληρῶσαι [u] πᾶσαν [u] δικαιοσύνην. τότε [v] ἀφίησιν αὐτόν. 16 βαπτισθεὶς δὲ ὁ Ἰησοῦς ἀνέβη εὐθὺς ἀπὸ τοῦ ὕδατος. καὶ ἰδοὺ [v] ἀνεῴχθησαν αὐτῷ οἱ [v] οὐρανοί, καὶ εἶδεν τὸ πνεῦμα τοῦ θεοῦ

[s] 1 Cor. xi. 13. Eph. v. 3. 1 Tim. ii. 10. Tit. ii. 1. Heb. ii. 10. vii. 26 only. Ps. xxxii. 1. 1 Macc. xiii. 11.

[t] = Acts xiii.

[u] 26. Rom. viii. 4. Ps xix. 4. (vii. 36 v. r.) x. 11. Rev. xix. 11. Ezek. i. 1.

[u] Acts xiii. 10. 1 Kings xii. 7.

[v] L. Acts

16. rec (for βαπτισθεις δε) και βαπτ., with C³D^c P(Tischdf) rel Scr's mss lat-*a b c d f g₁ h* syr-cu syr Hippol Chr Hil Vig: txt BC¹ℵ 13 al, vulg lat-*ff₂ l* Syr coptt Op.—om Δ. ευθυς bef ανεβη (*see* || *Mark*) BD^cℵ 1 latt syrr syr-cu coptt æth Hippol Chr Hil Vig Op: om ευθυς 33: txt CLP rel lat-*k* D-lat syr arm spec. ηνεωχθησαν B Hippol. αυτω om (*as unnecessary, and not understood*) B tol syr-cu sah Iren-

πρεπόν ἐστιν] The exact meaning is difficult. It cannot well be that which the E. V. at first sight gives, that something was to be done *now*, inconsistent with the actual and hereafter-to-be-manifested relation of the two persons. Rather —'*though what has been said* (ver. 14) *is true, yet the time is not come for that*:—**as yet**, ἄρτι, **now**, *are we in another relation* (viz. our Lord as the *fulfiller* of the law, John as a *minister* of it), *therefore suffer it.*' So Chrysostom: οὐ διηνεκῶς ταῦτα ἔσται, ἀλλ' ὄψει με ἐν τούτοις οἷς ἐπιθυμεῖς· ἄρτι μέντοι ὑπόμεινον τοῦτο (Hom. xii. p. 161). 'This ἄρτι is spoken from the Lord's foreknowledge, that this relation of subjection to John was only temporary, and that hereafter their relative situations would be inverted.' Meyer. Stier remarks (Reden Jesu, vol. i. p. 14, edn. 2), that now was fulfilled the prophetic announcement of Ps. xl. 7, 8.

ἡμῖν] not for μοί, but for μοι καὶ σοί. I cannot help thinking that this word glances at the relationship and previous acknowledged destinations of the speakers. It has however a wider sense, as spoken by Him who is now first coming forth officially as the *Son of Man* extending over *all those whose baptism plants them in his likeness*, Rom. vi. See Stier, ibid.

δικαιοσύνην] **requirements of the law.** See ch. vi. 1, where the sense is general, as here. 16. βαπτισθείς] On this account I would make the following remarks. (1) The appearance and voice seem to have been manifested to *our Lord and the Baptist only*. They may have been *alone* at the time: or, if not, we have an instance in Acts ix. 7, of such an appearance being confined to one person, while the others present were unconscious of it. We can hardly however, with some of the Fathers, say, that it was πνευματικὴ θεωρία.—or ὄπτασία, οὐ φύσις τὸ φαινόμενον, Theod. Mopsuest., —or 'Aperiuntur cœli non reseratione elementorum, sed spiritualibus oculis, quibus et Ezechiel in principio voluminis sui apertos eos esse commemorat.' Jerome in loc. (2) The Holy Spirit descended not only in the *manner* of a dove, but σωματικῷ εἴδει (|| Luke): which I cannot understand in any but the literal sense, as THE BODILY SHAPE OF A DOVE, seen by the Baptist. There can be no objection to this, the straightforward interpretation of the narrative, which does not equally apply to the Holy Spirit being *visible at all*, which John himself asserts Him to have been (John i. 32—34), even more expressly than is asserted here. Why the Creator Spirit may not have assumed an organized body bearing symbolical meaning, as well as any other material form, does not seem clear. This was the ancient, and is the *only honest* interpretation. All the modern explanations of the ὡσεὶ περιστ. as importing the *manner* of coming down, belong, as Meyer has rightly remarked, to the vain rationalistic attempt to reduce down that which is miraculous. The express assertion of Luke, and the fact that all four Evangelists have used the same expression, which they would not have done if it were a mere tertium comparationis, are surely a sufficient refutation of this rationalizing (and, I may add, blundering) interpretation. εὐθύς belongs to ἀνέβη, not to βαπτ., nor to ἀνεῴχθ. It is the first member of the conjunctive clause of which καὶ ἰδού is the second—**as we say, the moment that Jesus was gone up out of the water, behold.** (3) Two circumstances may be noticed respecting the manner of the descent of the Spirit: (*a*) it was, *as a dove*: —the Spirit as manifested in our Lord was *gentle* and *benign*. Lord Bacon (Meditationes Sacræ, cited in Trench on the Miracles, p. 37) remarks:—"Moses edidit miracula, et profligavit Ægyptios pestibus multis: Elias edidit, et occlusit cœlum ne plueret super terram: Eliseus edidit, et evocavit ursas de deserto quæ laniarent impuberes: Petrus Ananiam sacrilegum

w = ch. ix. 36. Ps. liv. 6.
x] M. L. ch. x. 16. xxi. 12]. Luke ii. 24, from Lev. xii. 8. John i. 32. ii. 14, 16 only.
y]. ch. xvii. 5]. Acts x. 13, 15. 2 Pet. i. 17, 18.
z]. ch. xii. 18. xvii. 5]. 2 Pet. i. 17. Gen. xxii. 2. — μονογενήν, Aq.
a]. 1 Cor. x. 5. 2 Cor. xii. 10. [2 Thess. ii. 12.] 2 Kings xxii. 20. Ps. cxiix. 4. cli. 5. Mal. ii. 17.
b]. Eccl. xii.

καταβαῖνον [w] ὡσεὶ [x] περιστερὰν [καὶ] ἐρχόμενον ἐπ' αὐτόν. 17 καὶ ἰδοὺ [y] φωνὴ ἐκ τῶν οὐρανῶν λέγουσα Οὗτός ἐστιν ὁ υἱός μου ὁ [z] ἀγαπητός, ἐν ᾧ [a] εὐδόκησα. D καταβ— BCDEK LMPS UVΔ 1. 33.

lat-mss Hil$_3$ Vig. πνευμα θεου (omg το and του) B, πν. τ. θ. copt. aft καταβαινον ins εκ του ουρανου D gat(with mm) lat-a b c g$_{1.2}$ h l Hil. for ωσει, ως D Eus$_1$. om και bef ερχομενον BN am(with forj harl^1 tol) lat-a b c g$_2$ h copt Iren-lat Hil. for επ' [bef αυτον], εις D^1 Eus Ebionite-gosp: προς C^{1}E^1: txt BC^{3}D^2 rel Iren-lat. (P 33 defective.)

17. aft λεγουσα ins προς αυτον D lat-a b g$_1$ h. for ουτος εστιν, συ ει D lat-a syr-cu Aug$_1$. ηυδοκησα CL Scr's b evv-x-y Orig$_2$ Eus$_2$.

hypocritam morte, Paulus Elymam magum cæcitate percussit: sed nihil hujusmodi fecit Jesus. Descendit super eum Spiritus in forma columbæ, de quo dixit, Nescitis cujus Spiritus sitis. Spiritus Jesu, spiritus columbinus: fuerunt illi servi Dei tanquam boves Dei triturantes granum, et conculcantes paleam: sed Jesus agnus Dei sine ira et judiciis." On the *history* of this symbol for the Holy Spirit, see Lücke's Comm. on John, vol. i. 425. (β) This was not a sudden and temporary descent of the Spirit, but a *permanent* though special anointing of the Saviour for his holy office. It '*abode upon Him*,' John i. 32. And from this moment His ministry and mediatorial work (in the active official sense) begins. εὐθέως, the Spirit carries Him away to the wilderness: the day of His return thence (possibly; but see notes on John i. 29) John points Him out as the Lamb of God: then follows the calling of Andrew, Peter, Philip, and Nathanael, and the third day after is the first miracle at the marriage in Cana. But we must not imagine any *change* in the nature or person of our Lord to have taken place at his baptism. The anointing and crowning are but *signs* of the official assumption of the power which the king has by a right independent of, and higher than these. (4) The whole narrative is in remarkable parallelism with that of the Transfiguration. There we have our Lord supernaturally glorified in the presence of two great prophetic personages, Moses and Elias, who speak of His decease,—on the journey to which He forthwith sets out (ch. xvii. 22, compared with xix. 1); and accompanied by the same testimony of the voice from heaven, uttering the same words, with an addition accordant with the truth then symbolized. (5) In connexion with apocryphal additions, the following are not without interest: καταλθόντος τοῦ Ἰησοῦ ἐπὶ τὸ ὕδωρ, καὶ πῦρ ἀνήφθη ἐν τῷ Ἰορδάνῃ καὶ ἀναβάντος αὐτοῦ ἀπὸ τοῦ ὕδατος κ.τ.λ. Justin Martyr, Dial. § 88, p. 185. The author of the tract 'de Rebaptismate,' among the works of Cyprian, blames the spurious book called 'Petri Prædicatio,' for relating, among other things, of Christ, "cum baptizaretur, ignem super aquam esse visam, quod in evangelio nullo est scriptum." (ch. ix.) The Ebionite gospel, according to Epiphanius, Hær. xxx. p. 138, added, after ἐν ᾧ εὐδόκησα,—ἐγὼ σήμερον γεγέννηκά σε. καὶ εὐθὺς περιέλαμψε τὸν τόπον φῶς μέγα. ὃν ἰδὼν ὁ Ἰωάννης λέγει αὐτῷ Σὺ τίς εἶ κύριε; καὶ πάλιν φωνὴ ἐξ οὐρανοῦ πρὸς αὐτόν· οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, εἰς ὃν ηὐδόκησα. καὶ τότε ὁ Ἰω. προσπεσὼν αὐτῷ ἔλεγε Δέομαί σου κύριε, σύ με βάπτισον. ὁ δὲ ἐκώλυεν αὐτῷ λέγων Ἄφες, ὅτι οὕτως ἐστὶ πρέπον πληρωθῆναι πάντα. Jerome gives the following opening of the narrative from the gospel according to the Hebrews: "Ecce mater domini et fratres ejus dicebant ei Joannes baptista baptizat in remissionem peccatorum: eamus et baptizemur ab eo. Dixit autem eis Quid peccavi ut vadam et baptizer ab eo? nisi forte hoc ipsum quod dixi ignorantia est."

17. φων. λ.] does not require ἐγένετο or any word to be supplied, nor the participle to be understood as a past tense. Lo, a voice from heaven, saying. See similar constructions, Luke v. 12; xix. 20 al. fr. εὐδόκησα] not the usitative aorist, but declarative of the definite past εὐδοκία of the Father in Him, Eph. i. 4:—see above. On the solemn import, as regards us, of our Blessed Lord's baptism, cf. Athanas. Or. i., contra Arianos, p. 355 fin. ed. Migne: εἰ δὲ ἡμῶν χάριν ἑαυτὸν ἁγιάζει (John xvii. 18, 19), καὶ τοῦτο ποιεῖ ὅτε γέγονεν ἄνθρωπος, εὔδηλον ὅτι καὶ ἡ εἰς αὐτὸν ἐν τῷ Ἰορδάνῃ τοῦ πνεύματος γενομένη κάθοδος, εἰς ἡμᾶς ἦν γενομένη διὰ τὸ φορεῖον αὐτὸν τὸ ἡμέτερον σῶμα. καὶ οὐκ ἐπὶ τῷ βελτιώσει τοῦ Λόγου γέγονεν, ἀλλ' εἰς

IV. [1] Τότε Ἰησοῦς [b] ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ [c] πνεύματος [c] πειρασθῆναι ὑπὸ τοῦ [d] διαβόλου. [2] καὶ [e] νηστεύσας ἡμέρας τεσσεράκοντα καὶ νύκτας τεσσεράκοντα [f] ὕστερον [g] ἐπείνασεν. [3] καὶ προσελθὼν ὁ [h] πειράζων [d]

[b] Luke iv. 22 al. Gen. i. 4. 2 Macc v. 9.
[c] 1 Cor. vii. 5. James i. 13. 2 Kings x. 1. Dan. i. 12.
[d] L. al. fr. (not Mark.) 1 Chron. xxi.

1. Job i. 6. Wisd. ii. 24. e ch. vi. 16 bis, 17, 18. ix. 14, 15 ‖ Mk. L. Luke xviii. 12. Acts x. 30. xiii. 2, 3 only. not in John nor Epp. Judg. xx. 26 al. (-στις, ch. xv. 32. -στεύειν, Luke ii. 37.) f = ch. xxi. 29, &c. John xiii. 36. Heb. xii. 11. Prov. v. 4. g 1 Cor. iv. 11. xi. 21. Phil. iv. 12 al. Judg. viii. 4. h pres. part., — 1 Thess. iii. 5 only.

CHAP. IV. 1. for τοτε ιησ. ανηχθη, αν. δε ο ιησ. C[1](appy) L. rec ins ο bef ιησ., with CDP rel: om BUΔ. (33 def.)

3. προσελθεν ο πειρ. και D lat-*a b c*. rec ins αυτω bef ο πειραζων, with CDP rel lat-*a b c f* $g_{1.2}$ *h* syr-cu syr sah Justin$_{expr}$: om BN 1. 13. 33. 124 vulg lat-*ff*$_1$ *l* Syr copt æth arm.—rec om αυτω [aft ειπεν], with CP rel lat-*f* syr sah; ins BD 1. 13. 33. 124 latt Syr syr-cu copt æth arm Chr.

ἡμῶν πάλιν ἀγιασμόν, ἵνα τοῦ χρίσματος αὐτοῦ μεταλάβωμεν .... τοῦ γὰρ εὐρίου ὡς ἀνθρώπου λογομένου εἰς τὸν Ἰορδάνην, ἡμεῖς ἡμεν οἱ ἐν αὐτῷ καὶ παρ' αὐτοῦ λογόμενοι· καὶ δεχομένου δὲ αὐτοῦ τὸ πνεῦμα, ἡμεῖς ἡμεν οἱ παρ' αὐτοῦ γενόμενοι τούτου δεικτικοί. What follows is well worth reading, shewing the pre-eminence of our Lord's anointing over that of all others, Ps. xlv. 7: Isa. lxi. 1: Acts x. 38.

CHAP. IV. 1—11.] TEMPTATION OF JESUS. Mark i. 12, 13: Luke iv. 1—13.

1. ἀνήχθη εἰς τ. ἔ.] The Spirit carried Him away, (see Acts viii. 39,) αὐτὸν ἐκβάλλει, Mark i. 12: compare Chrysostom's excellent remarks on this agency of the Holy Spirit, in the opening of his 13th homily, p. 167. Had St. Luke's ἤγετο ἐν τῷ πν. been our *only* account, we might have supposed what took place to have been done *in a vision*: but the expressions in the two other Evangelists, entirely preclude this. The *desert* here spoken of may either be the traditional place of the Temptation near Jericho (thence called *Quarantaria*: it is described in "the Land and the Book," p. 617, as a high and precipitous mountain, with its side facing the plain perpendicular, and apparently as high as the rock of Gibraltar, and with caverns midway below, hewn in the rock), or as scripture parallelism between Moses, Elias, and our Lord, leads one to think, the *Arabian desert of Sinai*. πειρασθῆναι] The express *purpose* of ἀνήχθη. No other rendering is even grammatical. Hence it is evident that our Lord at this time was not 'led up' of his own will and design, but as a part of the conflict with the Power of Darkness, He was *brought* to the Temptation. As He had been subject to his earthly parents at Nazareth, so now He is subject, in the outset of His official course, to his Heavenly Parent, and is by His will thus carried up to be tempted. In reverently considering the nature and end of this temptation, we may observe, (1) That the whole is *undoubtedly an objective historical narrative*, recording an actual conflict between our Redeemer and the Power of Evil. (2) That it is undetermined by the *letter* of the sacred text, whether the Tempter appeared *in a bodily shape*, or, *as a spirit*, was permitted to exert a certain power, as in ver. 5, and ver. 8, over the person of our Lord, even as the Holy Spirit did in ver. 1. If the latter were the case, the words spoken at the various stages of the temptation, were suggested by this Evil Power to the soul of our Redeemer. But (3) such an interpretation, while it cannot justly be accused of unreality by any who do not reject belief in the spiritual world, hardly meets the expressions of the text, προσελθών ver. 3, ἰδὲ ἄγγελοι προσῆλθον μοι ver. 9, and ἀφίησιν αὐτόν ver. 11. Nor do the two members of ver. 11 correspond to one another in this case, for the ἄγγελοι must have been visible and corporeal, as in the parallel case at Gethsemane, Luke xxii. 43.

διαβόλου] The *accuser*, or *adversary*: Satan. Not any *human* tempter or foe: no example can be adduced of a *man* being absolutely called ὁ διάβ. In John vi. 70, Judas is by our Lord called διάβ., which is the generic substantive without the article; and in Esther vii. 4 and viii. 1, Haman is called ὁ διάβολος, where the art. has no such meaning as would be here required. 2. νηστεύσας] Not in the wider ecclesiastical sense of the word, but its strict meaning, of *abstaining from all food whatever*; οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις, Luke, ver. 2. Similarly Moses, Exod. xxxiv. 28, ἦν ἐναντίον Κυρίου τεσσαράκοντα ἡμ. κ. τεσ. νύκ.· ἄρτον οὐκ ἔφαγε, καὶ ὕδωρ οὐκ ἔπιε, and Elias ἐπορεύθη ἐν ἰσχύϊ τῆς βρώσεως

i w. ἵνα, ‖ L. ch. xx. 21. Mark iii. 9. Luke x. 40. — Mark v. 43. Exod. xxxv. 1.
j plur., ch. xii. 4. xiv. 17 al. Exod. xvi. 29. xxix. 2.
k — John ii. 9. Rev. viii. 8. Exod. iv. 3. 14 only. see John vi. 57.
l — ‖ L. only. Gen. xxvii. 40. Deut. viii. 3.
m — ‖ L. 1 Cor. ix.
n — John xvi. 30. 1 Cor. iv. 4.
o — ch. xv. 11, &c. Num. xxxii. 24.
p — ch. ii. 13, &c. xvii. 1. Num. xxii. 41.
q ch. xxvii. 53. Rev. xi. 2 only. Isa. xlviii. 2. lii. 1. Dan. ix. 24 Theod.

Εἶπεν αὐτῷ Εἰ υἱὸς εἶ τοῦ θεοῦ, [i] εἰπὲ ἵνα οἱ λίθοι οὗτοι [j] ἄρτοι [k] γένωνται. 4 ὁ δὲ ἀποκριθεὶς εἶπεν Γέγραπται Z • δε— BCDEK LMPS UVZΔ 1. 33.
Οὐκ [l] ἐπ' ἄρτῳ μόνῳ [lm] ζήσεται ὁ ἄνθρωπος, ἀλλ' [n] ἐν [j] pler., ch. xii. 4. xiv. 17 al. Exod. xvi. 29. xxix. 2. παντὶ ῥήματι [o] ἐκπορευομένῳ διὰ στόματος θεοῦ. 5 τότε [p] παραλαμβάνει αὐτὸν ὁ [q] διάβολος εἰς τὴν [q] ἁγίαν

4. for ο δε αποκρ., αποκρ. δε ο ιησ. D^1, simly D-lat *b c d f* g_1 *l* syr-cu. rec om, ο bef ανθρωπος (*omd by* KMS *and other mss in* ‖ *Luke, and also by some* LXX-*mss*), with KM (S and Scr's mss, e sil) Eus: ins BCDPZ rel Scr's k. rec (for εν) επι (*to conform to* LXX *and to preceding*), with BP rel Eus: txt CD 13. 59. 124. 243, *in* latt Hil. (Z lat-*b* defective.) om εκπορευομενω δια στοματος lat-*b* $g_{1,2}$ D-lat syr-jer (*so* ‖ *Luke*).

ἐκείνης τεσ. ἡ. καὶ τεσ. ν., 3 Kings xix. 8.

ὕστερον ἐπείν.] Then probably *not during the time itself*. The period of the fast, as in the case of Moses, was spent in a spiritual ecstasy, during which the wants of the natural body were suspended.

3. καὶ προσελθών] From the words of both St. Mark and St. Luke, it appears that our Lord was tempted *also during the forty days*. Whether the words of St. Mark, ἦν μετὰ τῶν θηρίων, allude to *one kind* of temptation, is uncertain: see note on Mark i. 13.—The word προσελθ. need not be understood of the *first* approach, but the first *recorded*—'at a certain time the tempter approaching, &c.'

ὁ πειράζων, 'the tempter.' Here first we find the N. T. meaning of πειράζειν, *to solicit to sin*, which does not occur in the LXX, nor in the classics. The use of the pres. part. with the art., as denoting employ, or office, is very common. See, among other places, John iv. 36, 37, and ch. xiii. 3, xxvi. 46, 48. Cf. Winer, § 18. 3.

εἰ] νομίζων ὑποκλέπτειν αὐτὸν τοῖς ἐγκωμίοις, Chrys. Or, as Euthymius, φησὶ ὅτι παρακινισθήσεται τῷ λόγῳ, καθάπερ ὀνειδισθεὶς ἐπὶ τῷ μὴ εἶναι υἱὸς θεοῦ. At all events, there is no *doubt* expressed, as Wolf and Bengel think.

υἱὸς τοῦ θεοῦ] In the N. T. are found *three combinations* of these two substantives and the article, and *all with one and the same meaning*, viz. THE SON OF GOD, in the highest and Messianic sense. (1) The expression in the text, of which our Lord says, John x. 36, ὃν ὁ Πατὴρ ἡγίασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον ὑμεῖς λέγετε ὅτι βλασφημεῖς ὅτι εἶπον Υἱὸς τοῦ θεοῦ εἰμι; see also Matt. xxvii. 40.—(2) ὁ υἱὸς τοῦ θ. In John ix. 35, we read, σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ θεοῦ; ..... ὁ λαλῶν μετὰ σοῦ ἐκεῖνός ἐστιν.—(3) υἱὸς θ. In Luke i. 35, τὸ γεννώμενον ἅγιον κληθήσεται υἱὸς θεοῦ. See also ch. xxvii. 54 (‖ Mk.), and notes there and on Luke xxiii. 47.

4.] Our Lord does not give way to the temptation, so as to meet him with an open declaration, 'I am the Son of God:' thus indeed He might have asserted his Lordship over him, but not have been *his Conqueror for us*. The first word which He uses against him, reaches far deeper: '*Man* shall not live,' &c. "This, like the other text, is taken from the history of Israel's temptation in the wilderness: for Israel represents, in a foreshadowing type, the Son of Man, the servant of God for Righteousness, the one ἐρχόμενος, in whom alone that nature which in all men has degenerated into sin, πληροῖ πᾶσαν δικαιοσύνην. Adam stood not,—Israel according to the flesh stood not,—when the Lord their God tempted them: but rather, after Satan's likeness, tempted their God: but now the second Adam is come, the true Israel, by whose obedience the *way of life* is again made known and opened—'that man truly liveth on and in the eternal word of God.'" Stier's Reden Jesu, vol. i. p. 16 (edn. 2). Observe also how our Lord resists Satan *in His humanity*; at once here numbering Himself with *men*, by adducing ὁ ἄνθρωπος as including His own case; and not only so, but thus speaking out the mystery of his humiliation, in which He had foregone his divine Power, of his own will.—By '*every word* (or '*thing*,' for ῥῆμα is not expressed in the original) *that proceedeth out of the mouth of God*,' we must understand, *every arrangement of the divine will*; God, who ordinarily sustains by *bread*, can, if it please Him, sustain *by any other means*, as in the case alluded to. Compare John iv. 32, 34.

5. τότε παρ.] Power being most

[q] πόλιν, καὶ ἔστησεν αὐτὸν ἐπὶ τὸ [r] πτερύγιον τοῦ ἱεροῦ, [6] καὶ λέγει αὐτῷ Εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν κάτω· γέγραπται γὰρ ὅτι τοῖς ἀγγέλοις αὐτοῦ [s] ἐντελεῖται περὶ σοῦ, καὶ [t] ἐπὶ χειρῶν ἀροῦσίν σε, μήποτε [u] προσκόψῃς πρὸς λίθον τὸν πόδα σου. [7] Ἔφη αὐτῷ ὁ Ἰησοῦς Πάλιν γέγραπται Οὐκ [v] ἐκπειράσεις κύριον τὸν θεόν σου. [8] πάλιν [p] παραλαμβάνει αὐτὸν ὁ [d] διάβολος εἰς [w] ὄρος ὑψηλὸν λίαν, καὶ δείκνυσιν αὐτῷ [x] πάσας τὰς [y] βασιλείας

q ‖ L. only.
r ‖ L. only. 1 Kings xv. 27.
s ch. xvii. 9 al. Gospp. only, exc. Acts i. 2, xiii. 47. Heb. ix. 20. xi. 22. Psa. xc. 11.
t = ch. xxiv. 17.
u trans., here and ‖ L. (from l. c.) only. intr., ch. vii. 27. John xi. 9, 10. Rom. ix. 32. xiv. 21. 1 Pet. ii. 8 only.
v ‖ L. Luke x. 26. 1 Cor. x. 9 only. Deut. vi. 16 bis. Deut. viii. 16. Ps. lxxviii. 18 only. see Isa. vii. 12.
w (‖ L. v. r.) ch. xvii. 1 ‖ Mk. Rev. xxi. 10. Ezek. xl. 2.
x Esr. i. 2. Dan. vii. 28 Theod., 27 LXX.
y ‖ L. Rev. xi. 15.

5. rec ιστησιν, with P rel: txt (*so also* ‖ *Luke*) BCDZ 1. 33 sah Eus.
6. for λεγει, ειπεν (‖ *Luke*) Z (vss ?). om του bef θεου D[1]. ins ενταυθιν bef κατω (‖ *Luke*) C[1] syr-marg coptt arm. αιρουσιν D (but *tollent* D-lat: txt is the reading of ‖ Luke).
7. for ουκ εκπ., ου πειρασεις D.
8. for δεικνυσιν, εδειξεν D (*from Luke* iv. 5).

probably given to the tempter over the person of our Lord. In St. Luke, this temptation stands *third*. The real order is evidently that in the text; for otherwise our Lord's final answer, ver. 10, would not be in its place. It may be observed, that St. Luke makes no assertion as to succession, only introducing each temptation with *καί*: whereas *τότε* and *πάλιν* here seem to mark succession. Dean Ellicott, for psychological reasons, which must be most untrustworthy when opposed to the express assertion of the sacred text (*τότε ἀφίησιν αὐτόν*), follows the order in St. Luke. For ἀγ. πάλ. see reff. ἔστησεν—by the same power by which he brought Him. πτερύγιον] Abundant instances have been produced to shew that πτέρυξ was applied to a *pointed roof* or *gable*. Now the LXX use πτέρυξ and πτερύγιον as synonymous with πτέρυξ; why may not the same be done in the N. T.? The general opinion, that our Lord was placed on *Herod's royal portico*, described in Jos. Antt. xv. 11. 5, is probably right: and the τό is in no way inconsistent with it. That portico overhung the ravine of Kedron from a dizzy height, ὡς, εἴ τις ἀπ' ἄκρου τοῦ ταύτης τέγους, ἄμφω συντιθεὶς τὰ βάθη, διοπτεύοι, σκοτοδινιᾷν, οὐκ ἰξικνουμένης τῆς ὄψεως εἰς ἀμίτρητον τὸν βυθόν. The argument that it was probably *on the other side, next the court*, is grounded on the perfectly gratuitous assumption, that an *exhibition to the people* was intended. There is no authority for this in the text; the temptation being one not of ambition, but of *presumption*. The inference from Eusebius, who, quoting Hegesippus, (Hist. ii. 23,) describes James the Just as set on and thrown from τὸ πτερύγιον τοῦ ναοῦ, among the people, is not decisive: for this term might embrace either side, as 'the cornice,' or 'the parapet' would. 6. γέγραπται] cited (nearly verbatim from the LXX, as almost all the texts in this narrative) as applying to all servants of God in general, and à fortiori to the Son of God: not as a prophecy of the Messiah.

7. πάλιν] not 'contra,' which it never simply means, not even in Gal. v. 3: 1 John ii. 8: but 'rursus' or 'iterum,' as the versions rightly render it. The addition of a second Scripture *qualifies* and *interprets* the first; but *does not refute* it. 8. ὄρος ὑψ. λί.] The enquiry where and what this mountain was, is entirely nugatory, no data being furnished by the text. δείκνυσιν αὐτ. π. τ. β.] The additional words in Luke, *ἐν στιγμῇ χρόνου*, are valuable as pointing out to us clearly the supernatural character of this vision. If it be objected, that in that case there was no need for the ascent of the mountain,—I answer, that such natural accessories are made use of frequently in supernatural revelations: see especially Rev. xxi. 10. The attempts to restrict τοῦ κόσμου to *Palestine*, (which was, besides, God's peculiar portion and vineyard, as *distinguished from* the Gentile world,) or *the Roman* empire, are mere subterfuges: as is also the giving to δείκνυσιν the sense of 'points out the direction of.' The very passage of Polybius cited to support this view, completely refutes it, when taken entire. Hannibal, from the Alps, is

BCDEK LMPS UVΣΔ 1. 33.

τοῦ [f] κόσμου καὶ τὴν [g] δόξαν αὐτῶν [9] καὶ εἶπεν αὐτῷ Ταῦτά σοι πάντα δώσω, ἐὰν [h] πεσὼν [g] προσκυνήσῃς μοι. [10] τότε λέγει αὐτῷ ὁ Ἰησοῦς [b] Ὕπαγε [c] σατανᾶ· γέγραπται γάρ [d] Κύριον τὸν θεόν σου [e] προσκυνήσεις, καὶ αὐτῷ μόνῳ [f] λατρεύσεις. [11] τότε [g] ἀφίησιν αὐτὸν ὁ διάβολος, καὶ ἰδοὺ ἄγγελοι προσῆλθον καὶ [h] διηκόνουν αὐτῷ.

[12] Ἀκούσας δὲ ὅτι Ἰωάννης [i] παρεδόθη, [j] ἀνεχώρησεν

a — ch. vi. 29. Luke xii. 27. Dan. iv. 27 (30 Theod. P.)
a — ch. ii. 11. xviii. 26. Acts x. 25. 1 Cor. xiv. 25. Rev. v. 14 al. Job i. 20.
b N. T. intr., gospp. pass. elsw., James ii. 16. 1 John ii. 11. Rev. x. 8 alⁿ. only. In LXX, transitive. Exod. xiv. 21 only.
c ch. xii. 26 al. fr.† Sir. xxi. 27 only.
d Deut. vi. 13. x. 20.
e w. acc. here only in Mt. ‖ L. Lebe xxiv. 52. John iv. (22.) 20, 24 Rev. ix. 20. xiii. 8, 12, 15. xiv. 9, 11. xx. 4 bis only. Gen. xxxvii. 7, 9.
f ‖ L. Judg. vii. 15 F. Lake i. 74. ii. 37 only in Gospp. Acts vii. 7, 42 al. Exod. Mi. 12.
g — vv. 20, 22. John x. 12 al. fr. 2 Kings xv. 16.
h — ‖ Mk. ch. xxv. 44. Mark xv. 41†.
i — ‖ Mk. reff. ch. x. 19.
j — ch. ii. 12. 2 Macc. v. 27.

9. rec (for εἰπεν) λεγει, with P rel: txt BCDZ 33 latt Orig. rec παντα παντα σοι (*the simpler order*), with C³DP rel latt Iren-lat: π. σ. τ. Orig$_1$ Chr-3-5-8-*a* (and Field): π. τ. σ. Chr-1: txt BC¹Z 1. 33 am(with forj) lat-*l* Orig$_2$ Chr-*β*.

10. aft υπαγε ins οπισω μου C³DZ rel harl¹ lat-*b ff$_1$ h l* (*a c g$_{1,2}$*) syr-cu syr-with-ast æth arm Justin Archel Petr-alex Ath Chr Nest Damasc Thl Hil-ms Ambr Aug Vig Op: om BC¹KP S(e sil) VΔN 1. 13. 124 vulg lat-*f k* coptt Orig$_{\text{exp}}$ Petr-alex Iren-lat Tert Hil-ed Jer$_{\text{exp}}$ Juvenc. (*There can, it appears to me, be no satisfactory reason assigned for the omission of these words, if originally in the text. On the other hand, if originally wanting, they were very likely to have been supplied from ch.* xvi. 23. *See also on* ‖ *Luke. Their omission is consequently more likely to be genuine than their insertion.*)

12. rec aft δε ins ο ιησους (*ver* 12 *is the commencement of an ecclesiastical portion, and the name was therefore supplied, as so frequently is the case*), with C³P rel latt syrr syr-cu arm Hil Gaud: om B C¹(appy) DZ 33 am (with forj) lat-*k* copt æth Orig$_2$ Eus$_2$ Aug.

directing the attention of his soldiers to the view of Italy; *ἐνδεικνύμενος αὐτοῖς τὰ περὶ τὸν Πάδον πεδία* (in sight) .... *ἅμα δὲ καὶ τὸν τῆς Ῥώμης αὐτοῖς τόπον ὑποδεικνύων*, where we may observe the distinction between the two compounds ἐν- and ὑπο-δείκνυμι: and further, that it is not τὴν Ῥ. but τὸν τῆς Ῥ. τόπον that he pointed out to them. Euthymius, however, interprets our verse thus, ... *λέγων· ἐν τούτῳ μὲν τῷ μέρει κεῖται ἡ βασιλεία τῶν Ῥωμαίων, ἐν τούτῳ δὲ ἡ τῶν Περσῶν, ἐν ἐκείνῳ δὲ ἡ τῶν Ἀσσυρίων, καὶ τὰ ἑξῆς ὁμοίως· καὶ ὅτι ἡ μὲν ἔχει δόξαν ἐπὶ τοῖςδε τοῖς εἴδεσιν, ἡ δὲ ἐπὶ τοῖςδε, καὶ ἄλλη ἐπ' ἄλλοις, καὶ ἁπλῶς πάντα καταλέγει*; and even Maldonatus approves it.—In this last temptation the enemy reveals himself openly, as the *ἄρχων τοῦ κόσμου τούτου*, and as the father of lies; for though power is given him over this world and its sons, his assertion here is most untrue. 10.] Our Lord at once repels him openly; not that He did not *know him before*,—but because he had *thus openly* tempted Him; but not even this of His own power or will; He adds, *for* it is written,—again, as Man, appealing to the Word of God. There does not appear to be sufficient ground for the distinction sometimes set up between the meanings of προσκυνεῖν with the dative and the same verb with the accusative. See, besides reff., Gen. xlix. 8: Exod. xi. 8. —From this time, our Lord is *known* by the devils, and cast them out by a word. Mark i. 24, 34; iii. 11; v. 7. 11. ἀφίησιν αὐτόν] but *only for a season*, see ‖ Luke. The conflict, however often renewed in secret (of which we cannot speak), was certainly *again waged in Gethsemane—αὕτη ὑμῶν ἐστιν ἡ ὥρα, καὶ ἡ ἐξουσία τοῦ σκότους*. (Luke xxii. 53, compare John xiv. 30.) The expression in Luke x. 18, *ἐθεώρουν τὸν σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα*, must be otherwise understood: see note there.

διηκόνουν] viz. *with food*, as in the case of Elias, 1 Kings xix. 6, 7.

12—22.] JESUS BEGINS HIS MINISTRY. CALLING OF PETER, ANDREW, JAMES, AND JOHN. Mark i. 14—20. Luke iv. 14, 15. Between the last verse and this is a considerable interval of time. After returning from the temptation (see note on John i. 28, end) our Lord was pointed out by John the Baptist, (ib. vv. 29—34,) and again on the morrow to two of his

εἰς τὴν Γαλιλαίαν, 13 καὶ [k] καταλιπὼν τὴν Ναζαρὰ
καφαρναουμ Z. BCDEK LMPS UVΔ 1. 33. ἐλθὼν [l] κατῴκησεν [l] εἰς Καφαρναοὺμ τὴν [m] παραθα-
λασσίαν ἐν [n] ὁρίοις Ζαβουλὼν καὶ Νεφθαλείμ, 14 ἵνα
[o] πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου λέγοντος
15 [p] Γῆ Ζαβουλὼν καὶ γῆ Νεφθαλείμ, [q] ὁδὸν θαλάσσης

k = Heb. xi. 27. Josh. viii. 17. 4 Kings viii. 6 var.
l ch. ii 23 reff.
m here only. 2 Chron. viii. 17 al.
n ch. ii. 16 reff.
o ch. i. 22 reff.
p Isa. ix. 1, 2.
q ch. x. 5.

Exod. xiii. 18. 1 Kings vi. 9. 2 Kings xviii. 28.

13. καταλιπων DELMZΔ 33 : txt BCKPU Orig$_{ms}$. (Bch Matth are silent about S and V : *relinquens* D-lat Δ-lat ; *relicta civitate* latt.) καταιεησων D.
14. ins του bef λεγοντος D.

disciples, Andrew and (probably) John, who followed Him, and were (on the next day ? see note, John i. 44) joined by Simon Peter (35—43) : then on the morrow Philip and Nathanael were called (44—52) ; three days after was the marriage in Cana (ii. 1—11) ; then our Lord went down to Capernaum and remained not many days (12) ; then followed the Passover ; the cleansing of the temple (13—22) ; the belief of many on Jesus (23—25) ; the discourse with Nicodemus (iii. 1—21) ; the baptizing by Jesus (i. e. his disciples) (22—24) ; the question about purifying, and testimony of the Baptist (25—36) ; the journey through Samaria into Galilee, and discourse with the woman of Samaria (iv. 1—42) ; the return to Cana and healing of the ruler's son in Capernaum (43—54) ; and the journey to Jerusalem related in John v. 1. After that chapter St. John breaks off the first part of his narrative, and between his v. 47 and vi. 1, comes in the synoptic narrative, Matt. iv. 12—xiv. 15 : Mark i. 14—vi. 30 : Luke iv. 14—ix. 10. This omission is in remarkable consistency with St. Matthew's account of his own calling in ch. ix. 9. Being employed in his business in the neighbourhood of Capernaum, he now first becomes personally acquainted with the words and actions of our Lord. From what circumstance the former miracle in Capernaum had not attracted his attention, we cannot, of course, definitely say ; we can, however, easily conceive. Our Lord was not then *in* Capernaum ; for the ruler sent to Him, and the cure was wrought by word at a distance. If Matthew's attention had not been called to Jesus before, he might naturally omit such a narrative, which John gives probably from personal knowledge. The *synoptic narrative generally* omits this whole section of our Lord's travels and ministry. Its sources of information, until the last visit to Jerusalem, seem to have been *exclusively Galilæan*, and *derived from persons who became attached to Him at a later period than any of the events recorded in that first portion of John's Gospel*. The objections to this view are, the narrative, in the three Gospels, of the baptism and temptation ; but the former of these would be abundantly testified by John's disciples, many of whom became disciples of Jesus ; and the latter could only have been derived from the mouth of our Lord Himself. **12. ἀνεχώρ.**] not '*returned*,' but **retired, withdrew** ; see ch. ii. 22, and note. No notice is given *whence* this withdrawal took place. The narrative is evidently taken up after an interval, and without any intention that it should follow closely on ver. 11. Wieseler, Chron. Synops. pp. 162 ff., sees in this a proof that St. Matthew recognized a ministry in Judæa during the interval. I cannot quite think this, but certainly he does not *exclude* it. **13. καταλιπὼν τ. N.**] Not on account of the behaviour of the Nazarenes to Him after the preaching in the Synagogue, Luke iv. 28, 29, as sometimes supposed ; see notes, ib. ver. 31.

Καφαρναούμ] This town, on the borders of the lake of Genesaret, was central in situation, and in the most populous and frequented part of Galilee. It besides was the residence of four at least of the Apostles, Andrew and Peter, and James and John—and probably of Matthew. The town was named from a fountain,—*πρὸς γὰρ τῇ τῶν ἀέρων εὐκρασίᾳ καὶ πηγῇ διαῤῥεῖται γονιμωτάτῃ. Καφαρναοὺμ αὐτὴν οἱ ἐπιχώριοι καλοῦσι* [Joseph. B. J. iii. 10. 8],—כְּפַר נַחוּם, *vicus consolationis*. It is from this time called '*His own city*,' ch. ix. 1, see also ch. xvii. 24.

15.] This prophecy is spoken with direct reference to the days of the Messiah. It is here freely rendered from the Hebrew, without any regard to the LXX, which is wholly different. This, coming so immediately after a string of quotations literally from the LXX, seems to mark the beginning of a new portion of the Gospel,

r see Joel iii. 4. s = Luke i. 79. Isa. xlii. 7. t ch. x. 27. Luke xii. 3. c.aw. John (i. 5 bis al). 1 John i. 5. ii. 8, 9, 11 bis) only. Job xxviii. 3 only. u constr., Rev. ii. 7, 17. vi. 4. v Luke i. 79. Ps. cvi. 10.

πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν, 16 ὁ λαὸς ὁ BCDEK LMPS UVΔ 1. 33.
καθήμενος ἐν σκοτίᾳ φῶς εἶδεν μέγα, καὶ τοῖς καθημέ-
νοις ἐν χώρᾳ καὶ σκιᾷ θανάτου φῶς ἀνέτειλεν αὐ-
τοῖς. 17 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ
λέγειν Μετανοεῖτε· ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρα-
νῶν. 18 περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας

w Job xxviii. 3. Ps. xxii. 4. x lustr., ch. xiii. 6 ‖ Mk. Mark xvi. 2. Luke xii. 54. James i. 11. Ps. xcvi. 11. y ch. xvi. 21. xxvi. 16. Luke xvi. 16 only. Eccl. viii. 12 only. ἀπὸ τότε κ. ἐκ τότε μὴ λέγε, ἀλλ' ἐξ ἐκείνου, Phryn. Lobeck. p. 461. z ch. xi. 7, 20 al. Gen. xi. 6. a — ch. iii. 1 reff. b ch. iii. 2 (ref. and note). c ‖ Mk. ch. xiii. 1 al. 2 Kings iv. 29.

15. γαλιλαιας B(Mai, not Verc: not ascertained) DL am(with forj, not fuld) lat-*a b c f ff*$_1$ *g*$_{1,2}$ *h l* (but not *k*).

16. ins τη bef σκοτ. D. rec (for σκοτια) σκοτει (*simpler and more usual form: elsw, e. g. Lu* i. 79. *Rom* ii. 19, σκοτει *occurs without variation*): with C P(Tischdf) ℵ^1 rel Hippol Orig$_1$ Eus (-τι CAℵ^1): txt BDℵ^2 Orig$_1$ (-τεια D, but -τια Bℵ^2). rec εἰδ. bef φως (*simpler order: see also* LXX), with DP rel vulg-ed Hippol Orig$_2$: txt BC 1. 13. 33. 124 am(with forj) lat-*a b c f ff*$_1$ *g*$_1$ *h l* Orig Eus Chr Cyr. ειδον D lat-*a b c g*$_1$ *h*. om 1st και D lat-*b c g*$_1$ *h*. οι καθημενοι D, *qui sedebant* lat-*a b c g*$_1$ *h*. om 2nd και D^1(and lat), *in regione umbræ* vulg-ed(not am fuld) lat-*b g*$_1$ *h*.

17. aft τοτε ins γαρ D. om ο bef ιησ. D.

18. και περιπατων L, *autem Jesus ambulans* vulg (but *ambulans autem* am): περιπ. (neither δε nor και) E^1: παραγων δε D, *cum transiret* lat-*a b c f g*$_1$ *h* Eus spec. rec aft περιπατων δε ins ο ιησους (*beginning of an ecclesiastical portion*), with ELΔ vulg-ed lat-*a c h* arm spec; *dominus noster* syr-cu: om BCDP rel am(with forj harl tol) lat-*b f ff*$_1$ *g*$_1$ *l* syrr copt æth Eus Chr Cyr Thl (simly in next ver, aft αυτους C^2 lat-*a c h* Syr syr-cu æth Cyr spec ins ο ιησους).

agreeably to what was said before.

ὁδὸν θαλάσσης] the country round the coast of the lake. All the members of this sentence are in apposition with one another: thus πέραν τοῦ Ἰορδ. is not a description of the land before spoken of, which was not thus situated, but of a different tract. The later meaning of עֵבֶר לְיַרְדֵּן, as signifying the tract to the west of the Jordan, and which naturally sprung up during the captivity, is not to be thought of in Isaiah, who wrote before that event. See 1 Chron. xxvi. 30 in the Hebrew, where, however, the E. V. renders 'on *this side* Jordan westward.' Meyer strangely makes ὁδὸν θαλ. the objective after εἶδεν understood, and construes '*the land of Zabulon and Nepthalim saw the way of the sea on the other side of the Jordan: Galilee of the Gentiles &c. saw a great light*:' i. e. 'the light which went forth from Capernaum when Jesus dwelt there, is represented as sending its bright beams over the Galilæan sea, so that Zabulon and Nepthalim by this light could see the way leading along the other side of the sea.' Γαλ. τ. ἐθν.] *Galilee superior*, near to Tyre and Sidon, which was inhabited by a variety of nations. 17. **ἀπὸ τότε**] That is, *began His ministry in Galilee*. The account of Matthew, being that of an eye-witness, begins where his own experience began. It is not correct to suppose, as some of the German Commentators have done, (De Wette, Strauss,) that this preaching of repentance was *of a different character from the after-teaching of our Lord*; we recognize the same formula, though only partly cited, in ch. x. 7: Luke x. 10, and find our Lord *still preaching repentance*, Luke xiii. 3, after repeated declarations of His Messiahship.

18. **παρὰ τὴν θάλασσαν τῆς Γαλιλαίας**] The lake of Gennesareth or Tiberias (John vi. 1) called in the O. T. "the sea of Chinnereth," Num. xxxiv. 11, or Chinneroth, Josh. xii. 3: the Γεννησαρὶτις λίμνη of Josephus, Antt. xviii. 2. 1: Strabo xvi. p. 755: Plin. v. 16: Ptol. v. 15. It is of an oval shape, about 13 geographical miles long, and 6 broad: and is traversed by the Jordan from N. to S. "Its most remarkable feature is its deep depression, being no less than 700 feet below the level of the ocean." See the interesting article by Mr. Porter in Smith's Biblical Dictionary. If we give any consideration to the circumstances here related, we cannot fail to see that the account in John is admirably calculated to

εἶδεν δύο ἀδελφούς, Σίμωνα τὸν λεγόμενον Πέτρον καὶ
Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας [d] ἀμφίβληστρον
—εις P. εἰς τὴν θάλασσαν· ἦσαν γὰρ [e] ἁλιεῖς. 19 καὶ λέγει αὐτοῖς
BCDEK [f g] Δεῦτε [fh] ὀπίσω μου, καὶ [i] ποιήσω ὑμᾶς [e] ἁλιεῖς ἀνθρώπων.
LMSU VΔ 20 οἱ δὲ εὐθέως [k] ἀφέντες τὰ [l] δίκτυα ἠκολούθησαν αὐτῷ.
1. 33. 21 καὶ [m] προβὰς ἐκεῖθεν εἶδεν ἄλλους δύο ἀδελφούς, Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ,
ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν [n] καταρτί-
—αυτων ζοντας τὰ [l] δίκτυα αὐτῶν, καὶ ἐκάλεσεν αὐτούς· 22 οἱ δὲ
L. BCDEK εὐθέως [k] ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν ἠκο-
MSUVA 1. 33. λούθησαν αὐτῷ.
23 Καὶ [o] περιῆγεν ἐν ὅλῃ τῇ Γαλιλαίᾳ, διδάσκων ἐν
ταῖς [p] συναγωγαῖς [q] αὐτῶν καὶ [r] κηρύσσων τὸ εὐαγγέλιον

d here (and Mark i. 16 v. r.) only. Ps. cxl. 10. Eccl. ix. 12. Hab. i. 15, 16, 17 only.
e ‖ Mk. bis. Luke v. 2 only. Job xl 26 (31).
f ‖ Mk. only. 4 Kings vi. 19
g ‖ Mk. ch. xi. 28. xxv. 34 al. Gen. xxxvii. 20.
h — ch. x. 38. xvi. 24. Luke xiv. 27. John xii. 19. Acts v. 37. 1 Tim. v. 15 al. 4 Kings vii. 16.
i — ch. v. 36 al. fr. Num. xxiv. 13.
k — ver. 11.
l ‖ Mk. reff.
m — ‖ Mk.
n (Luke i. 7, 18. ii. 36 of *time*) only. Xen. Ages. vi. 7.
o — ‖ Mk. Ezra vi. 12, 18, 16.
met., Gal. vi. 1. 1 Thess. iii. 10 al.
p ch. ix. 35. xxiii. 15. Mark vi. 6. Acts xiii. 11. w. ἐν, here only. trans., 1 Cor. ix. 5 only. Ezek. xxxvii. 2.
q = gen. pp. (John vi. 59 xviii. 20 only) and Acts passim. see Gen. i. 9. Num. xvi. 24. Ps. lxi. 8.
r so Luke iv. 15. Acts viii. 5. xx. 2. 2 Cor. ii. 12. Gal. ii. 2 al.
s w. accus., Mark i. 4, 14. Luke iii. 3. iv. 18 (from Isa. lxi. 1), 19 al. fr. Mt. Mk. L. P. only. (absol., 1 Pet. iii. 19. Rev. v. 2.)

19. aft ὑμας ins γενεσθαι (‖ *Mark*) D 33 latt Syr syr-marg-ms æth.

23. rec ολην την γαλιλαιαν (*adaptation to more usual construction*), omg εν (*homœotel*), with DL rel latt Eus Hil: txt BC(ℵ) syrr copt æth.—om ολη ℵ.
rec aft γαλ. ins ο ιησους (*supplementary* [*beg of pericope*] *as the variations shew*), with C^2 rel: aft περιηγεν, C^1D 1. 33 latt Syr(Treg) syr copt æth arm Eus Thl: om B 157 ev-20 lat-*k* syr-cu.

complete the narrative. We have there furnished to us the reason why these two brethren were so ready to arise and follow One, whom, if we had this account only, we should infer they had never before seen. Add to this, that there is every probability that one of the other pair of brethren, John the son of Zebedee, is there described as having gone with Andrew to the dwelling of our Lord. It also tends to confirm the chronological view here taken, that Philip, the only one mentioned expressly by John as *having been called* by Jesus, is *not mentioned here as called*: and that Andrew, and the other disciple of John the Baptist, clearly were not *called* by Jesus in John i. 35—40, or the words παρ' αὐτῷ ἐμειναν τὴν ἡμέραν ἐκείνην, could not have been used: that these two *continued* disciples of the Baptist, is not probable; but that they were henceforth, but not invariably, attached to our Lord. I believe that the disciple whom Jesus loved was in His company during the whole of the events in John ii. iii. iv. and v., and on His return from Judæa with His disciples, John having for a time returned to his business, as our Lord was now resident in Capernaum, received, as here related, this more solemn and final call. We must remember, that the disciples would naturally have gone up to Jerusalem at the Passover, John ii. 23, *without a call from the Lord*, and by what they saw there would become more firmly attached to him. The circumstance related in John xxi., that even after they were assured of the Resurrection, the Apostles *returned to their occupation* as fishermen, gives additional probability to the usual explanation of the call in our text. **20. ἀφέντες κ.τ.λ.**] i. e. *from this time they were constant followers* of the Lord. But when He happened to be in the neighbourhood of their homes, they resumed their fishing, cf. Luke v. 1—11, which occurrence was, in my belief, different from, and later than the one related in our text. See notes there.

23—25.] HE MAKES A CIRCUIT OF GALILEE. (Mark i. 39: Luke iv. 44, ordinarily: but qu.? There is no necessity for believing this circuit of Galilee to be identical with those, even if we read Γαλιλαίας in the passage in Luke. Our Lord made *many such circuits*.)

23. συναγωγαῖς] These were the places of religious assembly among the Jews after the return from the captivity. Tradition, and the Targums, ascribe a very

τῆς [a]βασιλείας καὶ [t]θεραπεύων πᾶσαν [u]νόσον καὶ πᾶσαν BCDEI MSUV, 1. 33.
[v]μαλακίαν ἐν τῷ λαῷ. 24 καὶ [w]ἀπῆλθεν ἡ [x]ἀκοὴ αὐτοῦ
εἰς ὅλην τὴν Συρίαν· καὶ προσήνεγκαν αὐτῷ πάντας
τοὺς [y]κακῶς [y]ἔχοντας [z]ποικίλαις [u]νόσοις καὶ [a]βασάνοις
[b]συνεχομένους, [c]δαιμονιζομένους καὶ [d]σελη-
νιαζομένους καὶ [e]παραλυτικούς, καὶ [f]ἐθεράπευσεν αὐτούς. 25 καὶ
ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας
καὶ Δεκαπόλεως καὶ Ἱεροσολύμων καὶ Ἰουδαίας καὶ
πέραν τοῦ Ἰορδάνου.

a see ch. viii. 12. xiii. 19. εὐ. τ. β., ch. ix. 35. xxiv. 14 (Mark i. 14 v. r.) only. t = Goepp. (John v. 10 only) and Acts passim. Rev. xiii. 3, 12 only ‡. Tobit xii. 3. Wisd. xvi. 12 al. u ch. viii. 17 al. Mt. Mk. L. (Acts xix. 12) only. Ps. cxl. 3. v ch. ix. 35. w — here only ‡. see ch. ix. 26. x — ch. xiv. 1. xxiv. 6 al. 2 Kings xiii. 20. y Mark vi. 55. Luke vii. 2 al. Ezek. xxxiv. 4. z Mark i. 34 ‖ L. only in Goepp. 2 Tim. iii. 6 al. a Luke xvi. 23, 28 only. 1 Kings vi. 3, 4, 8, 17. 2 Macc. ix. 5. b — Luke iv. 38. viii. 37. Acts xxviii. 8 only. see Luke xii. 50. Jer. xxiii. 9. c ch. viii. 16, 28, 33 ‖ Mk. al.† Ps. xc. 6 Aq. d ch. xvii. 15 only †. e ch. viii. 6. ix. 2, &c. ‖ Mk. (Luke v. 24 v. r.) only †.

24. **εξηλθεν** C 1. 33 syr-marg copt arm Orig: txt BD rel latt(*abiit*) Eus. **αυτ.** bef **η ακ.** D (but *opinio ejus* D-lat, with *a b e*). rec ins **και** bef **δαιμονιζομενους**, with C³D rel latt: om BC¹ 13. 235 copt Eus.—om **και δαιμ.** MΔ. ins **παντας** bef **εθεραπευσεν**, omg **αυτους**, D lat-*a b c* g_1 *h* (syr-cu).

early origin to synagogues: and Deut. xxxi. 11, and Ps. lxxiv. 8, are cited as testimonies of it. But the former passage does not necessarily imply it: and it is doubtful whether that Psalm was not itself written after the captivity. They are generally supposed to have originated in Babylon, and thence to have been brought, at the return, into the mother land. See Neh. viii. 1—8. At the Christian era there were synagogues in every town, and in some larger towns several. See Acts ix. 2, 20. In Jerusalem, according to the Rabbinical writings, there were upwards of 450. (See Acts vi. 9, and note.) The people assembled in them on sabbath and festival days, and in later times also on the second and fifth days of each week, for public prayer and the hearing of portions of Scripture. *τῶν ἱερέων δέ τις ὁ παρὼν ἢ τῶν γερόντων εἰς ἀναγινώσκει τοὺς ἱεροὺς νόμους αὐτοῖς καὶ καθ' ἕκαστον ἐξηγεῖται μέχρι σχεδὸν δείλης ὀψίας.* Philo Fragm. vol. ii. p. 630. See Luke iv. 16: Acts xiii. 15. The officers of the synagogues were (1) the ἀρχισυναγωγός, Luke viii. 49; xiii. 14: Acts xviii. 8, 17, who had the care of public order, and the arrangement of the service; (2) the Elders, πρεσβύτεροι Luke vii. 3, ἀρχισυναγωγοί Mark v. 22: Acts xiii. 15, who seem to have formed a sort of council under the presidency of the ἀρχισυναγωγός; (3) the *legatus* or *angelus ecclesiæ*, who was the reader of prayers, and also secretary and messenger of the synagogues; (4) the ὑπηρέτης (Luke iv. 20), or chapel clerk, whose office was to prepare the books for reading, to sweep, open, and shut the synagogue. Besides these, there appear to have been alms-gatherers. The synagogue was fitted up with seats, of which the first row (πρωτοκαθεδρίαι) were an object of ambition with the scribes (ch. xxiii. 6). A pulpit for the reader, lamps, and a chest for keeping the sacred books, appear to complete the furniture of the ancient synagogue. Punishments, e. g. scourging, were inflicted in the synagogues. (See ch. x. 17; xxiii. 34: Luke ix. 49: Acts xxii. 19; xxvi. 11.) The catechizing also of children seems to have taken place there (Lightfoot, xi. 281), as also disputations on religious questions.—Our Lord was allowed to read and teach in the synagogues, although of mean extraction according to the flesh, because of His miracles, and His supposed character as the professed leader and teacher of a religious sect. **αὐτῶν**] viz. of the Galilæans: the subject being taken up out of Γαλιλαίᾳ preceding. See reff., and Winer, § 22, 3. **κηρύσσων τὸ εὐαγ.**] For the exact meaning of these words, compare the declaration in the synagogue at Nazareth, Luke iv. 16—30. **24. Συρίαν**] Answering to **ὅλην τὴν περίχωρον τῆς Γαλιλαίας**, Mark i. 28. On **βάσανος**, see Lexx. Our word '*trial*' has undergone a change of meaning very similar. On the **δαιμονιζόμενοι** see note on ch. viii. 28. The **σεληνιαζόμενοι** were probably *epileptics*: see an instance in ch. xvii. 14 and ‖. **25. Δεκαπόλεως**] A district principally east of the Jordan, so called from ten cities, some of the names of which are uncertain. Pliny (Nat. Hist. v. 18) says, "Jungitur ei lateri Syriæ

V. [1] Ἰδὼν δὲ τοὺς ὄχλους [f] ἀνέβη εἰς [g] τὸ ὄρος· καὶ [f ch. xiv. 23. xv. 29. Mark iii. 13. Luke ix. 28. Exod. xix. 3. g as above (f). Luke vi. 12 al.

Decapolitana regio, a numero oppidorum, in quo non omnes eadem observant. Plurimi tamen Damascum .... Philadelphiam, Raphanam, omnia in Arabiam recedentia; Scythopolin ... Gadara ... Hippon, Dion, Pellam .... Galasam, Canatham." Josephus appears not to include Damascus in Decapolis, for he calls Scythopolis *μεγίστη τῆς Δεκαπόλεως* (B. J. iii. 9. 7): and Cellarius thinks Cæsarea Philippi and Gergesa should be substituted for Damascus and Raphana. See Mark vii. 31.

πέραν τ. Ἰορδ.] Peræa. The country east of the Jordan, between the rivers Jabbok and Arnon. See Jos. B. J. iii. 3. 3.

CHAPP. V. VI. VII.] THE SERMON ON THE MOUNT. In this form peculiar to Matthew. 1. *ἰδὼν δέ*] Without attempting a solution of the many difficulties which beset the question of time, place, and arrangement of our Lord's Sermon on the Mount, I shall state the principal views of these subjects, and make some remarks upon them. One of the weightiest questions is, as to *the identity or otherwise of the Sermon with that given in Luke* vi. 20—49. There is (I) the view that they *are identical*. This is generally taken by ordinary readers of Scripture, from their similarity in many points. It is also taken by most of the modern German Commentators, who uniformly reject every attempt at harmonizing by supposing the same or similar words to have been twice uttered. This view is, however, beset by difficulties. For (*α*) the sermon in Luke is expressly said to have been delivered *after* the selection of the Apostles: whereas that in the text is as expressly, by continual consecutive notes of time extending to the call of Matthew, (before which the Apostles cannot have been chosen,) placed *before* that event. And it is wholly unlikely that St. Matthew, assuming him to be the author of our Gospel, would have made a discourse, which he must have heard immediately after his call as an Apostle, take place before that call.—Then (*β*) *this* discourse was spoken on *a mountain*,—*that*, after descending from a mountain, in the *plain*. Possibly this may be got over, by rendering *ἐπὶ τόπου πεδινοῦ* "on a level place." See note on Luke, l. c.: and the citation from Stanley below. And again (*γ*), the two discourses are, though containing much common matter, *widely different*. Of 107 verses in Matt., Luke contains only *thirty*: his *four* beatitudes are balanced by as many *woes*: and in his text, parts of the sermon are introduced by sayings, which do not precede them in Matt. (e. g. Luke vi. 39 ff., 45 ff.), but which naturally connect with them. (II) St. Luke *epitomized* this discourse, leaving out whatever was unsuitable for his Gentile readers, e. g. ch. v. 17—38. But this is improbable: for Luke in several verses is *fuller* than Matthew, and the whole discourse, as related by him, is connected and consecutive. (III) The two discourses are *wholly distinct*. This view is maintained by Greswell, vol. ii. Dis. xi., and principally from the arguments above noticed. But it also is not without grave difficulties, especially if we suppose, as Gres. does, that Luke had the Gospel of Matthew before him (but on this see Prolegg. ch. i. § ii.). That two discourses wholly distinct should contain so much in common, seems unlikely and unnatural. It is hardly credible that two great public special occasions should be selected by the Lord near the commencement of His ministry, and two discourses delivered to the same audience, not *identical*, which might have been very probable, and impressive from that very circumstance,—nor consecutive, nor explanatory the one of the other, but only coinciding in fragments, and not even as two different reports at the distance of some years might be expected to do. Add to this, that those parts of the discourses in which Luke and Matthew agree, occur in both in almost the same order, and that the beginning and conclusion of both are the same. (IV) St. Matthew *gives a general compendium of the sayings of our Lord during this part of His ministry*, of which St. Luke's discourse formed a *portion*, or perhaps was *another shorter compendium*. But the last stated objection applies with still greater force to this hypothesis, and renders it indeed quite untenable. Besides, it labours under the chronological difficulty in all its bearings. And to one who has observed throughout the close contextual connexion of the parts in this discourse, it will be quite incredible that they should be a mere collection of sayings, set down at hazard. See notes throughout. (V) The apparent discrepancies are sometimes reconciled by remembering, that *there is no fixed time mentioned in any Evangelist for the special ordination of the Apostles*, and that it is very doubt-

h Intr., ch. xiii. 6. xx. 21 al. fr. Ezek. xiv. 1. trans., 1 Cor. vi. 4.
i Gospp. and Acts (only) passim †. (-τρια, Acts ix. 36. -τεύειν, ch. xiii. 52.) from Isa. liii. 7) 35 al. Job iii. 1. see Eph. vi. 19.
m see ch. xi. 5 ‖. Rev. iii. 17. Isa. xxix. 19. 34 al. Pa. xxxiv. 18.

h καθίσαντος αὐτοῦ προσῆλθον αὐτῷ οἱ i μαθηταὶ αὐτοῦ. BCDEK MSUVΔ 1. 33.
2 καὶ k ἀνοίξας τὸ k στόμα αὐτοῦ ἐδίδασκεν αὐτοὺς λέγων
3 l Μακάριοι οἱ m πτωχοὶ τῷ n πνεύματι, ὅτι αὐτῶν ἐστιν

k — ch. xiii. 35, from Ps. lxxvii. 2. Acts viii. (32, 1 ch. xi. 6 al. fr. (not Mark). Pa. xxxi. 1, 2 al.
n — Mark viii. 12. John xi. 33 al. subj. dat., 1 Cor. vii.

CHAP. V. 1. προσηλθαν B[1]ℵ. om αυτω B Orig.
2. εδιδαξεν *docuit* D.

ful whether they were at any set moment so ordained all together. Thus Matthew may have been a usual hearer of our Lord, and present with the whole of the Apostles, as related in Luke, though not yet formally summoned as related in Matt. ix. 9 ff. The introduction of the discourse in Luke by the words *ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις* (which I maintain to be, on Luke vi. 12, not only *possibly*, but *expressly* indefinite, and to indicate that the event so introduced may have happened at any time during the current great period of our Lord's ministry, before, during, or after, those last narrated,) allows us great latitude in assigning Luke's discourse to any precise time. This, however, leaves the difficulties (above stated under I) in supposing the discourses identical, in force, except the chronological one.—With regard to the many sayings of this sermon which occur, dispersed up and down, in Luke, see notes in their respective places, which will explain my view as to their connexion and original times of utterance, in each several instance. See also notes on Luke vi. 20—49. **τὸ ὄρος**] Either *some hill* near Capernaum well known by this name, and called by it in the reff. to Mark and Luke, (tradition, not earlier probably than the Crusades, which points out a hill between Capernaum and Tiberias as the Mount of Beatitudes, near the present Saphet, is in such a matter worthless as an authority. But the situation seems to modern travellers [see Stanley, Sinai and Palestine, p. 368] "so strikingly to coincide with the intimations of the gospel narrative, as almost to force the inference that in this instance the eye of those who selected the spot was for once rightly guided. It is the only height seen in this direction from the shores of the lake of Gennesareth. The plain on which it stands is easily accessible from the lake, and from that plain to the summit is but a few minutes' walk. The platform at the top is evidently suitable for the collection of a multitude, and corresponds precisely to the 'level place' to which He would 'come down' as from one of its higher horns to address the people. Its situation is central both to the peasants of the Galilæan hills, and the fishermen of the Galilæan lake, between which it stands, and would therefore be a natural resort both to Jesus and His disciples when they retired for solitude from the shores of the sea, and also to the crowds who assembled 'from Galilee, from Decapolis, from Jerusalem, from Judæa, and from beyond Jordan.' None of the other mountains in the neighbourhood could answer equally well to this description, inasmuch as they are merged into the uniform barrier of hills round the lake: whereas this stands separate—'the mountain,' which alone could lay claim to a distinct name, with the exception of the one height of Tabor, which is too distant to answer the requirements,") or *the mountain district*, certainly imported by the word in ch. xiv. 23.—See a full description of the locality in Tholuck, Bergpr., ed. 3, pp. 63 ff. **οἱ μαθηταί**] in the wider sense: including those of the Apostles already called, and all who had, either for a long or a short time, attached themselves to him as hearers. See John vi. 66.

2. ἀνοίξας τ. στ. αὐ.] as in reff., a solemn introduction to some discourse or advice of importance. **αὐτούς**] i. e. *τοὺς μαθητάς*. The discourse (see vv. 13, 14, 20, 48; ch. vi. 9; vii. 6) was spoken directly to the disciples, but (see vii. 28, 29) also generally to the multitudes. It is a divine commentary on the words with which His own and the Baptist's preaching opened: *μετανοεῖτε· ἤγγικεν γὰρ ἡ βασ. τ. οὐρανῶν*. It divides itself into various great sections, which see below.

3—16.] THE DESCRIPTION OF THE LORD'S DISCIPLES, THEIR BLESSEDNESS, AND DIGNITY. **3. οἱ πτ. τ. πν.**] *οὐκ εἶπεν, οἱ πτ. τοῖς χρήμασιν, ἀλλ', οἱ πτ. τῷ πνεύματι, τουτέστιν οἱ ταπεινοὶ τῇ προαιρέσει καὶ τῇ ψυχῇ*. Euthym. *τί ἐστιν "οἱ πτωχοὶ τῷ πνεύματι;" οἱ ταπεινοὶ καὶ συντετριμμένοι τὴν καρδίαν*. Chrysostom, Hom. xv. in Matt. p. 185. 'Ne quis putaret paupertatem, quæ nonnunquam necessitate portatur, a Domino

ἡ [o]βασιλεία τῶν [o]οὐρανῶν. 4 μακάριοι οἱ [p]πενθοῦντες, [o] see note, ch. iii. 2.
ὅτι αὐτοὶ [q]παρακληθήσονται. 5 μακάριοι οἱ [r]πραεῖς, ὅτι [p] ch ix. 15. 1 Cor. v. 2. Rev. xviii.

11, &c. Isa. lxi. 2. q = ch. ii. 18 al. fr. Gen. xxiv. 67. r ch. xi. 29. xxi.
5, from Zech. ix. 9. 1 Pet. iii. 4 only. Psa. xxxvi. 11.

transp vv 4 and 5 D 33 vulg lat-*a c ff*$_1$ *g*$_{1,2}$ *h k l* syr-cu Orig$_{expr}$ Clem Eus-canon Nyssen Tert Hil$_2$ Jer Aug: txt BCℵ rel lat-*b f* syrr copt æth arm Orig$_1$ Hil$_1$ Op.

prædicari, adjunxit, spiritu, ut humilitatem intelligeres, non penuriam. Beati pauperes spiritu, qui propter Spiritum Sanctum voluntate sunt pauperes.' (Jerome in loc.) 'Pauperes spiritu, humiles et timentes Deum, id est, non habentes inflantem (or, inflatum) spiritum.' (Augustine in loc.) Again: 'Pauper Dei in animo est, non in sacculo.' (Aug. Enarr. in Ps. cxxxi. 26.)—τῷ πν. is in opposition to τῇ σαρκί: so ἀπερίτμητοι τῇ καρδίᾳ, Acts vii. 51; ἁγία κ. τῷ σώματι κ. τῷ πνεύματι, 1 Cor. vii. 34.—These words cannot be joined with μακάριοι (as Olearius, Wetst., Michaelis, Paulus): see ver. 8. —The meaning of *voluntary poverty*, as that of the religious orders, given by many Romish interpreters, is *out of the question*. It seems however to have been adopted by many of the Fathers. Basil (on Ps. xxxiii. 5, vol. i. p. 147) says, οὐκ ἀεὶ ἐπαινετὴ ἡ πτωχεία, ἀλλ' ἡ ἐκ προαιρέσεως κατὰ τὸν εὐαγγελικὸν σκοπὸν κατορθουμένη· πολλοὶ γὰρ πτωχοὶ μὲν τῷ περιουσίᾳ, πλουσιεστικώτατοι δὲ τῇ προαιρέσει τυγχάνουσιν. But the same father elsewhere explains the words, πτωχοὺς οὐ τοὺς κατὰ χρήματα ἐνδεεῖς λέγει, ἀλλὰ τοὺς τῇ διανοίᾳ ἠλαττωμένους (vol. i. p. 597).—And Chrys. himself seems to waver: for next to the comment above cited, he says πνεῦμα γὰρ ἐνταῦθα τὴν ψυχὴν καὶ τὴν προαίρεσιν λέγει. He probably however means that the ψ. and προαίρ. are the *departments of our being in which* the πτωχεία takes place.—See Clem. Alex., 'Quis dives salvus,' § 17, p. 934, Pott.—As little can the *bare literal* sense of the words, which Julian scoffed at, be understood: viz. those who are *ill-furnished in mind*, and uneducated. See Rev. iii. 17. The idea (De Wette) is not improbable, that our Lord may have had a reference to the poor and subjugated Jewish people around him, once members of the theocracy, and now expectants of the Messiah's temporal kingdom; and, from their condition and hopes, taken occasion to preach to them the deeper spiritual truth. αὐτῶν ἐστ. ἡ β. τ. οὐ.] See Luke iv. 17—21: James ii. 5. The βασιλεία must here be understood in its widest sense: as the combination of all rights of Christian citizenship in this world, and eternal blessedness in the next, ch. vi. 33. But Tholuck well observes (Bergpredigt, p. 74 ff.), that all the senses of βασ. τ. θεοῦ (or οὐρ., or χριστοῦ) are only different sides of the same great idea —the *subjection of all things to God in Christ*. He cites from Origen (περὶ εὐχῆς, vol. i. p. 239): τῇ οὖν ἐν ἡμῖν βασιλείᾳ τοῦ θεοῦ ἡ ἀκρότης ἀδιαλείπτως προεκπτουσιν ἐνστήσεται, ὅταν πληρωθῇ τὸ παρὰ τῷ ἀποστόλῳ εἰρημένον, ὅτι ὁ χριστός, πάντων αὐτῷ τ. ἐχθρῶν ὑποταγέντων, παραδώσει τ. βασιλείαν τ. θεῷ κ. πατρί, ἵνα ᾖ ὁ θεὸς τὰ πάντα ἐν πᾶσι.

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

5. οἱ πραεῖς] A citation from Ps. xxxvii. 11. The usual dividers and allotters of the earth being mighty and proud conquerors, and the Messiah being expected as such a conqueror, this announcement, that the meek should inherit the earth, struck at the root of the temporal expectations of power and wealth in the Messiah's kingdom. This meekness is not mere outward lowliness of demeanour, but that true πραΰτης of Eph. iv. 2, whose active side (Stier) is ἀγάπη, and its passive side μακροθυμία. On the promise, compare Isa. lvii. 13—15; lx. 21: 1 Cor. iii. 22. That kingdom of God which begins in the hearts of the disciples of Christ, and is not ἐκ τοῦ κόσμου τούτου, shall work onwards till it shall become *actually a kingdom over this earth*, and its subjects shall *inherit the earth*: first in its millennial, and finally in its

BCDEK MSUVΔ 1. 33.

s ch. xxv. 34. Heb. vi. 12 al. Gen. xv. 7.
t ch. xxv. 35, &c. John vi. 35. Rom. xii. 20, from Prov. xxv. 21. 1 Cor. iv. 11. Rev. vii. 16. Jer. xxxviii. (xxxi.) 25.
u — Luke i. 53 al.
v — John iv. 14. vii. 37. Rev. xxi. 6. xxii. 17.
w — ver. 10. 30, 31. 1 Tim. i. 13, 16.
x ch. xiv. 20 al. Ps. ciii. 13. Ezek. vii. 9.
y Heb. ii. 17 only. Prov. xi. 17 al.
z Rom. xi. 30. see 1 Tim. i. 5. Ps. l. 10. constr., ver. 3.
a Ps. xxiii. 4. see 1 Tim. i. 5. Ps. l. 10. constr., ver. 3.
b see Heb. xii. 14. 1 John iii. 2. Rev. xxi. 4. 20. see James iii. 18.)
c here only †. Xen. Hell. vi. 3. 4. (-ποιεῖν, Col. i. 20. see James iii. 18.)
d Hos. i. 10.
e — Luke xx. 18. Rom. viii. 14, 19. Gal. iii 16. (Gen. vi. 2.)
f 1 John iii. 1. Isa. xlix. 6.
g — Acts vii. 52. Gal. iv. 29 al. Ps. vii. 1. 2 Macc. v. 8.

s αὐτοὶ κληρονομήσουσιν τὴν γῆν. 6 μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται. 7 μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται. 8 μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν θεὸν ὄψονται. 9 μακάριοι οἱ εἰρηνοποιοί, ὅτι αὐτοὶ υἱοὶ θεοῦ κληθήσονται. 10 μακάριοι οἱ δεδιωγμένοι

9. om αυτοι CD 13. 124 vulg-ed lat-*a b c ff*$_1$ *h l* Syr Hil Op: ins B 1. 33 rel am (with gat) lat-*f k* syr-cu syr copt æth arm Orig-lat Cypr$_2$.

renewed and blessed state for ever.

6.] See Ps. cvii. 9; lxv. 4; xxii. 26: Isa. xli. 17. This *hunger and thirst* is the true sign of that new life on which those born of the Spirit (John iii. 3, 5) have entered; and it is after δικαιοσ., i. e. *perfect conformity to the holy will of God.* This was *His* meat, John iv. 34. 'Illo cibo saturabuntur de quo ipse Dominus dicit, Meus cibus est ut faciam voluntatem Patris mei, quod est, justitia: et illa aqua, de qua quisquis biberit, ut Idem dicit, fiet in eo fons aquæ salientis in vitam æternam.' Aug. But he elsewhere says (in Ev. Joh. Tract. 26. 1), after quoting this verse, 'Justitiam vero nobis esse Christum, Paulus Apostolus dicit. Ac per hoc qui esurit Hunc Panem, esuriat Justitiam: sed justitiam quæ de cœlo descendit, justitiam quam dat Deus, non quam sibi facit homo.' (Chrysostom confines himself to the moral explanation, as also Euthymius.) They shall be *satisfied—in the new heaven and new earth, ἐν οἷς δικαιοσύνη κατοικεῖ*, 2 Pet. iii. 13. Cf. the remarkable parallel, Ps. xvi. 15 (LXX), ἐγὼ δὲ ἐν δικαιοσύνῃ ὀφθήσομαι τῷ προσώπῳ σου, χορτασθήσομαι ἐν τῷ ὀφθῆναι τὴν δόξαν σου. This hunger and thirst after righteousness, is admirably set forth in the three first petitions of the Lord's prayer,—'Hallowed be Thy name—Thy kingdom come—Thy will be done on earth, as it is in heaven.'

7. ἐλεήμονες] οὐχὶ διὰ χρημάτων μόνον ἐστὶν ἐλεεῖν, ἀλλὰ καὶ λόγου· κἂν μηδὲν ἔχῃς, διὰ δακρύων. ποικίλος γὰρ ὁ τῆς ἐλεημοσύνης τρόπος, καὶ πλατεῖα αὕτη ἡ ἐντολή. ἐλεηθήσονται δέ, ἐνταῦθα μὲν παρὰ ἀνθρώπων· ἐκεῖ δὲ παρὰ τοῦ θεοῦ. Euthymius, expanding Chrysostom. This beatitude comprises every degree of sympathy and mutual love and help; from that fulness of it which is shed abroad in those who have been forgiven much, and therefore love much,—down to those first beginnings of the new birth, even among those who know not the Lord, which are brought out in ch. xxv. 37—40, where see notes. **8.** καθ. τῇ καρδίᾳ] See Ps. xxiv. 4, 6. It is no Levitical cleanness, nor mere moral purity, that is here meant: but that *inner purity*, which (Acts xv. 9) is brought about τῇ πίστει, has its fruit (1 Tim. i. 5) in *love*; which is, as in καθαρὸν φῶς, καθαρὰ χαρά, &c., opposed to all διψυχία (James i. 8), and all hypocrisy and outward colouring; so that the καθ. τ. κ. are οἱ ῥεραντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς (Heb. x. 22). 'Hoc est mundum cor, quod est simplex cor: et quemadmodum lumen hoc videri non potest nisi oculis mundis, ita nec Deus videtur nisi mundum sit illud quo videri potest.' (Aug. in loc.) But there is also allusion to the nearer vision of God attained by progressive sanctification, of which St. Paul speaks, 2 Cor. iii. 18,—begun indeed in this life, but not perfected till the next, 1 Cor. xiii. 12. Read the magnificent conclusion of Augustine De Civit. Dei, xxii. 29, in which he enters more deeply into the meaning of this verse.

9. εἰρηνοποιοί] More than '*the peaceful*' ('pacifici,' Vulg.). It is doubtful whether the word ever has this meaning. Thus Euthymius, mostly after Chrysostom: οἱ μὴ μόνον αὐτοὶ μὴ στασιάζοντες, ἀλλὰ καὶ ἑτέρους στασιάζοντας συνάγοντες εἰς εἰρήνην· υἱοὶ δὲ θεοῦ κληθήσονται, ὡς μιμησάμενοι τὸν μονογενῆ υἱὸν αὐτοῦ· ᾧ γέγονεν ἔργον συναγαγεῖν τὰ διεστῶτα καὶ καταλλάξαι τὰ ἐκπεπολεμωμένα. But even thus we do not seem to reach the full meaning, which probably is, "*they that work peace;*" not confining the reference to the reconciliation of persons at variance: see note on James iii. 18: and, for the more special meaning, Xen. in reff. κληθήσονται] *implies* the reality, as in ver. 19; **shall** (not only be, but also) **be called**, i. e. recognized, in

[h] ἕνεκεν [hi] δικαιοσύνης, ὅτι [k] αὐτῶν ἐστιν ἡ [k] βασιλεία τῶν [k] οὐρανῶν. 11 μακάριοί ἐστε ὅταν [l] ὀνειδίσωσιν ὑμᾶς καὶ [g] διώξωσιν καὶ εἴπωσιν πᾶν πονηρὸν καθ' ὑμῶν [m] ψευδόμενοι ἕνεκεν ἐμοῦ. 12 [n] χαίρετε καὶ [no] ἀγαλλιᾶσθε, ὅτι ὁ [p] μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτως γὰρ [g] ἐδίωξαν τοὺς προφήτας [q] τοὺς πρὸ ὑμῶν. 13 Ὑμεῖς

h Ps. xliv. 4. i = ver. 6. ch. vi. 1, 33. xxi. 32 al. k ver. 3. l = ch. xxvii. 44. 1 Pet. iv. 14. Ps. cl. 3. m Gospp, here only. = Rom. ix. 1. Heb. vi. 18 al. Isa. lix. 13. n 1 Pet. iv. 13. Rev. xix. 7.

see John viii. 56. 1 Pet. i. 8. Paul. Ps. ii. 11 al. q Levit. xviii. 28. o Luke x. 21 al. Matt., here only: not in Mk. or p = ver. 46. ch. vi. 1, &c. John iv. 36 al. Jer. xxxviii. (xxxi.) 16.

10. ενεκα B. ins της bef δικαιοσυνης C. for εστιν, εστε (i. e. αι) *erit* D. Clem Alex (Strom. iv. p. 581 P), after having quoted this verse as in text, says, ἢ ὧς τινες τῶν μεταιθέντων τὰ εὐαγγέλια, μακάριοι, φησίν, οἱ δεδ. ὑπὸ τῆς δικ., ὅτι αὐτοί ἐσονται τέλειοι, καὶ μακάριοι οἱ διδιωγμένοι ἕνεκα ἐμοῦ, ὅτι ἕξουσι τόπον ὅπου οὐ διωχθήσονται.

11. transp διωξ. and ονειδισ. D lat-*h* syr-cu copt æth.—διωξουσιν Dλ.—διωξουσιν D. rec aft πονηρον ins ρημα, with C rel syrr Orig Constt Op: om BD$\aleph$ latt syr-jer copt æth Hil$_2$ Lucif. (lat-*a* def.) καθ υμων bef παν πονηρον (*for perspicuity*) D flor lat-*h k* syrr syr-cu Constt Tert Lucif spec. om ψευδομενοι (*probably as superfluous, its reference not being clearly understood, as its being placed after* ενεκ. εμ. *shews*) D flor lat-*b c* g_1 *h k m* Orig Tert Hil$_2$ Lucif: ins aft ενεκ. εμ. lat-*f* Syr. for εμου, δικαιοσυνης D 47 lat-*a b c* g_1 Ambrst Hil$_2$ Ambr. (D-lat def. ?)

12. τα ουρανα D lat-*a b h* Tert Hil$_2$ Lucif Op. (txt D-lat ?) aft υμων ins υπαρχοντων D^1, simly *qui ante vos fuerunt* lat-*a* D-lat Iren-lat Hil Lucif: ins οι πατερες αυτων U lat-*b c*.

the highest sense, both generally, and by the Highest Himself, as such. Cf. Maldonatus: 'plus etiam quiddam mihi videtur *vocari* quam *esse* significare: nempe ita aliquid esse, ut appareat, ut omnium ore celebretur.' Let it ever be remembered, according to the order of these beatitudes, and the assertion of James iii. 17, that the wisdom from above is πρῶτον ἁγνή, ἔπειτα εἰρηνική, implying no compromise with evil. And it is in the working out of this ἁγνότης that Luke xii. 51 is especially true. 10.] 'Martyres non facit pœna, sed causa. Nam si pœna martyres faceret, omnia metalla martyribus plena essent, omnes catenæ martyres traherent: omnes qui gladio feriuntur, coronarentur. Nemo ergo dicat, Quia patior, justus sum. Quia ipse qui primo passus est, pro justitia passus est, ideo magnam exceptionem addidit. Beati qui persecutionem patiuntur *propter justitiam*.' (Aug. Enarr. in Ps. xxxiv. 13.) See 1 Pet. iii. 14; iv. 14, which probably refers to this verse. The repetition of the promise in ver. 3 is a close of the string of promises as it began. See the remarkable variation in the var. readd. 11.] With the preceding verse the beatitudes end, in their general reference, and in this our Lord addresses *His disciples* particularly. The actions described in this verse are the expansion of διδιωγμένοι in the last. διώξωσιν, however, still means persecute; its *legal* usage is unknown in the N. T. ψευδόμενοι does not belong to ἕνεκεν ἐμοῦ, as some recent Commentators have supposed (Tholuck, Meyer), but to εἴπωσιν. The pres. part., as usual, carries with it the logical condition. 12. ὁ μισθὸς ὑμ.] A reward, not of debt, but of grace, as the parable in ch. xx. 1 ff. clearly represents it. 'An expression,' as De Wette observes, 'taken from our earthly commerce, and applied to spiritual things;' in which however we must remember, that the principal reference is to God as the giver, and not to us as the deservers: see the parable above cited, where the μισθός is not what was *earned*, but what was *covenanted*. 'Deus est debitor noster non ex commisso, sed ex promisso.' Aug. (Tholuck.) These words, ἐν τοῖς οὐρανοῖς, must not be taken as having any bearing on the question as to the *future habitation* of the glorified saints. Their use in this and similar expressions is not *local*, but *spiritual*, indicating the blessed state when ἡ βασιλεία τῶν οὐρανῶν shall have fully come. The local question is to be decided by wholly different testimonies of Scripture;—by the general tenor of prophecy, and the analogies of the divine dealings: and all of these seem to point rather to this earth, purified and renewed, than to *the heavens* in any ordinary sense of the term, as the eternal habitation of the blessed.

ἐδίωξαν] For instance, Jeremiah was scourged, Jer. xx. 2; Zechariah son of Je-

r Mark ix. 50 bis. Luke xiv. 34 bis. Col. iv. 6 only. Levit. ii. 13.
s Luke xiv. 34. Rom. i. 22. 1 Cor. i. 20 only. 2 Kings xxiv. 10.

ἐστε τὸ [r]ἅλας τῆς γῆς· ἐὰν δὲ τὸ [r]ἅλας [s]μωρανθῇ, [t]ἐν BCDFK MSUVΔ 1. 33.
τίνι [u]ἁλισθήσεται; [v]εἰς οὐδὲν [w]ἰσχύει ἔτι, εἰ μὴ [x]βληθὲν
[x]ἔξω [y]καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων. 14 ὑμεῖς ἐστε
τὸ φῶς τοῦ κόσμου. οὐ [z]δύναται πόλις [z]κρυβῆναι

t ch. vii. 6. u Mark ix. 49 bis only. Levit. ut supra. Ezek. xvi. 4 (Ezra iv. 14 compl.) only. v Acts xvii. 21. xix. 27. (2 Tim. ii. 14 v. r.) w = Gal. v. 6. James v. 16. x ch. xiii. 48. Luke xiv. 35. John xv. 6. 1 John iv. 18 al. y ch. vii. 6. Luke viii. 5. xii. 1. Heb. x. 29 only. 2 Chron. xxv. 18. 1 Macc. iii. 51. z 1 Tim. v. 25. Jer. xxix. (xlii. x.) 10.

13. om ετι D mm lat-*a b* g_1 *h* Syr syr-cu Cypr Aug Jer. rec βληθηναι εξω και καταπατεισθαι, with D rel latt: txt BCℵ 1. 33 syr-ms Orig.

hoiada was stoned, 2 Chron. xxiv. 21; Isaiah, according to Jewish tradition, was sawn asunder by Manasseh.—The reasoning implied in γάρ may be thus filled up: "and great will be *their* reward in heaven." 13.] The transition from the preceding verses is easy and natural, from the διδωγμένοι ἕνεκεν δικαιοσύνης, of which vv. 11, 12 were a sort of application, and the allusion to the ancient Prophets, to ὑμεῖς ἐστε τὸ ἅλ. τ. γ.—Elisha *healed the unwholesome water* by means of *salt* (2 Kings ii. 20), and the ordinary use of salt for culinary purposes is to *prevent putrefaction:* so (see Gen. xviii. 23—33) are the righteous, the people of God, in this corrupt world. It hardly seems necessary to find instances of the *actual occurrence* of salt losing its savour, for this is merely hypothetical. Yet it is perhaps worth noticing, that Maundrell, in his travels, found salt in the Valley of Salt, near Gehul, which had the appearance, but not the taste, having lost it by exposure to the elements (see the citation below);—and that Schöttgen maintains that a kind of bitumen from the Dead Sea was called 'sal Sodomiticus,' and was used to sprinkle the sacrifices in the temple; which salt was used, when its savour was gone, to strew the temple pavement, that the priests might not slip. This, however, is but poorly made out by him, (Schöttgen, Hor. Hebr. in loc.) Dr. Thomson, 'The Land and the Book,' p. 381, mentions a case which came under his own observation: where a merchant of Sidon had stored up a quantity of salt in cottages with earthen floors, in consequence of which the salt was spoiled, and Dr. T. saw "large quantities of it literally thrown into the street, to be trodden under foot of men and beasts." He adds, "It is a well-known fact that the salt of this country, when in contact with the ground, or exposed to rain and sun, does become insipid and useless. From the manner in which it is gathered, much earth and other impurities are necessarily collected with it. Not a little of it is so impure that it cannot be used at all: and such salt soon effloresces and turns to dust—not to fruitful soil, however. It is not only good for nothing itself, but it actually destroys all fertility wherever it is thrown: and this is the reason why it is cast into the street." τῆς γῆς, *mankind and all creation:* but a more *inward* reference, as to the working of the salt, than in τοῦ κόσμου, ver. 14, where the *light* is something *outwardly shewn.* μωρανθῇ = ἄναλον γένηται, Mark ix. 50. ἁλισθήσεται] i. e. the salt; not impersonal, as Luther has rendered it,—womit wird man ſalzen? '*wherewith shall salting be carried on?*' for τὸ ἅλας is the nom. to all three verbs, μωρανθῇ, ἁλισθ., and ἰσχύει. The sense is: 'If you become untrue to your high calling, and spiritually effete and corrupted, there are no ordinary means by which you can be re-converted and brought back to your former state, inasmuch as you have no teachers and guides over you, but ought yourselves to be teachers and guides to others.' But we must not from this suppose that our Lord denies all repentance to those who have thus fallen: the scope of His saying must be taken into account, which is not to crush the fallen, but to quicken the sense of duty, and cause His disciples to walk worthily of their calling. (See Heb. vi. 4—6, and note on Mark ix. 49, 50.)
The *salt in the sacrifice* is the type of God's *covenant of sanctification*, whereby this earth shall be again hallowed for Him: His people are the *instruments*, in His hand, of this wholesome salting: all His servants in general, but the teachers and ministers of His covenant in particular. Chrysostom observes, οἱ μὲν γὰρ ἄλλοι μυριάκις πίπτοντες δύνανται τυχεῖν συγγνώμης· ὁ δὲ διδάσκαλος ἐὰν τοῦτο πάθῃ, πάσης ἀπεστέρηται ἀπολογίας, καὶ τὴν ἰσχάτην δώσει τιμωρίαν (Hom. xv. p. 194).—ἀπὸ τότε ἔξω ῥίπτεται τοῦ διδασκαλικοῦ ἀξιώματος, καὶ καταπατεῖται, τουτέστι καταφρονεῖται. Euthym. in loc. There does not appear to be any allusion to *ecclesiastical excommunication.*
14. τὸ φῶς τοῦ κόσ.] And yet only in a lower and derivative sense; Christ

L omits ... -καίουσι λυ. C. BDEKL MSUVΔ 1. 33.

ἐπάνω ὄρους κειμένη, 15 οὐδὲ [ab]καίουσιν [ac]λύχνον [c]καὶ τιθέασιν αὐτὸν ὑπὸ [d]τὸν [e]μόδιον, ἀλλ' ἐπὶ [d]τὴν [f]λυχνίαν, καὶ [th]λάμπει πᾶσιν τοῖς ἐν τῇ οἰκίᾳ. 16 [i]οὕτως [gk]λαμψάτω τὸ [k]φῶς ὑμῶν [l]ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ [m]καλὰ [m]ἔργα, καὶ [n]δοξάσωσιν τὸν [o]πατέρα ὑμῶν [o]τὸν ἐν τοῖς [o]οὐρανοῖς.

17 Μὴ νομίσητε ὅτι [p]ἦλθον [q]καταλῦσαι τὸν νόμον ἢ

a — Luke xii. 35. (John v. 35.) Exod. xxvii. 20.
b — Rev. iv. 5. viii. 10. Isa. lxii. 1.
c Luke viii. 16. xi. 33, &c. 2 Pet. i. 19 al.
d art. — Mark iv. 38. John xxi. 6.
e Mark iv. 21. Luke xi. 33 only †.

f Mark iv. 21. Luke viii. 16. xi. 33. Heb. ix. 2. Rev. i. 12, &c. ii. 1, 5. xi. 4 only. Exod. xxv. 31 (in classical Greek, -ιον, see Phryn. Lobeck, p. 313 f.)
g see below (k). otherwise, ch. xvii. 2. Luke xvii. 24. 2 Cor. iv. 6 only. Prov. iv. 18.
h constr., here only. Wisd. v. 6 var.
i 1 Cor. ix. 24.
k Acts xii. 7. 2 Cor. iv. 6. Isa. ix. 2.
l = ch. vi. 1 al. fr.
m ch. xx vi. 10 ‖ Mk. John x. 32, 33. 1 Tim. iii. 1. v. 10, 25. vi. 18. Tit. ii. 7, 14. iii. 8, 14. Heb. x. 24. 1 Pet. ii. 12 only.
n — N. T. passim. Ps. xxi. 23 al.
o — ver. 45. ch. vi. 1, 3, 9 al. fr.
p constr., w. inf., ch. ii. 2. ix. 13 al. Gen. xlii. 5. Neh. vi. 10.
q — Acts v. 38, 39. Rom. xiv. 20. Gal. ii. 18. 2 Macc. ii. 22. iv. 11.

16. [ιργα in B is in marg, but *a prima manu*, not as Mai, *a secunda*.]

Himself being τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον, ἐρχόμενον εἰς τὸν κόσμον, John i. 9; τὸ φῶς τοῦ κόσμου, viii. 12. His ministers are λύχνοι, John v. 35, and φωστῆρες, Phil. ii. 15, *receiving* their light, and only burning *for a time*. 'Johannes lumen illuminatum: Christus lumen illuminans.' Aug. Serm. ccclxxxii. 7. And here too, φῶς in this verse = λύχνος in ver. 15, where the comparison is resumed. So also Eph. v. 8: ἦτε σκότος, νῦν δὲ φῶς ἐν κυρίῳ—light, *as partaking of His Light*: for πᾶν τὸ φανερούμενον (see note, ib. ver. 13) φῶς ἐστίν. οὐ δύνασαι . . . .] Of course it is possible that our Lord may have had *some town* before Him thus situated, but *not Bethulia*, whose very existence is probably fabulous, being only mentioned in the apocryphal book of Judith. Recent travellers, as Drs. Stanley and Thomson (Sinai and Palestine, p. 429: the Land and the Book, p. 273), have thought that, notwithstanding the fact shewn by Robinson, that the actual city of Safed was not in existence at this time, some ancient portion of it, at all events its fortress, which is 'as aged in appearance as the most celebrated ruins in the country' (Thomson), may have been before the eye of our Lord as He spoke. It is 'placed high on a bold spur of the Galilæan Anti-Lebanon,' and answers well to the description of a city 'lying on the mountain top.' 'The only other in view would be the village and fortress of Tabor, distinctly visible from the mount of Beatitudes, though not from the hills on the lake side. Either or both of these would suggest the illustration, which would be more striking from the fact, that this situation of cities on the tops of the hills is as rare in Galilee, as it is common in Judæa.' Stanley, ubi supra. But the CHURCH OF GOD, the *city on a hill* (Isa. ii. 2: Gal. iv. 26: see also Heb. xii. 22), in allusion to their present situation, on a mountain, is most probably the leading thought. 15. μόδιον] A Latin word (the art. is by many supposed to express that the μόδιος is a vessel usually found in the house: but it is rather to be regarded as the sign of the *generic singular*, as in κοινοῖ τὸν ἄνθρωπον, ch. xv. 20)—called by the more general name σκεῦος, Luke viii. 16. καίουσιν, i. e. *men in general*: shewing, in the spiritual reference of the parable, that these lights of the world are '*lighted*' by Him for whose use they are. See above. 16. οὕτως] i. e. *like a candle on a candlestick—like a city on a hill*; not οὕτως, ὅπως, 'so . . . . that,' as our English version seems rather to imply. By rendering οὕτως in like manner, the ambiguity will be avoided. See ref., and note there. The sense of this verse is as if it were ὅπως, ἰδόντες ὑμῶν τ. κ. ἔργ. δοξάσωσιν τ. π. ὑ. . . . . the *latter* verb, and not the former, carrying the purpose of the action. Thus the praise and glory of a well-lighted and brilliant feast would be given, not to the lights, but to the master of the house; and of a stately city on a hill, not to the buildings, but to those who built them.

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

r — Luke xxii. 16. John xv. 11. 2 Cor. x. 6. (1 Macc. ii. 55.)
s — Mt. Mk. passim.
Luke iv. 24 al⁸. John (but always ἀμὴν ἀμήν.) i. 52 and passim ‡. — LXX γένοιτο.
55 (bis) ‖. Luke xvi. 17. 2 Cor. v. 17. James i. 10. 2 Pet. iii. 10. Ps. cxlviii. 6.
t — ch. xxiv. 34, u here only †.
v Luke xvi. 17 only †.

τοὺς προφήτας· οὐκ [p] ἦλθον [q] καταλῦσαι, ἀλλὰ [r] πληρῶ- BDEKL MSUVΔ
σαι. 18 [s] ἀμὴν γὰρ λέγω ὑμῖν, ἕως ἂν [t] παρέλθῃ ὁ οὐρα- 1. 33.
νὸς καὶ ἡ γῆ, [u] ἰῶτα ἓν ἢ μία [v] κεραία οὐ μὴ [t] παρέλθῃ

18. γενηται bef παντα D.

seen far and wide above the rest.

17—48.] *The* SECOND PART OF THE SERMON, *in which our Lord sets forth His relation, as a lawgiver, to the law of Moses, especially as currently interpreted according to the letter only.* 17. ἦλθον] Observe how our Lord, through the whole sermon, sets forth Himself, in his proceeding forth from God, as *the true* ἐρχόμενος. τὸν v. ἢ τοὺς προφ.] It is a question whether our Lord includes the *prophecies*, properly so called, in His meaning here. I think *not:* for no person professing himself to be the Messiah would be thought to *contradict the prophecies*, but *to fulfil them*. Neither, it appears, does He *here* allude to the *sacrificial* and *typical* parts of the law, but to the *moral* parts of both the law and the prophets; which indeed he proceeds to cite and particularize. If however we prefer to include both ceremonial and moral in this assertion, we may understand it in its more general sense, as applying, beyond the instances here given, to His typical fulfilment of the law, which could not as yet be unfolded. Thus Augustine: 'Hæc præcepta sunt morum; illa sacramenta sunt promissorum: hæc implentur per adjuvantem gratiam, illa per redditam veritatem, utraque per Christum, et illam semper gratiam donantem, nunc etiam revelantem, et hanc veritatem tunc promittentem, nunc exhibentem.' Contr. Faust. xix. 18.—Much unnecessary question has been raised (see Thol. Bergpred. edn. 3, p. 132 f.) respecting the ἤ, whether or not it can have the sense of καί. It is simply the *disjunctive* conjunction necessary in order to apply the καταλῦσαι to each severally, which would naturally be replaced by the *copulative*, where an *affirmative* assertion respecting the same two things is made. πληρῶσαι implies more than the *mere fulfilling:* see reff., where the word has the sense of filling out or expanding; i. e. here, giving a deeper and holier sense to—fulfilling in the *spirit*, which is nobler than the letter. Theophylact compares the ancient law to a *sketch*, which the painter οὐ καταλύει, ἀλλ' ἀναπληροῖ..... τοῦ νόμου γὰρ τὰ τίλη τῶν ἁμαρτημάτων ἐκωλύοντος, ὁ χριστὸς καὶ τὰς ἀρχὰς ἐκώλυσεν. Euthym. in loc. ἐπεὶ ὁ χριστὸς οὔτε ἐξ ἱερατικῆς φυλῆς ἐτύγχανεν ὤν, καὶ ἅπερ ἔμελλεν εἰσηγεῖσθαι προσθήκη τις ἦν, οὐ μὴν ἐλαττοῦσα ἀλλ' ἐπιτείνουσα τὴν ἀρετήν· προειδὼς ἀμφότερα ταῦτα μέλλοντα αὐτοὺς ταράττειν, πρὶν ἢ τοὺς θαυμαστοὺς ἐκείνους ἐγγράψαι νόμους, ἐκβάλλει τὸ μέλλον αὐτῶν ὑφορμεῖν τῇ διανοίᾳ. τί δὲ ἦν τὸ ὑφορμοῦν καὶ ἀντικρούον; ἐνόμιζον αὐτὸν ταῦτα λέγοντα ἐκ' ἀναιρίσει τῶν παλαιῶν νομίμων ποιεῖν. ταύτην τοίνυν ἰᾶται τὴν ὑπόνοιαν. Chrysost. Hom. xvi. p. 203. See a history of the exegesis of the word in Theol. edn. 3, p. 135.—The gnostic Marcion characteristically enough maintained that the Judaizing Christians had altered this verse, and that it originally stood,—τί δοκεῖτε, ὅτι ἦλθον πληρῶσαι τὸν νόμον ἢ τοὺς προφήτας; ἦλθον καταλῦσαι, ἀλλ' οὐ πληρῶσαι. 18. ἀμήν] = ἀληθῶς in St. Luke, ix. 27; xii. 44; xxi. 3. See reff. The double ἕως ἄν renders the dependence of the members of the sentence rather difficult. The two expressions seem to be strictly parallel: ἕως ἂν παρ. ὁ οὐρ. κ. ἡ γῆ, and ἕως ἂν πάντα γέν. According to this view these latter words will mean, '*till the end of all things.*' But the other interpretation, '*till all* (that is written in the law) *shall have been fulfilled*' (as in the English version), is no doubt admissible, in which case the sense will stand thus:—**While heaven and earth last** (ἕως ἂν ὁ κόσμος διαμένῃ. Euthym.) **one jot or one tittle shall not pass away from the law without all being fulfilled.** Tholuck remarks on παρέρχεσθαι, "It denotes, as παραδραμεῖν, παραφέρεσθαι, παράγειν, 'to pass by,' 'to pass out of view' (see Wetst. in loc.): cf. Aristid. i. 216: παρῆλθον ὥσπερ μῦθοι, and the phrase παρέρχεταί μέ τι, 'something escapes my memory.' Cf. in the Heb., יעבר, Ps. xxxvii. 36; Nah. i. 12; Job xxxiv. 20. Cf. the passing away of the heaven, ch. xxiv. 39; 2 Pet. iii. 10; Rev. xxi. 1;—παράγεται, 1 John ii. 17;—the intrans. παράγει, 1 Cor. vii. 31." ἰῶτα is the Hebrew (י) Jod, the smallest

ἀπὸ τοῦ νόμου, ἕως ἂν πάντα γένηται. 19 ὃς ἐὰν οὖν [w] λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων καὶ διδάξῃ οὕτως τοὺς ἀνθρώπους, ἐλάχιστος [x] κληθήσεται ἐν

w = John v. 18. vii. 23. x. 35 only. see Eph. ii. 14 ‡. (not Esdr. ix. 46.)
x = ver. 9.

19. om εαν D[1] latt (exc D-lat *k*) latt-ff (exc Lucif): αν D[2] 33. λυσει (*itacism*) DE. om ουτως D.

letter in the alphabet: κεραῖαι are the little turns of the strokes by which one letter differs from another similar to it. Origen on Ps. xxxiii. (cited by Wetstein) says—τῶν στοιχείων παρ' Ἑβραίοις, λέγω δὴ τοῦ χὰφ καὶ τοῦ βήθ (ב and ג) πολλὴν ὁμοιότητα σωζόντων, ὡς κατὰ μηδὲν ἀλλήλων διαλλάττειν ἢ βραχείᾳ κεραίᾳ μόνῃ. The Rabbinical writings have many sayings similar in sentiment to this, but spoken of the *literal* written law. (See Lightfoot, Hor. Heb. in loc.) It is important to observe in *these days* how the Lord here *includes the O. T. and all its unfolding of the divine purposes regarding Himself, in His teaching* of the citizens of the kingdom of heaven. I say this, because it is always in *contempt and setting aside of the O. T.* that rationalism has begun. First, *its historical truth*—then its *theocratic dispensation* and the *types* and *prophecies* connected with it, are swept away; so that Christ came to fulfil nothing, and becomes only a teacher or a martyr: and thus the way is paved for a similar rejection of the N. T.;—beginning with the narratives of the birth and infancy, as theocratic myths—advancing to the denial of His miracles—then attacking the truthfulness of His own sayings which are grounded on the O. T. as a revelation from God—and so finally leaving us nothing in the Scriptures but, as a German writer of this school has expressed it, 'a mythology not so attractive as that of Greece.' That this is the course which unbelief *has run* in Germany, should be a pregnant warning to the decriers of the O. T. among ourselves. It should be a maxim for every expositor and every student, that Scripture is a *whole*, and stands or falls together. That this is now beginning to be deeply felt in Germany, we have cheering testimonies in the later editions of their best Commentators, and in the valuable work of Stier on the discourses of our Lord. [Since however these words were first written, we have had lamentable proof in England, that their warnings were not unneeded. The course of unbelief which has issued in the publication of the volume entitled "Essays and Reviews," has been in character and progress, exactly that above described: and owing to the injudicious treatment which has multiplied tenfold the circulation of that otherwise contemptible work, its fallacies are now in the hands and mouths of thousands, who, from the low standard of intelligent Scriptural knowledge among us, will never have the means of answering them. 1862.]

19.] There is little difficulty in this verse, if we consider it in connexion with the verse preceding, to which it is bound by the οὖν and the τούτων, and with the following, to which the γάρ unites it. Bearing this in mind, we see (1) that λύσῃ, on account of what follows in ver. 20 and after, must be taken in the higher sense, as referring to the *spirit* and not the letter: **whosoever shall break** (have broken), in the sense presently to be laid down. (2) That τῶν ἐντ. τούτ. τῶν ἐλ. refers to ἰῶτα ἓν ἢ μία κεραία above, and means one of these minute commands which seem as insignificant, in comparison with the greater, as the ἰῶτα and κεραία in comparison with great portions of writing. (3) That ἐλάχιστος κληθ. does not mean '*shall be excluded from*,' inasmuch as the question is not of *keeping or not keeping* the commandments of God in a legal sense, but of *appreciating, and causing others to appreciate*, the import and weight of even the most insignificant parts of God's revelation of Himself to man; and rather therefore applies to teachers than to Christians in general, though to them also through the λύσῃ and ποιήσῃ. (4) That *no deduction can be drawn from these words binding the Jewish law, or any part of it, as such, upon Christians.* That this is so, is plainly shewn by what follows, where our Lord proceeds to pour upon the letter of the law the fuller light of the spirit of the Gospel: thus lifting and expanding (not destroying) every jot and tittle of that precursory dispensation into its full meaning in the life and practice of the Christian; who, by the indwelling of the divine Teacher, God's Holy Spirit, is led into all truth and purity. (5) That *these words of our Lord are decisive against such persons*, whether ancient or modern, as *would set aside the Old Testament as without significance, or inconsistent with the New.* See the preceding note, and

y ch. iii. 2 note. z = Rom. v. 15. 2 Cor. i. 5 al. Eccl. iii. 19. 1 Macc. iii. 30. a = vv. 6, 10. ch. vi. 1 al. b constr. 1 John ii. 2. Rev. ix. 10. xiii. 11.

τῇ [y] βασιλείᾳ τῶν [y] οὐρανῶν· ὃς δ' ἂν ποιήσῃ καὶ διδάξῃ, BDEKL MSUVΔ 1. 33.
οὗτος μέγας [z] κληθήσεται ἐν τῇ [y] βασιλείᾳ τῶν [y] οὐρανῶν.
20 λέγω γὰρ ὑμῖν ὅτι ἐὰν μὴ [z] περισσεύσῃ ὑμῶν ἡ [a] δικαιο-
σύνη πλεῖον τῶν [b] γραμματέων καὶ Φαρισαίων, οὐ μὴ
εἰσέλθητε εἰς τὴν [y] βασιλείαν τῶν [y] οὐρανῶν. 21 Ἠκού-

20. om last clause of preceding ver and the whole of this (*homœotel*) D. rec η δικαιοσυνη bef υμων, with M(Tischdf) S(e sil Bch) U 1. 33 Clem$_1$ Orig : txt B rel 13. 124 al Justin Constt Clem$_1$ Bas$_3$ Isid.

the Book of Common Prayer, Article vii.

ἐλάχιστος is in direct allusion to **ἐλαχίστων**; but it can hardly be said (De Wette, Tholuck) that, because there is no article, it means '*one of the least*' (ein geringster), for the article is often omitted after an appellative verb. **μέγας** rests on different grounds; being positive, and in its nature generic.—See ch. xi. 11; xviii. 1—4. On **κληθήσεται**, see note on ver. 9. Observe the conditional aorists, **λύσῃ, ποιήσῃ, διδάξῃ**, combined with the indic. fut. **κληθήσεται**,—and thus necessitating the keeping the times distinct. The time indicated by **κληθήσεται** is one when the **λῦσαι, ποιῆσαι, διδάξαι**, shall be things of the past—belonging to a course of responsibility over and done with.

20.] An expansion of the idea contained in **πληρῶσαι**, ver. 17, and of the difference between **λύσῃ**, which the Scribes and Pharisees did by enforcing the letter to the neglect of the spirit—and **ποιήσῃ καὶ διδάξῃ**, in which particulars Christians were to exceed the Pharisees, the punctilious observers, and the Scribes, the traditional expounders of the law.

δικαιοσύνη, *purity of heart and life*, as set forth by example in the **ποιοῦντες**, and by precept in the **διδάσκοντες**. The whole of the rest of our Lord's sermon is a comment on, and illustration of, the assertion in this verse. **γραμματέων**] Persons devoted to the work of reading and expounding the law (Heb. סוֹפֵר), whose office seems first to have become frequent after the return from Babylon. They generally appear in the N. T. in connexion with the Pharisees: but it appears from Acts xxiii. 9, that there were Scribes attached to the other sects also. In Matt. xxi. 15, they appear with the chief priests; but it is in the *temple*, where (see also Luke xx. 1) they acted as a sort of police. In the description of the assembling of the great Sanhedrim (Matt. xxvi. 3: Mark xiv. 53; xv. 1) we find it composed of **ἀρχιερεῖς, πρεσβύτεροι**, and **γραμματεῖς**; and in Luke xxii. 66, of **ἀρχιερεῖς καὶ γραμματεῖς**. The Scribes uniformly opposed themselves to our Lord; watching Him to find matter of accusation, Luke vi. 7; xi. 53, 54; perverting His sayings, Matt. ix. 3, and His actions, Luke v. 30; xv. 2; seeking to entangle Him by questions, Matt. xxii. 35 (see note there); Luke x. 25; xx. 21; and to embarrass Him, Matt. xii. 38. Their authority as expounders of the law is recognized by our Lord Himself, Matt. xxiii. 1, 2; their adherence to the oral traditionary exposition proved, Matt. xv. 1 ff.; the respect in which they were held by the people shewn, Luke xx. 46; their existence indicated not only in Jerusalem but also in Galilee, Luke v. 17,—and in Rome, Josephus, Antt. xviii. 3. 5. They kept schools and auditories for teaching the youth, Luke ii. 46; Acts v. 34, compared with xxii. 3; are called by Josephus **πατρίων ἐξηγηταὶ νόμων**, Antt. xvii. 6. 2; **σοφισταί**, B. J. i. 33. 2. The construction **πλεῖον τῶν γραμματέων καὶ τῶν Φαρισαίων** elliptically for **πλ. τῆς δικαιοσύνης τ. γρ. κ. τ. Φ.**, is illustrated in Kühner (Gram. ii. § 749) under the name of 'comparatio compendiaria,' by Hom. Il. **ϕ**. 191, **κρείσσων δ' αὖτε Διὸς γενεὴ ποταμοῖο τέτυκται**; Pindar, Olymp. i. init., **μηδ' ὀλυμπίας ἀγῶνα φέρτερον αὐδάσομεν**, &c. Notice, that not only the *hypocrites* among the Scribes and Pharisees are here meant; but the declaration is, "Your righteousness must be of a *higher order* than any yet attained, or conceived, by Scribe or Pharisee." **οὐ μὴ εἰσέλ.**] A very usual formula (see ch. vii. 21; xviii. 3; xix. 17, 23, 24: John iii. 5 al.); implying exclusion from the blessings of the Christian state, and from the inheritance of eternal life. **21—48.**] *Six examples of the true* FULFILMENT *of the law by Jesus.*—FIRST EXAMPLE. *The law of murder.* (For a very full discussion of the various points of Jewish and Christian law and morality occurring in this part of the sermon, consult throughout Tholuck's elaborate commentary, 3rd edn.)

σατε ὅτι [c] ἐρρήθη τοῖς [d] ἀρχαίοις [e] Οὐ φονεύσεις· ὃς δ' ἂν φονεύσῃ, [f] ἔνοχος ἔσται τῇ [g] κρίσει. 22 ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ [h] ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ [i] εἰκῇ [f] ἔνοχος

c Rom. ix. 12, 26 (from Hos. i. 10). Jonah iii. 7. d = ver. 33. Luke ix. 8, 19. e Pet. ii. 5. 2 Kings iv. 30. Ser. xxxix. 1. constr. by, ch. vi. 1. Luke xxiii. 15. Gen. xxxi. 15, but f to, Rom. ix. 12, 26. Gal. iii. 16. Rev. vi. 11. ix. 4. g Exod. xx. 15 (18). Deut. v. 17. f w. dat. of the judging power, here (4 times) only. (ἐν ταῖς ἀρχαῖς. Demosth. p. 404, 4. Gen. xxvi. 11 var. Deut. xix. 16. see ch. xxvi. 66 reff.) g = here only. h ch. xviii. 34. xxii. 7. Luke xiv. 21. xv 28. Eph. iv. 26. Rev. xi. 18. xii. 17. 2 Kings xi. 9. i = Col. ii. 18 (Rom. xiii. 4. 1 Cor. xv. 2. Gal. iii. 4. iv. 11) only. Prov. xxviii. 26 only. εἰκῇ κ. ἀλογίστως, Polyb. i. 52. 2.

22. om εικη BΔ²ℵ 48. 198 vulg æth (Justin) (Ptol) Orig$_2$ Ps-Bas Ps-Ath$_{expr}$ Niceph Aug(expr, in his Retract. i. 19) Jer$_3$(expr: h l. says it is not in most of the ancient mss, and pronounces it spurious) Juvenc Salv: ins DLΔ^1 1. 33 rel mm lat-*a b c f ff$_1$ g$_{1.2}$ h l* syrr syr-cu syr-jer copt goth arm Eus Nyssen Chr Cyr Isid Thdor-mops Thl Euthym Iren-lat$_2$(once aft οργιζ.) Orig-lat$_1$ Cypr Hil$_2$(once aft οργιζ.) spec Op$_{expr}$ Lucif. (*I have not ventured wholly to exclude it, the authorities being so divided, and internal evidence being equally indecisive. Griesbach and Meyer hold it to have been* expunged *from motives of moral rigorism:—De Wette, to have been* inserted *to soften the apparent rigour of the precept. The latter seems to me the more probable.*)

21. ἠκούσατε] viz. by the reading of the law in the synagogues, and the expositions of the Scribes. τοῖς ἀρχαίοις] has been rendered, as in E. V., '*by* the ancients;' in which case, Moses and his traditional expounders are classed together; or, '*to* the ancients,'—which last interpretation seems to me to be certainly the right one. Both constructions are found (see reff.); but every instance of the former is either (as ch. vi. 1) resolvable into the latter, or, as Luke xxiii. 15, ambiguous, and none can be produced with ἐρρήθη, whereas *all the latter* have *this very word*, which is never followed in the N. T. or LXX by any other substantive but that denoting the persons *to whom* the words are spoken. The omission of τοῖς ἀρχαίοις, vv. 27, 31, 38, 43, also favours the rendering *to*, which was the interpretation of the Greek fathers. Chrysostom expands it thus: τί οὖν αὐτός φησιν; ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις Οὐ φονεύσεις· καίτοι ὁ καὶ ἐκεῖνα δοὺς αὐτός ἐστιν ἀλλὰ πῶς ἀπροσώπως αὐτὰ τίθησιν. εἴτε γὰρ εἶπεν ὅτι ἠκούσατε ὅτι εἶπον τοῖς ἀρχαίοις, δυσπαράδεκτος ὁ λόγος ἐγίνετο, καὶ πᾶσιν ἂν προσίστη τοῖς ἀκούουσιν· εἴτε αὖ πάλιν εἰπὼν ὅτι ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις παρὰ τοῦ πατρός μου, ἐπήγαγεν Ἐγὼ δὲ λέγω, μείζων ἂν ἔδοξεν εἶναι ὁ αὐθαδιασμός, Hom. xvi. p. 210. Meyer (ed. 2) has well observed that ἐρρήθη τοῖς ἀρχαίοις corresponds to λέγω δὲ ὑμῖν, and the ἐγώ to the understood subject of ἐρρ. He has not, however, apprehended the deeper truth which underlies the omission of the subject of ἐρρ. that it was the *same person* who said both. It will be noticed that our Lord does not here speak against the *abuse* of the law by tradition, but that every instance here given is either from *the law itself*, or *such traditional teaching as was in accordance with it* (e. g. the latter part of this verse is only a formal expansion of the former). The contrasts here are not between *the law misunderstood* and *the law rightly understood*, but between the *law and its ancient exposition*, which in their letter, and as given, were κενά,—and *the same as spiritualized*, πεπληρωμένα, *by Christ*: not between *two lawgivers*, Moses and Christ, but between οἱ ἀρχαῖοι and ὑμεῖς; between (the idea is Chrysostom's) the children by the same husband, of the *bondwoman* and of the *freewoman*. The above remarks comprise a brief answer to the important but somewhat misapprehended question, whether our Lord impugned the Mosaic law itself, or only its inadequate interpretation by the Jewish teachers? See this treated at great length by Tholuck, Bergp. pp. 153—165, edn. 3. There is no inconsistency in the above view with the assertion in ver. 19: the just and holy and true law was necessarily restricted in meaning and degraded in position, until He came, whose office it was to fulfil and glorify it. κρίσει] viz. the courts in every city, ordered Deut. xvi. 18, and explained by Josephus Antt. iv. 8. 14 to consist of seven men, and to have the power of life and death. But τῇ κρίσει in the next verse (see note) is the court of judgment in the Messiah's kingdom. **22.**] The sense is: 'There were among the Jews three well-known degrees of guilt, coming respectively under the cognizance of the local and the supreme courts; and after these is set the

BDEKL MSUVΔ 1. 33.

k — vv. 19, 21, 31. ch. xii. 32 al. fr. Exod. xxx. 33. l see notes. m ch xxvi. 59 al. Prov. xxii. 10. 2 Macc. xiv. 5. n — Rom. v. 21. vi. 19. Lev. xiii. 3. (see note.) James iii. 6 only †. 6. Rom. i. 26 al. 4, 14, 20. Job xxxi. 26. see Col. iii. 18. o vv. 29, 30. ch. x. 28. xviii. 9. xxiii. 15, 33. Mark ix. 43, 45, 47. Luke xii. 5. p ch. xviii. 9 ‖ Mk. q constr., ch. xxiv. 15. Luke xvi. 8, 9. xviii. 6. r — ch. ii. 11. Mark i. 44 al. Levit. iv. 23. s Mark xi. 25. Rev. ii. 4, 14, 20. t — ch. iv. 11, 20, 22. xxiv. 9 al. fr.

ἔσται τῇ κρίσει· [k] ὃς δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ [l] ῥακά, ἔνοχος ἔσται τῷ συνεδρίῳ· [k] ὃς δ' ἂν εἴπῃ [l] μωρέ, ἔνοχος ἔσται [n] εἰς τὴν [o] γέενναν τοῦ [p] πυρός. 23 ἐὰν οὖν [r] προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον κἀκεῖ μνησθῇς ὅτι ὁ ἀδελφός σου [s] ἔχει τι [s] κατὰ σοῦ, 24 [t] ἄφες

γέεννα τοῦ πυρός, the end of the malefactor, whose corpse, thrown out into the valley of Hinnom, was devoured by the worm or the flame. Similarly, in the spiritual kingdom of Christ, shall the sins even of thought and word be brought into judgment and punished, each according to its degree of guilt, but even the least of them before no less a tribunal than the judgment-seat of Christ.' The most important thing to keep in mind is, that there is no distinction of *kind* between these punishments, only of *degree*. In the thing compared, the *κρίσις* inflicted death by the sword, the *συνέδριον* death by stoning, and the disgrace of the *γέεννα τοῦ πυρός* followed as an intensification of the horrors of death; but the punishment is one and the same—*death*. So also in the subject of the similitude, *all the punishments are spiritual; all result in eternal death*; but with *various degrees* (the nature of which is as yet hidden from us), as the degrees of guilt have been. So that the distinction drawn by the Romanists between *venial* and mortal sins, finds not only no countenance, but direct confutation from this passage. The words here mentioned must not be superstitiously supposed to have any damning power in themselves (see below), but to represent *states of anger and hostility*, for which an awful account hereafter must be given. On **εἰκῇ** (see var. readd.) Euthymius remarks: *προσθεὶς δὲ τὸ εἰκῇ, οὐκ ἀνεῖλε παντάπασι τὴν ὀργήν, ἀλλὰ μόνην τὴν ἄκαιρον ἐξέβαλεν· ἡ γὰρ εὔκαιρος ὠφέλιμος.* Grotius: 'Merito *εἰκῇ* additum. Neque enim iracundus est quisquis irasci solet, sed qui *οἷς οὐ δεῖ, καὶ ἐφ' οἷς οὐ δεῖ, καὶ μᾶλλον ἢ δεῖ*, ut Aristoteles loquitur.' On the sense, cf. 1 John iii. 15. **ῥακά**] רֵקָא empty; a term denoting contempt, and answering to *ὦ ἄνθρωπε κενέ*, James ii. 20. On the *a* representing the ־, see Tholuck's note, p. 172, edn. 3. **μωρέ**] Two interpretations have been given of this word. Either it is (1), as usually understood, a Greek word, '*Thou fool*,' and used by our Lord Himself of the Scribes and Pharisees, ch. xxiii. 17, 19,—and its equivalent *ἀνόητοι* of the disciples, Luke xxiv. 25; or (2) a Hebrew word, signifying '*rebel*,' and the very word for uttering which Moses and Aaron were debarred from entering the land of promise: . . . הַמֹּרִים שִׁמְעוּ־נָא: 'Hear now, ye rebels.' Num. xx. 10.—"Others take the Greek word, according to the Hebrew usage of נָבָל in the sense of *ἄθεος*. So Phavorinus: *εἴρηται καὶ ἐπὶ τοῦ ἀθέου καὶ ἀπίστου.*" Thol. p. 174. **ἔνοχ. εἰς** is perhaps a pregnant construction for *ἔνοχος ὥστε βληθῆναι εἰς*: but see reff.

τ. γέενναν τοῦ π.] To the S.E. of Jerusalem was a deep and fertile valley, called גֵּי הִנֹּם '*the vale of Hinnom*,' and rendered Γαίεννα, Josh. xviii. 16, LXX. In this valley (also called Tophet, Isa. xxx. 33: Jer. vii. 31) did the idolatrous Jews burn their children to Moloch, and Josiah (2 Kings xxiii. 10) therefore polluted it; and thenceforward it was the place for the casting out and burning all offal, and the corpses of criminals; and therefore its name, *ἡ γέεννα τοῦ πυρός*, was used to signify the place of everlasting punishment. **23 f. οὖν**] an inference from the guilt and danger of all bitterness and hostility of mind towards another, declared in the preceding verse. Chrysostom remarks: *καθάπερ σοφὸς ἰατρὸς οὐ μόνον τὰ προφυλακτικὰ τῶν νοσημάτων τίθησιν, ἀλλὰ καὶ τὰ διορθωτικά, οὕτω καὶ αὐτὸς ποιεῖ. τὸ μὲν γὰρ κωλύειν καλεῖν μωρόν, προφυλακτικὸν ὄντι τῆς ἔχθρας· τὸ δὲ κελεύειν καταλλαγῆναι, τῶν μετὰ τὴν ἔχθραν γενομένων νοσημάτων ἀναιρετικόν.* Hom. xvi. p. 218. The whole of his comment on this verse is excellent. The **δῶρον** is any kind of gift—sacrificial or eucharistic. **ἔχει τι κατὰ σοῦ** is remarkable, as being purposely substituted for the converse. It is not *what complaints we have against others* that we are to consider at such a time, but *what they have against us*; not what ground *we have given* for complaint, but what complaints *they*, as matter of fact, *make* against us. See the other side dealt with, Mark xi. 25. Tholuck has shewn at length (p. 187, ff.) that the distinction attempted to be set up between *διαλ-*

ἐκεῖ τὸ δῶρόν σου [u]ἔμπροσθεν τοῦ θυσιαστηρίου καὶ ὕπαγε [u] = Acts xviii. 17. ch. vii. 6. 2 Chron. v. 6.
πρῶτον [v]διαλλάγηθι τῷ ἀδελφῷ σου, καὶ τότε ἐλθὼν [v] here only.
[r]πρόσφερε τὸ δῶρόν σου. 25 [w]ἴσθι [x]εὐνοῶν τῷ [y]ἀντιδίκῳ [w] = constr., Luke xix. 17. Gen. i. 6.
σου ταχὺ [z]ἕως [z]ὅτου εἶ μετ' αὐτοῦ [a]ἐν τῇ ὁδῷ· μήποτέ [x] here only †. (-νοια, Eph. vi. 7.)
σε [b]παραδῷ ὁ [y]ἀντίδικος τῷ κριτῇ καὶ ὁ κριτής σε [y] Luke xii. 58. xviii. 3.
[b]παραδῷ τῷ [c]ὑπηρέτῃ, καὶ εἰς [de]φυλακὴν [c]βληθήσῃ. [z] Luke xii. 58. 1 Pet. v. 8 only. 1 Kings ii. 10.
26 ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως ἂν [f]ἀποδῷς [a] = here only. (1 Kings
τὸν ἔσχατον [g]κοδράντην. 27 Ἠκούσατε ὅτι ἐρρήθη [h]Οὐ xxx. 4.)

a ch. xv. 36. xx. 17. Luke xxiv. 33. Gen. xlii. 38. xiv. 24. b = Mark i. 14 refl. c = ch. xxvi. 58 | Mk. John vii. 32, &c. xviii. 3, &c. Acts v. 22, 26. Prov. xiv. 35. d = N. T. passim. Gen. xlii. 17 al. e ch. xviii. 30. Luke xxiii. 19. John iii. 24 al. f = ver. 33. ch. xviii. 28, &c. xxii. 21 |. Rom. xiii. 7. Deut. xxiii. 21. g Mark xii. 42 only †. h ch. xix. 18. Exod. xx. 14. Deut. v. 18.

24. καταλλαγηθι D. προσφερεις D[1]. (*offers* am lat-*a b*: *offeres* D-lat.)
25. om εως D[1]. for ει, η M. rec εν τη οδω bef μετ' αυτου, with Δ rel vulg lat-*f ff*$_1$ *k* syr sah goth Clem: txt BDL 1. 33 lat-*a b c g*$_{1,2}$ *h* Syr syr-cu copt æth arm Arnob Ambr Op. om 2nd σε παραδω B 1. 13. 124. 127[1] lat-*k* æth arm (Carpoc) Chr$_2$(xv. p. 188, xx. p. 264) (Hil Arnob). παραδωσει (twice) D. βληθης D[1], βληθησει (corr[1] ?): βληθεις L: *mittaris* latt.
27. rec aft ερρ. ins τοις αρχαιοις, with LMΔ 33 vulg lat-*c ff*$_1$ *g*$_{1,2}$ *h* syr-cu syr-with-ast Eus, Iren-lat Cypr Hil: om BD rel lat-*a b f k* Syr copt goth æth arm Orig Cyr Thl Euthym Hil spec.

λάσσω as implying a *mutual*, and καταλλάσσω, a merely *one-sided* reconciliation, has no foundation in fact. Our διαλλάγηθι is simply **become reconciled**—*thyself*, without being influenced by the status of the other towards thee. Remove the offence, and make friendly overtures to thy brother. πρῶτον belongs to ὕπαγε, not to διαλλάγηθι, (1) because ὕπ. πρῶτον is opposed to τότε ἐλθών, the *departure* to the *return*, not διαλλάγηθι to πρόσφερε; (2) by the analogy of the usage of such adverbs with imperatives. Compare ch. vii. 5 and the similar passage, Luke vi. 42: ch. vi. 33; xiii. 30: Mark vii. 27. No conclusion whatever can be drawn from this verse as to the admissibility of the term *altar* as applied to the Lord's Table under the Christian system. The whole language is Jewish, and can only be understood of Jewish rites. The *command*, of course, applies in full force as to reconciliation before the Christian offering of praise and thanksgiving in the Holy Communion; but further nothing can be inferred. 25.] The whole of this verse is the earthly example of a spiritual duty which is understood, and runs parallel with it. The sense may be given: 'As in worldly affairs, it is prudent to make up a matter with an adversary before judgment is passed, which may deliver a man to a hard and rigorous imprisonment, so reconciliation with an offended brother in this life is absolutely necessary before his wrong cry against us to the Great Judge, and we be cast into eternal condemnation.'—The ἀντίδικος, in its *abstract personification*, is the *offended law of God*, which will cry against us in that day for *all* wrongs done to others; but in its *concrete representation* it is the *offended brother*, who is to us that law, as long as he has its claim upon us. The ὁδός, in the interpretation, is the way in which all men walk, the ὁδὸς πάσης τῆς γῆς of 3 Kings ii. 2, the ὁδὸς ᾗ οὐκ ἀναστραφήσομαι of Job xvi. 22. In the civil process, it represents the attempt at arbitration or private arrangement before coming into court: see Thol. p. 192, 3rd edit. So Chrys.: πρὸ μὲν γὰρ τῆς εἰσόδου σὺ κύριος εἰ τοῦ πάντος· ἐὰν δὲ ἐμβῇς εἰσίοντων τῶν προθύρων, οὐδὲ σφόδρα σπουδάζων δυνήσῃ τὰ καθ' ἑαυτὸν ὡς βούλει διαθεῖναι. Hom. xvi. p. 219. 26.] These words, as in the earthly example they imply future liberation, because an earthly debt can be paid in most cases, so in the spiritual counterpart they amount to a negation of it, because the debt can never be discharged. We have ἕως ἀποδῷ τὸ ὀφειλόμενον in ch. xviii. 30, where the payment was clearly impossible. ὑπηρέτης = πράκτωρ in Luke xii. 58, and is the officer of the court who saw the sentences executed. If we are called on to assign a meaning to ὑπηρέτης in the interpretation, it must represent the chief of those who in ch.

μοιχεύσεις. 28 ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ βλέπων γυ-
ναῖκα [i] πρὸς τὸ [k] ἐπιθυμῆσαι αὐτὴν ἤδη [l] ἐμοίχευσεν αὐτὴν
[m] ἐν τῇ καρδίᾳ αὐτοῦ. 29 εἰ δὲ ὁ [n] ὀφθαλμός σου ὁ [n] δεξιὸς G ὀφθ... BDEGL
[o] σκανδαλίζει σε, [p] ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· [q] συμ- MSUVΔ
φέρει γάρ σοι [r] ἵνα ἀπόληται ἓν τῶν [s] μελῶν σου [t] καὶ μὴ 1. 33.
ὅλον τὸ σῶμά σου [u] βληθῇ εἰς [w] γέενναν. 30 καὶ εἰ ἡ δεξιά
σου χεὶρ [o] σκανδαλίζει σε, [w] ἔκκοψον αὐτὴν καὶ βάλε ἀπὸ
σοῦ· [q] συμφέρει γάρ σοι ἵνα ἀπόληται ἓν τῶν [s] μελῶν

i constr., ch. vi. 1 al. fr. k w. acc., here only. Exod. xx. 17. Deut. v. 21. Sopb. Œd. Tyr. 58. l constr., here only. (see ver. 32 v. r. ch. xix. 9 v. r. John viii. 4 rec. Levit. xx. 10.) Jer. v. 9. m ch. xxiv. 48. 1 Cor. vii. 37. Deut. viii. 17. xxxv. (xxxii.) 15 only. Prov. iv. 12 Aq. n Zech. xi. 17 bis. o ch. xvii. 27 al. fr.† Sir. ix. 5. xxiii. 3. p — ch. xviii. 9 only. (Acts vii. 10 al.) Polyb. xii. 7. 5. q w. ἵνα, ch. xviii. 6. John xi. 50. xvi. 7. w. inf, ch. xix. 10 reff. r ch. x. 25. 1 Cor. iv. 3. s gospp., here (bis) only. Paul. Rom. vi. 13 al. fr. James iii. 5, 6. iv. 1 only. Lev. i. 6 al. t John xi. 50. Prov. viii. 10. Joel ii. 13. u Mark ix. 45, 47 only. see ch. xviii. 9. Luke xii. 5. v ver. 23 reff. w ch. iii. 10. Rom. xi. 22, 24 al. Exod. xxi. 27. Jer. vi. 6.

28. rec (for 1st αυτην) αυτης (*grammatical corrn*), with M 1 Justin Athen Orig$_1$ Eus: txt BD rel Thph-ant Clem Orig Constt Eus. εαυτου B.

29. ο δεξιος bef σου D. βληθησεται L: απελθη (*cat*) D lat-*a b c g*$_1$ *k* (not D-lat ?) syr-cu copt.

30. om ver D (i. e. from γεενναν to γεενναν). rec (for εις γ. απελθη) βληθη εις γ. (*from ver* 29), with Δ rel lat-*f* syrr goth arm: βληθησει εις την γ. L: txt BN 1. 33 latt(including Δ-lat) syr-cu copt æth (Orig Ambr Aug Lucif).

xviii. 34, are hinted at by *βασανισταί*, viz. the great enemy, the minister of the divine wrath. **κοδράντην**, *quadrantem*, a Latin word (= λεπτόν in ‖ Luke), the fourth part of an *as*. See note on Luke, l. c.

27—30.] SECOND EXAMPLE. *The law of adultery.* 28. **πᾶς ὁ βλέπων**] The precise meaning should in this verse be kept in mind, as the neglect of it may lead into error. Our Lord is speaking of the sin of *adultery*, and therefore, however the saying may undoubtedly apply by implication to cases where this sin is out of the question—e. g. to the impure beholding of an *unmarried* woman with a view to fornication (it being borne in mind that spiritually, and before God, all fornication *is* adultery, inasmuch as the unmarried person is bound in loyalty and chastity to *Him*. See Stier below)—yet the *direct* assertion in this verse must be understood as applying to the cases where *this* sin is in question. And, again, the βλέπων πρὸς τὸ ἐπιθ. must not be interpreted of the casual evil thought which is checked by holy watchfulness, but the gazing *with a view to feed that desire* (for so πρὸς τό with an inf. must mean). And again, ἤδη ἐμ. αὐτ. ἐν τ. κ. αὐτ., whatever it may undoubtedly *imply* respecting the guilt incurred in God's sight, does not *directly state* any thing; but plainly understood, affirms that the man who can do this—viz. 'gaze with a view to feed unlawful desire'—has already in his heart passed the barrier of criminal intention; made up his mind, stifled his conscience; in thought, committed the deed. But perhaps there is justice in Stier's remark, Reden Jesu i. 129 (edn. 2), that our Lord speaks here after the O. T. usage, in which, both in the seventh commandment and elsewhere, *adultery* also *includes fornication*; for marriage is the becoming one flesh,—and therefore every such union, except that after the manner and in the state appointed by God, is a violation and contempt of that holy ordinance.

29.] An admonition, arising out of the truth announced in the last verse, to *withstand the first springs and occasions of evil desire, even by the sacrifice of what is most useful and dear to us.* ταῦτα προσέταξεν οὐ περὶ μελῶν διαλεγόμενος, ἅπαγε· οὐδαμοῦ γὰρ τῆς σαρκὸς τὰ ἐγκλήματα εἶναί φησιν, ἀλλὰ πανταχοῦ τῆς γνώμης τῆς πονηρᾶς ἡ κατηγορία. οὐ γὰρ ὁ ὀφθαλμός ἐστιν ὁ ὁρῶν, ἀλλ' ὁ νοῦς καὶ ὁ λογισμός. Chrys. Hom. xvii. p. 225: and to the same effect Euthymius, who adds ἀλλ' ὀφθαλμὸν μὲν δεξιὸν καλεῖ τὸν δίκην ὀφθαλμοῦ στεργόμενον δεξιὸν φίλον· χεῖρα δὲ δεξιὰν τὸν δίκην χειρὸς χρησιμεύοντα δεξιὸν ὑπηρέτην, καί εἴτε ἄνδρες εἶεν εἴτε γυναῖκες. λέγει τοίνυν ὅτι ἐὰν οἱ τοιοῦτοι σκανδαλιζωσί σε πρὸς ἐμπάθειαν, μηδὲ τούτων φείσῃ· ἀλλ' ἔκκοψον αὐτοὺς τῆς πρός σε σχέσεως, καὶ ῥῖψον πόῤῥω σου. Philo Judæus reports that he had heard ἀπὸ θεσπεσίων ἀνδρῶν an interpretation of Deut. xxv. 12, singularly agreeing with this verse: εἰκότως οὖν τὴν . . . χεῖρα. . . . ἀποκόπτειν διείρηται συμβολικῶς, οὐχ ὅπως ἀκρωτηριάζηται τὸ σῶμα στερόμενον ἀναγκαιοτάτου μίρους,

σου [t] καὶ μὴ ὅλον τὸ σῶμά σου εἰς [v] γέενναν [z] ἀπέλθῃ. —σθτω G.
31 Ἐρρέθη δὲ [y] Ὃς ἂν [z] ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ [a] ἀποστάσιον. 32 ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ [z] ἀπολύων τὴν γυναῖκα αὐτοῦ [b] παρεκτὸς [c] λόγου πορνείας ποιεῖ αὐτὴν [d] μοιχᾶσθαι· καὶ ὃς ἐὰν [z] ἀπολελυ-

t Mark ix. 43 only.
v Deut. xxiv. 3 (1).
z — ch. i. 19. xix. 3, &c. l. Luke xvi. 18 bis. 2. Esdr. ix. 36. Jos. Antt. xv. 7. 10.
a ch. xix. 7 | only. Dest.

xxiv. 3, 6 (1, 3). Isa. l. 1. Jer. iii. 8 only, but always w. βιβλίον. b Acts xxvi. 29. 2 Cor. xi. 28 (ch. xix. 9 v. r.) only †. Deut. i. 36 Ag. c — Acts x. 29. πρὸς τίνα λόγον ποιεῖται τοῦτο, Polyb. xi. 6. 5. d here (bis) and ch. xix. 9 bis | only Jer. ix. 2. Ezek. xvi. 32. (-χεύειν, ver. 28 reff)

31. rec ins οτι bef ος, with Δ rel: om BDL 1. 13. 33. 124 al latt Chr Hil.

32. om οτι D lat-a b g_1 h Aug. rec ος αν απολυση, with D rel lat-a b g_1 h k syr-cu copt [Orig]: txt BKLMΔ 1. 33 Scr's u w evv-y-z-P-150 vulg lat-c f ff_1 g_2 l syrr goth æth arm. μοιχευθῆναι (*perhaps, as Griesb., corrn,* 'ut grammaticorum præceptis, qui μοιχευειν et μοιχασθαι de maritis, μοιχευεσθαι autem de uxoribus usurpari volunt, satisfieret,' *but see ref Ezek*) BD 1. 13. 33. 124. 209 Thph-ant $Orig_2$ $Chr_{Δ,1}$ Thdrt: μοιχασθαι L rel Bas Chr_1. om και το μοιχαται (μοιχ. το μοιχ. ?) D 64 lat-a b k gr-and-lat-mss-mentd-by-Aug Tert. ο απολελυμενην γαμησας B (*see ch* xix. 9).

ἀλλ' *ὑπὲρ τοῦ πάντας τῆς ψυχῆς ἀθίους τίμιειν λογισμούς*. De Spec. Legibus, § 32. We may observe here, that our Lord grounds His precept of the most rigid and decisive *self-denial* on the considerations of the *truest self-interest*,—*συμφέρει σοι*. See ch. xviii. 8, 9, and notes. ἵνα belongs to *συμφ. σοι* (see John xvi. 7); and not (Meyer) to the foregoing, making *συμφ. γάρ σοι* parenthetical.

31, 32.] THIRD EXAMPLE. *The law of divorce.* See note on ch. xix. 7—9. Lightfoot. Hor. Hebr., gives a form of the *ἀποστάσιον*, which was a divorcement *a mensâ et thoro*, and placed the woman absolutely in her own power, to marry whom she pleased. In Deut. xxiv. 1, the allowable reason of divorce is 'some uncleanness.' This the disciples of Shammai interpreted only of adultery; those of Hillel of any thing which amounted to uncleanness in the eyes of the husband. 32.] *πορνείας* must be taken to mean sin, not only before marriage, but after it also, in a wider sense, as including *μοιχεία* likewise. In the similar places, Mark x. 11; Luke xvi. 18, this exception does not occur; see however our ch. xix. 9. Chrysostom explains the connexion of this verse with the former to be, *ἵνα γὰρ μὴ ἀκούσας Ἔξελε τὸν ὀφθαλμόν, νομίσῃς καὶ περὶ γυναικὸς ταῦτα λέγεσθαι, εὐκαίρως ἐπήγαγε τὴν ἐπιδιόρθωσιν ταύτην, ἵνα τρόπῳ μόνῳ συγχωρῶν ἐκβάλλειν αὐτήν, ἑτέρῳ δὲ οὐδενί*. Hom. xvii. p. 228. The figurative senses of *πορνεία* cannot be admissible here, as the law is one having reference to a definite point in actual life; and this its aim and end, restricts the meaning to that kind of *πορνεία* immediately applicable to the case. Otherwise this one strictly guarded exception would give indefinite and universal latitude. ποιεῖ αὐτ. μοιχ.] 'Per alias nuptias, quarum potestatem dat divortium.' Bengel. καὶ ὃς ἐάν] How far *the marriage of the innocent party after separation* (on account of *πορνεία*) *is forbidden* by this or the similar passage ch. xix. 9, is a weighty and difficult question. By the Roman Church such marriage is *strictly forbidden*, and the authority of Augustine much cited, who strongly upholds this view, but not without misgivings later in life. 'Scripsi duos libros de conjugiis adulterinis, ... cupiens solvere difficillimam quæstionem. Quod utrum enodatissime fecerim nescio; immo vero non me pervenisse ad hujus rei perfectionem sentio.' Retract. ii. 57. On the other hand, the Protestant and Greek Churches *allow* such marriage. Certainly it would appear, from the literal meaning of our Lord's words (if ἀπολελ. be taken as perfectly general), that it *should not be allowed*: for if by such divorce the marriage be altogether dissolved, how can the *woman* be said *μοιχᾶσθαι* by a second marriage? or how will St. Paul's precept (1 Cor. vii. 11) find place, in which he says, *ἐὰν δὲ καὶ χωρισθῇ, μενέτω ἄγαμος ἢ τῷ ἀνδρὶ καταλλαγήτω*? for stating this as St. Paul does, prefaced by the words *οὐκ ἐγώ, ἀλλ' ὁ κύριος*, it must be understood, and has been taken, as *referring to this very verse*, or rather (see note in loc.) to ch. xix. 6 ff., and consequently can only suppose *πορνεία* as the cause. Besides which, the tenor of our Lord's teaching in other places (see above) seems to set before us the state of marriage as absolutely *indissoluble as such*, however he may sanction the expulsion *a mensâ et*

μένην γαμήσῃ, [d]μοιχᾶται. 33 Πάλιν ἠκούσατε ὅτι ἐρρήθη BDEKL
[e] Lev. xix. 12 (not LXX.). [f] here only †. Esdr. i. 48 (46). Wisd. xiv. 28 only. (-κος, 1 Tim. i. 10. -κία, Wisd. xiv. 26.) [g] — ch. xviii. 25, 26. Job xxii. 27. Sir. xviii. 22. [h] here only. [i] ch. xiv. 7, 9 ‖ Mk. xxvi. 72. Luke i. 73. Acts ii. 30. Heb. vi. 16, 17. James v. 12 only. Num. xxx. 3. (-κίζειν, Mark v. 7. -κωμοσία, Heb. vii. 20.) [k] w. ὀν, ch. xxiii. 16, &c. Rev. x. 6. Ps. lxii. 11. Jer. v. 7. κατά, Heb. vi. 13. εἰς, ver. 35. acc., James v. 12.

τοῖς ἀρχαίοις [e]Οὐκ [f]ἐπιορκήσεις, [gh]ἀποδώσεις δὲ τῷ MSUVΔ
1. 33.
κυρίῳ τοὺς [hi]ὅρκους σου. 34 ἐγὼ δὲ λέγω ὑμῖν μὴ [k]ὀμό-

thoro of an unfaithful wife. Those who defend the other view suppose the ἀπολελυμένην to mean, when *unlawfully* divorced, *not* for πορνία: and certainly this is not improbable. We may well leave a matter in doubt, of which Augustine could write thus: 'In ipsis divinis sententiis ita obscurum est utrum et iste, cui quidem sine dubio adulteram licet dimittere, adulter tamen habeatur si alteram duxerit, ut, quantum existimo, venialiter ibi quisque fallatur.' De Fide atq. Op. c. 19. Meyer gives as a reason for believing ἀπολελ. to refer only to the *unlawfully divorced*: "ἀπολελ. is not qualified (cf. παρεκτὸς λόγου πορνείας), because the *punishment of death* was attached to adultery (Levit. xx. 10; Michael Mos. Recht. § 260 ff.), and consequently under the law the marrying a woman divorced for adultery could never happen." Stier says in a note to his 2nd edn.: "we hold it clear that ἀπολ. can only refer to the woman unlawfully divorced, and then there is no prohibition of the second marriage of one divorced on account of adultery; we see here nothing at all 'obscurum,' as Augustine in the passage cited by Alford." [I may remark, that ἀπολελυμένην is most naturally rendered, "*her, when divorced:*" not "*a divorced woman,*" as Words. It is a secondary predicate, of which the subject is to be supplied out of αὐτήν above. Still less of course is it to be rendered "the divorced woman," τὴν ἀπολελυμένην. And thus understood, the saying concerning marriage after divorce applies only, *as far* as this passage is concerned, to *unlawful* divorce, not to that after πορνεία.]

33—37.] FOURTH EXAMPLE. *The law of oaths.* 33, 34.] The exact meaning of these verses is to be ascertained by two considerations. (1) That the Jews held all those oaths *not to be binding*, in which *the sacred name of God did not directly occur*: as Philo states (De Special. Legg. p. 770, Potter), προλαβέτω τις, εἰ βούλοιτο, μὴ μὲν τὸ ἀνωτάτω καὶ πρεσβύτατον εὐθὺς αἴτιον, ἀλλὰ γῆν, ἥλιον, ἀστέρας, οὐρανόν, τὸν σύμπαντα κόσμον. And Lightfoot (Hor. Hebr. ad locum) cites from the rabbinical books, 'Si quis jurat per cœlum, per terram, per solem, etc. . . . non est juramentum.' See note, ch. xxiii. 16. It therefore appears that a stress is to be laid on this technical distinction in the quotation made by our Lord; and we must understand as belonging to the quotation, 'but whatever thou shalt swear not to the Lord may be transgressed.' (2) Then our Lord passes so far beyond this rule, that He lays down (including in it the understanding that all oaths must be kept *if made*, for that they are all ultimately referable to swearing by God) the rule of the Christian community, which is *not to swear at all*; for that every such means of strengthening a man's simple affirmation arises out of the evil in human nature, is rendered requisite by the distrust that sin has induced, and is, therefore, out of the question among the just and true and pure of heart. See James v. 12, and note there, as explanatory why, in both cases, swearing by the name of God is not specified as forbidden. In the words, 'Swear not at all,' our Lord does not so much make a positive enactment by which all swearing is to individuals forbidden, e. g. on solemn occasions, and for the satisfaction of others, (for that would be a mere technical Pharisaism wholly at variance with the spirit of the Gospel, and inconsistent with the example of *God himself*, Heb. vi. 13—17; vii. 21; *of the Lord when on earth*, whose ἀμὴν ἀμὴν λέγω ὑμῖν was a solemn asseveration, and who at once respected the solemn adjuration of Caiaphas, ch. xxvi. 63, 64; of *His Apostles*, writing under the guidance of His Spirit, see Gal. i. 20: 2 Cor. i. 23: Rom. i. 9: Phil. i. 8, and especially 1 Cor. xv. 31; of *His holy angels*, Rev. x. 6,) as declare to us, that the *proper state* of Christians is, to *require no oaths*; that when τὸ πονηρόν is expelled from among them, every ναί and οὔ will be as decisive as an oath, every promise as binding as a vow. We observe (α) that these verses imply the unfitness of *vows* of every kind as rules of Christian action; (β) that the greatest regard ought to be had to the scruples of those, not only sects, but individuals, who object to taking an oath, and every facility given in a Christian state for their ultimate entire abolition. There is a very full account in Tholuck,

σαι [l]ὅλως, μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶν τοῦ θεοῦ, [35] μήτε ἐν τῇ γῇ, ὅτι [m]ὑποπόδιόν ἐστιν τῶν ποδῶν αὐτοῦ, μήτε [n]εἰς Ἱεροσόλυμα, ὅτι πόλις ἐστὶν τοῦ [o]μεγάλου [o]βασιλέως, [36] μήτε ἐν τῇ κεφαλῇ σου [k]ὀμόσῃς, ὅτι οὐ δύνασαι μίαν τρίχα λευκὴν ποιῆσαι ἢ [p]μέλαιναν. [37] ἔσται δὲ ὁ λόγος ὑμῶν [q]ναὶ ναί [q]οὒ οὔ· τὸ δὲ [r]περισσὸν τούτων ἐκ τοῦ πονηροῦ ἐστιν. [38] Ἠκούσατε ὅτι ἐρρήθη [t]Ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ, καὶ ὀδόντα ἀντὶ ὀδόντος.

l 1 Cor. v. 1. vi. 7. xv. 29 only†.
m Luke xx. 43 (‖ v. r.), Acts ii. 35. vii. 49 and Heb. i 13, from Ps. cix. 1. Heb. x. 13. James ii. 3 only. Isa. lxvi. 1. Ps. xcviii. 5. Lam. ii. 1 always w. ποδῶν (exc. 2 Chron. ix. 18 Ald.).
a = here only.

see 1 Pet. iii. 12 and ref. (k) above. o = here only. Psa. xlvii. 2. Tobit xiii. 15. p = Rev. vi. 5, 12 (2 Cor. iii. 3. 2 John 12. 3 John 13) only. Lev. xiii. 37. Cant. i. 5. v. 11. Zech. vi. 2, 6 only. q 2 Cor. i. 17, 18, 19. James v. 12. r constr., here only = ver. 47. see Eph. iii. 20. t Exod. xxi. 24. Lev. xxiv. 20. Deut. xix. 21.

36. rec η μιλαιναν bef ποιησαι (*easier order*), with Δ rel syr goth: ποιειν τρ. μ. λ. η μιλ. D^1: ποιησ. μελ. L: ποιησ. μ. τριχα λ. η μελ. 1: alii aliter: txt B 33. 124. 209 latt copt æth arm $Cypr_1$ Aug_1.

37. rec εστω (*from James* v. 12, *or perhaps the imperatives following*), with DL rel latt goth Justin hom-Cl, $Clem_2$ Iren-lat Tert $Cypr_2$: txt B 245 Eus.

38. om και D 13 lat-*a b c* $g_{1,2}$ *l* Orig-lat Hil.

Bergpredigt, pp. 258—75, of the history of opinions on this question. **34, 35.**] Compare ch. xxiii. 16—22. Dean Trench observes (Serm. on Mount, p. 55), 'men had learned to think that, if only God's name were avoided, there was no irreverence in the frequent oaths by heaven, by the earth, by Jerusalem, by their own heads, and these brought in on the slightest need, or on no need at all; just as now-a-days the same lingering half-respect for the Holy Name will often cause men, who would not be wholly profane, to substitute for that name sounds that nearly resemble, but are not exactly it, or the name, it may be, of some heathen deity.' Observe that the predicates, *θρόνος, ὑποπόδιον, πόλις*, being placed for emphasis before the copulæ, are without articles: it would be *ὅτι ἐστὶν ὁ θρόνος*, &c. **34.**] For the allusions see reff. Isa. and Psa. *ὀμν. ἐν* is a Hebraism: the classical usage is with *κατά* and a gen., or simply with an acc.; see reff.

36. *οὐ δύνασαι μίαν τρ. λ. π. ἢ μ.*] Thou hast no control over the appearance of grey hairs on thy head—thy head is not thine own;—thou swearest then by a creature of God, whose destinies and changes are in God's hand; so that *every oath is an appeal to God*. And, indeed, men generally regard it as such now, even unconsciously. **37.** *ναὶ ναὶ οὒ οὔ*] The similar place, ref. James, admirably illustrates this—*ἤτω ὑμῶν τὸ ναὶ ναὶ καὶ τὸ οὒ οὔ*—let these words only be used, and they in simplicity and unreservedness.

ἐκ τοῦ πονηροῦ] See reff. The gender is ambiguous, as it may constructionally be in the Lord's prayer, ch. vi. 13, but see note there. It is quite immaterial to the *sense*, in which gender we understand it; for the evil of man's corrupt nature is in Scripture spoken of as the *work of ὁ πονηρός*, and is *itself τὸ πονηρόν*. See John viii. 44: 1 John iii. 8.

38—41.] FIFTH EXAMPLE. *The law of retaliation.* **38.**] That is, *such was the public enactment of the Mosaic law*, and, as such, it implied a private spirit of retaliation which should seek such redress; for the example evidently refers to *private* as well as public retribution. Here again our Lord appears to speak of the *true status and perfection of a Christian community*,—not to forbid, in those mixed and but half-Christian states, which have ever divided so-called Christendom among them, the infliction of judicial penalties for crime. In fact Scripture speaks, Rom. xiii. 4, of *the minister of such infliction* as the *minister of God*. But as before, our Lord shews us the *condition to which* a Christian community should *tend*, and to further which every private Christian's own endeavours should be directed. It is quite beside the purpose for the world to say, that these precepts of our Lord are too highly pitched for humanity, and so to find an excuse for violating them. If we were disciples of His in the true sense, these precepts would, in their *spirit*, as indicative of frames of mind, be *strictly observed*; and, *as far* as we are His disciples, we shall *attain to such their observance*. Here again, our Lord does not *contradict* the Mosaic law, but *expands* and *fulfils* it,

[a] Eph. vi. 13. James iv. 7 al. Num. x. 9

[v] — here only. see note and 1 Cor. v. 13.

[w] ch. xxvi. 67 only. Hos. xi. 4. Esdr. iv. 30 only. (-ισμα, Mark xiv. 65.)

[x] Lake vi. 29 only. Hos. xi. 4 Isa. l. 6.

[y] = 1 Cor. vi. 1, 6. Gen. xxvi. 21. constr., here only. Job ix. 3 var.

[z] Luke vi. 29. John xix. 23. Acts ix. 30.

[a] — Rev. iii. 11. Gen. xxvii. 36. xv. 21 only †.

[b] — & constr., here only. 1 Macc. x. 33, 32.

[c] ch. xxvii. 32. Mark

[d] here only †.

[e] Luke xii. 58 ‡.

[a] 39 ἐγὼ δὲ λέγω ὑμῖν μὴ [a] ἀντιστῆναι τῷ [v] πονηρῷ· ἀλλ' ὅστις σε [w] ῥαπίσει ἐπὶ τὴν δεξιὰν [x] σιαγόνα σου, στρέψον G σττα.. αὐτῷ καὶ τὴν ἄλλην. 40 καὶ τῷ θέλοντί σοι [y] κριθῆναι καὶ τὸν [z] χιτῶνά σου [a] λαβεῖν, [b] ἄφες αὐτῷ καὶ τὸ [z] ἱμάτιον. 41 καὶ ὅστις σε [c] ἀγγαρεύσει [d] μίλιον ἕν, [e] ὕπαγε

39. ραπίζει BN 33 : ραπισει D rel. εἰς BN al Scr's d r evv-y-150 [Clem Orig] Chr : επι D rel Eus. (εις is the reading Lu vi. 29 of D, επι of the other mss.) om δεξιαν (*as in* || *Luke*) D lat-mss-mentd-by-Aug [Dial Ephr Cypr] Hil Op. rec σου bef σιαγονα, with L rel goth : om σου (*as* || *Lu*) ℵ 1. 33 al$_{m}$ Scr's a l m n o^{2} p v evv-y-P em lat-*a f h* Bas Chr Damasc Orig-lat Op : txt BD Scr's b latt Eus.

40. for τω θελοντι, *o θελων qui voluerit* D : τον θελοντα Δ. for αφες, αφησεις D.

41. αγγαρευσει D. ins επι αλλα bef δυο D lat-*a b c g*$_{1}$ Iren-lat : *et alia duo* vulg lat-*h* : *alia duo* am (with forj) lat-*ff*$_{1}$ *l* syr-cu Iren$_{1}$-lat.

declaring to us that the necessity for it would be altogether removed in the complete state of that kingdom which He came to establish. Against the notion that ὀφθ. ἀντὶ ὀφθ. κ.τ.λ. sanctioned all kinds of private revenge, Augustine remarks, 'Quandoquidem et illud antiquum ad reprimendas flammas odiorum, sævientiumque immoderatos animos refrænandos, ita præceptum est. Quis enim tantundem facile contentus est reponere vindictæ quantum accepit injuriæ? Nonne videmus homines leviter læsos moliri cædem, sitire sanguinem, vixque invenire in malis inimici unde satientur? . . . . . Huic igitur immoderatæ et per hoc injustæ ultioni lex justum modum figens, pœnam talionis instituit: hoc est ut qualem quisque intulit injuriam, tale supplicium pendat. Proinde, "Oculum pro oculo, dentem pro dente," non fomes sed limes furoris est; non ut id quod sopitum erat inde accenderetur, sed ne id quod ardebat ultra extenderetur impositus.' Cont. Faust. xix. 25. See 1 Cor. vi. 1—6. The accusatives ὀφθαλμόν, ὀδόντα are perhaps in ref. Exod. governed by δώσει, which immediately precedes them. But it may be noticed, that in ref. Levit., where the construction would require nominatives, we have the saying, as a proverb, in the accusative form. In ref. Deut., the case is exactly as here. 39. μὴ ἀντιστῆναι] Here again, we have our divine Lawgiver legislating, not in the bondage of the letter so as to stultify His disciples, and in many circumstances to turn the salt of the earth into a means of corrupting it,—but in the freedom of the spirit, laying down those great principles which ought to regulate the inner purposes and consequent actions of His followers. Taken *slavishly* and *literally*, neither did our Lord Himself conform to this precept (John xviii. 22, 23), nor his Apostles (Acts xxiii. 3). But *truly*, and in the *spirit*, our blessed Redeemer obeyed it; 'He gave his back to the smiters, and his cheeks to them that plucked off the hair, and hid not his face from shame and spitting' (Isa. l. 6): and his Apostles also, see 1 Cor. iv. 9—13. τῷ πονηρῷ] **the evil man**; 'him who injures thee.' Or, perhaps, in the indefinite sense, as before, **evil**, generally, 'when thus directed against thee.' Only, the other possible meaning there, '*the evil one*,' is precluded here. ἀντιστητε τῷ διαβόλῳ: but not *this particular form* of his working (viz. malice directed against thyself) so as to revenge it on another. 40, 41.] See note on ver. 39. κριθῆναι imports *legal contention only*, and is thus distinguished from the violence in ver. 39. (Meyer, against Tholuck [but not in edn. 3] and De Wette.) λαβεῖν, i. e. in pledge for a debt: see Exod. xxii. 26. χιτῶνα, the inner and less costly garment; ἱμάτιον, the outer and more valuable, used also by the poor as a coverlet by night (Exod. ubi supra). In Luke vi. 29 the order is inverted, and appears to be that in which the two garments would be taken from the body, that verse referring to abstraction by *violence*. See the apostolic comment on this precept, 1 Cor. vi. 7. ἀγγαρεύσει] Herod. viii. 98, after describing the Persian postcouriers, adds, τοῦτο τὸ δρόμημα τῶν ἵππων καλέουσι Πέρσαι ἀγγαρήϊον. Æschylus, Agam. 285 (Dindorf), says of the beacons which brought the intelligence of the capture of Troy to Mycenæ, φρυκτὸς

μετ' αὐτοῦ δύο. 42 τῷ [f] αἰτοῦντί σε δός, καὶ τὸν θέλοντα ἀπὸ σοῦ [g] δανείσασθαι μὴ [h] ἀποστραφῇς. 43 Ἠκούσατε ὅτι ἐρρήθη Ἀγαπήσεις τὸν [i] πλησίον σου καὶ μισήσεις τὸν ἐχθρόν σου. 44 ἐγὼ δὲ λέγω ὑμῖν, ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καὶ [k] προσεύχεσθε [k] ὑπὲρ

—σεν G. —σαν V. BDEKL MSUA l. 33.

[f] absol. and constr., ch. vi. 8. vii. 11. Luke vi. 30. xi. 13.
[g] Luke vi. 34 bis, 35 only. Prov. xx 4. Sir. xx. 15. (—στής, Luke vii. 41. —ον, ch. xviii. 27.)

h — 2 Tim. i. 15. Tit. i. 14. Heb. xii. 25. Wisd. xvi. 8. ἀνεστραμμένοι ὁ Θ. τὰ ἅγια, Jos. B. J. ii. 19. 6.
i — here only. (see note and Lev. xix. 18. Deut. xv. 2. 3.)
k Eph. vi. 18, 19. Col. i. 9. 1 Kings xiii. 19. Jer. xlix. 4 var.

42. rec (for δος) διδου (*see Luke* vi. 30), with L rel: txt BDℵ 13. 124 Clem. τω θελοντι D 38 ev-12 latt. om απο σου, D lat-*k* Clem Cypr Hil spec. δανισασθαι B[1].

44. rec aft υμων ins ευλογειτε τους καταρωμενους υμας καλως ποιειτε τους μισουντας υμας, with DL rel (which however have τοις μισουσιν) lat-*c d f h* syrr goth æth arm: om Bℵ 1. 11. 22. 58. 113. 209 lat-*k* syr-cu copt Thph-ant Orig[8] Eus Dial Ireu-lat Tert[1] Cypr[2] Hil[1] Ambr Jer Fulg. (*The insertion seems to have been made from Luke* vi. 27, 28. *Meyer and De Wette question this on account of the order of the clauses in Luke being different: but this inversion may easily have taken place by one or other of them being supplied in the margin, and both at last having found their way, irrespective of order, into the text. Their omission, if genuine, would be perfectly unaccountable. I therefore agree with Lachm, Tisch, and Treg in expunging them here.*) The 1st clause is inserted alone (but qu? from Luke) by Athen Clem Eus[1] Thl: the 2nd, alone, by vulg lat-*a b ff*[1] *g*[1] *l* Aug Juvenc Epiph Phot Op.

δὲ φρυκτὸν δεῦρ' ἀπ' ἀγγάρου πυρὸς ἔπεμπεν. 'The Jews particularly objected to the duty of furnishing posts for the Roman government; and Demetrius, wishing to conciliate the Jews, promised, among other things, κελεύω δὲ μηδὲ ἀγγαρεύεσθαι τὰ Ἰουδαίων ὑποζύγια (Jos. Antt. xiii. 2. 3). Hence our Saviour represents this as a burden;—and in the same manner Epictetus says, ἂν δὲ ἀγγαρεία ᾖ καὶ στρατιώτης ἁρπάσῃται, ἄφις, μὴ ἀντίτεινε μηδὲ γόγγυζε.' Dr. Burton. The ἱπποσταθμία, or billeting of the Roman soldiers and their horses on the Jews, was one kind of this ἀγγαρεία. 42.] The proper understanding of the command in this verse may be arrived at from considering the way in which the Lord Himself, who declares, 'If ye shall ask any thing in my name, I will do it' (John xiv. 14), performs this promise to us. It would obviously be, not a promise of love, but a sentence of condemnation to us, understood in its bare literal sense; but our gracious Saviour, knowing what is good for us, so answers our prayers, that we never are sent empty away; not always, indeed, receiving *what* we ask,—but that which in the very disappointment we are constrained thankfully to confess is better than our wish. So, in his humble sphere, should the Christian giver act. To give every thing to every one—the sword to the madman, the alms to the imposter, the criminal request to the temptress—would be to act as the enemy of others and ourselves. Ours should be a higher and deeper charity, flowing from those inner springs of love, which are the sources of outward actions sometimes widely divergent; whence may arise both the timely concession, and the timely refusal. As Chrysostom observes on a former verse, μὴ τοίνυν ἁπλῶς τὰ πράγματα ἐξετάσωμεν, ἀλλὰ καὶ καιρὸν καὶ αἰτίαν καὶ γνώμην καὶ προσώπων διαφοράν, καὶ ὅσα ἂν αὐτοῖς ἕτερα συμβαίνῃ, πάντα μετὰ ἀκριβείας ζητῶμεν· οὐδὲ γάρ ἐστιν ἑτέρως ἐφικέσθαι τῆς ἀληθείας. Hom. xvii. p. 231. δανείσασθαι] Here, to borrow,—without *usury*, which was forbidden by the law, Exod. xxii. 25; Levit. xxv. 37; Deut. xxiii. 19, 20.

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

τῶν [l] διωκόντων ὑμᾶς, [45] ὅπως γένησθε υἱοὶ τοῦ [m] πατρὸς
ὑμῶν τοῦ [m] ἐν οὐρανοῖς, ὅτι τὸν ἥλιον αὐτοῦ [n] ἀνατέλλει [z] συρεστ... BDEKL MSUZΔ 1. 33.
ἐπὶ πονηροὺς καὶ ἀγαθοὺς καὶ [o] βρέχει ἐπὶ δικαίους καὶ
ἀδίκους. [46] ἐὰν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς,
[p] τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ [q] τελῶναι οὕτως
[o] ποιοῦσιν; [47] καὶ ἐὰν [r] ἀσπάσησθε τοὺς ἀδελφοὺς ὑμῶν

l = ver. 10, &c. reff.
m ver. 16 reff.
n trans., here only. Gen. iii. 18. Isa. lxi. 11. Hom. Il. c. 777. (see Ps. cxxxi. 17.) Instr. ch. iv. 16 reff.
o Luke vii. 36. 44. xvii. 29. James v. 17 bis. Rev. xi. 6 only. Gen. ii. 5. Ps. lxxvii. 27. 14. Eccl. iv. 9. 1 Macc. xiii. 29.)
p = ver. 12. ch. vi. 1, &c. x. 41, 42. 1 Cor. iii. 8. q ch. x. 3 al. Mt. L. only, exc. Mark ii. 15, 16 †. Polyb. xii. 13. 9. (-νείσθαι,
r Luke i. 40. x. 4. Exod. xviii. 7.

rec ins επηρεαζοντων υμας και bef των διωκοντων (επηρ. *being the word answering to* διωκ. *in Lu* vi 28 *was placed here in the margin: then ined in the text, the copula being added*), with (D)L rel latt syrr goth arm: om B 1. 11. 22. 24. 209 em lat-*k* syr-cu syr-jer copt æth Athen Orig$_6$ (Orig$_2$ has it, omg κ. διωκ. υμ. with goth) Dial Iren-lat Cypr Aug Lucif.—om υμας D Eus.

46. εξετε D 13. 124 latt(exc *ff*^{1}, *g*$_1$) Cypr Lucif Aug. rec (for ουτως) το αυτο (*see below ver* 47 *and Lu* vi. 33), with BL rel: τουτο 1 latt: hæc lat-*g*$_1$ syrr goth arm: txt DZ 33 lat-*k* syr-cu copt æth Cypr Lucif.

47. for αδελφους, φιλους (*probably a gloss*) L rel Scr's-mss lat-*f k* syr goth arm

against God. **45. ὅπως γένησθε**] Probably, as Wordsw., the signification "that ye may *become*" is not to be altogether lost sight of here. But the aor. somewhat modifies it, being literally "that ye may *have become*," i. e. "may *be*." See similar instances in ch. xviii. 3; xx. 26. **υἱοὶ τοῦ π.**] i. e. in being *like Him*. Of course there is allusion to our *state of vioi by covenant and adoption;* but the *likeness* is the point especially here brought out. So *μιμηταὶ τοῦ θεοῦ*, Eph. v. 1. The more we lift ourselves above the world's view of the duty and expediency of revenge and exclusive dealing, into the mind with which the 'righteous Judge, strong and patient, who is provoked every day,' yet does good to the unthankful and evil,—the more firmly shall we assure, and the more nobly illustrate, our place as sons in His family, as *εἰςελθόντες εἰς τὴν βασιλείαν τῶν οὐρανῶν*. Chrysostom beautifully observes, *καιτοίγε οὐδαμοῦ τὸ γενόμενον ἴσον, οὐ μόνον διὰ τὴν τῆς εὐεργεσίας ὑπερβολήν, ἀλλὰ καὶ διὰ τὴν τῆς ἀξίας ὑπεροχήν. σὺ μὲν γὰρ παρὰ τοῦ ὁμοδούλου καταφρονῇ, ἐκεῖνος δὲ παρὰ τοῦ δούλου καὶ μυρία εὐεργετηθέντος· καὶ σὺ μὲν ῥήματα χαρίζῃ εὐχόμενος ὑπὲρ αὐτοῦ, αὐτὸς δὲ πράγματα πολὺ μεγάλα καὶ θαυμαστά, τὸν ἥλιον ἀνάπτων καὶ τοὺς ὑητίνους ὄμβρους διδούς. ἀλλ' ὅμως καὶ οὕτω δίδωμι ἴσον εἶναι, ὡς ἄνθρωπον ἐγχωρεῖ εἶναι. μὴ τοίνυν μίσει τὸν ποιοῦντα κακῶς, τοιούτων ὄντα σοι πρόξενον ἀγαθῶν, καὶ εἰς τοσαύτην ἀγωνιᾷ σε τιμήν· μὴ καταρῶ τῷ ἐπηρεάζοντι· ἐπεὶ τὸν μὲν πόνον ὑπέστης, τοῦ δὲ καρποῦ ἀπεστερήθης· καὶ τὴν μὲν ζημίαν οἴσεις, τὸν δὲ μισθὸν ἀπολεῖς· ὅπερ ἰσχάτης ἐστὶν ἀνοίας, τὸ χαλεπώτερον ὑπομείναντας τὸ ἔλαττον τούτου μὴ φέρειν.* Hom. xviii. p. 239. **ὅτι**, because, 'in that:' gives the particular in which the conformity implied by *vioi* consists.

τ. ἥλιον ἀνατ.] Meyer quotes a sentiment of Seneca remarkably parallel: "Si deos imitaris, da et ingratis beneficia: nam et sceleratis sol oritur, et piratis patent maria." **46.**] On *ἀγαπᾶν* and *φιλεῖν*, see Tittmann, Syn. p. 54. He remarks, "Manifesta est ratio cur Dominus jusserit *ἀγαπᾶν τοὺς ἐχθρούς*, non autem *φιλεῖν*. Nam *φιλεῖν*, amare, pessimum quemque vir honestus non potest: sed poterit eum tamen *ἀγαπᾶν*, i. e. bene ei cupere et facere, quippe homo homini, cui etiam Deus benefaciat. Amor imperari non potest, sed dilectio: dilectio humanitatis est, amor eorum tantum, quibus eadem mens est, idem animus." See further in notes on John xi. 5. **τελῶναι**] This race of men, so frequently mentioned as the objects of hatred and contempt among the Jews, and coupled with sinners, were not properly the *publicans*, who were wealthy Romans, of the rank of knights, farming the revenues of the provinces; but their underlings, heathens or renegade Jews, who usually exacted with recklessness and cruelty. "The Talmud classes them with thieves and assassins, and regards their repentance as impossible." Wordsw. In interpreting these verses we must carefully give the persons spoken of their correlative value and meaning: **ye**, Christians, sons of God, the true theocracy, the *βασιλ. τ. οὐρ.*,—these **τελῶναι** or *ἐθνικοί*, men of this world, actuated by

μόνον, τί [s]περισσὸν ποιεῖτε; οὐχὶ καὶ οἱ [t]ἐθνικοὶ τὸ αὐτὸ ποιοῦσιν; [48] ἔσεσθε οὖν ὑμεῖς [u]τέλειοι ὡς ὁ [v]πατὴρ ὑμῶν ὁ [vw]οὐράνιος [u]τέλειός ἐστιν. VI. [1] [x]Προσέχετε [δὲ] τὴν [y]δικαιοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν

s Rom. iii. 1. Prov. xiv. 23.
t ch. vi. 7. xviii. 17. 3 John 7 only †. (-ικός, Gal. ii. 14.)
u ch. xix. 21. Col. i. 28.

James iii. 2. Gen. vi. 9. Deut. xviii. 13al. only. see ch. xviii. 35.
v ch. vi. 14, 26, 32 al. xv. 13. xxiii. 9
w as above (v). Luke ii. 13. Acts xxvi. 19 only †. Esdr. vi. 15. 2 Macc. vii. 34 P. ix. 10 only.
x ch. x. 17. Luke xxi. 34. Deut. iii. 23. 2 Chron. xxv. 16.
y — ch. v. 20. Acts x. 35. Heb. xi. 33. 1 John iii. 29. Tobit xii. 8, 9. xiv. 11.

Bas Thl Lucif: txt BDZ 1 (Scr's u, e sil) latt Syr syr-cu copt æth Cypr. rec (for ἐθνικοι) τελωναι (*see preceding ver*), with L rel lat-*h k* Syr syr-ms goth arm: txt BDZ 1. 33 latt syr-cu syr syr-jer copt æth Constt Chr(appy, see Matthæi) Bas Cypr Lucif. rec (for το αυτο) ουτω, with (but ουτως) EKLSΔ lat-*h* syr-cu syr copt(Treg): txt BDMUZ 1. 33 latt(*hoc*) Syr goth æth arm Cypr Lucif. (*It being thus determined that το αυτο is the reading here, it seems to follow that ver* 46 *was altered to* το αυτο *to conform it to this, and consequently that* ουτως *must be read there.*)

48. rec ωςπερ (*corrn for elegance*), with D rel: txt BLZ Coisl-ʟxx-marg 1. 13. 33. 124. 225 (Clem$_2$ Orig$_3$) Eus Chr-1-3 (and Field) Damasc. rec (for ουρανιος) εν τοις ουρανοις (*see ver* 45), with E^{2}KMSΔ lat-*b c d g*$_1$ *h* Syr syr-cu Clem$_1$ Chr-txt Lucif, εν ουρανοις D^1 Chr-*s-a*: txt BD^{2}E^{1}LUZ Coisl-ʟxx-marg 1. 13. 33. 124 vulg lat-*a f ff*$_1$ *g*$_2$ *l* syr æth arm Clem$_1$ Orig$_3$ Ath Damasc Cypr.

Chap. VI. 1. rec om δε, with BD rel latt syr-cu goth arm Hil: ins LZℵ 1. 33 lat-*g*$_1$ syrr copt æth Op (*probably the omn arose from the connexion with ch* v. *being overlooked, and its being supposed that an entirely new subject commenced here*). rec (for δικαιοσυνην) ελεημοσυνην (*a mistaken gloss, the general nature of this opening caution not being perceived*), with LZ rel lat-*f*$_1$ *k* syr-cu syr copt(sppy) goth

worldly motives,—'what thank have *ye* in being like *them?*' 47. ἀσπάσησθε] Here, most probably in its literal sense. Jews did not salute Gentiles: Mohammedans do not salute Christians even now in the East. 48. ἔσεσθε] Not altogether imperative in meaning, but including the imperative sense: such shall be the state, the aim of Christians. τέλειοι] **complete**, in your love of others; not one-sided, or exclusive, as these just mentioned, but all-embracing, and God-like, = οἰκτίρμονες, Luke vi. 36. ὑμεῖς is emphatic. No countenance is given by this verse to the ancient Pelagian or the modern heresy of perfectibility in this life. Such a sense of the words would be utterly at variance with the whole of the discourse. See especially vv. 22, 29, 32, in which the imperfections and conflicts of the Christian are fully recognized. Nor, if we consider this verse as a solemn conclusion of the second part of the Sermon, does it any the more admit of this view, asserting as it does that likeness to God in inward purity, love, and holiness, must be the continual aim and end of the Christian in all the departments of his moral life. But how far from having attained this likeness we are, St. Paul shews us (Phil. iii. 12); and every Christian feels, just *in the proportion in which he has striven after it.* Augustine argues for the true sense of this and similar passages of Scripture against the Pelagians at length, De peccatorum meritis et remissione, lib. ii. ch. 12—17, and De perfectione justitiæ hominis, ch. 8, 9.—οἱ μὲν ἀγαπῶντες τοὺς ἀγαπῶντας αὐτοὺς ἀτελεῖς εἰσιν εἰς ἀγάπην, οἱ δὲ τοὺς ἐχθρούς, τέλειοι. Euthym. On the sense see 1 Pet. i. 15. Thol. quotes from Plato, Theæt. p. 176, διὸ καὶ πειρᾶσθαι χρὴ ἐνθένδε ἐκεῖσε φεύγειν ὅτι τάχιστα· φυγὴ δὲ ὁμοίωσις θεῷ κατὰ τὸ δυνατόν· ὁμοίωσις δὲ δίκαιον καὶ ὅσιον μετὰ φρονήσεως γενέσθαι.

Chap. VI. 1—18.] *The* Third division of the Sermon, *in which the disciples of Christ are warned against hypocritical display of their good deeds, by the examples of abuses of the duties of almsgiving* (ver. 2), *praying* (ver. 5), *and fasting* (ver. 16). 1.] The discourse of our Lord now passes *from actions to motives;* not that He has not spoken to the heart before, but then it was only by inference, now directly. δικαιοσύνη] not '*benevolence*,' or '*alms*,' as צְדָקָה in rabbinical usage,—for this meaning is never found in the N. T., and in the apocryphal reff. a distinction is made, though the two are coupled closely together. Besides, here we have ἐλεημοσύνη treated of as a distinct head below. It is best then to render *δικ.*, **righteousness**, as

a pass., ch. xxiii. 5. Mark xvi. 11 only ‖ (trans. ch. xi. 7.) a constr., ch. xxiii. 5. Luke xxiii. 16. xxiv. 35. b ch. ix. 17 reff. c ch. v. 19 reff. d here (3ce) and Luke xi. 41. xii. 33. Acts iii. 2, 3, 10. ix. 36. x. 2, 4, 31. xxiv. 17 only. Dan. iv. 24 (27). Tobit xii. 8. Sir. xiii. 3. e 1 Cor. xv. 52. Rev. viii. 6, &c. ix. 1, 13. x. 7. xi. 15 only. Judg. vi. 34. 1 Kings xiii. 3. f ch. xxiii. 15, &c. Matt. Mk. (vii. 6 only.) L. only. Job xxxiv. 30. xxxvi. 13 only. (-ισις, Gal. ii. 13. -ίνεσθαι, Luke xx. 20.) in its classical sense. Aristoph. Vesp. 1279. Xen. Mem. ii. 2. 9. g Luke xiv. 21. Acts ix. 11. xii. 10 only. Isa. xv. 3. Tobit xiii. 18. Sir. ix. 7 only. h — John viii. 54. Rev. xviii. 7. Lam. i. 8. see Heb. v. 5. i ch. v. 18 reff. j — Luke vi. 34. Phil. iv. 18. Gen. xliii. 23. ἀπέχετε, ἔφη, τὴν ἀπόκρισιν, Æsch. p. 84, 35. k imperat. aor., ch. xxiv. 18. Deut. xxxiii. 6 al. l in N. T. always w. δεξ., Luke xxiii. 33 reff.

ἀνθρώπων πρὸς τὸ [e]θεαθῆναι [a]αὐτοῖς· [b]εἰ δὲ μήγε, [c]μισθὸν οὐκ ἔχετε παρὰ τῷ [m]πατρὶ ὑμῶν τῷ [m]ἐν τοῖς οὐρανοῖς. 2 ὅταν οὖν ποιῇς [d]ἐλεημοσύνην, μὴ [e]σαλπίσῃς ἔμπροσθέν σου, ὥςπερ οἱ [f]ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς [g]ῥύμαις, ὅπως [h]δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων. [i]ἀμὴν λέγω ὑμῖν [j]ἀπέχουσιν τὸν [c]μισθὸν αὐτῶν. 3 σοῦ δὲ ποιοῦντος [d]ἐλεημοσύνην μὴ [k]γνώτω X σου... BDEKL MSUXZ Δ 1. 33. ἡ [l]ἀριστερά σου τί ποιεῖ ἡ δεξιά σου, 4 ὅπως ᾖ σου ἡ

æth arm Chr: txt BD 1 latt Orig-lat Jer Isid, Hil. om τοις D 1. 33.
2. aft υμιν ins ορι Z Scr's q ev-P 6. 122. 299 evv-44-7-50 lat-k coptt.

in ch. v. 20, as a general term including the three duties afterwards treated of.

The words πρὸς τὸ θεαθ. clearly define the course of action objected to:—not the open benevolence of the Christian who lets his light shine that men may glorify God, but the ostentation of him whose *object* is the praise and glory coming from man. ἐστι γὰρ καὶ ἔμπροσθεν τῶν ἀνθρώπων ποιοῦντα, μὴ πρὸς τὸ θεαθῆναι ποιεῖν· καὶ μὴ ποιοῦντα ἔμπροσθεν πάλιν, πρὸς τὸ θεαθῆναι ποιεῖν, Chrysostom, Hom. xix. p. 245. εἰ δὲ μήγε] does not apply to προσέχετε, so as to mean, '*if ye do not take heed;*' but to μὴ ποιεῖν, and means, **if ye do.** That this is so, is clear from the reff. On the force of the γε, modifying the condition expressed in the εἰ, and concentrating it on the example given, see Klotz ad Devar., p. 527, and ante, p. 308.

2—4.] FIRST EXAMPLE. *Almsgiving.*

2. μὴ σαλπίσῃς] A proverbial expression, not implying any such custom of the hypocrites of that day, but the habit of self-laudation, and display of good works in general. οὐχ ὅτι σάλπιγγας εἶχον ἐκεῖνοι, ἀλλὰ τὴν πολλὴν αὐτῶν ἐπιδεῖξαι βούλεται μανίαν τῷ λέξει τῆς μεταφορᾶς ταύτης, κωμῳδῶν ταύτῃ καὶ ἐκπομπεύων αὐτούς. Chrys. Hom. xix. p. 245. Meyer remarks that the word σαλπίσῃς is *tuba canas*, not *tuba cani cures*, and must therefore refer to what the person *himself* does: but all verbs of action may surely refer to action *per alterum*, so that this does not decide the point. Many Commentators, among whom are Calvin and Bengel, think that the words are to be taken literally: and Euthym. mentions this view: φασὶ δέ τινες ὅτι ὑποκριταὶ τότε διὰ σάλπιγγος συνεκάλουν τοὺς δεομένους. But Lightfoot says, "non inveni, quæsiverim licet multum serioque, vel minimum tubæ vestigium in præstandis eleemosynis." See his note, containing an account of the practices of the Jews in giving alms;—and many illustrative passages in Tholuck; among which may be mentioned Cic. ad diversos xvi. 21, 'te buccinatorem fore existimationis meæ.' ἔμπρ. σου] according to the way in which the former verse is taken, these words are variously understood to apply to the trumpet being *held up before the mouth in blowing* (as Meyer), or to *another person going before* (Thol., al.). συναγωγαῖς can hardly bear any sense but **synagogues**, see ver. 5: and if so, the literal meaning of σαλπίσῃς cannot well be maintained. The synagogues, as afterwards the Christian churches, were the regular places for the collection of alms: see Tholuck and Vitringa de Synag. vet. iii. 1. 13.

ἀπέχουσιν] **have in full,—exhaust:** not *have* their *due reward:* see reff. Plutarch in Solon (Wetst.) says, that he who marries for pleasure, and not for children, τὸν μισθὸν ἀπέχει. 3.] σοῦ, emphatic: see ch. v. 48. μὴ γνώτω] Another popular saying, not to be pressed so as to require a literal interpretation of it in the act of almsgiving, as De Wette and others have done, but implying simplicity, both of intention and act. Equally out of place are all attempts to explain the right and left hand symbolically, as was once the practice. The sound sense of Chrysostom preserves the right interpretation, where even Augustine strays into symbolism: πάλιν ἐνταῦθα οὐ χεῖρας αἰνίττεται, ἀλλ' ὑπερβολικῶς αὐτὸ τέθεικεν. εἰ γὰρ οἷόν τέ ἐστι, φησί, σεαυτὸν ἀγνοῆσαι, περι-

[d] ἐλεημοσύνη ἐν τῷ [m] κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ [m] κρυπτῷ [αὐτὸς] [n] ἀποδώσει σοι [ἐν τῷ φανερῷ]. [5] καὶ ὅταν προσεύχησθε, οὐκ ἔσεσθε ὡς οἱ [f] ὑποκριταί, ὅτι [o] φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς [p] γωνίαις τῶν [q] πλατειῶν ἑστῶτες προσεύχεσθαι, ὅπως [r] φανῶσιν τοῖς ἀνθρώποις. [l] ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν [c] μισθὸν αὐτῶν. [6] σὺ δὲ ὅταν προσεύχῃ, εἰσελθε εἰς τὸ [s] ταμεῖόν σου καὶ κλείσας τὴν θύραν σου πρόσευξαι τῷ πατρί σου τῷ ἐν τῷ [m] κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ [m] κρυπτῷ, [n] ἀποδώσει σοι [ἐν τῷ φανερῷ]. [7] προσευχό-

G τω πατρι... BDEG KLMSU ΧΣΔ 1. 33.

m Rom. ii. 29. Ps. cxxxviii. 15 Symm.
n — 2 Tim. iv. 8. Isa. lxv. 7. see ch. xvi. 27.
o — ch. xxiii. 6. Luke xx. 46. Isa. lvi. 10.
p ch. xxi. 42 ‖ & Acts iv. 11. 1 Pet. ii. 7 (all from Ps. cxvii. 22). Acts xxvi. 26. Rev. vii. 1. xx. 8 only. Prov. vii. 12 pl.
q Luke xiv. 21 reff. Prov. vii. 12.
r see ch. xxiii. 28.
s ch. xxiv. 26. Luke xii. 3, 24 only. Isa. xxvi. 20.

4. η ελ. σου η D: ἡ σου ελ. η Δ(but om ἡ) 33: txt B[*sic*, not as Verc]LZ rel 1 lat-*a b c* Cypr. om αυτος (*as superfluous, seeing that it does not occur vv* 6, 18. *But here, the first time, it is emphatic*) BKLUZ 1. 13. 33. 124. 209 Scr's a s u v evv-P-z latt syr-cu copt goth æth arm (Constt) Orig Chr Thl Cypr: ins D rel lat-*h* syrr. om εν τω φανερω BDZ 1. 33. 209 al vulg lat-*ff*$_1$ *k* syr-cu copt Orig(but perhaps refers to ver 6) Euthym Cypr Jer Aug(in Græcis non invenimus) Chrom: ins L rel lat-*a b c f g*$_1$ *h* syrr goth æth arm Constt Chr Op (*see below, ver* 6).

5. rec προσευχη and εση (*to suit the singulars bef and aft*), with DLX rel syrr syr-cu: txt BZ 1. 118 latt(and Δ-lat) syr-marg coptt goth æth arm-mss Orig Chr Ambr Aug. rec ωςπερ (*common alteration to more usual word*), with L rel Orig: txt BDZ 1(Tischdf). 33. aft φιλουσιν ins στηναι, and (for προσευχεσθαι) και προσευχομενοι D lat-*a b c h*: txt BZ rel vulg lat-*f ff*$_1$ syr goth æth arm Orig. rec aft οτως ins αν, with E rel: om BDKLZ 1. 13. 33. 124 al Scr's p u v w^1 ev-y sah Orig$_2$ Chr. rec aft υμιν ins οτι, with L rel lat-*f* Orig: om BD X(appy) Z 1. 13. 33. 124 al latt æth arm Orig Chr lat-ff.

6. om εν bef τω D 1. 13. 124. 232 latt arm. om εν τω φανερω BDZ 1. 209 al Scr's u vulg lat-*f ff*$_1$ *g*$_2$ *k* syr-cu syr-jer^1 coptt Orig$_2$ hom-Cl Eus$_2$ Hil Jer Ambr Aug: ins L rel lat-*a b c f h* syrr goth æth arm Euthym. (*The uncertainty respecting the words seems to have arisen from a desire to render the three vv* 4, 6, 18 alike, *by either* inserting *or* omitting *them* in all. *They were probably genuine in* some *of the three, otherwise it is difficult to account for their insertion at all.*)

σπούδαστον ἔστω σοι τοῦτο, κἂν αὐτὰς δυνατὸν ᾖ τὰς διακονουμένας χεῖρας λαθεῖν. Hom. xix. p. 246. 4. ὁ βλ. ἐν τῷ κρυπτῷ] Not to be rendered as if it were τὰ (or σε) ἐν τῷ κρ., or εἰς τὸ κρυπτόν, but as the Eng. Vers., **seeth in secret**: as we say, **in the dark**; ἐν introducing the *element*, or *sphere, in which*.

ἐν τῷ φανερῷ] before men and angels at the resurrection of the just.

5—15.] Second example. *Prayer.*

5. φιλοῦσιν] not so well *solent*, *as amant*: they take **pleasure**, or love: see reff. and Winer, § 54. 4. The meaning *solere* for φιλεῖν is undoubtedly found: see Tholuck here. ἑστῶτες] No stress must be laid on this word as implying ostentation; for it was the ordinary posture of prayer. See 1 Sam. i. 26: 1 Kings viii. 22. The command in Mark (xi. 25) runs, ὅταν στήκετε προσευχόμενοι .... See also Luke xviii. 11, 13. Indeed, of the two positions of prayer, considering the place, kneeling would have been the more singular and savouring of ostentation. The *synagogues* were *places of prayer*; so that, as Theophyl. (Thol.), οὐ βλάπτει ὁ τόπος, ἀλλὰ ὁ τρόπος καὶ ὁ σκοπός. 6. εἰσελθε κ.τ.λ.] Both Chrysostom and Augustine caution us against taking this merely literally. τί οὖν; ἐν ἐκκλησίᾳ, φησίν, οὐ δεῖ προσεύχεσθαι; καὶ σφόδρα μέν, ἀλλὰ μετὰ γνώμης τοιαύτης. πανταχοῦ γὰρ ὁ θεὸς τὸν σκοπὸν ζητεῖ τῶν γιγνομένων. ἐπεὶ κἂν εἰς τὸ ταμεῖον εἰσέλθῃς, καὶ ἀποκλείσας, πρὸς ἑπίδειξιν αὐτὸ ἐργάσῃ, οὐδέν σοι τῶν θυρῶν ὄφελος. ὅρα γοῦν καὶ ἐνταῦθα πῶς ἀφιρεῖται τὸν διορισμὸν τίθεικεν εἰπών "ὅπως φανῶσι τοῖς ἀνθρώποις." ὥστε κἂν τὰς θύρας ἀποκλείσῃς, τοῦτο πρὸ τῆς τῶν θυρῶν ἀποκλείσεως κατορθῶσαί σε βούλεται, καὶ τὰς τῆς διανοίας ἀποκλείειν θύρας. Hom.

t here only †. u ch. v. 47 reff. v constr., Luke xiii. 2. 4. John v. 45. James iv. 5 al. w constr., 1 Cor. iv. 4. viii. 11.

μενοι δὲ μὴ [t] βαττολογήσητε ὥςπερ οἱ [u] ἐθνικοί· [v] δοκοῦσιν BDEG KLMSU XΖΔ l. 33.
γὰρ ὅτι [w] ἐν τῇ [x] πολυλογίᾳ αὐτῶν [y] εἰςακουσθήσονται.
8 μὴ οὖν [z] ὁμοιωθῆτε αὐτοῖς· οἶδεν γὰρ ὁ πατὴρ ὑμῶν ὧν
[a] χρείαν [a] ἔχετε [b] πρὸ τοῦ ὑμᾶς [c] αἰτῆσαι αὐτόν. 9 οὕτως

x here only. Prov. x. 19 only. y Luke i. 13. Acts x. 31. 1 Cor. xiv. 21. Heb. v. 7 only. Ps. lv. 1.
z ch. vii. 24, 26. xiii. 24 al. Isa. xl. 18, 25. a ch. ix. 12 ‖. xxi. 3. 1 Cor. xii. 21 bis al. 2 Macc. ii. 18.
b constr., Luke ii. 21. xxii. 15. John i. 49. Gal. ii. 12 al. Gen. xliii. 16. c absol. and constr., ch. v. 42 reff.

7. βαττελογ. B: βλαττολογησηται (i. e. ι) D^1, βλαττελ- D^2. for ἐθνικοι, υποκριται B syr-cu (and, apparently, no other ms).
8. aft γαρ ins ο θεος B sah. for αιτησαι αυτον, ανοιξε το στομα D lat-h.

xix. p. 247. 'Parum est intrare in cubicula, si ostium pateat importunis, per quod ostium ea quæ foris sunt improbe se immergunt, et interiora nostra appetunt.' De Serm. Dom. l. ii. c. 3. Cf. Ps. iv. 4.

7. **βαττολογήσητε**] a word probably without any further derivation than an imitation of the sounds uttered by stammerers, who repeat their words often without meaning; (κατὰ μίμησιν τῆς φωνῆς, Hesych.)—Suidas, Eustath., and others, suppose it derived from a certain stammering Battus, Herod. iv. 155. But the name of this Battus seems to have been given *from the circumstance*; παῖς ἰσχνόφωνος καὶ τραυλός, τῷ οὔνομα ἐτέθη Βάττος. We have βατταρίζω and its derivatives with the same signification; and Æschines called Demosthenes βάταλος (περὶ στ. p. 288. 17 Bekker). Hence the sense has generally been held to be, '*do not make unmeaning repetitions.*' But most of the fathers (see the passages in Thol., and in Suicer sub voce) understand by βατ., the praying περὶ τὰ ἀνωφελῆ τε καὶ μάταια (so Greg. Nyss.), or λέγειν τὰ διεφθαρμένα ἔργα, ἢ λόγους, ἢ νοήματα ταπεινὰ τυγχάνοντα (Orig.), or ὅταν τὰ μὴ προςήκοντα αἰτῶμεν παρὰ τῷ θεῷ δυναστείας κ. δόξας: &c. Taking the word in its largest meaning, that of *saying things irrelevant and senseless*, it may well include all these. **ἐθνικοί**] 'prece qua fatigent virgines sanctæ minus audientem carmina Vestam?' Hor. Od. i. 2. 26. 'Nisi illos (Deos) tuo ex ingenio judicas, Ut nil credas intelligere nisi idem dictum est centies.' Ter. Heaut. v. 1. What is forbidden in this verse is not *much* praying, for our Lord Himself passed whole nights in prayer: not praying *in the same words*, for this He did in the very intensity of His agony at Gethsemane; but the making number and length a *point of observance*, and imagining that prayer will be heard, not because it is the genuine expression of the desire of faith, but because it is of such a length, has been such a number of times repeated. The repetitions of Paternosters and Ave Marias in the Romish Church, as *practised* by them, are *in direct violation* of this precept; the *number* of repetitions being *prescribed*, and the *efficacy of the performance made to depend on it.* But the repetition of the Lord's Prayer in the Liturgy of the Church of England is not a violation of it, nor that of the Kyrie Eleison, because it is not the number of these which is the object, but each has its *appropriate place* and *reason* in that which is pre-eminently a reasonable service. Our Lord was also denouncing a *Jewish* error. Lightfoot quotes from the Rabbinical writings, 'Omnis qui multiplicat orationem, auditur.' Hor. Hebr. in loc. Augustine puts admirably the distinction between much *praying* and much *speaking*: 'Absit ab oratione multa locutio; sed non desit multa precatio, si fervens perseverat intentio. Nam multum loqui, est in orando rem necessariam superfluis agere verbis; multum autem precari, est ad eum quem precamur diuturna et pia cordis excitatione pulsare. Nam plerumque hoc negotium plus gemitibus quam sermonibus agitur; plus fletu, quam affatu.' Ep. cxxx. 10. And Chrysostom, in one of his finest strains of eloquence, comments on this verse: μὴ τοίνυν τῷ σχήματι τοῦ σώματος, μηδὲ τῇ φαυγῇ τῆς φωνῆς, ἀλλὰ τῇ προθυμίᾳ τῆς γνώμης τὰς εὐχὰς ποιώμεθα· μηδὲ μετὰ ψόφου καὶ ἠχῆς καὶ πρὸς ἐπίδειξιν, ὡς καὶ τοὺς πλησίον ἐκπρούειν, ἀλλὰ μετὰ ἐπιεικείας πάσης καὶ τῆς κατὰ διάνοιαν συντριβῆς καὶ δακρύων τῶν ἐνδοθεν. Hom. xix. p. 248. Those who have the opportunity should by all means read the whole passage, which is too long for insertion in a note.

8. **οἶδεν γάρ**] εἰ οἶδε, φησίν, ὧν χρείαν ἔχομεν, τίνος ἕνεκεν εὔχεσθαι δεῖ; οὐχ ἵνα διδάξῃς, ἀλλ' ἵνα ἐπικάμψῃς· ἵνα οἰκειωθῇς τῇ συνεχείᾳ τῆς ἐντεύξεως, ἵνα ταπεινωθῇς, ἵνα ἀναμνησθῇς τῶν ἁμαρτημάτων τῶν σῶν. Chrys. Hom. xix. p. 249. 'Ipsa orationis intentio cor nostrum serenat et purgat, capaciusque efficit ad accipienda divina munera, quæ spiritualiter nobis infunduntur.' Au-

οὖν προσεύχεσθε ὑμεῖς· [d] Πάτερ ἡμῶν ὁ [d] ἐν τοῖς οὐρανοῖς, [d] ch. v. 16 reff.

gust. de Serm. Dom. ii. 8. 9—13.] THE LORD'S PRAYER. 9.] There is very slender proof of what is often asserted, that our Lord took nearly the whole of this prayer from existing Jewish formulæ. Not that such a view of the matter would contain in it any thing irreverent or objectionable; for if pious Jews had framed such petitions, our Lord, who came πληρῶσαι every thing that was good under the Old Covenant, might in a higher sense and spiritual meaning, have recommended the same forms to His disciples. But such does not appear to have been the fact. Lightfoot produces only the most general common-place parallels for the petitions, from the Rabbinical books.

With regard to the prayer itself we may remark, 1. The whole passage, vv. 7—15, is digressive from the subject of the first part of this chapter, which is the discouragement of the performance of religious duties to be seen of men, and is resumed at ver. 16. Neander (Leben Jesu, p. 349, note) therefore supposes that this passage has found its way in here as a sort of accompaniment to the preceding verses, but is in reality the answer of our Lord to the request in Luke xi. 1, more fully detailed than by that Evangelist. But to this I cannot assent, believing our Lord's discourses as given by this evangelist to be no collections of scattered sayings, but veritable reports of continuous utterances. That the request related in Luke should afterwards have been made, and similarly answered, is by no means improbable. (That he should have thus related it *with this gospel before him*, is more than improbable.) 2. It has been questioned whether the prayer was regarded in the very earliest times as a set form delivered for liturgical use by our Lord. The variations in Luke have been regarded as fatal to the supposition of its being used liturgically at the time when these Gospels were written. But see notes on Luke xi. 1. It must be confessed, that we find very few traces of such use in early times. Thol. remarks, "It does not occur in the Acts, nor in any writers before the third century. In Justin Mart. we find, that the προεστώς prays 'according to his power' (Apol. i. 67, p. 83, ὁ πρ. εὐχὰς ὁμοίως κ. εὐχαριστίας ὅση ἐ̓νναμις αὐτῷ ἀναπέμπει) . . . . . Cyprian and Tert. make the first mention of the prayer as an 'oratio legitima et ordinaria.'" An allusion to it has been supposed to exist in 2 Tim. iv. 18, where see note.

3. The view of some that our Lord gave this, selecting it out of forms known and in use, as a prayer *ad interim, till the effusion of the Spirit of prayer*, is inadmissible, as we have no traces of any such temporary purpose in our Saviour's discourses, and to suppose any such would amount to nothing less than to set them entirely aside. On the contrary, one work of the Holy Spirit on the disciples was, to *bring to their mind all things whatsoever He had said unto them*, the depth of such sayings only then first being revealed to them by Him who *took of the things of Christ and shewed them to them*. John xiv. 26. οὕτως] *παραδίδωσι τύπον εὐχῆς, οὐχ ἵνα ταύτην μόνην τὴν εὐχὴν εὐχώμεθα, ἀλλ' ἵνα ταύτην ἔχοντες πηγὴν εὐχῆς ἐκ ταύτης ἀρυώμεθα τὰς ἐννοίας τῶν εὐχῶν.* Euthym. Considering that other manners of praying have been spoken of above, the *βαττολογία* and the *πολυλογία*, the οὕτως, especially in its present position of primary emphasis, cannot well be otherwise understood than thus, i. e. '*in these words*,' as a *specimen* of the *Christian's* prayer (the ὑμεῖς holds the second place in emphasis), no less than its *pattern*. This which would be the inference from the context here, is decided for us by Luke xi. 2, ὅταν προσεύχησθε, λέγετε. Πάτερ ἡμῶν] This was a form of address almost unknown to the Old Covenant: now and then hinted at, as reminding the children of their rebellion (Isa. i. 2. Mal. i. 6), or mentioned as a last resource of the orphan and desolate creature (Isa. lxiii. 16); but never brought out in its fulness, as indeed it could not be, till He was come by whom we have received the adoption of sons. 'Oratio fraterna est: non dicit, Pater meus, tanquam pro se tantum orans, sed Pater Noster, omnes videlicet una oratione complectens, qui se in Christo fratres esse cognoscunt.' Aug. Serm. lxiv. 4 Appendix. *ἀπὸ δὲ τούτου καὶ ἐχθραν ἀναιρεῖ, καὶ ἀπόνοιαν καταστέλλει, καὶ βασκανίαν ἐκβάλλει, καὶ τὴν μητέρα τῶν ἀγαθῶν ἁπάντων ἀγάπην εἰςάγει, καὶ τὴν ἀνωμαλίαν τῶν ἀνθρωπίνων ἐξορίζει πραγμάτων, καὶ πολλὴν δείκνυσι τῷ βασιλεῖ πρὸς τὸν πτωχὸν τὴν ὁμοιμίαν, εἴ γε ἐν τοῖς μεγίστοις καὶ ἀναγκαιοτάτοις κοινωνοῦμεν ἅπαντες.* Chrysost. Hom. xix. p. 250. ὁ ἐν τοῖς οὐρανοῖς] These opening words of the Lord's Prayer set clearly before us the status of the Christian, as believing in, depending upon, praying to, a real *objective personal* GOD, lifted above himself;

e — 1 Pet. iii. 15. Exod. xx. 8. Isa. xxix. 23. Sir. xxxiii. 4.
f ch. xxvi. 42. Acts xxi. 14 only.
e ἁγιασθήτω τὸ ὄνομά σου, 10 ἐλθέτω ἡ βασιλεία σου,
f γενηθήτω τὸ θέλημά σου g ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς·
11 τὸν ἄρτον ἡμῶν τὸν h ἐπιούσιον δὸς ἡμῖν σήμερον, ...σημερον X. BDEG KLMSU ZΔ 1. 33.

g Acts vii. 51. ὡς ἔδοξεν αὐτοῖς, καὶ ἐποίουν, Thucyd. viii. 1.
h Luke xi. 3 only †, and no where else.

10. ελθατω DE²GΔℵ: txt BZ rel. om ως D¹ lat-*a b c* Tert Aug$_1$. rec ins της bef γης, with D rel Scr's mss Orig$_1$ Eus Constt$_2$: om BZΔ 1 Clem Orig$_4$ Chr-3-8.

to approach whom he must lift up his heart, as the eye is lifted up from earth to heaven. This strikes at the root of all *pantheistic* error, which regards the spirit of man as identical with the Spirit of God, —and at the root of all *Deism*; testifying as it does our relation to and covenant dependence on our heavenly Father.

The *local heavens* are no further to be thought of here, than as Scripture, by a parallelism of things natural and spiritual deeply implanted in our race (compare Aristotle, περὶ οὐρ. i. 3, πάντες γὰρ ἄνθρωποι περὶ θεῶν ἔχουσιν ὑπόληψιν, καὶ πάντες τὸν ἀνωτάτω τῷ θείῳ τόπον ἀποδιδόασι καὶ βάρβαροι καὶ Ἕλληνες ὅσοιπερ εἶναι νομίζουσι θεούς, δηλονότι ὡς τῷ ἀθανάτῳ τὸ ἀθάνατον συνηρτημένον), universally speaks of *heaven* and *heavenly*, as applying to the habitation and perfections of the High and Holy One who inhabiteth Eternity. ἁγιασθήτω τὸ ὄνομά σου] De Wette observes: 'God's Name is not merely His appellation, which we speak with the mouth, but also and principally the idea which we attach to it,—His Being, as far as it is confessed, revealed or known.' The 'Name of God' in Scripture is used to signify that revelation of Himself which He has made to men, which is all that we know of Him (ὄνομα τοίνυν ἐστὶ κεφαλαιώδης προσηγορία τῆς ἰδίας ποιότητος τοῦ ὀνομαζομένου παρασατική. Orig. [Thol.]): into the depths of His Being, as it is, no human soul can penetrate. See John xvii. 6: Rom. ix. 17. ἁγιάζω here is in the sense of **keep holy, sanctify in our hearts**, as in ref. 1 Pet. τὰ σεραφὶμ δοξάζοντα οὕτως ἔλεγον Ἅγιος ἅγιος ἅγιος, ὥστε τὸ ἁγιασθήτω τοῦτό ἐστι δοξασθήτω. Chrys. Hom. xix. p. 250. 10. ἐλθέτω ἡ βασιλεία σου] 'Ut in nobis veniat, optamus; ut in illo inveniamur, optamus.' Aug. Serm. lvi. c. 4. **Thy kingdom** here is the fulness of the accomplishment of the kingdom of God, so often spoken of in prophetic Scripture; and by implication, all that process of events which lead to that accomplishment. Meyer, in objecting to all ecclesiastical and spiritual meanings of 'Thy kingdom,' forgets that the one for which he contends exclusively, *the Messianic kingdom*, does in fact include or imply them all.

γενηθήτω τ. θ. σου] i. e. not, 'may our will be absorbed into thy will;' but may it be conformed to and subordinated to thine. The literal rendering is, **Let thy will be done, as in heaven**, (so) **also on earth.** These last words, ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς, *may* be regarded as applying to the whole of the three preceding petitions, as punctuated in the text. A slight objection may perhaps be found in the circumstance, that the kingdom of God cannot be said to have *come* in heaven, seeing that it has always been fully established there, and thus the accuracy of correspondence in the particulars will be marred. It is true, this may be escaped by understanding, May thy kingdom *come* on earth, so as to be as fully established, as it is already in heaven. So that I conceive we are at liberty to take the prayer either way. 11. τὸν ἄρτ. κ.τ.λ.] ἡμῶν—as '*created for us*,' 'provided for our use by Thee:' τὸν δι' ἡμᾶς γενόμενον, Euthym. The word ἐπιούσιον has been very variously explained. Origen says of it, πρῶτον δὲ τοῦτ' ἰστέον, ὅτι ἡ λέξις ἡ ἐπιούσιος παρ' οὐδενὶ τῶν Ἑλλήνων οὔτε τῶν σοφῶν ὀνόμασται, οὔτε ἐν τῇ τῶν ἰδιωτῶν συνηθείᾳ τέτριπται, ἀλλ' ἔοικε πεπλάσθαι ὑπὸ τῶν εὐαγγελιστῶν. The derivations and meanings given may be thus classified (after Tholuck). I. ἐπί, εἶναι: and that, either (1) from the *participle*, as παρουσία, μετουσία, περιουσία, or (2) from the *subst.* οὐσία. Against *both*, an objection is brought that thus it would be ἐποὐσ. not ἐπιούσ.; but this is not decisive; we have ἔποπτος and ἐπίοπτος, ἐπιανδάνω, ἐπίουρα, &c. Against (2) it is alleged that adjectives from substantives in *-α* and *-ια* end in *-αιος* or *-ώδης*—ὡραῖος, ἀγοραῖος, βίαιος, and from οὐσία not οὔσιος but οὐσιώδης: συνούσιος, περιούσιος, not being from οὐσία but from the fem. particip. But this is not always so: we have πολυγώνιος from γωνία, ὑπεξούσιος from ἐξουσία, and ἀνούσιος and ἰξούσιος from οὐσία:—while περιούσιος itself is derived by some from οὐσία. II. ἐπί, εἶναι: and

12 καὶ [k] ἄφες ἡμῖν τὰ [l] ὀφειλήματα ἡμῶν [m] ὡς [m] καὶ ἡμεῖς [l]

k 1 Macc. xv. 8. xxii. 14. 2S. xx. 14. Rev. xviii. 6.
l Rom. iv. 4 only. Deut. xxiv. 10 ‡.
m cf. ch. xviii. 33.
l — ch. xii. 31, 32. xviii. 27, &c. Lu.

that, either (1) from the fem. part. ἡ ἐπιοῦσα, understanding ἡμέρα, or (2) from ὁ ἐπιών, understanding χρονός. (1) has much apparently in its favour. In the N. T., LXX, and Josephus, ἡ παροῦσα, ἡ προκειμένη, and this expression itself are often found in this elliptic sense, Jerome found for this word, in the Gospel according to the Hebrews, "mahar (מָחָר) quod dicitur crastinus." [So also *crastinum* copt.] The objection brought against it (Salmas. Suicer), that, viz., from the analogy of δευτεραῖος, τριταῖος, πρωταῖος, &c. does not seem valid to disprove the existence of the more general possessive adj. in -ιος. But the great objection to this derivation is in the *sense:* which would then be in direct opposition to ver. 34. Nor does it answer this to say, that by making to-morrow's bread the subject of prayer we divest ourselves of anxiety respecting it; since our Lord's command is not to feel that anxiety at all. The same objection will apply to (2) ὁ ἐπιὼν χρόνος, or to giving (as Grot. al.) a wider sense to ἡ ἐπιοῦσα, as meaning *all future time*, according to the Hebr. usage of יוֹם. [Cf. *venturum* or *venientem* sah.] Nor will σήμερον bear the Hebraistic interpretation of 'from day to day,' יוֹם יוֹם. Add to this that independently of the discrepancy with ver. 34, Salmasius's objection to this sense, 'quid est ineptius, quam panem crastini diei (and we may say à fortiori 'omnis futuri temporis') nobis quotidie postulare?' seems to me unanswerable. Returning then to the derivation from εἶναι, which has in its favour the authority of the Greek fathers, especially of Origen, and of the Peschito [*indigentiæ nostræ*], Tholuck thinks it most probable that it is formed after the analogy of περιούσιος, from the substantive οὐσία. The substantive signifies not merely *existence* (as alleged in the 1st edn. of this work), but also *subsistence*, compare Luke xv. 12, where τὸ ἐπιβάλλον μέρος τῆς οὐσίας is a curious illustration of this word. And even were οὐσία *existence* only, it would still be open for us to take the meaning of the Greek fathers, ὁ ἐπὶ τῇ οὐσίᾳ ἡμῶν κ. συστάσει τῆς ζωῆς συμβαλλόμενος,—Theophylact: similarly Chr., Basil, Greg. Nyss., and Suidas. and the Etym. Mag. Thus ἐπιούσιος will be required for our subsistence—proper for our sustenance, after the analogy of ἐπίγαμος, 'fit for marriage,' ἐπιδόρπιος, 'proper for the banquet,' &c. So that ὁ ἄρτος ὁ ἐπιούσιος will be equivalent to St. James's τὰ ἐπιτήδεια τοῦ σώματος (ii. 16), and the expressions are rendered in Syr. by the same word. Thus only, σήμερον has its proper meaning. The τὸ καθ' ἡμέραν in Luke xi. 3 is different; see there. It yet remains to enquire how far the expression may be understood *spiritually*—of the Bread of Life. The answer is easy: viz. that we may safely thus understand it, provided we keep in the foreground its primary physical meaning, and view the other as involved by implication in that. To explain ἐπιούσιος (as Orig. Cyr.-jer.), ὁ ἐπὶ τὴν οὐσίαν τῆς ψυχῆς καταγασσόμενος, and understand the expression of the Eucharist *primarily*, or even of spiritual feeding on Christ, is to miss the plain reference of the petition to our daily physical wants. But not to recognize those spiritual senses, is equally to miss the great truth, that the ἡμεῖς whose bread is prayed for, are not *mere* animals, but composed of body, soul, and spirit, all of which want daily nourishment by Him from whom all blessings flow. See the whole subject treated in Tholuck (pp. 353—371): from whom much of this note is taken. Augustine well says (Serm. lviii. c. 4): 'Quicquid animæ nostræ et carni nostræ in hac vita necessarium est, quotidiano pane concluditur.' The Vulg. rendering, *supersubstantialem* [substituted for the old lat. *quotidianum*], tallies with a large class of patristic interpretations which understand the word to point exclusively to the spiritual food of the Word and Sacraments. 12. τὰ ὀφειλ.] i. e. sins, short-comings, and therefore 'debts' = παραπτώματα, ver. 14. Augustine remarks (contra Epist. Parmeniani, l. ii. c. 10): 'Quod utique non de illis peccatis dicitur quæ in baptismi regeneratione dimissa sunt, sed de iis quæ quotidie de seculi amarissimis fructibus humanæ vitæ infirmitas contrahit.'

ὡς καί] Not '*for* we also,' &c. (as in Luke, καὶ γὰρ αὐτοὶ ἀφ.) nor '*in the same measure as we* also,' &c. but like as (*quippe;* not exactly *nam*, cf. Klotz ad Devar. p. 766. Hartung, Partikellehre, i. p. 460) we also, &c.; implying similarity in the two actions, of kind, but no comparison of degree. See especially the first ref., where manifestly while the kind of act was the same, the degrees were widely different.

'Augustine uses the testimony of this

n ch. xviii. 24. Luke xiii. 4. Rom. i. 14. viii. 12. xv. 27. Gal. v. 3 only †. o — Luke xi. 4 only. (Luke v. 18, 19 reff. Deut. xxviii. 38.) p Luke iv. 13. James i. 2, 12 al. Deut. iv. 34. q w. ἀπό, (Luke xi. 4 v. r.) Rom. xv. 31. 1 Thess. i. 10. 2 Thess. iii. 2. 2 Tim. iv. 18 only. Ps. cxxxix. 1. (w. ἐκ, Luke i. 74.)

l ἀφήκαμεν τοῖς n ὀφειλέταις ἡμῶν, 13 καὶ μὴ o εἰσενέγκῃς V καὶ μή... BDFG KLMSU VZΔ 1. 33. ἡμᾶς εἰς p πειρασμόν, ἀλλὰ q ῥῦσαι ἡμᾶς ἀπὸ τοῦ

12. rec *αφιεμεν* (*the present seems to be from Luke* xi. 4), with G rel Scr's mss vulg (with am) lat-*b o f ff*$_1$ *g*$_{1,2}$ *h* syr-cu syr goth æth arm (Orig$_1$) Constt Cypr: *αφιομεν* DELΔ: txt BZℵ 1 harl^1 (with forj fuld) Syr Orig$_2$ Nyssen Ps-Ath. (33 lat-*a* def.)

prayer against all proud Pelagian notions of an absolutely sinless state in this life' (Trench); and answers the various excuses and evasions by which that sect escaped from the conclusion. ἀφήκαμεν here implies that (see ch. v. 23, 24) the act of forgiveness of others is *completed before we approach* the throne of grace.

13.] The sentiment is not in any way inconsistent with the Christian's joy when he πειρασμοῖς περιπίσῃ ποικίλοις, James i. 2, but is a humble self-distrust and shrinking from such trial in the prospect. As Euthym. says: παιδεύει ἡμᾶς ὁ λόγος μὴ θαῤῥεῖν ἑαυτοῖς, μηδ' ἐπιπηδᾷν τοῖς πειρασμοῖς ὑπὸ θαῤῥότητος . . . . . μὴ ἐπαγομένων μὲν τῶν πειρασμῶν παραιτητέον αὐτούς· ἐπαγομένων δὲ ἀνδριστέον. The **leading into temptation** must be understood in its plain literal sense: see ποιήσει σὺν τῷ πειρασμῷ καὶ τὴν ἔκβασιν, 1 Cor. x. 13. There is no discrepancy with James i. 13, which speaks not of the providential bringing about of, but the actual solicitation of, the temptation. Some (e. g. Isid. Pelus. on ch. xxvi. 41, Thl. on Luke xxii. 46, Aug., Bengel, al.) have attempted to fix on εἰσενέγκῃς and εἰσελθεῖν εἰς πειρ. the meaning of *bringing into the power of*, and *entering into, so as to be overcome by*, temptation. But this surely the words will not bear. ἀλλά must not be taken as equivalent to *εἰ δὲ μή*, q. d. '*but if thou dost, deliver*,' &c.; but is rather the opposition to the former clause, and forms in this sense, but one petition with it,—'*bring us not into conflict with evil, nay rather deliver* (rid) *us from it altogether*.' In another view, however, as expressing the deep desire of all Christian hearts to be delivered from *all evil* (for τοῦ πονηροῦ is here certainly neuter, though taken masculine by Chrys., Thl., Erasm., Beza, al.; the introduction of the mention of 'the evil one' would seem here to be incongruous. Besides, compare the words of St. Paul, 2 Tim iv. 18, which look very like a reminiscence of this prayer: see note there) these words form a seventh and most affecting petition, reaching far beyond the last. They are the expression of the yearning for redemption of the sons of God (Rom. viii. 23), and so are fitly placed at the end of the prayer, and as the sum and substance of the personal petitions. So Augustine very beautifully says (Ep. ad Probam. cap. xi.): "Cum dicimus *libera nos a malo*, nos admonemus cogitare, nondum nos esse in eo bono, ubi nullum patiemur malum. Et hoc quidem ultimum quod in dominica oratione positum est, tam late patet, ut homo Christianus in qualibet tribulatione constitutus in hoc gemitus edat, in hoc lacrymas fundat, hinc exordiatur, in hoc immoretur, ad hoc terminet orationem."

The *doxology* must on every ground of sound criticism be omitted. Had it formed part of the original text, it is absolutely inconceivable that all the ancient authorities should with one consent have omitted it. They could have had no reason for doing so; whereas the habit of terminating liturgical prayers with ascriptions of praise would naturally suggest some such ending, and make its insertion almost certain in course of time. And just correspondent to this is the evidence in the var. readd. We find *absolutely no trace of it in early times*, in any family of MSS. or in any expositors. The Peschito *has* it, but whether it *always had*, is another question. Stier eloquently defends its insertion, but *solely on subjective grounds*: maintaining that the prayer is incomplete without it, and asserting the right of such "innere Kritik" to over-ride all evidence whatever. It is evident that thus we should have no fixed principles at all by which to determine the sacred text: for what seems to one critic appropriate and necessary, is in the view of another an incongruous addition. It is quite open for us to regard it with Euthymius as τὸ παρὰ τῶν θείων φωστήρων κ. τ. ἐκκλησίας καθηγητῶν προστεθὲν δεροτελεύτιον ἐπιφώνημα, and to retain it as such in our liturgies; but in dealing with the sacred text we must not allow any à priori considerations, of which we are such poor judges, to outweigh the almost unanimous testimony of antiquity. The inference to be drawn from the words

—αφητε των Z. BDEG KLMS UVΔ 1. 33.

Γ πα-στευητε —

r πονηρου. 14 Ἐαν γαρ [i] ἀφητε τοις ἀνθρωποις τα [s] παραπτωματα αὐτων, [i] ἀφησει και ὑμιν ὁ [t] πατηρ ὑμων ὁ [t] οὐρανιος· 15 ἐαν δε μη [i] ἀφητε τοις ἀνθρωποις τα [s] παραπτωματα αὐτων, οὐδε ὁ πατηρ ὑμων [i] ἀφησει τα [s] παραπτωματα ὑμων. 16 ὁταν δε [u] νηστευητε, μη γινεσθε ὡς οι [v] ὑποκριται [w] σκυθρωποι· [x] ἀφανιζουσιν γαρ τα

r ch. v. 37. pcat., Rom. xii 9. 2 Thess. iii. 3 (?). 2 Tim. iv. 18. Isa. v. 20. (Isa John manc. cf. 1 John ii. 13. John xvii. 15.)
s ch. xviii. 35. Mark xi. 25, 26. Rom. iv. 25. v. 15,

&c. 2 Cor. v. 19 al. Ps. xviii. 12. Ezek. iii. 20. xviii. 26. t ch. v. 48 reff. u ch. iv. 2 reff.
v vv. 2, 5 reff. w Luke xxiv. 17 only. Gen. xl. 7. Sir. xxv. 23 only. Dan. i. 10 Theod.
x vv. 19, 20. Acts xiii. 41 (from Hab. i. 5). James iv. 14 only. Ezek. iv. 17. xii. 19.

13. rec aft πονηρου ins οτι σου εστιν η βασιλεια και η δυναμις, και η δοξα εις τους αιωνας αμην (*interpolation from the liturgies, in interruption of the context: see notes*), with L rel (most cursives) lat-*f* g_1 syrr syr-cu(omg κ. η δυν.) syr-jer copt goth æth arm Constt$_1$ Isid Chr Thl Euthym (*see below*): *quoniam est tibi virtus in sæcula sæculorum* lat-*k*: *quod tuum est robur et potentia in ævum ævi* sah: οτι σου εστιν η βασ. κ. η δυν. κ. η δοξ. του πατρος κ. τ. υιου κ. τ. αγ. πν. Constt$_1$: *quoniam tuum est regnum et virtus et gloria* Op:——om BDZℵ 1. 17. 118. 130. 209 latt copt; the greek fathers, even when they expound the prayer in detail, e. g. Orig$_{certe}$ Cyr-jer Max Nyssen(who ends his *expos.* thus: χαριτι χριστου, οτι αυτου η δυν. κ. η δοξ. αμα τω πατρι κ. τω αγιω πν. νυν και ε. τ. αι. των αι. αμην) Euthym(who accuses the Massaliani for despising το παρα των θειων φωστηρων κ. της εκκλησιας καθηγητων προστεθεν ακροτελευτιον επιφωνημα); the latin fathers, e. g. Tert Cypr Ambr Sedul Fulg Jer &c schol(addg τοδε οτι . . εν τισιν ου κειται μεχρι του αμην) schol on Luke (observes that in Luke the prayer ends with πειρασμον, but that Matt adds αλλα . . πονηρου); also complut, Erasm, Camerar, Grot, Mill, Bengel, Wetst, Griesb, Scholz, Lachm, Tisch, Treg; (see more in Wetst.)—Some have the *αμην*, omg the doxology.

14. om γαρ D^{1}L al Scr's p evv-z-p (*at beg of lection*). υμιν bef και D lat-*b c*.

15. τα παραπτωματα αυτων bef εαν μη αφητε τ. ανθρ. vulg lat-*c ff$_2$ g$_1$ l*: om (*as unnecessary, and to conform to preceding ver: see below*) D 1. 118. 209 lat-*a h k* Syr Max Aug Leo: ins in both places L 13. 235 lat-*g$_2$* syr-jer copt æth arm. aft αφησει ins υμιν D latt syrr coptt arm.

16. rec ωςπερ, with L rel: txt BDΔ 1.

of St. Paul, 2 Tim. iv. 18, is rather against, than for the genuineness of the doxology. The fact that he there adds a doxology, different from that commonly read here, seems to testify to the practice, begun thus early, of concluding the Lord's prayer with a solemn ascription of glory to God. This eventually fell into one conventional form, and thus got inserted in the sacred text. 14, 15.] Our Lord returns (γάρ) to explain the only part of the prayer which *peculiarly* belonged to the new law of love, and enforces it by a solemn assurance. On the sense, cf. Mark xi. 25, and the remarkable parallel Sir. xxviii. 2: ἄφες ἀδίκημα τῷ πλησίον σου, κ. τότε δεηθέντος σου αἱ ἁμαρτίαι σου λυθήσονται. See Chrysostom's most eloquent appeal on this verse, Hom. xix. p. 255, end.

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

16. ἀφανίζουσιν] "Chrys. διαφθείρουσι, ἀπολλύουσι: Homb., Hammond, *colorem auferre*, comparing Antiochus, Hom. 56 *de invidia*, τὸ πρόσωπον ἐξαφανίζει, *pallorem inducit*: Erasm., Fritzsche, *e conspectu tollere*: Elsner, Meyer, *to hide, cover up*, viz. in mourning costume. But in later Greek the meaning is *deformare*, to disfigure, (which the *exterminare* of the vulg. may also mean,) as is shewn in many examples cited by Le Clerc h. l., Valcknär on Phœniss. 373, Schäfer ad Dion. de comp. verb. p. 124. In Stobæus, Serm. lxxiv. 62, Nicostratus uses it of women who paint: πόρρω δ' ἂν εἴη καὶ τοῦ δεηθῆναι γυνὴ ὑγιαίνουσα καὶ ψιμυθίου καὶ ὑπ' ὀφθαλμῷ ὑπογραφῆς καὶ ἄλλου χρώματος ζωγραφοῦντος καὶ ἀφανίζοντος τὰς ὄψεις 'which be-paints and *disfigures* the faces.' The allusion is therefore not to *covering* the face, which could only be regarded as a sign of *mourning*, but to the squalor of the uncleansed

πρόςωπα αὐτῶν, ὅπως [y] φανῶσιν τοῖς ἀνθρώποις [u] νηστεύοντες. [a] ἀμὴν λέγω ὑμῖν, [z] ἀπέχουσιν τὸν [z] μισθὸν αὐτῶν. 17 σὺ δὲ [u] νηστεύων [a] ἄλειψαί σου τὴν κεφαλὴν καὶ τὸ [b] πρόςωπόν σου [bc] νίψαι, 18 ὅπως μὴ [y] φανῇς τοῖς ἀνθρώποις [u] νηστεύων, ἀλλὰ τῷ πατρί σου τῷ ἐν τῷ [d] κρυφαίῳ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ [d] κρυφαίῳ ἀποδώσει σοι. 19 Μὴ [ef] θησαυρίζετε ὑμῖν [eg] θησαυροὺς ἐπὶ τῆς γῆς, ὅπου [h] σὴς καὶ [i] βρῶσις [k] ἀφανίζει, καὶ ὅπου κλέπται [l] διορύσσουσιν καὶ κλέπτουσιν· 20 [e] θησαυρίζετε δὲ ὑμῖν [eg] θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε [h] σὴς οὔτε [i] βρῶσις [k] ἀφανίζει, καὶ ὅπου κλέπται οὐ [l] διορύσσουσιν οὐδὲ κλέπτουσιν. 21 ὅπου γάρ ἐστιν ὁ [g] θησαυρός σου, ...συρανῷ D. BEGKL MSUV ΓΔ 1. 33.

y ver. 5. ch. xxiii. 28.
z ver 2 (reff.).
a Mark vi. 18. xvi. 1. Luke vii. 38, 46 bis. John xi. 2. xii. 3.
u James v. 14 only.
2 Kings xii. 20.
b here only.
Gen. xliii. 31.
c ch. xv. 2 | Mk. 1 Tim. v. 10. elsw. John (ix. 7 reff.) only.
d here (bis) only. Jer. xxiii. 24. (-φή, Eph. v. 12.)
e here (bis) only. Micah vi. 10.
f Luke xii. 21. Rom. ii. 5. 1 Cor. xvi. 2. 2 Cor. xii. 14. James v. 3. 2 Pet. iii. 7 only.
g ch. ii. 11 al. 2 Chron. xxxvi. 18.
h Lake xii. 33 only. Isa. l. 9. li. 8.
i — here only. (John iv. 33 reff.) 2.
k ver. 16 reff.
l ch. xxiv. 43. Luke xii. 39 only. Job xxiv. 16. Ezek. xii. 5, 7, 12 only. (-ντμα, Exod. xxii. 2.)

εαυτων B. rec ins οτι bef απεχουσιν, with L rel vulg lat-c ff_1 g_1: om BD 1 lat-a b f k æth arm lat-ff spec.

17. αλειψον D al$_{pc}$.

18. for οπως, ινα D. νηστευων bef τοις ανθρωποις (*transposition for uniformity, overlooking the emphasis*) B lat-k. rec εν τω κρυπτω (*both times: from vv 4, 6*), with L rel: txt B(D)ℵ 1.—om τω (twice) D^1.—κρυφια (1st time) D^1. rec aft σοι ins εν τω φανερω (*from vv 4, 6*), with ΕΔ lat-a b c g_1 k æth arm-mss: om BD rel vulg lat-f ff_1 l m syrr syr-cu syr-jer copt goth arm-zoh Thl Euthym Aug.

19. θησαυρισεται D. for αφανιζει, αφανιζουσιν D^1 Orig$_1$.

21. rec (for σου both times) υμων (*see Luke* xii. 34), with L rel lat-f syrr goth arm:

face and hair of the head and beard, as the contrast of washing and anointing shews." Tholuck: and this certainly appears to be the right view, especially when we compare vv. 19, 20 below. But he seems too hastily to have assumed the meaning in the passage from Stobæus: for there the verb may just as well signify *covering, plastering over*, as disfiguring. The Etym. Magn. says ἀφανίσαι, οἱ πάλαι οὐχὶ τὸ μολῦναι ὡς νῦν, ἀλλὰ τὸ τελίως ἀφανῆ ποιῆσαι. Suidas, on the other hand, ἀφανίσαι οὐ τὸ μολῦναι καὶ χρᾶναι δηλοῖ, ἀλλὰ τὸ ἀνελεῖν καὶ ἀφανὲς ποιῆσαι: but it is possible that he may be speaking of its *classical* sense, as suggested by Le Clerc, who does not however, as Tholuck asserts, *cite any examples* of the other meaning. 17.] i. e. '*appear as usual*:' 'seem to men the same as if thou wert not fasting.' It has been observed that this precept applies only to voluntary and private fasts, (such as are mentioned Luke xviii. 12,) not to public and enjoined ones. But this distinction does not seem to be necessary; the one might afford just as much occasion for ostentation as the other.

19—34.] From cautions against the hypocrisy of formalists, the discourse naturally passes to the *entire dedication of the heart to God*, from which all duties of the Christian should be performed. In this section this is enjoined, 1. (vv. 19—24) with regard to earthly *treasures*, from the impossibility of serving God and Mammon: 2. (vv. 25—34) with regard to earthly *cares*, from the assurance that our Father careth for us. 19, 20.] It is to be observed that the qualifying clauses, ἐπὶ τῆς γῆς, ἐν οὐρανῷ, belong in each case to the verb θησαυρίζετε, not to the noun θησαυρούς. βρῶσις] more general in meaning than *rust*—the '*wear and tear*' of time, which eats into and consumes the fairest possessions. The θησαυρίζετε θησ. ἐν οὐρ. would accumulate the βαλλάντια μὴ παλαιούμενα, θησαυρὸν ἀνέκλειπτον of Luke xii. 33, corresponding to the μισθός of ch. v. 12, and the ἀποδώσει σοι of vv. 4, 6, 18. Cf. 1 Tim. vi. 19: Tobit iv. 9. διορύσσουσιν] usually joined with οἰκίαν, as ch. xxiv. 43. 21.] The connexion with the foregoing is plain enough to any but the shallowest reader. 'The heart is, where the treasure is.' But it might be replied, 'I will have a treasure on earth and a treasure in heaven also: a divided affection.' This is dealt with, and its impracticability

ἐκεῖ ἔσται καὶ ἡ καρδία σου. 22 ὁ [m] λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός. ἐὰν οὖν ὁ ὀφθαλμός σου [n] ἁπλοῦς ᾖ, ὅλον τὸ σῶμά σου [o] φωτεινὸν ἔσται· 23 ἐὰν δὲ ὁ ὀφθαλμός σου [p] πονηρὸς ᾖ, ὅλον τὸ σῶμά σου [q] σκοτεινὸν ἔσται. εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν, τὸ σκότος πόσον. 24 οὐδεὶς δύναται δυσὶν κυρίοις [r] δουλεύειν· ἢ γὰρ τὸν [s] ἕνα [t] μισήσει καὶ τὸν [s] ἕτερον [t] ἀγαπήσει, ἢ [s] ἑνὸς [u] ἀνθέξεται καὶ

m ch. v. 15 ref.
n (—) Luke xi. 34 only. Prov. xi. 25 only. (-ῦς, James i. 5.)
o ch. xvii. 5. Luke xi. 34, 36 bis only †. Sir. xvii. 31. xxiii. 19 only.
p — ch. vii. 17, 18. Jer. xxiv. 2, &c. see Rev. xvi. 2.
q Luke xi. 34, 36 only. Prov. iv. 19 al.
r Luke xvi. 13 bis. Col. iii. 24.
s Luke vii. 41. xvi. 13 bis. xvii. 34, 35. xviii. 10. Acts xxiii. 6. 1 Cor. iv. 6 only.
t Rom. ix. 13, from Mal. i. 2, 3. Gen. xxix. 30, 31.
u Luke xvi. 13. 1 Thess. v. 14. Tit. i. 9 only.
1 Kings vii. 3. Prov. iii. 18.

txt B 1 latt syr-ms-marg coptt æth Macar Bas Ephr Tert Cypr$_2$ Aug. καὶ aft ἔσται om B.

22. aft 1st ὀφθαλμος add σου B latt æth Orig-lat$_2$ Hil. ἡ bef ὁ ὀφθ. σου απ. B.

shewn by a parable from nature.

22, 23. ὁ λύχνος] as lighting and guiding the body and its members: not as containing light in itself. Similarly the inner light, the conscience, lights the spirit and its faculties, but by light supernal to itself. **ἁπλοῦς**, clear, untroubled in vision, as the eye which presents a well-defined and single image to the brain. **πονηρός**, perverse, as the eye which dims and distorts the visual images. **φωτεινὸς—σκοτεινός**: *in full light*, as an object in the bright sunshine; *in darkness*, as an object in the deep shade. The comparison is found in Aristotle, Topic i. 14 (Wetst.), ὡς ὄψις ἐν ὀφθαλμῷ, νοῦς ἐν ψυχῇ: in Galen, and Philo de Mund. Opif. **εἰ οὖν κ.τ.λ.**] If then the LIGHT which is in thee is darkness, how dark must the DARKNESS be! i. e. 'if the *conscience*, the eye and *light* of the soul, be *darkened*, in *how much grosser* darkness will all the *passions and faculties* be, which are of themselves *naturally dark!*' The opposition is between **τὸ φῶς** and **τὸ σκότος**. This interpretation is borne out by the Vulgate: 'Ipsæ tenebræ quantæ erunt!' by Jerome: 'Si sensus, qui lumen est, animæ vitio caligatur, ipsa putas caligo quantis tenebris obvolvetur!' and by Chrysostom: ὅταν γὰρ ὁ ευβιερνήτης ὑποβρόχιος γένηται, καὶ ὁ λύχνος σβεσθῇ, καὶ ὁ ἡγεμὼν αἰχμάλωτος γένηται, ποία λοιπὸν ἔσται τοῖς ὑπηκόοις ἐλπίς; Hom. xx. p. 264, and Euthymius: εἰ οὖν τὸ φῶς τὸ ἐν σοί, ὅ ἐστιν ὁ νοῦς, ὁ δωρηθεὶς εἰς τὸ φωτίζειν καὶ ὁδηγεῖν τὴν ψυχήν, σκότος ἐστί, τουτέστιν ἐσκότισται, λοιπὸν τὸ σκότος, τὸ ἀπὸ τῶν παθῶν, πόσον ἔσται, εἰς τὸ σκοτίζειν τὴν ψυχήν, σκοτισθέντος τοῦ ἀναπίλλοντος αὐτῇ φωτός. Augustine (de Serm. Dom. ii. § 46) renders it similarly, but understands σκότος to refer to a different thing: 'Si ipsa cordis intentio, qua facis quod facis, quæ tibi nota est, sordidatur appetitu rerum terrenarum . . . atque cæcatur: quanto magis ipsum factum, cujus incertus est exitus, sordidum et tenebrosum est!' So too the Syr. æth. versions; and Erasm.: "Si ratio excæcata id judicat imprimis esse expetendum, quod vel contemnendum, vel neglectui habendum, in quas tenebras totum hominem rapiet ambitio reliquæque animi perturbationes, quæ suapte natura caliginem habent!"—Bucer, Luther. Stier expands this well, Reden Jesu, i. 208, edn. 2, "As the body, of itself a dark mass, has its light from the eye, so we have here compared to it the sensuous, bestial life (ψυχικόν) of men, their appetites, desires, and aversions, which belong to the lower creature. This dark region—human nature under the gross dominion of the flesh—shall become spiritualized, enlightened, sanctified, by the spiritual light: but if *this light* be darkness, how great must then the darkness of the *sensuous life* be!" The usual modern interpretation makes τὸ σκότος πόσον a mere expression of the greatness of the darkness thereby occasioned, and thus loses the force of the sentence.

24.] And this division in man's being *cannot take place*—he is and must be *one*—light *or* dark—serving God *or* Mammon.

δουλεύειν] Not merely '*serve*,' but in that closer sense in which he who serves is the δοῦλος of, i. e. belongs to, and obeys entirely. ὁ Ἰὼβ πλούσιος ἦν· ἀλλ' οὐκ ἐδούλευε τῷ μαμωνᾷ, ἀλλ' εἶχεν αὐτὸς καὶ ἐκράτει, καὶ δεσπότης, οὐ δοῦλος ἦν. Chrysost. Hom. xxi. p. 269. See Rom. vi. 16, 17. **ἢ γὰρ . . . ἢ . . .** is not a repetition; but the suppositions are the reverse of one another: as Meyer expresses it, 'He will either hate A and love B, or cleave to A and despise B:' ὁ

v ch. xviii. 10. Luke xvi. 13. Rom. ii. 4 al. Prov. xix. 16. w Luke xvi. 9, 11, 12 only †. x vv. (27) 28, &c. ch. x. 19. Luke x. 41. xii. 11, &c. 1 Cor. vii. 32, &c. xii. 25. Phil. ii. 20. iv. 6 only. 2 Kings vii. 10. Ps. xxxvii. 18. y — ch. x. 30 John xii. 25. Exod. xxi. 23. z ch. xxii. 11.

τοῦ [s] ἑτέρου [v] καταφρονήσει. οὐ δύνασθε θεῷ [r] δουλεύειν BEGKL MSUV ΓΔ 1. 33.
καὶ [w] μαμωνᾷ. 25 διὰ τοῦτο λέγω ὑμῖν, μὴ [z] μεριμνᾶτε
τῇ [y] ψυχῇ ὑμῶν τί φάγητε καὶ τί πίητε, μηδὲ τῷ σώματι
ὑμῶν τί [z] ἐνδύσησθε. οὐχὶ ἡ [y] ψυχὴ [z] πλεῖόν ἐστιν τῆς
τροφῆς, καὶ τὸ σῶμα τοῦ [b] ἐνδύματος; 26 [c] ἐμβλέψατε εἰς
τὰ [de] πετεινὰ τοῦ [d] οὐρανοῦ, ὅτι οὐ [f] σπείρουσιν οὐδὲ [f] θερί-
ζουσιν οὐδὲ [g] συνάγουσιν εἰς [g] ἀποθήκας, καὶ ὁ [h] πατὴρ ὑμῶν
ὁ [h] οὐράνιος [i] τρέφει αὐτά· οὐχ ὑμεῖς [lm] μᾶλλον [mo] διαφέρετε
αὐτῶν; 27 τίς δὲ [z] ἐξ ὑμῶν [z] μεριμνῶν δύναται [o] προσθεῖναι

a — ch. xii. 41, 42. Heb. xi. 4. b ch. iii. 4 al. Matt. only, exc. Luke xii. 28. Zeph. i. 8. c w. εἰς, Acts i. 11. Isa. v. 30. li. 1. dat., Mark x. 21 al. d ch. viii. 20 ‖ L. xiii. 32 ‖. Luke viii. 5. Acts x. 12. xi. 6. Ps. xlix. 11. Ezek. xxxi. 6. e as above (d). ch. xiii. 4 ‖ Mk. Luke xii. 24. Rom. i. 23. James iii. 7. f John iv. 37 reff. plu., ver. 26 reff. g ch. iii. 12 reff. h ch. v. 48 reff ‖ ch. xxv. 37. Luke iv. 16. xii. 24. xxiii. 26. Acts xii. 20. James v. 5. Rev. xii. 6, 14 only. Gen. xlviii. 15. l — Mark viii. 36. m Luke xii. 24 only. n — ch. x. 31. xii. 12. 2 Macc. xv. 18. o Luke iii. 20. xii. 25. Tobit v. 16.

25. for *και, η* (*perhaps from ver* 31) B 33. 118. 124 al gat (with lux) lat-*o f* g_1 *h* coptt arm Orig Ath Bas spec. om *κ. τι πιητε* (*perhaps by negligence, -ητε to -ητε,—perhaps thinking of Luke* xii. 22: *the και sufficiently distinguishes it from the similar clause, ver* 31) 1. 22 vulg lat-*a b ff*$_1$ *k l* syr-cu æth arm Clem$_{appy}$ Bas$_1$ Epiph Chr Euthal Damasc Hil Op Aug Jer(expr: he says it is added in some mss).

εἷς and ὁ ἕτερος keeping their individual reference in both members. μισεῖν and ἀγαπᾷν must be given their full meaning, or the depth of the saying is not reached: the sense 'minus diligo, posthabeo' (Bretschneider) for *μισεῖν* would not bring out the opposition and division of the nature of man by the attempt. **μαμωνᾷ**] Chaldee, מָמוֹן, (from אָמַן, confisus est,) riches. 'Congruit et Punicum nomen, nam lucrum Punice mammon dicitur.' August. in loc. Mammon does not appear to have been the name of any Syrian deity, as Schleusner asserts. Tholuck has shewn that the idea rests only on the testimony of Papias, an obscure grammarian of the eleventh century. Schl. refers to Tertullian, who, however, says nothing of the kind (see adv. Marc. iv. 33, which must be the place meant, but not specified by Schl.).

25. **διὰ τοῦτο**] A direct inference from the foregoing verse: the plainer, since **μεριμνάω** (the root being *μερίζω*) is 'to be distracted,' 'to have the mind drawn two ways.' The E. V., '*Take no thought*,' does not express the sense, but gives rather an exaggeration of the command, and thus makes it unreal and nugatory. **Be not anxious**, would be far better. In Luke xii. 29 we have *μὴ μετεωρίζεσθε*, where see note. **τῇ ψυχῇ** = *περὶ τῆς ψυχῆς*, dat. commodi. See ver. 28.

οὐχὶ ἡ ψ.] *τοῦτο εἶπε δηλῶν ὅτι ὁ τὸ πλεῖον δοὺς ἡμῖν καὶ τὸ ἔλαττον δώσει. πλεῖον δὲ τὸ μεῖζον λέγει.* Euthymius.

26. **τὰ πετ.**] The two examples, of the birds and the lilies, are not parallel in their application. The first is an argument from the less to the greater; that our heavenly Father, who feeds the birds, will much more feed us: the second, besides this application, which (ver. 30) it also contains, is a reproof of the vanity of anxiety about clothing, which, in all its pomp of gorgeous colours, is vouchsafed to the inferior creatures, but not attainable by, as being unworthy of, us. Notice, it is not said, *μὴ σπείρετε—μὴ θερίζετε—μὴ συνάγετε*;—the birds are not our example to follow in their habits, for God hath made us to differ from them—the doing all these things is part of our *πόσῳ μᾶλλον διαφέρετε*, (Luke xii. 24,) and increases the force of the ἀ fortiori; but it is said, *μὴ μεριμνᾶτε—μὴ μετεωρίζεσθε. τί γοῦν ὠφελήσεις οὕτως ἐπιτεταμένως μεριμνῶν; κἂν γὰρ μυρία σπουδάσῃς, οὐ δώσεις ὑετὸν οὐδὲ ἥλιον οὐδὲ πνοὰς ἀνέμων, οἷς ὁ σπόρος καρποφορεῖ. ταῦτα γὰρ ὁ θεὸς μόνος δίδωσιν.* Euthymius. **ὁ πατὴρ ὑμῶν**, not *αὐτῶν*:—thus by every accessory word does our Lord wonderfully assert the truths and proprieties of creation, in which *we*, his sons, are His central work, and the rest *for us*. **τοῦ οὐρ.**, and afterwards **τοῦ ἀγροῦ**, as Thol. remarks, are not superfluous, but serve to set forth the wild and uncaring freedom of the birds and plants. I may add,—also to set forth their lower rank in the scale of creation, as *belonging to* the air and the field. Who could say of mankind, *οἱ ἄνθρωποι τοῦ κόσμου*? Thus the *ἀ fortiori* is more plainly brought out.

27.] These

ἐπὶ τὴν [p] ἡλικίαν αὐτοῦ [q] πῆχυν ἕνα; [28] καὶ περὶ [b] ἐνδύμα-
τος τί [r] μεριμνᾶτε; [s] καταμάθετε τὰ [t] κρίνα τοῦ ἀγροῦ,
[u] πῶς [v] αὐξάνουσιν. οὐ [wx] κοπιοῦσιν οὐδὲ [xy] νήθουσιν·
[29] λέγω δὲ ὑμῖν ὅτι [s] οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ
...τουτων Γ. [a] περιεβάλετο ὡς ἓν τούτων. [30] εἰ δὲ τὸν [b] χόρτον τοῦ
BEGKL MSUVΔ 1. 33. ἀγροῦ σήμερον ὄντα καὶ [c] αὔριον εἰς [d] κλίβανον βαλλόμε-
νον ὁ θεὸς οὕτως [e] ἀμφιέννυσιν, οὐ πολλῷ μᾶλλον ὑμᾶς
[f] ὀλιγόπιστοι; [31] μὴ οὖν [r] μεριμνήσητε λέγοντες τί φάγω-
μεν ἢ τί πίωμεν ἢ τί [a] περιβαλώμεθα; [32] πάντα γὰρ ταῦτα

p — Luke xii. 26. (xix. 3 reff.) John ix. 21, 23. Heb. xi. 11. Job xxix. 18.
q John xxi. 8 reff.
r vv. 25, 27.
s here only.
— Job xxxv. 4. Gen. xxxiv. 1.
t Luke xii 27 only. Hos. xiv. 6
u — ch. xii. 4. Mark v. 26.
v intr., Luke i. 80 al². John iii. 30. Acts vi. 7 al³.

Eph. ii. 21. iv. 15. Col. ii. 19. 2 Pet. iii. 18. (ch. xiii. 32 reff.)
w ch xi. 28. Luke v. 5 al. Ps. cxxvi. 1.
x plu. w. neut., ver. 26. Mark iii. 11. v. 12. John x. 8. xix. 31. Rev. i. 19. iii. 2 al. Winer, § 58. 3 a.
y Luke xii. 27 only. Exod (only) xxxv. 25 al.
z — 1 Cor. v. 1. xiv. 21 al.
a Acts xii. 8. Rev. iii. 5, 18 al. Esth. v. 1.
b ch. xiii. 36. Mark iv. 28. 1 Pet. i. 24 (3oc, from Isa. xl. 6, 7). Gen. ii. 5.
c Luke xii. 28. xiii. 33, 34. Acts xxiii. 15. Isa. xxii. 13.
d Luke xii. 28 only. Gen. xv. 17.
e ch. xi. 8 ‖ (Luke xii. 28 v. r.) only. Job xxxi 19. (-ζειν, Luke xii. 28. see Job as above.)
f ch. viii. 26. xiv. 31. xvi. 8. Luke xi . 28 only †.

28. rec αυξανει . . κοπια . . νηθει (*grammatical correction: or from Luke* xii. 27), with L rel: txt BN 1(-σιν) 33. 118. 209 Ath Chr.

words do not relate to the *stature*, the adding a cubit to which (= a foot and a half) would be a very great addition, instead of a very small one, as is implied here, and expressed in Luke xii. 26, *εἰ οὖν οὐδὲ ἐλάχιστον δύνασθε, κ.τ.λ.*,—but to the *time of life* of each hearer; as Theophylact on Luke xii. 26, *ζωῆς μέτρα παρὰ μόνῳ τῷ θεῷ, καὶ οὐκ αὐτός τις ἕκαστος ἑαυτῷ ὁριστὴς τῆς ζωῆς*. So Hammond, Wolf, Rosenm., Kuinoel, Olsh., De Wette, Meyer, Stier, Tholuck, &c. &c.: and the *context* seems imperatively to require it; for the object of food and clothing is not to *enlarge the body*, but to prolong life. The application of measures of space to time is not uncommon. See Ps. xxxix. 5: Job ix. 25: 2 Tim. iv. 7. In Stobæus, xcviii. 13, we have cited from Mimnermus, *ἡμεῖς δ' οἷά τε φύλλα φύει πολυάνθεμος ὥρη | ἔαρος, ὅτ' αἶψ' αὐξηθὲν ἐπ' αὐγὴν βλάστεται ἠελίου, | τοῖς ἴκελοι, πήχυιον ἐπὶ χρόνον ἄνθεσιν ἥβης | τερπόμεθα*. Alcæus (Athen. x. 7) says, *δάκτυλος ἀμέρα*: and Diog. Laert. viii. 16 (Thol.) *σπιθαμὴ τοῦ βίου*.

28.] *καταμάθετε*, implying more attention than *ἐμβλέψατε*: the birds fly by, and we can but look upon them: the flowers are ever with us, and we can watch their growth. These *lilies* have been supposed to be the crown imperial, (fritillaria imperialis, *κρίνον βασιλικόν*, Kaiserkrone,) which grows wild in Palestine, or the amaryllis lutea, (Sir J. E. Smith, cited by F. M.,) whose golden liliaceous flowers cover the autumnal fields of the Levant. Dr. Thomson, "the Land and the Book," p. 256, believes the Huleh lily to be meant: "it is very large, and the three inner petals meet above, and form a gorgeous canopy, such as art never approached, and king never sat under, even in his utmost glory. And when I met this incomparable flower, in all its loveliness, among the oak woods around the northern base of Tabor, and on the hills of Nazareth, where our Lord spent His youth, I felt assured that it was this to which He referred." Probably, however, the word here may be taken in a wider import, as signifying all wild flowers. *πῶς* is not interrogative, but relative: **how they grow.** 29.] We here have the declaration of the Creator Himself concerning the relative glory and beauty of all human pomp, compared with the meanest of His own works. See 2 Chron. ix. 15—28. And the meaning hidden beneath the text should not escape the student. As the beauty of the flower is unfolded by the Divine Creator-Spirit from *within*, from the laws and capacities of its *own* individual life, so must all true adornment of man be unfolded *from within* by the same Almighty Spirit. See 1 Pet. iii. 3, 4. As nothing from without can defile a man, (ch. xv. 11,) so neither can any thing from without adorn him. Our Lord introduces with *λέγω ὑμῖν* His revelations of omniscience: see ch. xviii. 10, 19. 30. *τὸν χόρτον*] The wild flowers which form part of the meadow-growth are counted as belonging to the grass, and are cut down with it. Cut grass, which soon withers from the heat, is still used in the East for firing. See "the Land and the Book," p. 341. The pres. part. denotes the *habit*. "*κλίβανος*, or Att. *κρίβ.*, a covered earthen vessel, a pan, wider at the bottom than at the top,

ε ch. xii. 30. xvi. 4. Rom. xi. 7. Phil. iv. 17 al. 1 Kings xx. 1.
τὰ ἔθνη ε ἐπιζητοῦσιν· οἶδεν γὰρ ὁ ἁ πατὴρ ὑμῶν ὁ ἁ οὐ-
ράνιος ὅτι ι χρῄζετε τούτων ἁπάντων. 33 κ ζητεῖτε δὲ
h ch. v. 48 reff.
πρῶτον τὴν λ βασιλείαν τοῦ λ θεοῦ καὶ τὴν δικαιοσύνην
i Luke xi. 8. xii. 30. Rom. xvi. 2. 2 Cor. iii. 1 only. Judg. xi. 7 vat. only (?).
αὐτοῦ, καὶ ταῦτα πάντα μ προστεθήσεται ὑμῖν. 34 μὴ οὖν
k — Col. iii. 1. 1 Pet. iii. 11, from Ps. xxxiii. 15. 1 Macc. ii. 29.
ν μεριμνήσητε ξ εἰς ο τὴν ο αὔριον· ο ἡ γὰρ ο αὔριον π μεριμ-
νήσει αὐτῆς. ρ ἀρκετὸν τῇ ἡμέρᾳ ἡ ᾳ κακία αὐτῆς.

VII. 1 ΜΗ ᵣ κρίνετε, ἵνα μὴ κριθῆτε· 2 ἐν ᾧ γὰρ κ μη κρινετε... BEGK LMSUV ΧΔ 1. 33.

1 ch. xii. 28. xxi. 31, 43. Mark i. 15 al. fr. l Luke xii. 31. xvii. 6. Tobit v. 15. n Acts iv. 3. Prov. xxvii. 1. o Acts iv. 3, 5. James iv. 14 only. Exod. viii. 22. p ch. x. 25. 1 Pet. iv. 3 only †. Deut. xxv. 2 Aq. constr., Prov. xxx. 27. q — and Gospp., here only. (Acts viii. 22 al.) Eccl. xii. 1. Amos iii. 6. r = Rom. ii. 1, 3. James iv. 11, 12.

32. rec ἐπιζητει (*grammatical correction*), with L rel: txt B 1. 13. 33. 124. 209.

33. την δικαιοσυνην και την βασιλειαν αυτου (omg του θυ) B, simly 236 Scr's v am lat-g_2 copt æth Eus.

34. rec aft μεριμνησει ins τα, with E rel; τα περι Δ: om BGLSV Scr's f k o u. rec (for αυτης) ιαυτης, with E rel: txt BLΔ.

wherein bread was baked by putting hot embers round it, which produced a more equable heat than in the regular oven (ἰπνός), Herod. ii. 92, Aristoph. Vesp. 1153." Wilkinson and Webster's note.

32. οἶδεν γάρ] This 2nd γάρ brings in an *additional* reason: see Xen. Symp. iv. 55. **33. ζητεῖτε πρῶτον**] Not with any reference to seeking all these things *after* our religious duties, e. g. beginning with prayer days of avarice and worldly anxiety, but **make your great object**, as we say, **your first care.**

δικαιοσύνην] Not here the *forensic righteousness of justification*, but the *spiritual purity* inculcated in this discourse. τὴν δικ. αὐτοῦ answers to ἡ τελειότης αὐτοῦ, spoken of in ch. v. 48, and is another reference to the being as our Heavenly Father is. In the Christian life which has been since unfolded, the righteousness of justification is a *necessary condition* of likeness to God; but it is not the δικ. αὐτ. here meant. **ταῦτα πάντα, these things, all of them**—the emphasis being on the genus—**all such things: πάντα ταῦτα, all these things**—'*the whole of the things mentioned*'—the emphasis being on πάντα,—the fact that *all without exception* are included. See Winer, § 18. 4. **προστεθ.**] There is a traditional saying of our Lord, αἰτεῖτε τὰ μεγάλα, καὶ τὰ μικρὰ ὑμῖν προστεθήσεται· καὶ αἰτεῖτε τὰ ἐπουράνια, καὶ τὰ ἐπίγεια προστεθήσεται ὑμῖν. Fabric. Cod. Apocr. i. 329. (Meyer.) **34. ἡ γὰρ αὔρ.**] **for the morrow will care for it**, viz. for ἡ αὔριον mentioned above: i. e., *will bring care enough about its own matters:* implying,—'after all your endeavour to avoid worldly cares, you will find quite enough, and more of them when to-morrow comes, about to-morrow itself: do not then increase those of to-day by introducing them before their time.' A hint, as is the following κακία, that in this state of sin and infirmity the command of ver. 31 will never be completely observed.

ἀρκετὸν—κακία: thus, οὐκ ἀγαθὸν πολυκοιρανίη, Il. β. 204. And the same construction frequently occurs, both in Greek and Latin authors.

CHAP. VII. 1—12.] *Of our* CONDUCT TOWARDS OTHER MEN: *parenthetically illustrated*, VV. 7—11, *by the benignity and wisdom of God in his dealings with us.* The connexion with the last chapter is *immediately*, the word κακία, in which a glance is given by the Saviour at the misery and sinfulness of human life at its best;—and now precepts follow, teaching us how we are to live in such a world, and among others sinful like ourselves:—*mediately*, and more generally, the continuing caution against hypocrisy, in ourselves and in others. **1.**] This does not prohibit *all* judgment (see ver. 20, and 1 Cor. v. 12); but, as Augustine (de Serm. Dom. ii. § 59) says, 'Hoc loco nihil aliud nobis præcipi existimo, nisi ut ea facta quæ dubium est quo animo fiant, in meliorem partem interpretemur.' κρίνειν has been taken for κατακρίνειν here (κρίσιν ἐνταῦθα τὴν κατάκρισιν νόησον. Euthym. So also Theophylact, Tholuck, Olshausen); and this seems necessary, at least in so far that κρίνειν should be taken as implying an *ill judgment*. For if the command were merely 'not to form authoritative judgments of others' (as given in edn. 1 of this work), the second member, ἵνα μὴ κριθῆτε, would not, in its right interpretation, as applying to *God's* judgment of *us*, correspond. And the μὴ καταδικάζετε,

[s] κρίματι κρίνετε κριθήσεσθε, καὶ [t] ἐν ᾧ μέτρῳ [u] μετρεῖτε [u] μετρηθήσεται ὑμῖν. 3 τί δὲ βλέπεις τὸ [v] κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ [w] δοκὸν οὐ [x] κατανοεῖς; 4 ἢ πῶς ἐρεῖς τῷ ἀδελφῷ σου [y] Ἄφες ἐκβάλω τὸ [v] κάρφος ἀπὸ τοῦ ὀφθαλμοῦ σου, καὶ ἰδοὺ ἡ [w] δοκὸς ἐν τῷ ὀφθαλμῷ σου; 5 [z] ὑποκριτά, ἔκβαλε πρῶτον ἐκ τοῦ ὀφθαλμοῦ σου τὴν [w] δοκόν, καὶ τότε [a] διαβλέψεις ἐκβαλεῖν τὸ [v] κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου. 6 μὴ δῶτε τὸ ἅγιον τοῖς [b] κυσίν, μηδὲ

C δοκον και... BCEGK LMSUV XΔ1.33.

s) 1 Tim. iii. 6. Deut. xxi. 22. Zech. viii. 16.
t Mark iv. 24. 2 Cor. x. 12.
u as above (t). Luke vi. 38. Rev. xi. 1, 2. xxi. 15—17 only. Exod. xvi. 18.
v here (vv. 4. 5) and Luke vi. 41, 42 (bis) only. Gen. viii. 11 only.
w N. T. as above (v). Gen. xix. 8 al.
x Luke vi. 41.

xii. 24, 27 al. Ps. xciii. 9. y ch. xxiii. 14. Judg. xvi. 26 vat. constr., ch. xxvii. 49 | Mk. z ch. vi. 2, 5 reff. a Mark viii. 25. Luke vi. 42 only †. see Plat. Phæd. § 81, init. b — Phil. iii. 2. Rev. xxii. 15 (Luke xvi. 21. 2 Pet. ii. 22, from Prov. xxvi. 11) only. Isa. lvi. 11.

CHAP. VII. 2. rec αντιμετρηθησεται (*from Luke* vi. 38), with Scr's i p evv-x-z-P lat-*c f ff*$_1$ *g*$_1$ *h l* Polyc Clem Orig$_{\text{lat}}$ lat-ff: txt B rel(and rel-scr) am(with forj fuld tol) lat-*a b* syrr syr-cu copt seth arm Clem Orig$_1$ Dial Thdrt Thl Euthym Hil.

4. for απο, ις (*see ver* 5) B 1. 13. 33. 124. 209 al Scr's b lat-*a b c* Lucif.

5. rec την δοκον bef εκ του οφθαλμου σου (*see next clause and Luke* vi. 42), with L rel lat-*a b c* Iren-lat Lucif: txt B C(appy) ℵ.

which follows in Luke vi. 37, is perhaps to be taken rather as an epexegesis of *κρίνετε*, than as a climax after it.

κριθῆτε] i. e. '*by God*,' for so doing;—a parallel expression to ch. v. 7; vi. 15; not '*by others*.' The bare passive, without the agent expressed, and without *καί* to refer it back to the former member of the clause, is solemn and emphatic. See note on Luke vi. 38; xvi. 9; and xii. 20. The sense then is, 'that you have not to answer before God for your rash judgment and its consequences.' The same remarks apply to ver. 2. 2.] **ἐν**, not instrumental, but of the sphere in which the act takes place, i. e. in this case, the *measure, according to which*: as in ref. 2 Cor., *ἐν ἑαυτοῖς ἑαυτοὺς μετροῦντες*.

3—5.] Lightfoot produces instances of this proverbial saying among the Jews. With them, however, it seems only to be used of a person retaliating rebuke. 'Dixit Rabbi Tarphon, Miror ego, si sit in hoc seculo, qui recipere vult correptionem; quin si dicat quis alteri, Ejice stramen ex oculo tuo, responsurus ille est, Ejice trabem ex oculo tuo:'—whereas our Lord gives us a further application of it, viz. to the incapability of one involved in personal iniquity to form a right judgment on others, and the clearness given to the spiritual vision by conflict with and victory over evil. There is also no doubt here a lesson given us of the true relative magnitude which our own faults, and those of our brother, ought to hold in our estimation. What is a *κάρφος* to one looking on another, is to that other himself a *δοκός*: just the reverse of the ordinary estimate. **τὸ κάρ.** and **ἡ δοκ.**, not as referring to a known proverb, but because the mote and beam are in situ, **ἐν τῷ ὀφθαλμῷ**. **βλέπεις**, beholdest, from without, a voluntary act: **οὐ κατανοεῖς**, apprehendest not, from within, that which is already there, and ought to have excited attention before. The same distinction is observed in Luke. 4.] **πῶς ἐρεῖς** = *πῶς δύνασαι λέγειν*, Luke; *wie darfst du sagen*, Luther.

5. **ὑποκριτά**] *ὑποκριτὴν τὸν τοιοῦτον ὀνόμασεν ὡς ἰατροῦ μὲν τάξιν ἁρπάζοντα, νοσοῦντος δὲ τόπον ἐπέχοντα· ἢ ὡς προφάσει μὲν διορθώσεως τὸ ἀλλότριον σφάλμα πολυπραγμονοῦντα, σκοπῷ δὲ κατακρίσεως τοῦτο ποιοῦντα*. Euthym.

διαβλ., as in E. V., thou shalt see clearly, with purified eye. The close is remarkable. *Before*, **βλέπων τὸ κάρφος** was all—to stare at thy brother's faults, and as people do who stand and gaze at an object, attract others to gaze also:—but *now*, the object is a very different one—**ἐκβαλεῖν τὸ κάρφος**—to help thy brother to be rid of his fault, by doing him the best and most difficult office of Christian friendship. The *βλέπειν* was vain and idle; the *διαβλέπειν* is for a blessed end, viz. (ch. xviii. 15) *κερδῆσαι τὸν ἀδελφόν σου*.

6.] The connexion, see below. **τὸ ἅγιον**] Some have thought this a mistranslation of the Chaldee, קָדְשָׁא, an earring, or amulet; but the connexion is not at all improved by it. Pearls bear a resemblance to peas or acorns, the food of swine, but earrings none whatever to the

BCEGK LMSUV ΧΔ 1. 33.

c ch. xiii. 45, 46. 1 Tim. ii. 9. Rev. xvii. 4 xviii. 12, 16. xxi. 21 only †. d Acts xviii. 17. 2 Cor. v. 10. 2 Chron. iii. 15. e ch. v. 18 reff. f — ch. v. 18. g ch. ix. 17 ‖. Mark ix. 18 ‖ L. Gal. iv. 27 (from Isa. liv. 1) only. h Luke xi. 9, 10. xii. 36. xiii. 25. Acts xii. 13, 16. Rev. iii. 20 only. Judg. xix. 22. vi. 22, 23. Luke xi. 11. John xi. 22. Josh. xv. 18. 43. Acts xv. 30. xxvii. 15 only. Amos iv. 1.

βάλητε τοὺς [c] μαργαρίτας ὑμῶν [d] ἔμπροσθεν τῶν χοίρων, μήποτε [e] καταπατήσουσιν αὐτοὺς [f] ἐν τοῖς ποσὶν αὐτῶν καὶ στραφέντες [g] ῥήξωσιν ὑμᾶς. 7 αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὑρήσετε· [h] κρούετε, καὶ ἀνοιγήσεται ὑμῖν· 8 πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὑρίσκει, καὶ τῷ [h] κρούοντι ἀνοιγήσεται. 9 ἢ τίς [ἐστιν] ἐξ ὑμῶν ἄνθρωπος [i] ὃν αἰτήσει ὁ υἱὸς αὐτοῦ ἄρτον, μὴ λίθον [k] ἐπιδώσει αὐτῷ; 10 ἢ καὶ ἰχθὺν αἰτήσει, μὴ ὄφιν [k] ἐπιδώσει

i — ch. xii. 29. Rom. iii. 29 al. j constr., Mark k Luke iv. 17. xi. 11 (bis), 12. xxiv. 30,

6. rec καταπατησωσιν, with E rel Clem: txt BCLX 33.

8. for ανοιγησεται, ανοιγεται B syrr syr-cu copt.

9. om εστιν L 13 al Scr's f¹ i v s em lat-*a b c h* syrr syr-cu coptt [Lachm has printed ἢ τις . . . . but em lat-*b c h* have τίς]: ins B (B¹ has put it in the marg) C rel vulg lat-*f ff*₁ *g*₁ æth arm Cypr Aug. rec aft ον adds εαν (*to help out the construction*), with X rel vulg lat-*f ff*₁ *g*₁ *h* Cypr; αν K¹LΔ: om BC 1. 13. 229 mm lat-*a b c g*₁ *h* coptt arm. (for ον, ος M 243-5-7 Scr's v.) rec αιτηση (here and ver 10), with X rel: txt BCLΔ, *petit* mm lat-*a b c g*₁ *h* coptt. (-σεις C¹.)

10. rec om η, with X rel syrr æth: ins BCKMS 1. 13. 33 latt syr-cu coptt Cypr Aug.—rec aft και ins εαν, with X rel latt syrr syr-cu æth Cypr Aug, αν K¹L: om BC 1. 33.—η εαν (omg και) latt syr-cu Cypr Aug. (*Both as above to simplify the construction, and after Luke* xi. 12.)

food of dogs. The similitude is derived from τὸ ἅγιον, or τὰ ἅγια, *the meat offered in sacrifice*, of which no unclean person was to eat (Lev. xxii. 6, 7, 10, 14 [where τὸ ἅγ. is used], 15, 16). Similarly in the ancient Christian Liturgies and Fathers, τὰ ἅγια are the consecrated elements in the Holy Communion. The fourteenth canon of the Council of Laodicæa orders μὴ τὰ ἅγια . . . . . εἰς ἑτέρας παροικίας διαπέμπεσθαι. Again, Cyril of Jerus.: μετὰ ταῦτα λέγει ὁ ἱερεύς Τὰ ἅγια τοῖς ἁγίοις. ἅγια, τὰ προκείμενα, ἐπιφοιτήσιν δεξάμενα ἁγίου πνεύματος. (See Suicer on the word.) Thus interpreted, the saying would be one full of meaning to the Jews. As Dean Trench observes (Serm. Mount, p. 136), "It is not that the dogs would not eat it, for it would be welcome to them; but that it would be a profanation to give it to them, thus to make it a σκύβαλον, Exod. xxii. 31." The other part of the similitude is of a different character, and belongs entirely to the swine, who having cast to them pearls, something like their natural food, whose value is inappreciable by them, in fury trample them with their feet, and turning against the donor, rend him with their tusks. The connexion with the foregoing and following verses is this: "*Judge not*," &c.; "*attempt not the correction of others, when you need it far more yourselves:*" still, "*be not such mere children, as not to distinguish the characters of those with whom you have to do. Give not that which is holy to dogs*," &c. Then, as a humble hearer might be disposed to reply, '*if this last be a measure of the* divine *dealings, what bounties can I expect at God's hand?*' (This, to which Stier objects, R. Jesu i. 283, edn. 2, I must still hold to be the immediate connexion, as shewn by the *knowing how to give good gifts*, and the instances adduced below.)—(ver. 7), '*ask of God, and He will give to each of you: for this is His own will, that you shall obtain by asking* (ver. 8),—*good things, good for each in his place and degree* (vv. 10, 11), *not unwholesome or unfitting things*. Therefore (ver. 12) *do ye the same to others, as ye wish to be done, and as God does, to you: viz. give that which is good for each, to each, not judging uncharitably on the one hand, nor casting pearls before swine on the other.*'

7.] The three similitudes are all to be understood of *prayer*, and form a climax: ἀπὸ δὲ τοῦ κρούειν τὸ μετὰ σφοδρότητος προσιέναι καὶ μετὰ θερμῆς διανοίας ἐδήλωσε. Chrys. Hom. xxiii. p. 289.

8.] The only *limitation* to this promise, which, under various forms, is several times repeated by our Lord, is furnished in vv. 9—11, and in James iv. 3, αἰτεῖτε καὶ οὐ λαμβάνετε· διότι κακῶς αἰτεῖσθε.

9.] There are two questions here, the first of which is broken off, after an

αὐτῷ; 11 εἰ οὖν ὑμεῖς πονηροὶ ὄντες [l] οἴδατε [m] δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ [n] πατὴρ ὑμῶν ὁ [n] ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς [o] αἰτοῦσιν [o] αὐτόν. 12 πάντα οὖν ὅσα ἂν θέλητε ἵνα [p] ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτως καὶ ὑμεῖς [p] ποιεῖτε αὐτοῖς· οὗτος γάρ [q] ἐστιν ὁ νόμος καὶ οἱ προφῆται.

13 [r] Εἰσέλθατε διὰ τῆς [s] στενῆς πύλης· ὅτι [tu] πλατεῖα ἡ πύλη καὶ [tv] εὐρύχωρος ἡ ὁδὸς ἡ [w] ἀπάγουσα εἰς τὴν [x] ἀπώλειαν, καὶ πολλοί εἰσιν οἱ [r] εἰσερχόμενοι δι' αὐτῆς· 14 ὅτι [s] στενὴ ἡ πύλη καὶ [y] τεθλιμμένη ἡ ὁδὸς ἡ [w] ἀπ-

l — Luke xii. 56. Phil. iv. 12. 2 Pet. ii. 9. 3 Kings v. 6.
m Luke xi. 13. Eph. iv. 8 (from Ps. lxviii. 18). Phil. iv. 17 only. 2 Chron. xxi. 3.
n ch. v. 45 reff.
o absol. and constr., ch. v. 42 reff.
p Luke i. 49. Gen. xx. 9.
q = ch. xii. 48. 1 Thess. iv. 3.
r ch. xix. 24. Luke xiii. 24. John x. 1, 2, 9.

s Luke xiii. 24 only. Prov. xxiii. 27. t Isa. xxxiii. 21. u here only. Neh. vii. 4.
(-τεῖα, ch. vi. 5. -τύνειν, ch. xxiii. 5. -τος, Eph. iii. 18.) v here only. Ps. cii. 25.
w — here (bis) only. (1 Cor. xii. 2.) see Prov. vii. 27. x John xvii. 12. Acts viii. 20 al. Jer. xxvi. (xlvi.) 21. y Mark iii. 9 reff.‡

12. om *ουν* (*beginning of pericopa*) L 73. 127[1] Scr's v evv-p-z vulg lat-*c ff*[1] *l* Syr sah arm. for *αν, εαν* C al. *ποιουσιν* C[1] L al. om *ουτως* L 61. 248 Scr's ev-x vulg lat-*c ff*[1] *l* syr-cu Chr (so in the mss).

13. rec *εισελθατε*, with ℵ rel: txt BCLΔΝ. (33 def.) om *η πυλη* ℵ forj lat-*a b c h k* Clem Orig[1] Eus Cypr Hil Lucif[2] Arnob Jer Ambr Gaud Juv spec.

14. for *οτι, τι* (*appears to have been at first a clerical error, then retained, as it was imagined it might mean* 'quam.' *See note*) B[2]CL 1[1] rel latt syrr syr-cu goth æth arm-zoh Ephr Pallad Phot Thl Euthym Chrysoc Cypr Jer Aug Fulg: txt B[1] (*sic*) ℵ[1] 1[2] copt sah-mnt arm-mss Orig Gaud[1] spec. add *δε* B sah. om *η πυλη* lat-*a* (appy) *h k* Orig[T](ins[1]) Hippol hom-Cl Clem Eus Cypr Ambr[1] Aug[2] Jer Gaud[1] Leo spec.

anacoluthon. See ch. xii. 11. The similitude of *ἄρτος* and *λίθος* also appears in ch. iv. 3. Luke (xi. 12) adds the egg and the scorpion. 11. *πονηροί*] i. e. in comparison with God. It is not necessary to suppose a rebuke conveyed here, but only a general declaration of the corruption and infirmity of man. Augustine remarks, in accordance with this view, that the persons now addressed are the same who had been taught to say '*Our Father*' just now. *ταῦτα δὲ ἔλεγεν οὐ διαβάλλων τὴν ἀνθρωπίνην φύσιν οὐδὲ κακίζων τὸ γένος· ἀλλὰ πρὸς ἀντιδιαστολὴν τῆς ἀγαθότητος τῆς αὐτοῦ.* Chrys. Hom. xxiii. p. 290. Stier remarks, "This saying seems to me the strongest *dictum probans* for original sin in the whole of the holy scriptures." R. J. i. 286. *ἀγαθά*] principally, *His Holy Spirit*, Luke xi. 13. The same argument *à fortiori* is used by our Lord in the parable of the unjust judge, Luke xviii. 6, 7. 12.] Trench (Serm. Mount, p. 143) has noticed Augustine's refutation of the sneer of infidels (such as Gibbon's against this precept), that some of our Lord's sayings have been before written by heathen authors. (See examples in Wetst. ad loc.) 'Dixit hoc Pythagoras, dixit hoc Plato .... Propterea si inventus fuerit aliquis eorum hoc dixisse quod dixit et Christus, gratulamur illi, non sequimur illum. Sed prior fuit ille quam Christus. Si quis vera loquitur, prior est quam ipsa Veritas! O homo, attende Christum, non quando ad te venerit, sed quando te fecerit.' Enarr. in Ps. cxl. 6.

οὖν is the inference indeed from the preceding eleven verses, but *immediately* from the *δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν* just said,—and thus closing this section of the Sermon with a lesson similar to the last verse of ch. v., which is, indeed, the ground-tone of the whole Sermon—'Be ye like unto God.'

οὕτως, viz., *after the pattern of ὅσα ἄν*: not = *ταῦτα*, because what might suit *us*, might not suit others. We are to think what we should like done to *us*, and then apply that rule to our dealings with others: viz., by doing to them what we have reason to suppose *they would like done to them*. This is a most important distinction, and one often overlooked in the interpretation of this golden maxim.

13—27.] THE CONCLUSION OF THE DISCOURSE:—*setting forth more strongly and personally the dangers of hypocrisy*, both in *being led aside by hypocritical teachers*, and in *our own inner life*.—The *πύλη* stands at the end of the *ὁδός*, as in the remarkable parallel in the Table of Cebes,

ἄγουσα εἰς τὴν ζωήν, καὶ ὀλίγοι εἰσὶν οἱ εὑρίσκοντες
αὐτήν. 15 [s] προσέχετε δὲ [s] ἀπὸ τῶν [a] ψευδοπροφητῶν,
[b] οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν [c] ἐνδύμασιν προβάτων,
ἔσωθεν δέ εἰσιν [de] λύκοι [d] ἅρπαγες. 16 ἀπὸ τῶν [g] καρπῶν
αὐτῶν [h] ἐπιγνώσεσθε αὐτούς. [i] μήτι [k] συλλέγουσιν ἀπὸ
[l] ἀκανθῶν [m] σταφυλὴν ἢ ἀπὸ [n] τριβόλων [o] σῦκα; 17 οὕτω
πᾶν δένδρον [p] ἀγαθὸν [g] καρποὺς [r] καλοὺς [q] ποιεῖ· τὸ
δὲ [s] σαπρὸν δένδρον [g] καρποὺς [t] πονηροὺς [q] ποιεῖ.
18 οὐ δύναται δένδρον [p] ἀγαθὸν [g] καρποὺς [t] πονηροὺς
[q] ποιεῖν, οὐδὲ δένδρον [s] σαπρὸν καρποὺς [r] καλοὺς [q] ποιεῖν.

Z -ῶν σταφυλ... ΓCEGK LMaUV XZA 1. 33.

s ch. x. 17. xvi. 6, 11, 12. Luke xii. 1. xx. 46. Lev. xxii. 2. Sir. xvii. 14.
a = ch. xxiv. 11, 24 ‖ Mk. 1 John iv. 1. Jer. xxiv. (xxvii.) 9.
b = ch. xvi. 28. xxi. 41. xxiii. 27. xxv. 1 al. Ps. lxiii. 3.
c ch. vi. 25, 28 ref.
d Gen. xlix. 27.
e ch. x. 16. Luke x. 3. John x. 12 bis. Acts xx. 29 only. Zeph. iii. 3.
f Luke xviii. 11 ref.
g ch. iii. 8 ref.
h Luke xxiv. 16, 31. Gen. xxxvii. 32.
i ch. xii. 23. xxvi. 22, 25 ‖ Mk. John iv. 29 al. Mal. iii. 8 vat.
k ch. xiii. 28, &c. Luke vi. 44 only. Cant. vi. 1.
l ch. xiii. 7, &c. ‖. xxvii. 29. Luke vi. 44. John xix. 2. Heb. vi. 8 only. Gen. iii. 18.
m Luke vi. 44. Rev. xiv. 18 only. Gen. xl. 10, 11.
n Heb. vi. 8 only. Gen. iii. 18. Prov. xxii. 5. Hos. x. 8 (2 Kings xii. 31) only.
o Mark xi. 13. Luke vi. 44. James iii. 12 only. 4 Kings xx. 7. (-κῆ, ch. xxi. 9.)
p = Luke viii. 8. Exod. iii. 8.
q = ch. iii. 8, 10. Isa. v. 2, 4.
r = ch. iii. 10. xii. 33. xiii. 8, &c.
s ch. xii. 33 bis. xiii. 48. Luke vi. 43 bis. Eph. iv. 29 only †.
t = ch. vi. 23 ref.

15. om δε B ev-y 435 al latt (exc *f*) Syr syr-cu sah æth arm Just Ath Chr Hil Lucif Aug.

16. σταφυλας (*cf plurals below*) B 1. 118. 209 latt syrr syr-cu goth Chr Tert Hil. (Z 33 defective, C^1 coptt doubtful.)

17. καρπ. ποιει καλ. B: καλ. ποι. καρπ. Δ. (*Inversions for emphasis.*)

18. [B does not, as the Bentley collation alleges, ins ει before ου.] for 1st ποιειν, ενεγκειν B $Orig_2$ Dial: for 2nd ποιειν, ενεγκειν ℵ $Orig_1$.

c. 16: *οὐκοῦν ὁρᾷς θύραν τινὰ μικράν, καὶ ὁδόν τινα πρὸ τῆς θύρας, ἥτις οὐ πολὺ ὀχλεῖται, ἀλλ' ὀλίγοι πάνυ πορεύονται: . . . . αὕτη ἐστὶν ἡ ὁδὸς ἡ ἀγουσα πρὸς τὴν ἀληθινὴν παιδείαν.* 14.] ὅτι gives a second reason, on which that in ver. 13 depends; strive, &c., for broad is, &c., because narrow is, &c. The *reason why* the way to destruction is so broad, is *because so few find their way into the narrow path of life.* This is not merely an arbitrary assignment of the ὅτι, but there is a deep meaning in it. The reason why so many perish is not that it is so ordained by God, who will have all to come to the knowledge of the truth,—but because so few will come to Christ, that they may have life; and the rest perish in their sins. See notes on ch. xxv. 41. The reading τί (adopted by Lachmann, Tregelles, Meyer, De Wette) will not bear the signification commonly assigned to it, '*How narrow is the gate!*' And the interrogative meaning (Meyer) is inconsistent with ὀλίγοι εἰσίν, which follows. τεθλιμμένη, restricted,—crushed in, in breadth: i. e. as Clem. Alex. Strom. v. p. 664 P, *. . . τὴν μὲν . . . στενὴν κ. τεθλιμμένην τὴν κατὰ τὰς ἐντολὰς κ. ἀπαγορεύσεις πεπυσταλμένην, τὴν δὲ ἐναντίαν τὴν εἰς ἀπώλειαν φέρουσαν, πλατεῖαν κ. εὐρύχωρον, ἀκώλυτον ἡδοναῖς τε καὶ θυμῷ . . . .*

15.] The connexion is as Chrys. Hom. xxiii. p. 292: *καὶ γὰρ πρὸς τῷ στενὴν εἶναι, πολλοὶ καὶ οἱ ὑποσκελίζοντες τὴν εἰσιοῦσι φέρουσάν εἰσιν ὁδόν:—strive to enter &c.: but* (δέ, not *accordingly*, as Webst. and Wilk.) *be not misled by persons who pretend to guide you into it, but will not do so in reality.* These ψευδοπρ. directly, refer to the false prophets who were soon to arise, to deceive, if possible, even the very elect, ch. xxiv. 24; and, indirectly, to all such false teachers in all ages. In ἐνδύμασι προβ. there may be allusion to the prophetic dress, ch. iii. 4; but most probably it only means that, in order to deceive, they put on the garb and manners of the sheep themselves.

16.] The καρποί are both their corrupt doctrines and their vicious practices, as contrasted with the outward shews of almsgiving, prayer, and fasting, their sheep's clothing to deceive. '*Quærimus fructus caritatis, invenimus spinas dissentionis.*' Aug. Enarr. in Ps. cxlix. 2. See James iii. 12; ch. xii. 33, 34.

17. σαπρόν] See also ch. xiii. 48. From these two verses, 17, 18, the Manichæans defended their heresy of the two natures, good and bad: but Augustine answers them that such cannot possibly be their meaning, as it is entirely contrary to the whole scope of the passage (see for example ver. 13), and adds, '*Mala ergo arbor fructus bonos facere non potest; sed*

19 πᾶν δένδρον μὴ [q] ποιοῦν [r] καρπὸν [s] καλὸν [t] ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. 20 [u] ἄρα [v] γε ἀπὸ τῶν [r] καρπῶν αὐτῶν [w] ἐπιγνώσεσθε αὐτούς. 21 Οὐ πᾶς ὁ λέγων μοι Κύριε κύριε εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν, ἀλλ' ὁ [x] ποιῶν τὸ [x] θέλημα τοῦ πατρός μου τοῦ ἐν τοῖς οὐρανοῖς. 22 πολλοί ἐροῦσίν μοι ἐν [y] ἐκείνῃ τῇ [y] ἡμέρᾳ Κύριε κύριε, οὐ [z] τῷ σῷ [z] ὀνόματι [a] ἐπροφητεύσαμεν καὶ [z] τῷ σῷ [z] ὀνόματι [b] δαιμόνια [b] ἐξεβάλομεν καὶ [z] τῷ σῷ [z] ὀνόματι [c] δυνάμεις πολλὰς ἐποιήσαμεν; 23 καὶ τότε [d] ὁμολογήσω αὐτοῖς ὅτι οὐδέποτε ἔγνων ὑμᾶς· [d] ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ [e] ἐργαζόμενοι τὴν ἀνομίαν.

q — ch. iii. 10 reff.
r — ch. xvii. 26. Acts xi. 18 (xvii. 27) only. Gen. xxvi. 9.
s — ch. xii. 50. xxi. 31. Mark iii. 35. (Luke xii. 47.) John iv. 34 al. Isa. xlviii. 14.
t — Jer. xxxiv. 14 ρητ. (xxvii. 15 F. ἐνὶ τῷ ὀν.)
u — ch. ix. 33, 34. x. 3 al. fr. Mt. Mk. L.
v — ch. xiii. 54, 56. Acts ii. 22. Gal. iii. 5 al.
w — John i. 20. Heb. xi. 13. 2 Macc. vi. 6.
x — Luke ix. 59. Acts xiii. 18 only. Jer. xxvi. (xlvi.) 5. 2 Macc. iv. 32 only.
y — ch. xxvi. 10. James ii. 9 al. Ps. xiv. 2. xxvii. 3. xiii. 5 al.
z — (Mark ix. 38 v. r.) James v. 10. Lev. xix. 12.
a — ch. xi. 23, 24.
b — ch. xiii. 54, 56. Acts ii. 22. Gal. iii. 5 al.
c — John i. 20. Heb. xi. 13. 2 Macc. vi. 6.
d — Luke ix. 59. Acts xiii. 18 only. Jer. xxvi. (xlvi.) 5. 2 Macc. iv. 32 only.
e — ch. xxvi. 10. James ii. 9 al. Ps. xiv. 2. xxvii. 3. xiii. 5 al.
f Ps. v. 6. vi. 8.

19. aft παν ins ουν (*from ch* iii. 10 *and* ‖ *L.*) C^3LZ 33 lat-*b c* g_1 *h* syr-cu sah; *enim* lat-*f* Iren, *autem* lat-g_2: om BC^1 rel vulg lat-*a* $ff_{1\text{-}2}$ *k* syrr copt goth æth arm Hippol Cypr Lucif.

20. for απο, εκ C latt Lucif Aug.

21. rec om τοις, with L rel Orig: ins BCZ 1. 33 al Scr's a p Justin Hippol. aft ουρανοις add ουτος εισελευσεται εις την βασιλειαν των ουρανων (*supplementary gloss*) C^2 33 latt syr-cu Cypr Hil Jer.

22. for οὐ τῷ, ουτως C.

ex mala fieri bona potest, ut bonos fructus ferat.' Cont. Adimant. c. 26. On the other hand, these verses were his weapon against the shallow Pelagian scheme, which would look at men's deeds apart from the living Root in man out of which they grew, and suppose that man's unaided will is capable of good. Trench on the Serm. Mount, p. 150. See also Orig. tom. iii. p. 1766, ed. Migne. **ἐπιγν.**, more than simply γνώσεσθε: '*ye shall thoroughly know them:*' see 1 Cor. xiii. 12. **21.**] *The doom of the hypocritical false prophets introduces the doom of all hypocrites, and brings on the solemn close of the whole, in which the hypocrite and the true disciple are parabolically compared.*—Observe that here the Lord sets Himself forth as the Judge in the great day, and at the same time speaks not of τὸ θέλ. μου, but τὸ θέλ. τοῦ πατρός μου: an important and invaluable doctrinal landmark in this very opening of His ministry in the first Gospel. **οὐ πᾶς** is not here '*no one*,' as some (Elsner, Fritzsche) have interpreted it. That meaning would require **πᾶς ..... οὐκ εἰσελεύσεται.** The context must rule the meaning of such wide words as λέγει. Here it is evidently used of mere lip homage; but in οὐδεὶς δύναται εἰπεῖν Κύριος Ἰησοῦς εἰ μὴ ἐν πνεύματι ἁγίῳ, 1 Cor. xii. 3, the "*saying*" has the deeper meaning of a genuine heartfelt confession. To seek for discrepancies in passages of this kind implies a predisposition to find them: and is to treat Holy Scripture with less than that measure of candour which we give to the writings of one another. **22. ἐν ἐκείνῃ τῇ ἡμέρᾳ**] perhaps refers to ver. 19: or it may be the expression so common in the prophets of *the great day of the Lord*: e. g. Isa. ii. 20; xxv. 9 al. fr. So the Jews called the great day of judgment "that day," see Schöttgen, Hor. i. p. 82. **τῷ σῷ ὀνόματι**] perhaps = ἐν τ. σ. ὀν., *jussu et auctoritate tua*, but better by thy Name, that name having, as Meyer, filled out our belief and been the object of our confession of faith. The dative in this case is *instrumental*, cf. Winer, § 31. 7. **ἐπροφητ.** preached, not necessarily foretold future events. 1 Cor. xii. 10, and note. On **δαιμ. ἐξ.** see note on ch. viii. 32. **23.**] As the words now stand, **ὅτι** is merely recitative, and cannot be (Meyer) '*because*,' belonging to **ἀποχωρ.** Such an arrangement would be unprecedented. Orig., Chrys., Cypr., &c., placed **ὅτι οὐδ. ἔγν. ὑμ.** *after* **ἀποχ.**, &c., in which case the meaning '*for, because*' would be right. See Luke xiii. 25—27. **ὁμολογήσω** is here a remarkable word, as a statement of the simple truth of facts, as opposed to the false colouring and self-deceit of the hypocrites—'I will tell them the plain truth.' **οὐδέποτε ἔγ. ὑμ.**, i. e., in the sense

ζόμενοι τὴν [g]ἀνομίαν. 24 [h]Πᾶς οὖν [h]ὅστις [ik]ἀκούει [l]μου τοὺς [l]λόγους τούτους καὶ [k]ποιεῖ αὐτούς, [l]ὁμοιώσω αὐτὸν ἀνδρὶ [m]φρονίμῳ, [n]ὅστις [op]ᾠκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν [p]πέτραν. 25 καὶ [q]κατέβη ἡ [r]βροχὴ καὶ ἦλθον οἱ [s]ποταμοὶ καὶ [tu]ἔπνευσαν οἱ [t]ἄνεμοι καὶ [v]προσέπεσαν τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσεν· [w]τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν. 26 καὶ πᾶς ὁ [ik]ἀκούων [l]μου τοὺς [ik]λόγους τούτους καὶ μὴ [k]ποιῶν αὐτοὺς [l]ὁμοιωθήσεται ἀνδρὶ [x]μωρῷ, [n]ὅστις [o]ᾠκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν [y]ἄμμον.

...σαν οἱ G. Γ τουτων ... BCEKL MSUV XΓΔ 1. 33.

g ch. xiii. 41. 2 Cor. vi. 14 al. Exod. xxxiv. 9.
h ch. x. 32. Acts iii. 23. Col. iii. 17.
i constr. acc., ch. x. 14. xii. 19. xiii. 20, &c. l. gen. and acc., see note.
k Ezek. xxxiii. 31, 32.
l Mark iv. 20. Luke vii. 21 al. Lam. ii. 18.
m ch. x. 16. xxiv. 45. xxv. 2, &c. Prov. xiv. 17.
n — ver. 18 reff.
o ch. xxi. 33. Luke iv. 29. vi. 48, 49 al. Jer. xxii. 13, 14.
p ch. xvi. 18.
q — Luke viii. 23. Rev. xvi. 21. Ps. lxxi. 6.
r here (ver. 27) only. Ps. lxvii. 9. civ. 32 only. (βοᾶν, ch. v. 45.)
s — Luke vi. 48, 49. Sir. xl. 13.
t (ver. 27) John vi. 18. Rev. vii. 1. Sir. xliii. 20.
u as above (t). Luke xii. 55. John iii. 8. Acts xxvii. 40 only. Ps. cxlviii. 18 (7).
v — here only (Mark iii. 11 reff). προστασσόντες συνταταγμένοι ἀσυντάκτοις. Diod. Sic. ii. 26.
w (Luke vi. 48 v. r.) Eph. iii. 18. Col. i. 23. Heb. i. 10. 1 Pet. v. 10 only. Josh. vi. 26.
x ch. v. 22. xxiii. 17, 19. xxv. 2, 8. 1 Cor. i. 25, 27 al. Mt. Pual only. Isa. xxxii. 5, 6.
y Rom. ix. 27, from Isa. x. 22. Heb. xi. 12. Rev. xii. 18. xx. 8 only. Gen. xiii. 16.

24. om τουτους B (but has it in marg *a prima manu*) 242-3-7. 301 lat-*a* g_1 *k* syr-jer goth Cypr Hil Epiph spec. for ομοιωσω αυτον, ομοιωθησεται (*cf ver* 26) BZ 1. 33 mss-mentd-by-Euthym vulg(*assimilabitur*) lat-*ff*$_1$ g_1 *l* syr-marg sah æth arm Orig Chr Cyr Cypr Ambr Epiph: *similis est* lat-*a b e*: txt C rel lat-*f h k* syrr syr-cu copt goth Phot-in-schol Cypr Hil Lucif Arnob. (Aug has both.) οικοδομησεν C^1 (so also in ver 26). rec την οικιαν bef αυτου (*more usual order*), with L rel lat-*a b c* Hil Orig Cypr Lucif: txt BCZℵ 1. 33.

25. ηλθαν B (but -θον ver 27). rec προσεπεσον, with L rel: txt BCEXZΔ 1. syr-marg-gr Chr Cyr Damasc. (Lachm reads προσίπαισαν, taking the ε of text as an itacism for αι—*offenderunt* lat-*a b*, *impegerunt* lat-*c* Cypr Lucif.)

26. rec την οικιαν bef αυτου (*as ver* 24), with C rel lat-*a b c* Orig Cypr Lucif: txt BZℵ 1.

in which it is said, John x. 14, γινώσκω τὰ ἐμὰ καὶ γινώσκομαι ὑπὸ τῶν ἐμῶν. Neither the preaching Christ, nor doing miracles in His Name, are infallible signs of being His genuine servants, but only the devotion of life to God's will which *this knowledge* brings about. **24. πᾶς οὖν ὅστις**] is a pendent nominative, of which examples are found in the classics, especially in Plato: so Περσίφαττα δέ, πολλοὶ μὲν καὶ τοῦτο φοβοῦνται τὸ ὄνομα. Cratyl. p. 464 C. See also ib. p. 403 A: Gorg. p. 474 E. Kühner, Gramm. ii. § 508. Notice the **ὅστις** both times, not merely ὅς. ὅς identifies only: ὅστις classifies. **μου** may be be from me, as in Acts i. 4 ref.: and the **τούτους** makes this perhaps more probable than the ordinary rendering "*these words of mine.*" **τοὺς λόγους τούτους** seems to bind together the Sermon, and preclude, as indeed does the whole structure of the Sermon, the supposition that these last chapters are merely a collection of sayings uttered at different times. **ὁμοιώσω**] Meyer and Tholuck take this word to signify, not 'I will *compare him*,' but 'I will *make him like*,' viz. ἐν ἐκείνῃ τῇ ἡμέρᾳ, as in ch. vi. 8: Rom. ix. 29. But it is, perhaps, more in analogy with the usage of the Lord's discourses to understand it, I will **compare him**: so **ὁμοιώσω**, ch. xi. 16: Luke xiii. 18, and reff. **25.**] This similitude must not be pressed to an allegorical or symbolical meaning in its details, e. g. so that the rain, floods, and winds should mean three distinct kinds of temptation; but the ROCK, as signifying Him who spoke this, is of too frequent use in Scripture for us to overlook it here: cf. 2 Sam. xxii. 2 [Ps. xviii. 2], 32, 47; xxiii. 3: Ps. xxviii. 1; xxxi. 2, al. fr.; lxi. 2: Isa. xxvi. 4 (Heb.); xxxii. 2; xliv. 8 (Heb.): 1 Cor. x. 4, &c. He founds his house on a rock, who, hearing the words of Christ, brings his heart and life into accordance with His expressed will, and is thus by faith in union with Him, founded on Him. Whereas he who merely hears His words, but does them not, has never dug down to the rock, nor become united with it, nor has any stability in the hour of trial.

In **τὴν πέτραν—τὴν ἄμμον**,—the articles are categorical, importing that these two were usually found in the country where the discourse was delivered;—in **ἡ βροχή, οἱ ποταμοί, οἱ ἄνεμοι**, the same, implying that such trials of the

27 καὶ [q] κατέβη ἡ [r] βροχὴ καὶ ἦλθον οἱ [s] ποταμοὶ καὶ [ta] ἔπνευσαν οἱ [t] ἄνεμοι καὶ [s] προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ ἔπεσεν· καὶ ἦν ἡ [s] πτῶσις αὐτῆς μεγάλη. 28 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, [b] ἐξεπλήσσοντο οἱ ὄχλοι [c] ἐπὶ τῇ διδαχῇ αὐτοῦ· 29 [d] ἦν γὰρ διδάσκων αὐτοὺς ὡς [e] ἐξουσίαν [e] ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς αὐτῶν.

VIII. 1 Καταβάντι δὲ [f] αὐτῷ ἀπὸ τοῦ ὄρους ἠκολούθησαν [f] αὐτῷ ὄχλοι πολλοί· 2 καὶ ἰδοὺ [g] λεπρὸς προς-

s ch. iv. 6 refl. Isa. liii. 5.
a Luke ii. 34 only. Mark xxvi. 15.
b ch. xxii. 33. Mark i. 22. Luke ii. 48. Acts xiii. 12 al. Eccl. vii. 17. Wisd. xiii. 4. 2 Macc. vii. 12 only.
c = Mark i. 22 refl.
d constr., Luke i. 10, 20 al. Jer. xxxiii. (xxvi.) 20.
e ch. ix. 6 ‖ Mark i. 22.
f constr., vv. (5 v. r.) 22, 28. ch. ix. 27. xxi. 26. Mark v. 2 al. Luke xii. 6. xix. 17. John x. 18 bis. xix. 10 bis, 11. Acts ix. 14 al. 1 Macc. x. 86.
g ‖ Mk. ch. x. 8. xi. 5 ‖ L. xxvi. 6 ‖ Mk. Luke iv. 27. xvii. 12 only. Lev. xiv. 2, 8.

27. for προσεκοψαν, προσερρηξαν CM 1 Bas Chr: προσεπεσον al: προσεπεσον al syr-marg sah goth: *irruerunt* vulg: *offenderunt* lat-*a b*: *impegerunt* lat-*c* Cypr: *inliserunt* Lucif: txt BZ rel.

28. rec συνετελεσιν (*see Luke* iv. 13), with L rel, *consumm.* latt: txt BCZ(appy) 1. 33 Orig Chr.

29. rec om αυτων (*see Mark* i. 22), with L rel lat-*b* goth: ins BC³KΔ 1. 33 vulg lat-*a c f* $g_{1,2}$ *k l* syrr syr-cu syr-jer coptt æth arm Eus$_2$ Aug. (Z def.) aft γραμ. ins και οι φαρισαιοι C 33 latt syrr syr-cu arm-usc Eus$_1$ Hil.

CHAP. VIII. 1. for καταβαντι δε αυτω, και καταβαντος αυτου Z lat-*a b c* g_1 *k* syr-cu æth Hil$_2$: καταβαντος δε αυτου BCℵ² 33 vulg lat-*f ff*$_1$ syrr coptt goth arm: txt ℵ¹ rel (of these V¹ [but corrd¹] Δ lat-*k* om αυτω).

2. rec ειδων (*the 1st syllable of* προσελθων *being omd, from* λεπρος *preceding.*

stability of a house were common. In the whole of the similitude, reference is probably made to the prophetic passage Isa. xxviii. 15—18. τεθεμελίωτο] The N. T. writers usually omit the augment in the pluperfect: so πεποίηκειναν, Mark xv. 7; ἐκβεβλήκει, xvi. 9; μεμνήκεισαν, 1 John ii. 19 al. fr. This is also done occasionally by Herodotus, and by Attic prose writers, where euphony is served by it. See Herod. i. 122; iii. 42; ix. 22: and Winer, § 12. 9. 27. μεγάλη] All the greater, because such an one as here supposed is a *professed disciple*—ἀκούων τοὺς λόγους—and therefore would have the further to fall in case of apostasy.

28. ἦν διδάσκων] The assertion is spread more widely, by this resolved imperfect, over His whole course of teaching. Chrysostom's comment is, οὐ γὰρ εἷς ἦτερον ἀναφέρων, ὡς ὁ προφήτης καὶ ὁ Μωυσῆς, εἶλεγεν ἅπερ εἶλεγεν, ἀλλὰ πανταχοῦ ἑαυτὸν ἐνδεικνύμενος εἶναι τὸν τὸ κῦρος ἔχοντα. καὶ γὰρ νομοθετῶν συνεχῶς προσετίθει Ἐγὼ δὲ λέγω ὑμῖν, καὶ τῆς ἡμέρας ἀναμιμνήσκων ἐκείνης, ἑαυτὸν ἐδείκνυ τὸν δικάζοντα εἶναι. Hom. xxv. p. 306.

VIII. 1—4.] HEALING OF A LEPER. Mark i. 40—45: Luke v. 12—14. We have now (in this and the following chapter), as it were a *solemn procession of miracles*, confirming the authority with which our Lord had spoken. ἀπὸ τῆς διδασκαλίας ἐπὶ τὰ θαύματα μεταβαίνει. ἐπεὶ γὰρ ὡς ἐξουσίαν ἔχων ἐδίδασκεν, ἵνα μὴ νομισθῇ κομπάζειν καὶ ἀλαζονεύεσθαι, δείκνυσι τὴν ἐξουσίαν αὐτοῦ καὶ ἐν τοῖς ἔργοις, καὶ βεβαιοῖ τοὺς λόγους ἀπὸ τῶν πράξεων. Euthym. 2.] This same miracle is related by St. Luke without any mark of definiteness, either as to time or place,—καὶ ἐγένετο, ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων .... In this instance there is, and can be, no doubt that the transactions are identical: and this may serve us as a key-note, by which the less obvious and more intricate harmonies of these two narrations may be arranged. The plain assertion of the account in the text requires that the leper should have met our Lord on His descent from the mountain, while great multitudes were following Him. The accounts in St. Luke and St. Mark require no such fixed date. This narrative therefore fixes the occurrence. I conceive it highly probable that St. Matthew was himself a hearer of the Sermon, and one of those who followed our Lord at this time. From St. Luke's account, the miracle was performed in, or rather, perhaps, in the neighbourhood of, some city: what city, does not appear.

h ℓ. ch. x. 8 al. Lev. xiii. 17. xiv. 31 al. i ℓ. ch. xii. 18 bis ℓ, 49.

ελθὼν προσεκύνει αὐτῷ λέγων Κύριε, ἐὰν θέλῃς, δύνασαί BCEKL MSUV
με [h] καθαρίσαι. [3] καὶ [i] ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ XΣΓΔ
1. 33.

Acts iv. 30. in N. T. always w. χείρ., exc. Acts xxvii. 30. Gen. viii. 9.

This is more prob than that the -προς of λεπρος *shd be mistaken for a prep. in comp. with* ελθων), with C rel latt Syr syr-cu copt Hil: txt BEMΔ 1 syr sah goth æth arm Chr Cyr Damasc Thl. (Z defective.)

3. rec aft *αυτου* ins *ο ιησους* (*supplied for clearness*), with C[3]L rel lat-*b h* syr arm Hil, and before *ηψατο* vulg lat-*a c f* $g_{1,2}$ Syr syr-cu: om BC[1] Z(appy) 1. 33 am lat-*ff*$_1$ *k* coptt goth æth.

As the leper is in all three accounts related to have *come* to Jesus (*καὶ ἰδού* implying it in Luke), he may have been outside the city, and have run into it to our Lord. λεπρός] The limits of a note allow of only an abridgment of the most important particulars relating to this disease. Read Leviticus xiii. xiv. for the Mosaic enactments respecting it, and its nature and symptoms. See also Exod. iv. 6: Num. xii. 10: 2 Kings v. 27; xv. 5: 2 Chron. xxvi. 19, 21. The whole ordinances relating to leprosy were symbolical and typical. The disease was *not contagious*: so that the view which makes them mere sanitary regulations is out of the question. The fact of its non-contagious nature has been abundantly proved by learned men, and is evident from the Scripture itself: for the priests had continually to be in close contact with lepers, even to handling and examining them. We find Naaman, a leper, commanding the armies of Syria (2 Kings v. 1); Gehazi, though a leper, is conversed with by the king of Israel (2 Kings viii. 4, 5); and in the examination of a leper by the priest, if a man was *entirely* covered with leprosy, he was to be pronounced clean (Levit. xiii. 12, 13). The leper was not shut out from the synagogue (Lightfoot, vol. i. p. 513), nor from the Christian churches (Suicer, Thesaurus Patrum, under λεπρός). Besides, the analogy of the other uncleannesses under the Mosaic law, e. g. having touched the dead, having an issue, which are joined with leprosy (Num. v. 2), shews that sanitary caution was not the motive of these ceremonial enactments, but a far deeper reason. This disease was specially selected, as being the most loathsome and incurable of all, to represent the effect of the defilement of sin upon the once pure and holy body of man. "Leprosy was, indeed, nothing short of a living death, a poisoning of the springs, a corrupting of all the humours, of life; a dissolution, little by little, of the whole body, so that one limb after another actually decayed and fell away." (Trench on the Miracles, p. 213.) See Num. xii. 12. The leper was the type of one dead in sin: the same emblems are used in his misery as those of mourning for the dead: the same means of cleansing as for uncleanness through connexion with death, and which were never used except on these two occasions. Compare Num. xix. 6, 13, 18, with Levit. xiv. 4—7. All this exclusion and mournful separation imported the perpetual exclusion of the abominable and polluted from the true city of God, as declared Rev. xxi. 27, *οὐ μὴ εἰςέλθῃ εἰς αὐτὴν πᾶν κοινὸν καὶ ποιῶν βδέλυγμα καὶ ψεῦδος*. And David, when after his deadly sin he utters his prayer of penitence, 'Purge me with hyssop, and I shall be clean,' Ps. li. 7, doubtless saw in his own utter spiritual uncleanness, that of which the ceremonial uncleanness that was purged with hyssop was the type. Thus in the above-cited instances we find leprosy inflicted as the punishment of rebellion, lying, and presumption. 'I put the plague of leprosy in an house' (Levit. xiv. 34), 'Remember what the Lord thy God did to Miriam' (Deut. xxiv. 9), and other passages, point out this plague as a peculiar infliction from God. "The Jews termed it 'the finger of God,' and emphatically 'The stroke.' They said that it attacked first a man's house; and if he did not turn, his clothing; and then, if he persisted in sin, himself. So too, they said, that a man's true repentance was the one condition of his leprosy leaving him." Trench, p. 216. The Jews, from the prophecy Isa. liii. 4, had a tradition that the Messiah should be a leper. προσεκύνει] *πεσὼν ἐπὶ πρόσωπον*, Luke v. 12 [*γονυπετῶν*, Mark i. 40]. These differences of expression are important. See beginning of note on this verse. κύριε] Not here merely a title of respect, but an expression of faith in Jesus as the Messiah. "This is the *right* utterance of *κύριε*, which will never be made in vain." Stier. When Miriam was a leper, *ἐβόησε Μωυσῆς πρὸς κύριον, λέγων Ὁ Θεός, ἴασαι αὐτήν*, Num. xii. 13. 3. ἥψατο αὐτοῦ] He

λέγων Θέλω, [h] καθαρίσθητι. καὶ εὐθέως [h] ἐκαθαρίσθη [j] αὐτοῦ ἡ [j] λέπρα. [4] καὶ λέγει αὐτῷ ὁ Ἰησοῦς [k] Ὅρα μηδενὶ εἴπῃς, ἀλλὰ ὕπαγε σεαυτὸν δεῖξον τῷ ἱερεῖ, καὶ [l] προσένεγκον τὸ [l] δῶρον ὃ [m] προσέταξεν Μωυσῆς, [n] εἰς [a] μαρτύριον αὐτοῖς.

[j] Mark i. 42. Luke v. 12, 13 only. Levit. xiii. 2, 3.
[k] Mk. ch. xviii. 10. Heb. viii. 5, from Exod. xxv. 40. Rev. xix. 10. xxii. 9.

l = ch. ii. 11. v. 23 al. fr. Num. xxxi. 50.
a [. ch. x. 18]. xxiv. 14 [. Heb. iii. 5. James v. 3. Josh. xxiv. 27.
m ch. i. 24 reff. Lev. xiv. 2, 4, 10. Lev. x. 1.

4. rec προσενεγκε, with L rel: txt BC. (*offer* vulg Cypr Hil, *offeres* lat-*c*, *offers* lat-*a b*.—Z def.)

who just now expansively fulfilled the law by *word and commands*, now does the same by *act and deed*: the law had forbidden the touching of the leper, Levit. v. 3. It was an act which stood on the same ground as the healing on the Sabbath, of which we have so many instances. So likewise the prophets Elijah and Elisha touched the dead in the working of a miracle on them (1 Kings xvii. 21: 2 Kings iv. 34). The same almighty power which suspends natural laws, supersedes ceremonial laws. Here is a noble example illustrating His own precept so lately delivered, 'Give to him that asketh thee.' Again, we can hardly forbear to recognize, in His touching the leper, a deed symbolic of His taking on him, touching, laying hold of, our nature. Compare Luke xiv. 4, *καὶ ἐπιλαβόμενος ἰάσατο αὐτόν*, with Heb. ii. 16, *σπέρματος Ἀβραὰμ ἐπιλαμβάνεται*. θέλω] 'Echo prompta ad fidem leprosi maturam.' Bengel ad loc.

καθ. ἀπ. ἡ λέπ.] Luke's words (ver. 13), *ἡ λέπρα ἀπῆλθεν ἀπ' αὐτοῦ*, are more strictly correct in construction. See also Mark i. 42. A curious instance of the theological littleness which has been shewn in treating our Lord's great acts of Divine Love, is cited here by Dr. Wordsw. from Ambrose: "Dicit 'volo' propter Photinum (who said that our Lord was a mere man): imperat propter Arium (who denied His equality with the Father): tangit propter Manichæum (who said that Christ had not human flesh, but was only a phantom)." 4. ὅρα μηδενὶ εἴπῃς] Either (1) these words were a moral admonition, having respect to the state of the man (*διδάσκων τὸ ἀεόμπαστον καὶ ἀφιλότιμον*, Chrysost.), for the injunction to silence was not our Lord's uniform practice (see Mark v. 19, || L.), and in this case they were of lasting obligation, that the cleansed leper was not to make his healing a matter of boast hereafter; or (2) they were a cautionary admonition, only binding till he should have shewn himself to the priest, in order to avoid delay in this necessary duty, or any hindrance which might, if the matter should first be blazed abroad, arise to his being pronounced clean, through the malice of the priests; or (3), which I believe to be the true view, our Lord almost uniformly repressed the fame of His miracles, for the reason given in ch. xii. 15—21, that, in accordance with prophetic truth, He might be known as the Messiah not by wonder-working power, but by the great result of his work upon earth: *οὐκ ἐρίσει, οὐδὲ κραυγάσει, οὐδὲ ἀκούσει τις ἐν ταῖς πλατείαις τὴν φωνὴν αὐτοῦ . . . , ἕως ἂν ἐκβάλῃ εἰς νῖκος τὴν κρίσιν*. Thus the Apostles always refer primarily to the Resurrection, and only incidentally, if at all, to the wonders and signs. (Acts ii. 22—24; iii. 13—16.) These latter were tokens of power common to our Lord and his followers; but in His great conflict, ending in His victory, He trod the wine-press alone. σεαυτὸν δεῖξ. κ.τ.λ.] Read Levit. xiv. 1—32. This command has been used in support of the theory of satisfaction by priestly confession and penance. But even then (Trench on the Miracles, p. 221) the advocates of it are constrained to acknowledge that Christ alone is the cleanser. 'Ut Dominus ostenderet, quod non sacerdotali judicio, sed largitate divinæ gratiæ peccato emundatur, leprosum tangendo mundavit, et postea sacerdoti sacrificium ex lege offerre præcepit.' (Gratian de Pœnitentia, Dist. 1.) 'Dominus leprosum sanitate prius per se restituit, deinde ad sacerdotes misit quorum judicio ostenderetur mundatus . . . quia etsi aliquis apud Deum sit solutus, non tamen in facie Ecclesiæ solutus habetur, nisi per judicium sacerdotis. In solvendis ergo culpis vel retinendis ita operatur sacerdos evangelicus et judicat, sicut olim legalis in illis qui contaminati erant lepra quæ peccatum signat.' (Peter Lombard. Sent. l. 4, dist. 18, cited by Trench.) It is satisfactory to observe this drawing of parallels between the Levitical and (popularly so called)

[5] Εἰσελθόντος δὲ αὐτοῦ εἰς Καφαρναοὺμ προσῆλθεν
αὐτῷ [o] ἑκατόνταρχος [p] παρακαλῶν αὐτὸν [6] καὶ λέγων
Κύριε, ὁ [q] παῖς μου [r] βέβληται ἐν τῇ οἰκίᾳ [s] παραλυτικός,
[t] δεινῶς [u] βασανιζόμενος. [7] λέγει αὐτῷ Ἐγὼ ἐλθὼν . . δεινως βασαν Z.
θεραπεύσω αὐτόν. [8] καὶ ἀποκριθεὶς ὁ [o] ἑκατόνταρχος ἔφη
Κύριε, οὐκ εἰμὶ [v] ἱκανὸς ἵνα μου ὑπὸ τὴν [w] στέγην εἰς-
ἔλθῃς· ἀλλὰ μόνον εἰπὲ [x] λόγῳ, καὶ ἰαθήσεται ὁ [q] παῖς
μου. [9] καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι [y] ὑπὸ [y] ἐξουσίαν,

o Mt. L. (Gosp. & Acts) only. Exod. xviii. 21, 25 al. fr. —κεντυρίων, Mark xv. 39, 44, 45. —χος, rb. xxvii. 54. Luke vii. 6 al. —χης, ver. 18 refl.
p ver. 31. ch. xviii. 29. 1 Kings xxii. 4.
q Mt. L. (Gosp. & Acts) only, exc. John iv. 51. — ch. xiv. 2. Luke xii. 45. Gen. ix. 27. 24 reff.†
r — ver. 14. ch. ix. 2. Mark vii. 30 (see Luke xvi. 20)‡.
s ch. iv. t Luke xi. 53 only. Job x. 16. xix. 11. Wisd. xvii. 3. xviii. 17 var. only. (-νός, 2 Kings i. 9.)
u Mark vi. 48. 2 Pet. ii. 8. Rev. xii. 2 al. 1 Kings v. 3.
v — w. ἵνα, ‖ L. only. (ch. iii. 11 reff.)
w ‖ L. Mark ii. 4 only. Gen. viii. 13. xix. 8 Ald. Esdr. vi. 4 only.
x dat., see Acts ii. 40. Gal. vi. 11.
y ‖ L. only. (2 Macc. iii. 6.)

5. rec εισελθοντι, with C² F(Wetst) L rel Chr Thl Hil Op: txt BC¹Z 1. 33 syr copt æth arm.—rec (for αυτου) τω ιησου, with C²L (lat-c) Syr: αυτω F(Wetst) rel: txt BC¹EZ.—*cum autem introisset* vulg, simly lat-*a b c* &c syr-cu goth Hil.

7. rec ins και bef λεγει, with CL rel vulg lat-*a o f ff*₁ syr copt goth æth: om B ev-47 am lat-*b h k* Syr syr-cu sah arm. rec aft αυτω ins ο ιησους, with C rel latt: om BN lat-*k* copt.

8. ἀποκριθεὶς δὲ BN 33 sah: και αποκριθεις C(appy) rel latt syr copt goth æth. for εφη, ειπεν C 33. rec λογον, with Γ lat-*ff*₁ *g*₁ æth: txt (*which can hardly here be introduced from* ‖ *Luke, as the authorities are so weighty*) BC rel Scr's mss vulg lat-*b c f h* syrr syr-cu coptt goth arm Orig Chr Euthym Ambr Aug.

9. aft υπο εξουσιαν ins τασσομενος (*from* ‖ *Luke*) BN vulg-ed lat-*a b c g*₁,₂ *h* Chr Hil: om C rel am (with fuld forj) lat-*f ff*₁ syrr goth æth arm. (υπο εξ. is joined to the follg in U mss-mentd-by-Chr lat-*f* goth Iren-lat Hil.)

Christian priesthood, thus completely shewing the fallacy and untenableness of the whole system; all those priests being types, not of future human priests, but of Him, who abideth a Priest for ever in an unchangeable priesthood, and in Whom not a class of Christians, but *all* Christians, are priests unto God. **μαρτύριον αὐτοῖς**] **A testimony** both *to*, and *against* **them**: the *dativus* both *commodi* and *incommodi*. The man disobeyed the injunction, so that our Lord could no more enter the city openly; see Mark i. 45.

5—13.] HEALING OF THE CENTURION'S SERVANT. Luke vii. 1—10, where we have a more detailed account of the former part of this miracle. On the chronological arrangement, see Prolegomena. The centurion did not himself *come* to our Lord, but sent elders of the Jews to Him, who recommended him to His notice as loving their nation, and having built them a synagogue. Such variations, the concise account making a man *fecisse per se* what the fuller one relates him *fecisse per alterum*, are common in all written and oral narrations. In such cases the fuller account is, of course, the stricter one. Augustine, answering Faustus the Manichæan, who wished, on account of the words of our Lord in ver. 11, to set aside the whole, and used this variation for that purpose, makes the remark, so important in these days, 'Quid enim, nonne talibus locutionibus humana plena est consuetudo .... quid ergo, cum legimus, obliviscimur quemadmodum loqui solesmus? An Scriptura Dei aliter nobiscum fuerat, quam nostro more, locutura?' Contra Faustum, xxxiii. 7. On the non-identity of this miracle with that in John iv. 46 ff., see note there.

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

6. ὁ παῖς] From Luke we learn that it was *δοῦλος, ὃς ἦν αὐτῷ ἔντιμος*. The centurion, perhaps, had *but one* slave, see ver. 9. 'Lucas hoc modo dubitationem prævenit, quæ subire poterat lectorum animos; scimus enim non habitos fuisse servos eo in pretio, ut de ipsorum vita tum anxii essent domini, nisi qui singulari industria vel fide vel alia virtute sibi gratiam acquisierant. Significat ergo Lucas non vulgare fuisse sordidumque mancipium, sed fidelem et raris dotibus ornatum servum, qui eximia gratia apud

ἔχων ὑπ' ἐμαυτὸν στρατιώτας, καὶ λέγω τούτῳ Πορεύθητι, καὶ πορεύεται, καὶ ἄλλῳ Ἔρχου, καὶ ἔρχεται· καὶ τῷ δούλῳ μου Ποίησον τοῦτο, καὶ ποιεῖ. 10 ἀκούσας δὲ ὁ Ἰησοῦς ἐθαύμασεν καὶ εἶπεν τοῖς ἀκολουθοῦσιν Ἀμὴν λέγω ὑμῖν, παρ' οὐδενὶ τοσαύτην πίστιν ἐν τῷ Ἰσραὴλ εὗρον. 11 λέγω δὲ ὑμῖν ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἥξουσιν καὶ ἀνακλιθήσονται μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· 12 οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ

G ουχ τοσ... BCEGK LMSUV ΧΓΔ I. 33.

a ver. 27. ch. ix. 33 al. Isa. xii. 26.
b ch. ii. 1 reff.
c ch. xxiv. 27. Luke xiii. 29. Rev. xxi. 13 only.
d as above (c). Luke xii. 54 only.
e ch. xiv. 19 | Mk. L. Luke ii. 7. (vii. 36 v. r.) xii. 37. xiii. 29 only†. Judith xii. 16 (only ?).
f = ch. ix. 15. Luke xx. 34, 36 reff.
g ch. xiii. 38 only.
h = ch. xxi. 39. xxii. 13. xxv. 30 al. Jer. xxii. 26.
i = 2 Pet. ii. 17. Jude 13. Job xviii. 17. Tobit xiv. 10. see below (k).
k ch. xxii. 13. xxv. 30 only (there also w. σκότος). 3 Kings vi. 29.
l ch. xiii. 42, 50. xxii. 13. xxiv. 51. xxv. 30. Luke xiii. 28 only.
m as above (l) and Matt. ii. 18, from Jer. xxxviii. (xxxi.) 15. Acts xx. 37 only. Gen. xlv. 2.

10. aft ακολουθουσιν add αυτω C 33 latt syrr syr-cu coptt æth. rec ουδε εν τω ισρ. τοσ. πιστ. ευρ. (*adaptation from* || *Luke: Meyer holds the reading in txt to be an interpretation, both here and in Luke. But this can hardly be: and its occurrence* there [in very few vss] *is sufficiently accounted for by its being the genuine reading here*), with CL rel lat-*f* Syr syr arm Orig: txt B 1 gat lat-*a* g_1 *k* syr-cu syr-marg coptt æth Mcion Ambr Aug Op.

dominum polleret: hinc tanta illius vitæ cura et tam studiosa commendatio.' (Calvin in loc.) 8.] The centurion heard that the Lord was coming, Luke vii. 6, and sent friends to Him with this second and still humbler message. He knew and felt himself, as a heathen, to be out of the fold of God, a stranger to the commonwealth of Israel; and therefore unworthy to receive under his roof the Redeemer of Israel. 9.] The meaning is, 'I know how to obey, being *myself* under authority: and in turn know how others obey, having soldiers under me:' inferring, 'if then I, in my subordinate station of command, am obeyed, how much more Thou, who art over all, and whom diseases serve as their Master!' That this is the right interpretation, is shewn by our Lord's special commendation of his faith, ver. 10, 'volens ostendere Dominum quoque non per adventum tantum corporis, sed per angelorum ministeria posse implere quod vellet.' Jerome in loc. 'Potuisset Ratio excipere: "servus et miles imperium libere audiunt: morbus non item." Sed hanc exceptionem concoquit sapientia fidelis, et ruditate militari pulchre elucens.' Bengel ad loc. 10, 11.] 'Amen, inquit, dico vobis, non inveni tantam fidem in Israel; propterea dico vobis quia multi ab Or. et Occ..... &c. Quam late terram occupavit oleaster! Amara silva mundus hic fuit: sed propter humilitatem, propter "non sum dignus ut sub tectum meum intres," multi ab Or. et Occ. venient. Et puta quia venient: quid de illis fiet? Si enim venient, jam præcisi sunt de silva: ubi inserendi sunt, ne arescant? Et recumbent, inquit, cum Abraham et Isaac et Jacob .... Ubi? In regno, inquit, cœlorum. Et quid erit de illis qui venerunt de stirpe Abrahæ? quid fiet de ruinis quibus arbor plena erat? quid nisi quia præcidentur, ut isti inserantur? Doce quia præcidentur: Filii autem regni ibunt in tenebras exteriores.' Aug. in Johan. tract. xvi. 6. Compare a remarkable contrast in the Rabbinical books illustrating Jewish pride: Dixit Deus S. B. Israelitis: "In mundo futuro mensam ingentem vobis sternam, quod Gentiles videbunt et pudefient." Schöttgen, i. p. 86. ἐθαύμασεν] to be accepted simply as a fact, as when Jesus rejoiced, wept, was sorrowful; not, as Aug. de Genes. cont. Manich. cited by Wordsw., to be rationalized away into a mere lesson to teach us what to admire. The mysteries of our Lord's humanity are too precious thus to be sacrificed to the timidity of theologians. 12. οἱ υἱοί] the natural heirs, but disinherited by rebellion. τὸ σκ. τὸ ἐξ. the darkness outside, i. e. outside the lighted chamber of the feast, see ch. xxii. 13, and Eph. v. 7, 8. These verses are wanting in St. Luke, and occur when our Lord repeated them on a wholly different occasion, ch. xiii. 28, 29. ὁ κλ. κ. ὁ βρ.] The articles here are not possessive, as Middleton supposes, for that would give a

BCEG LMSU ΧΓΔ 1. 33.

a (In N. T. always w. ὀδόντων) as above (l) only. Prov. xix. 12. Sir. ii. 8 only. (βρύχειν, Acts vii. 54.)
o vv. 5, 8 reff. -χης, Acts x. 1, 22. xxiv. 23 al.
p ver. 6 reff.
q [. ch. x. 35. Luke xii. 58 bis only. Ruth i. 14.
r ver. 6 reff.
s [Mk. only †.
t [. (L. bis.) John iv. 52. Acts xxviii. 8 only. Deut. xxviii. 22 only. xiii. 1 only. xiv. 35 al. Ezek. xxxiv. 4.
u ch. iv. 11 reff.
v ch. xiv. 15, 23 al. Mt. Mk. only, exx. John vi. 16. xx. 19 †. Judith
w ch. iv. 24. vv. 28, 33 [. John x. 21 †. Ps. xc. 6 Aq.
x [Mk. ch. iv. 24. ix. 12.

13 ο ἑκατοντάρχῃ Ὕπαγε, ὡς ἐπίστευσας γενηθήτω σοι. καὶ ἰάθη ὁ παῖς [αὐτοῦ] ἐν τῇ ὥρᾳ ἐκείνῃ.

14 Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου εἶδεν τὴν πενθερὰν αὐτοῦ βεβλημένην καὶ πυρέσσουσαν. 15 καὶ ἥψατο τῆς χειρὸς αὐτῆς, καὶ ἀφῆκεν αὐτὴν ὁ πυρετός, καὶ ἠγέρθη, καὶ διηκόνει αὐτῷ. 16 ὀψίας δὲ γενομένης προσήνεγκαν αὐτῷ δαιμονιζομένους πολλούς, καὶ ἐξέβαλεν τὰ πνεύματα λόγῳ, καὶ πάντας τοὺς κακῶς ἔχοντας ἐθεράπευσεν, 17 ὅπως πληρωθῇ τὸ

13. rec ins και bef ως, with C rel vulg lat-*o f ff*$_1$ syr Orig$_2$ Chr$_1$: om BN lat-*a b g*$_{1,2}$ *h k l* Syr syr-cu coptt Chr Iren-lat. om αυτου BN 1. 33 latt syr-jer copt: ins C rel syrr syr-cu sah goth æth arm. απο της ωρας εκεινης CΔ 33 lat-*a b c g*$_{1,2}$ *h l* sah Bas Chr Bas-sel (*see ch* ix. 22; xv. 28; xvii. 18): txt BLX 1 rel vulg lat-*f ff*$_1$ syrr syr-cu copt goth æth arm. at end ins (*from Lu* vii. 10) και υποστρεψας ο εκατονταρχος εις τον οικον αυτου εν αυτη τη ωρα ευρεν τον παιδα υγιαινοντα C E-with-ast MUX 1. 33 lat-g_1 syr-jer syr æth. (aft παιδα ins αυτου M: al vary.)

15. rec (for αυτω) αυτοις (*from* || *Mark, Luke*), with LM^{1}Δ 1. 33 latt Syr syr-cu copt æth: txt BC rel Syr-ms syr goth arm Orig Chr Thl Euthym.

sense the most frigid possible, and would be a rendering inadmissible after ἔσται, which generalizes the assertion; they rather import the notoriety and eminence of the κλ. κ. βρ. 'Articulus insignis: in hac vita dolor nondum est dolor.' Bengel.

13. ἰάθη] Of what precise disease does not appear. In Luke ἤμελλεν τελευτᾶν—here he is παραλυτικός, δεινῶς βασανιζόμενος. But though these descriptions do not agree with the character of palsy among us, we read of a similar case in 1 Macc. ix. 55, 56: ἐν τῷ καιρῷ ἐκείνῳ ἐπλήγη Ἀλκιμος καὶ ἐνεποδίσθη τὰ ἔργα αὐτοῦ, καὶ ἀπεφράγη τὸ στόμα αὐτοῦ, καὶ παρελύθη, καὶ οὐκ ἐδύνατο ἔτι λαλῆσαι λόγον καὶ ἐντείλασθαι περὶ τοῦ οἴκου αὐτοῦ. καὶ ἀπέθανεν Ἀλκιμος ἐν τῷ καιρῷ ἐκείνῳ μετὰ βασάνου μεγάλης. The disease in the text may have been an attack of tetanus, which the ancient physicians included under paralysis, and which is more common in hot countries than with us. It could hardly have been apoplexy, which usually bereaves of sensation.

14—17.] Healing of Peter's wife's mother, and many others. Mark i. 29—34. Luke iv. 38—41. From the other Evangelists it appears, that our Lord had just healed a dæmoniac in the synagogue at Capernaum: for they both state, 'when they were come out of the synagogue, they entered into the house of Simon and Andrew, &c. Both Mark and Luke are fuller in their accounts than the text. The expression (of the fever) ἀφῆκεν αὐτήν, is common to the three, as is also the circumstance of her ministering *immediately* after: shewing that the fever left her, not, as it would have done if natural means had been used, weak and exhausted, but completely restored.

16.] *at sunset*, Mark ver. 32: Luke ver. 40. From St. Mark we learn that *the whole city was collected at the door*; from St. Luke, that *the dæmons cried out and said, 'Thou art Christ the Son of God.'* And from both, that *our Lord permitted them not to speak, for they knew Him.* They brought the sick in the evening, either because it was cool,—or because the day's work was over, and men could be found to carry them,—or perhaps because it was the sabbath (see Mark i. 21, 29, 32), which ended at sunset.

17.] This is a version of the prophecy differing from the LXX, which has οὗτος τὰς ἁμαρτίας ἡμῶν φέρει, καὶ περὶ ἡμῶν ὀδυνᾶται. The exact sense in which these words are quoted is matter of difficulty. Some understand ἔλαβεν and ἐβάστασεν as merely 'took away,' and 'healed.' But besides this being a very harsh interpretation of both words, it entirely destroys the force of αὐτός, and makes it expletive. Others suppose it to refer to the personal fatigue, (or even the spiritual exhaustion,

ʸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου λέγοντος ᶻ Αὐτὸς τὰς ἀσθενείας ἡμῶν ᵃ ἔλαβεν, καὶ τὰς νόσους ᵇ ἐβάστασεν.

18 Ἰδὼν δὲ ὁ Ἰησοῦς πολλοὺς ὄχλους περὶ αὐτὸν ἐκέλευσεν ἀπελθεῖν ᶜ εἰς τὸ ᶜ πέραν. 19 καὶ προσελθὼν ᵈ εἷς γραμματεὺς εἶπεν αὐτῷ Διδάσκαλε, ἀκολουθήσω σοι ᵉ ὅπου ἐὰν ᶠ ἀπέρχῃ. 20 καὶ λέγει αὐτῷ ὁ Ἰησοῦς Αἱ ᵍ ἀλώπεκες ʰ φωλεοὺς ἔχουσιν, καὶ τὰ ⁱ πετεινὰ τοῦ ⁱ οὐρανοῦ ʲ κατασκηνώσεις, ὁ δὲ ᵏ υἱὸς τοῦ ᵏ ἀνθρώπου οὐκ ⁱ ἔχει ποῦ τὴν κεφαλὴν ˡ κλίνῃ. 21 ᵐ ἕτερος δὲ τῶν

ʸ ch. i. 22 reff.
ᶻ Isa. liii. 4.
ᵃ — ch. x. 36. Lev. v. 1, 17. Ezek. xxxvi. 7.
ᵇ — ch. xx. 12. John xvi. 12. Rom. xv. 1. 1 Kings xviii. 14.
ᶜ ver. 28 al. Mt. Mk. only, exc. Luke viii. 22. Num. xxi. 13.
ᵈ ch. (ix. 18 v.r.) xix. 16. Mark ix. 17. Rev. viii. 13.
ᵉ ch. xxiv. 28.

xxvi. 13 al. Ruth i. 16. 39 only. Judg. xv. 4. (-σοῦν. ch. xiii. 32.)
ᶠ — ch. x. 6. Rom. xv. 28. Isa. xxxvii. 37.
ᵍ ‖ L. only †.
ʰ ch. vi. 26 reff.
ⁱ ‖ L. only.
ʲ Exod. xxxvii. 37.
ᵏ Compete passim, and Acts vii. 56 only. Dan. vii. 13.
ˡ ‖ L. ch. xv. 32 ‖ Mk. Luke xii. 4, 17. Josh. viii. 20.
ᵐ — ‖ L. see John xix. 30. Luke xxiv. 5. (Luke ix. 12. xxiv. 29. Heb. xi. 34 only.)
ⁿ — ch. xi. 3. xiii. 45 al. fr. Gen. viii. 10, 12 al.

18. οχλον, omg πολλους, B; simly τους οχλους ev-y, οχλους copt; οχλον πολυν sah: πολυν οχλον ev-x al lat-g_1: πολλους, omg οχλους, 106 al. (*Omission at first from similar endings, then variously explained and restored.*)

[Olshausen,] which perhaps is hardly consistent with sound doctrine,) which our Lord felt by these cures being long protracted into the evening. But I believe the true relevancy of the prophecy is to be sought by regarding the miracles generally to have been, as we know so many of them were, lesser and typical outshewings of the great work of bearing the sin of the world, which He came to accomplish; just as diseases themselves, on which those miracles operated, are all so many testimonies to the existence, and types of the effect, of sin. Moreover in these His deeds of mercy, He was 'touched with the feeling of our infirmities:' witness His tears at the grave of Lazarus, and His sighing over the deaf and dumb man, Mark vii. 34. The very act of compassion is (as the name imports) a *suffering with* its object; and if this be true between man and man, how much more strictly so in His case who had taken upon Him the whole burden of the sin of the world, with all its sad train of sorrow and suffering.

18—IX. 1.] JESUS CROSSES THE LAKE. INCIDENTS BEFORE EMBARKING. HE STILLS THE STORM. HEALING OF TWO DEMONIACS IN THE LAND OF THE GADARENES. Mark iv. 35—v. 20: Luke ix. 57—60; viii. 22—39, on which passages compare the notes. 18.] It is obviously the intention of St. Matthew to bind on the following incidents to the occurrence which he had just related.

19.] Both the following incidents are placed by St. Luke long after, during our Lord's last journey to Jerusalem. For it is quite impossible (with Greswell, Diss. iii. p. 155, sq.) in any common fairness of interpretation, to imagine that two such incidents should have twice happened, and both times have been related together. It is one of those cases where the attempts of the Harmonists do violence to every principle of sound historical criticism. Every such difficulty, instead of being a thing to be wiped out and buried up at all hazards (I am sorry to see, e. g., that Dr. Wordsw. takes no notice, either here or in St. Luke, of the recurrence of the two narratives), is a valuable index and guide to the humble searcher after truth, and is used by him as such (see Prolegomena, ch. i. § iv. 2 f.).

20. ὁ υἱὸς τοῦ ἀνθρώπου] "It is thought that this phrase was taken from Daniel vii. 13, to which passage our Saviour seems to allude in ch. xxvi. 64, and probably Stephen in Acts vii. 56. It appears from John xii. 34, that the Jews understood it to mean the Messiah: and from Luke xxii. 69, 70, that they considered *the Son of Man* to mean the same as *the Son of God*." Dr. Burton. It is the name by which the Lord ordinarily in one pregnant word designates Himself as the Messiah—the *Son of God manifested in the flesh of man*—the *second Adam*. And to it belong all those conditions, of humiliation, suffering, and exaltation, which it behoved the Son of Man to go through. 21.] In St. Luke we find, that our Lord *previously commanded him* to follow Him. τοῦ κυρίου .... λέγοντος τῷ Φιλίππῳ, ἄφες τοὺς νεκ. κ.τ.λ. Clem. Alex. Strom. iii. p. 522 P. But if so, He had long ago ordered Philip to follow Him, taking St. Luke's order of

μαθητῶν αὐτοῦ εἶπεν αὐτῷ Κύριε, [o] ἐπίτρεψόν μοι πρῶτον
ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου. 22 ὁ δὲ Ἰησοῦς
λέγει αὐτῷ Ἀκολούθει μοι, καὶ ἄφες τοὺς νεκροὺς θάψαι
τοὺς ἑαυτῶν νεκρούς. 23 Καὶ [p] ἐμβάντι [q] αὐτῷ εἰς πλοῖον ...πλοιον G.
ἠκολούθησαν [q] αὐτῷ οἱ μαθηταὶ αὐτοῦ. 24 καὶ ἰδοὺ BCEKL MSUVX ΓΔ 1. 33.
[r] σεισμὸς μέγας ἐγένετο ἐν τῇ θαλάσσῃ, ὥστε τὸ πλοῖον
[s] καλύπτεσθαι ὑπὸ τῶν [t] κυμάτων· αὐτὸς δὲ ἐκάθευδεν.
25 καὶ προσελθόντες οἱ μαθηταὶ ἤγειραν αὐτὸν λέγοντες
Κύριε σῶσον, ἀπολλύμεθα. 26 καὶ λέγει αὐτοῖς Τί [u] δειλοί

o ch. xix. 8. Luke viii. 39 al. Esth. ix. 14.
p — ch. ix. 1. xiii. 2 al. so always in N. T. [exc. John v. 4 rec.] 2 (Nah. iii. 14.) 1 Macc. xv. 37. 2 Macc. xii. 3 only.
q constr., ver. 1 ref.
r — here only. (ch. xxiv. 7 al.) Jer. xxiii. 19. see Nah. i. 3.
s ch. x. 26. Luke viii. 16. xxiii. 30. 2 Cor. iv. 3 bis. James v. 20. 1 Pet. iv. 8 only. — Gen. vii. 19 var. Exod. xv. 5.
t ‖ Mk. ch. xiv. 24. Acts xxvii. 41. Jude 13 only. Ps. cvi. 25, 29.
u ‖ Mk. Rev. xxi. 8 only. Judg. vii. 3. (-λία, 2 Tim. i. 7. -λιῷν, John xiv. 27.)

21. om αυτου B 33 al Scr's l lat-*a b c k* sah.
22. rec (for λεγει) *ειπεν*, with L rel lat-g_1 spec: txt BC 1. 33 latt Clem.
23. rec ins το bef πλοιον, with L rel coptt: om BC V-marg 1. 33 goth Orig.
24. for υπο, απο B^2.
25. aft προσελθοντες ins αυτω C^1(appy) vulg sah. om οι μαθηται (*see Luke* viii. 24) B 33(appy) am (with fuld em forj harl) lat-*a c ff*$_1$ *k l* coptt Jer. rec aft μαθηται ins αυτου, with C^1(appy) X 1 vulg lat-*b* g_1 syrr goth æth: om C^2L rel lat-*k* arm Eus Thl. rec aft σωσον ins ημας (*supplementary*), with L rel vss Eus: om BC 1.

the occurrence. A tradition of this nature was hardly likely to be wrong; so that perhaps the words ἀκολούθει μοι are to be taken (as in John xxi. 19, 22) as an admonition occasioned by some slackness or symptom of decadence on the part of the Apostle. The attempt to evade the strong words of our Lord's command by supposing that θάψαι τὸν πατέρα means, '*to reside with my father till his death*' (Theophylact), is evidently futile, since πρῶτον ἀπελθεῖν καὶ θάψαι is plainly said of an *act waiting to be done;* and the reason of our Lord's rebuke was the peremptory and all-superseding nature of the command ἀκολούθει μοι. 22. νεκρούς] *First* time, as Rev. iii. 1, *spiritually*, —second, *literally* dead. The two meanings are similarly used in one saying by our Lord in John xi. 25, 26. See Heb. vi. 1; ix. 14.—ἐκώλυσεν αὐτόν, οὐ κωλύων τὸ τιμᾶν τοὺς γονεῖς, ἀλλὰ διδάσκων ὅτι χρὴ τὸν ἐφάμενον τῶν οὐρανίων μὴ ὑποστρέφειν εἰς τὰ γήϊνα, μηδ' ἀπολιμπάνειν μὲν τὰ ζωηρά, παλινδρομεῖν δὲ εἰς τὰ νεκρωτικά, μηδὲ θεοῦ προτιμᾶν γονεῖς. ἠγίνωσκε γὰρ ὅτι θάψουσι τοῦτον ἄλλοι, καὶ οὐκ εἰκὸς τοῦτον ἀπολειφθῆναι τῶν ἀναγκαιοτέρων. οἶμαι δὲ ὅτι καὶ ἄπιστος ἦν ὁ τελευτήσας. Euthym. 23.] This journey across the lake, with its incidents, is placed by St. Mark and St. Luke after the series of parables commencing with that of the sower, and recorded in ch. xiii. By Mark with a precise note of sequence: λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ ὀψίας γενομένης, Mark iv. 35.
24.] σεισμός, usually of an earthquake, = λαῖλαψ, Mark and Luke,—a great commotion in the sea. καλύπτεσθαι. τὰ κύμ. ἐπέβαλλεν εἰς τὸ πλ. ὥστε ἤδη γεμίζεσθαι τὸ πλοῖον, Mark iv. 37. συνεπληροῦντο, Luke viii. 23. By keeping to the strict imperfect sense we obviate all necessity for qualifying these words: (ſtarker Ausdruck: die Wogen ſchlugen ins Schiff, De Wette) was becoming covered, &c. All lakes bordered by mountains, and indeed all hilly coasts, are liable to these sudden gusts of wind. 25.] κύριε σῶσον, ἀπολλ. = διδάσκαλε, οὐ μέλει σοι ὅτι ἀπολλ.; Mark iv. 38 = ἐπιστάτα, ἐπιστάτα, ἀπολλ., Luke viii. 24. On these and such like variations, notice the following excellent and important remarks of Augustine (De Consensu Evv. ii. 24): 'Una eademque sententia est excitantium Dominum, volentiumque salvari; nec opus est quærere quid horum potius Christo dictum sit. Sive enim aliquid horum trium dixerint, sive alia verba quæ nullus Evangelistarum commemoravit, tantundem tamen valentia ad eandem sententiæ veritatem, quid ad rem interest?' We may well exclaim, 'O si sic omnia!' Much useless labour might have been spared, and men's minds led to the diligent enquiry into the real difficulties of the Gospels, instead of so many spending time in knitting cobwebs. But Augustine him-

ἐστε ᵛ ὀλιγόπιστοι; τότε ἐγερθεὶς ᵛ ἐπετίμησεν τοῖς ἀνέμοις καὶ τῇ θαλάσσῃ, καὶ ἐγένετο ᶻ γαλήνη μεγάλη. 27 οἱ δὲ ἄνθρωποι ἐθαύμασαν λέγοντες ʸ Ποταπός ἐστιν οὗτος, ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ; 28 Καὶ ἐλθόντι ᶻ αὐτῷ ᵃ εἰς τὸ ᵃ πέραν εἰς τὴν χώραν

v ch. vi. 30. xiv. 31. xvi. 8. Luke xii. 28 only †.
w ‖. Ps. cv. 9.
z ‖ only †. Ps. cvi. 29 Symm.
y Mark xiii. 1 bis. Luke i. 29. vii. 39. 2 Pet. iii. 11.
1 John iii. 1. a constr., ver. 1 reff. a ver. 18 reff. 1 Kings xxvi. 13.

—λεγουσι Γ. BCEKL MSUV Χλ 1. 33.

27. om 1st και (as unnecessary) C 34. 85 al latt Syr coptt æth Hil Op. αυτω bef υπακουουσιν B 1. 33 Eus Chr.

28. ἐλθόντος αὐτοῦ BC 1. 33: ελθοντι αυτω L rel.

self in the very next sentence, descends to the unsatisfactory ground of the Harmonists, when he adds, 'Quamquam et hoc fieri potuit, ut pluribus eum simul excitantibus, omnia hæc, aliud ab alio, dicerentur.' His mind however was not one to rest contented with such sophisms; and all his deeper and more earnest sayings are in the truer and freer spirit of the above extract. [The above remarks are more than ever important, now that a reaction towards the low literal harmonistic view has set in, and the inspiration of the mere letter is set up against those who seek for life in searching the real spirit of the Scriptures. 1862.]

26.] The time of this rebuke in the text precedes, but in Mark and Luke follows, the stilling of the storm. See the last note. They were of *little* faith, in that they were afraid of perishing while they had on board the slumbering Saviour: they were not *faithless*, for they had recourse to that Saviour to help them. Therefore He acknowledges the faith which they had; answers the prayer of faith, by working a perfect calm: but rebukes them for not having the stronger, firmer faith, to trust Him even when He seemed insensible to their danger. The symbolic application of this occurrence is too striking to have escaped general notice. The Saviour with the company of His disciples in the ship tossed on the waves, seemed a typical reproduction of the Ark bearing mankind on the flood, and a foreshadowing of the Church tossed by the tempests of this world, but having Him with her always. And the personal application is one of comfort, and strengthening of faith, in danger and doubt. **27. οἱ ἄνθρ.**] The men who were in the ship, besides our Lord and His disciples. **28.**] Among the difficulties attendant on this narrative, the situation and name of the place where the event happened are not the least. Origen's remarks are: ἡ περὶ τοὺς ὑπὸ τῶν δαιμονίων καταχρημνιζομένους καὶ ἐν τῇ θαλάσσῃ συμπνιγομένους χοίρους οἰκονομία ἀναγέγραπται γεγονέναι ἐν τῇ χώρᾳ τῶν Γερασηνῶν. Γέρασα δὲ τῆς Ἀραβίας ἐστὶ πόλις, οὔτε θάλασσαν οὔτε λίμνην πλησίον ἔχουσα. καὶ οὐκ ἂν οὕτως προφανὴς ψεῦδος καὶ εὐέλεγκτον οἱ εὐαγγελισταὶ εἰρήκεισαν, ἄνδρες ἐπιμελῶς γινώσκοντες τὰ περὶ τὴν Ἰουδαίαν. ἐπεὶ δὲ ἐν ὀλίγοις εὕρομεν "εἰς τὴν χώραν τῶν Γαδαρηνῶν," καὶ πρὸς τοῦτο λεκτέον (lit. "we must speak also to [in reference to] this;" discuss this reading also. Dr. Bloomfield's conjecture, στεκτέον, need only be considered by those who are not aware of this common expression). Γάδαρα γὰρ πόλις μέν ἐστι τῆς Ἰουδαίας, περὶ ἣν τὰ διαβόητα θερμὰ τυγχάνει, λίμνη δὲ ἐρημοῖς παρακειμένη οὐδαμῶς ἐστιν ἐν αὐτῇ ἡ θάλασσα. Ἀλλὰ Γέργεσα, ἀφ' ἧς οἱ Γεργεσαῖοι, πόλις ἀρχαία περὶ τὴν νῦν καλουμένην Τιβεριάδα λίμνην, περὶ ἣν ἐρημνὸς παρακείμενος τῇ λίμνῃ, ἀφ' οὗ δείκνυται τοὺς χοίρους ὑπὸ τῶν δαιμόνων καταβεβλῆσθαι. Comm. in Joan. tom. vi. vol. iv. p. 269, ed. Migne. Notwithstanding this, it appears very doubtful whether there ever was a town named Gergesha near the lake. There were the Gergashites (Joseph. I. 6. 2) in former days, but their towns had been destroyed by the Israelites at their first irruption, and never, that we hear of, afterwards rebuilt (see Deut. vii. 1: Josh. xxiv. 11). Gerasa (now Descherasch) lies much too far to the East. The town of Gadara, alluded to in the text, was (Joseph. B. J. iv. 7. 3) μητρόπολις τῆς Περαίας καφτερά, and (Euseb. Onomasticon) ἀντικρὺ Σκυθοπόλεως καὶ Τιβεριάδος πρὸς ἀνατολαῖς, ἐν τῷ ὄρει, οὗ πρὸς ταῖς ὑπουργίαις (Dr. Bloomfield in loc. conjectures ὑπωρείαις) τὰ τῶν θερμῶν ὑδάτων λουτρὰ παράκειται. It was on the river Hieromax ('Gaddara Hieromace præfluente,' Plin. v. 18), and sixty stadia from Tiberias (Joseph. Vit. § 65), πόλις Ἑλληνίς (Jos. Antt. xvii. 11. 4). It was destroyed in the civil wars of the Jews, and rebuilt by Pompeius (Jos. B. J. i. 7. 7), presented by Augustus to King Herod (Jos. Antt. xv. 7. 3), and

b ‖ L. (Mk. v. r.) ch xxviii. 9 v. r. Luke xiv. 31. John iv. 31. xi 20, 30. xii. 18. Acts xvi. 16 only †. Tobit vii. 1 al. c ver 16 reff. d ch. xxvii. 52, 53 al. fr. Gen. xxiii. 6, g. e 2 Tim. iii. 1 only. Isa. xviii. 2 only. Wisd. iii. 19 al.

τῶν Γαδαρηνῶν, [b] ὑπήντησαν [z] αὐτῷ δύο [c] δαιμονιζό- BCEKL MSUV ΧΔ 1. 33.
μενοι ἐκ τῶν [d] μνημείων ἐξερχόμενοι, [e] χαλεποὶ λίαν,
ὥστε μὴ [f] ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης.
29 καὶ ἰδοὺ ἔκραξαν λέγοντες [g] Τί ἡμῖν καὶ σοί, [h] υἱὲ τοῦ
[h] θεοῦ; ἦλθες ὧδε [i] πρὸ [i] καιροῦ [k] βασανίσαι ἡμᾶς; 30 ἦν
δὲ [l] μακρὰν ἀπ' αὐτῶν [m] ἀγέλη [n] χοίρων πολλῶν [o] βοσκο-
μένη· 31 οἱ δὲ [p] δαίμονες [q] παρεκάλουν αὐτὸν λέγοντες Εἰ
ἐκβάλλεις ἡμᾶς, ἀπόστειλον ἡμᾶς εἰς τὴν [m] ἀγέλην τῶν

f — Mark v. 4. Luke vi. 48. Phil. iv. 13. Isa. lix. 1. g Mark i. 24 ‖ L. 2 Kings xvi. 10 al. h ch. iv. 3 and note. ‖ 1 Cor. iv. 5 only. Sir. xxx. 24. k — f. Rev. ix. 5. xiv. 10. xx. 10 only. (ver. 6 al. 1 Kings v. 8.) l Mark xii. 34. John xxi. 8 al. Isa. lvii. 19. m here, &c., and ‖ only. Judg. v. 16 var. 1 Kings xxiv. 4. n here, &c. and ‖ only, exc. ch. vii. 6. Luke xv. 15, 16 †. Ps. lxxix. 14, Aliss in Hexapl. o here, bis, ‖, and Luke xv. 15. John xxi. 15, 17 only. 3 Kings xii. 16. p here (‖ Mk., ver. 12 & Luke, ver. 29. Rev. xvi. 14. xviii. 2 v. r.) only †. q ver. 5 reff.

rec (for γαδαρηνων) γεργεσηνων, with C³L rel copt goth æth arm: γεργεσαιων some mss in Epiph &c: γερασηνων D-lat mss-used-by-Orig(*see note*) latt (and Δ-lat) syr-marg sah Nyssen Ath Juv Hil Prud: txt BC¹M(ΔℵΚ): "ολιγα"-in-Orig syrr Eus Epiph$_{expr.}$ (33 syr-cu defective: the ver is passed over in Chr.)—γαραδ. Δ: γαζαρ. ℵ.

29. rec aft σοι ins ιησου (*from* ‖ *Mk Lu*), with C³X rel latt (and D-lat) syrr sah goth æth arm: om BC¹L 1. 33 am (with for*j* harl¹ tol) lat-*ff*$_1$ *k l* copt Orig Eus, Cypr Victorin spec.

31. rec (for αποστειλον) επιτρεψον ημας απελθειν, with CL rel lat-*f h* syrr goth arm: txt BℵΔ 1. 33 latt (and D-lat) syr-marg-ms syr-jer coptt æth Cyr. (*Probably from* ‖ *Luke, the alteration of Luke's εισελθειν to απελθ. being a trace of the original* αποστειλον. *The reason of the corrn may perhaps have been the connexion of* απο-

after his death united to the province of Syria (Jos. B. J. ii. 6. 3). It was one of the ten cities of Decapolis. (Pliny, ibid.) Burckhardt and others believe that they have found its ruins at Omkeis, near the ridge of the chain which divides the valley of Jordan from that of the Sea of Tiberias. The territory of this city might well extend to the shore of the lake. It may be observed, that there is nothing in any of the three accounts to imply that the city was close to the scene of the miracle, or the scene of the miracle close to the herd of swine, or the herd of swine, at the time of their possession, close to the lake. Indeed the expression μακρὰν ἀπ' αὐτῶν, ver. 30, implies the contrary with regard to the swine. It appears, from Burckhardt, that there are many tombs in the neighbourhood of the ruins of Gadara to this day, hewn in the rock, and thus capable of affording shelter. It may be well in fairness to observe, that Γεργεσηνῶν can hardly have arisen entirely from Origen's conjecture, as it pervades so many MSS. and ancient (it is true, not the *most* ancient) versions. We cannot say that a part of the territory of Gadara may not have been known to those who, like Matthew, were locally intimate with the shores of the lake, by this ancient and generally disused name. Still however, we are, I conceive, bound in a matter of this kind to follow the most ancient extant testimony. See further on ‖ Mk. L. The excursus of Dr. Bloomfield, Gr. Test. edn. 9, vol. i. p. 890, though containing interesting matter confirming the fact of Gergesa having been a name actually used for a town near the lake, determines nothing as to the *reading* here, which must be settled purely on objective evidence. δύο δαιμονιζόμενοι] In Mark v. 2, and Luke viii. 27, but *one* is mentioned. All three Evangelists have some particulars peculiar to themselves; but Mark the most, and the most striking, as having evidently proceeded from an eye-witness. The ὅτι πολλοί ἐσμεν of Mark is worth noticing, in reference to the discrepancy of number in the two accounts, as perhaps connected with the mention of more than one by our Evangelist, who omits the circumstance connected with that speech. χαλεποὶ λίαν] See the terribly graphic account of Mark (v. 3—6). The demoniac was without clothes, which though related only by St. Luke (viii. 27), yet, with remarkable consistency, appears from St. Mark's narrative, where he is described as sitting, *clothed*, and in his right mind, at Jesus's feet, after his cure. ὥστε μὴ ἰσχ.] Peculiar to this Gospel. 29. τί ἡμ. κ. σοί] מַה־לָּנוּ וָלָךְ. See 2 Sam. xvi. 10; xix. 22. πρὸ καιροῦ is peculiar to this

[n] χοίρων. 32 καὶ εἶπεν αὐτοῖς Ὑπάγετε. οἱ δὲ ἐξελθόντες [r] l. Acts vii. 57. xix. 29 only. ἀπῆλθον εἰς τὴν [m] ἀγέλην τῶν [n] χοίρων· καὶ ἰδοὺ [r] ὥρμησεν 1 Kings xv. 19. πᾶσα ἡ [m] ἀγέλη [τῶν [n] χοίρων] κατὰ τοῦ [s] κρημνοῦ εἰς τὴν [s] 1 only. 2 Chron. xxv. 12 bis only.

στελλω *with mission of a higher kind. If txt had been a corrn from* || *Mark,* πεμψον *and not* αποστ. *would have been adopted.*)

32. aft αυτοις ins ο ις C lat-*b c* $g_{1,2}$ *h* Syr. απηλθαν B. τους χοιρους (*from* || *Mk Lk?*) BC¹ 1. 33 latt (and D-lat) Syr coptt æth Chr Cyr: την αγελην των χοιρων C^3L rel lat-*f ff*$_1$ *h* syr goth arm. η αγελη bef πασα C¹ 21 syr: om πασα 17. 119 Scr's b. om 2nd των χοιρων (*see* || *Mk Lk*) BC¹MΔ 1. 33 latt(and

Gospel: *υἱὸ τοῦ θ.* common to all.

30. μακράν] The Vulgate rendering, '*non* longe,' does not seem accordant with the other accounts, both of which imply distance: ἦν δὲ ἐκεῖ πρὸς τῷ ὄρει, Mark v. 11; ἦν δὲ ἐκεῖ .... ἐν τῷ ὄρει, Luke viii. 32. These, especially the first, would seem to imply that the swine were on the hills, and the scene of the miracle at some little distance, on the plain. **31.** ἀπόστειλον ἡμ.] St. Mark and St. Luke give, as the ground of this request, that they might not be sent *out of the land* = *into the abyss*, i. e. out of their permitted residence on earth to βάσανος πρὸ καιροῦ in the ἄβυσσος. See note and reff. on Luke. **33.**] This remarkable narrative brings before us the whole question of DEMONIACAL POSSESSIONS in the Gospels, which I shall treat here once for all, and refer to this note hereafter. I would then remark in general, (I. 1) that the Gospel narratives are *distinctly pledged to the historic truth of these occurrences.* Either they are true, or the Gospels are false. For they do not stand in the same, or a similar position, with the discrepancies in detail, so frequent between the Evangelists: but they form part of that general groundwork in which all agree. (2) Nor can it be said that they represent the *opinion of the time*, and use words in accordance with it. This might have been difficult to answer, but that they not only give such expressions as δαιμονιζόμενος, δαιμονισθείς (Mark v. 16: Luke viii. 36), and other like ones, but relate to us words *spoken by the Lord Jesus*, in which *the personality and presence of the dæmons is distinctly implied.* See especially Luke xi. 17—26. Now either our Lord spoke these words, or He did not. If He did not, then we must at once set aside the concurrent testimony of the Evangelists to a plain matter of fact; in other words establish a principle which will overthrow equally every fact related in the Gospels. If He did, it is wholly at variance with any Christian idea of the perfection of truthfulness in Him who was Truth itself, to suppose Him to have used such plain and solemn words repeatedly, before His disciples and the Jews, in encouragement of, and connivance at, a lying superstition. (3) After these remarks it will be unnecessary to refute that view of dæmoniacal possession which makes it *identical with mere bodily disease*,—as is included above; but we may observe, that it is every where in the Gospels distinguished from disease, and in such a way as to shew that, at all events, the two were not in that day confounded. (See ch. ix. 32, 33, and compare Mark vii. 32.) (4) The question then arises, *Granted the plain historical truth of dæmoniacal possession*, WHAT WAS IT? This question, in the suspension, or withdrawal, of the gift of 'discerning of spirits' in the modern Church, is not easy to answer. But we may gather from the Gospel narratives some important ingredients for our description. The dæmoniac was one whose being was strangely interpenetrated ('*possessed*' is the most exact word that could be found) by one or more of those fallen spirits, who are constantly asserted in Scripture (under the name of δαίμονες, δαιμόνια, πνεύματα πονηρά, πνεύματα ἀκάθαρτα, their chief being ὁ διάβολος or σατανᾶς) to be the enemies and tempters of the souls of men. (See Acts v. 3: John xiii. 2 and passim.) He stood in a totally different position from the abandoned wicked man, who morally is given over to the devil. This latter would be a subject for punishment; but the dæmoniac for deepest compassion. There appears to have been in him a *double will* and *double consciousness*—sometimes the cruel spirit thinking and speaking in him, sometimes his poor crushed self crying out to the Saviour of men for mercy: a terrible advantage taken, and a personal realization, by the malignant powers of evil, of the fierce struggle between sense and conscience in the man of morally divided life. Hence it has been

t participle, ch. xiii. 8 reff.
u Luke xiii. 1 reff.

θάλασσαν, καὶ ἀπέθανον ἐν τοῖς ὕδασιν. 33 οἱ δὲ [α] βόσκοντες ἔφυγον, καὶ ἀπελθόντες εἰς τὴν πόλιν [u] ἀπήγγει- BCEKL MSUV ΧΔ1.33.

D-lat) syrr coptt goth æth arm Euthym : ins C³L rel Chr. ἀπεθανεν C 262.

not improbably supposed, that some of these dæmoniacs may have arrived at their dreadful state through various progressive degrees of guilt and sensual abandonment. 'Lavish sin, and especially indulgence in sensual lusts, superinducing, as it would often, a weakness in the nervous system, which is the especial band between body and soul, may have laid open these unhappy ones to the fearful incursions of the powers of darkness.' (Trench on the Miracles, p. 160.) (5) The frequently urged objection, How comes it that this malady is not *now* among us? admits of an easy answer, even if the assumption be granted. The period of our Lord's being on earth was certainly more than any other in the history of the world under the dominion of evil. The foundations of man's moral being were broken up, and the 'hour and power of darkness' prevailing. Trench excellently remarks, 'It was exactly the crisis for such soul-maladies as these, in which the spiritual and bodily should be thus strangely interlinked, and it is nothing wonderful that they should have abounded at that time; for the predominance of certain spiritual maladies at certain epochs of the world's history, which were specially fitted for their generation, with their gradual decline and disappearance in others less congenial to them, is a fact itself admitting no manner of question.' (pp. 162, 163.) Besides, as the same writer goes on to observe, there can be no doubt that the coming of the Son of God in the flesh, and the continual testimony of Jesus borne by the Church in her preaching and ordinances, have broken and kept down, in some measure, the grosser manifestations of the power of Satan. (See Luke x. 18.) But (6) the assumption contained in the objection above must not be thus unreservedly granted. We cannot tell in how many cases of insanity the malady may not even now be traced to direct dæmoniacal possession. And, finally, (7) the above view, which I am persuaded is the only one honestly consistent with any kind of belief in the truth of the Gospel narratives, will offend none, but those who deny the existence of the world of spirits altogether, and who are continually striving to narrow the limits of our belief in that which is invisible; a view which at every step involves difficulties far more serious than those from which it attempts to escape. But (II.) a fresh difficulty is here found in the latter part of the narrative, in which the devils *enter into the swine*, and *their destruction follows*. (1) Of the *reason* of this permission, we surely are not competent judges. Of this however we are sure, that 'if this granting of the request of the evil spirits helped in any way the cure of the man, caused them to resign their hold on him more easily, mitigated the paroxysm of their going forth (see Mark ix. 26), this would have been motive enough. Or still more probably, it may have been necessary, for the permanent healing of the man, that he should have an outward evidence and testimony that the hellish powers which held him in bondage had quitted him.' (Trench, p. 172.) (2) The destruction of the swine is not for a moment to be thought of in the matter, as if that were an act repugnant to the merciful character of our Lord's miracles. It finds its parallel in the cursing of the fig-tree (ch. xxi. 18—22); and we may well think that, if God has appointed so many animals daily to be slaughtered for the sustenance of men's bodies, He may also be pleased to destroy animal life when He sees fit for the liberation or instruction of their souls. Besides, if the confessedly far greater evil of the possession of *men* by evil spirits, and all the misery thereupon attendant, was permitted in God's inscrutable purposes, surely much more this lesser one. Whether there may have been special reasons in this case, such as the contempt of the Mosaic law by the keepers of the swine, we have no means of judging: but it is at least possible. (3) The fact itself related raises a question in our minds, which, though we cannot wholly answer, we may yet approximate to the solution of. How can we imagine the bestial nature capable of the reception of dæmoniac influence? If what has been cited above be true, and the unchecked indulgence of sensual appetite afforded an inlet for the powers of evil to possess the human dæmoniac, then we have their influence joined to that part of man's nature which he has in common with the brutes that perish, the *animal and sensual soul* (ψυχή). We may thus conceive that the same animal and sensual soul in the brute may be receptive of similar dæmoniacal influence.

λαν πάντα, καὶ [v] τὰ τῶν [w] δαιμονιζομένων. 34 καὶ ἰδοὺ πᾶσα ἡ πόλις ἐξῆλθεν εἰς [x] συνάντησιν τῷ Ἰησοῦ· καὶ ἰδόντες αὐτὸν [y] παρεκάλεσαν ὅπως μεταβῇ ἀπὸ τῶν [z] ὁρίων αὐτῶν. IX. 1 καὶ [a] ἐμβὰς εἰς [b] τὸ πλοῖον [c] διεπέρασεν καὶ ἦλθεν εἰς τὴν [d] ἰδίαν πόλιν.

2 Καὶ ἰδοὺ προσέφερον αὐτῷ [e] παραλυτικὸν ἐπὶ [f] κλίνης [g] βεβλημένον. καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν εἶπεν

P καὶ ἐμβαν...
D καὶ ἐλθων...
G αυτων αυτω...
BCDEF GKLMS UVXΔ 1. 33.

v ch. xvi. 23 ‖. xxi. 21. xxii. 21 ‖. Rom. viii. 5. 2 Pet. ii. 22.
w ver. 16 reff.
x here only. Gen. xxiii. 2. Num. xx. 20 al.
y w. ὅπως, Acts xxv. 2 only. παρακαλεῖν τινὰ φίλον ὅπως ἀκ-

a ch. ii. 16 reff. Num. xxi. 28.
b see ch. xiv. 22. Mark iv. 1 al.
c ch. xiv. 34 ‖ Mk. Mark v. 21. Luke xvi. 26. Acts xxi. 3 only. Deut. xxx. 13.
d — Luke ii. 3. John iv. 44. 1 Tim. iii. 4.
e ch. iv. 24 reff.
f Mark iv. 21 al. Deut. iii. 11.
g ch. viii. 6 reff.

διέπλευσαν αὐτήν, Plut. Vit. Demetr. § 36.

34. for συναντησιν, υπαντησιν B 1. 33 : απαντησιν Scr's w ev-P. for τω, του C 33 ev-y. (for τω ιυ, αυτου ev-z.) for οπως, ινα B.

CHAP. IX. 1. om το BC³LX V-marg 1. 33 sah goth Orig Chr : ins C¹ rel copt.
2. for προσφερον, προσφερουσιν C.

But with this weighty difference: that whereas in man there is an individual, immortal spirit, to which alone belongs his personality and deliberative will and reason,—and there was ever in him, as we have seen, a struggle and a protest against this tyrant power; the oppressed soul, the real 'I,' calling out against the usurper—this would not be the case with the brute, in whom this personality and reflective consciousness is wanting. And the result in the text confirms our view; for as soon as the demons enter into the swine, their ferocity, having no self-conserving balance as in the case of man, impels them headlong to their own destruction. **34.**] This request, which is related by all three Evangelists, was probably not from humility, but for fear the miraculous powers of our Lord should work them still more worldly loss. For the additional particulars of this miracle, see Mark v. 15, 16, 18—20: Luke viii. 35, and notes. IX. 1.] Certainly this verse should be the sequel of the history in the last chapter. It is not connected with the miracle following;—which is placed by St. Luke at a different time, but with the indefinite introduction of *ἐγένετο ἐν μιᾷ τῶν ἡμερῶν*. [τὸ] *πλοῖον*, not *the ship*, as applying to any particular ship previously used, or kept by our Lord and the disciples,—but simply generic,—and expressed idiomatically in English by a ship, as E. V. *τὰ πλοῖα*, *'ships,'* are the whole genus, in which embarkation might have been made: *τὸ πλοῖον*, the individual of that genus, in which embarkation *actually was made*: but no further defined by the article, than *as being* one of that genus, not as being any one previously mentioned ship, or one hired for that purpose. This import of the article has been denied by Middleton, and the generic rendering in this commentary consequently impugned by his followers. In reply, I may observe (1) that of the occurrence of the generic sense, there is no doubt, even on Middleton's own shewing. In ch. x. 36, *ἐχθροὶ τοῦ ἀνθρώπου, οἱ οἰκιακοὶ αὐτοῦ*, he recognizes in substance the generic sense, by rendering *τοῦ ἀνθρώπου 'every man,'* or *'men generally,'* though he calls the use 'hypothetic.' Compare also *ἐξῆλθεν ὁ σπείρων τοῦ σπείραι*, ch. xiii. 3, where *ὁ σπ.* is merely in the singular what *οἱ σπείροντες* would be in the plural, viz. *'he that soweth,' 'a sower,'* generic. See also ch. xv. 11: Luke xi. 24; ch. xix. 10: 1 Cor. vii. 3; ch. xxv. 32 (where in English also we might say, 'as the shepherd divideth the sheep from the goats'); also ch. x. 12, 27. (2) We may say, if we please, that *some πλοῖον* is *implied in ἐμβάς*, and that the article refers to such implication. But this in fact amounts to the generic sense. If I say, without any previous mention of a particular ship, 'When he had embarked in the ship;' I imply by the word 'embarked,' connexion with a genus, *ships*: by adding, 'in the ship,' I signify elliptically, 'in the ship in which he did embark;' but I no further identify the ship, than as belonging to the genus before implied. (3) The use of the English article in the expressions, 'in the house' (= indoors), 'in the field,' &c. is a case in point: the articles here also being *generic*.

τὴν ἰδ. πόλ.] Capernaum, where our Lord now dwelt: cf. ch. iv. 13.

2—8.] HEALING OF A PARALYTIC AT CAPERNAUM. Mark ii. 1—12: Luke v. 17—26, in both of which the account is more particular. **2.** *τὴν πίστιν αὐτ.*] Namely, in letting him down through the

BCDEF GKLMS UVXΔ 1. 33.

h ver. 22 (1 L. v. r.). Mark vi. 50. x. 49. John xvi. 31. Acts xxiii. 11 only. Gen. xxxv. 17. (ῥρεῖν. 2 Cor. v. 6.) i — ch. vi. 12 reff. k ‖. ch. xii. 31. Luke vii. 47—49. Lev. iv. 20.

h τῷ [c]παραλυτικῷ [h]Θάρσει τέκνον, [ik]ἀφέωνταί σοῦ αἱ ἁμαρτίαι. 3 καὶ ἰδοὺ τινὲς τῶν γραμματέων [m]εἶπον ἐν ἑαυτοῖς Οὗτος [n]βλασφημεῖ. 4 καὶ ἰδὼν ὁ Ἰησοῦς τὰς [o]ἐνθυμήσεις αὐτῶν εἶπεν [p]Ἱνατί [q]ἐνθυμεῖσθε πονηρὰ ἐν ταῖς καρδίαις ὑμῶν ; 5 τί γάρ ἐστιν [r]εὐκοπώτερον, εἰπεῖν [ik]Ἀφέωνταί σου αἱ [k]ἁμαρτίαι, ἢ εἰπεῖν [s]Ἔγειρε καὶ περι-

m ch. xxi. 38. Luke vii. 39. xvi. 3. xviii. 4. (see Mark xii. 7. Luke xii. 45. ch. iii. 9.) n — ch. xxvi. 65. John x. 36 al. 4 Kings xix. 4, 6, 22. o ch. xii. 25. Acts xvii. 29. Heb. iv. 12 only †. Job xxi. 27 Symm. p ch. xxvii. 46, from Ps. xxi. 1. Luke xiii. 7. Acts iv. 25. vii. 26. 1 Cor. x. 29 only. Gen. iv. 6. q ch. i. 20 only. Josh. vii. 21. Wisd. iii. 14. Sir. xvii. 31. r ‖. ch. xix. 24 ‖. Luke xvi. 17 only †. Sir. xxii. 15. 1 Macc. iii. 18 only.

ἀφιενται BN vulg(*remittuntur*) lat-*d f ff*$_1$ syrr goth æth Orig Iren-lat: *ἀφιονται* D Orig Niceph. rec (for *σου αι αμαρτιαι*) *σοι αι αμ.*, addg *σου*, with L rel latt(and D-lat) syrr copt goth arm Iren-lat Orig-lat Hil; *σου αι αμ. σου* M al Niceph: *σοι αι αμ.*, omg *σου*, DΔ^2 forj lat-*k* Orig$_1$ Did: txt BCΔ^1 1. 33 æth Orig$_{1/2}$. (*See* ‖ *Mk Lu, where also the readings differ. The txt is best attested, most simple in meaning, and least simple in construction.*)

4. *εἰδὼς* BE^{2}M 1 fuld syrr sah goth arm Chr: *ἰδων* CD rel latt copt. aft *εἰπεν* ins *αυτοις* D 13. 42. 61. 124 ev-44 Scr's w ev-x lat-*c h* Syr sah arm. rec ins *υμεις* bef *ενθυμεισθε*, with L rel syr goth arm: om BCD 1. 33 latt Syr(appy) sah æth Chr Cypr Hil.

5. om *γαρ* KMU 209. 248. 253 Scr's f w latt æth goth arm. *αφιενται* BN^2: *αφιονται* DN^1. rec (for *σου*) *σοι*, with UΔ(S 1. 33, e sil) latt syrr coptt æth arm: txt BCD rel goth Constt Chr. rec *εγειραι* (*itacism?*), with B(*sic*) U: *εγειραν* Δ: txt CD rel.

roof, because the whole house and space round the door was full, Mark ii. 4.

αὐτῶν must be supposed to include the sick man, who was at least a consenting party to the bold step which they took. These words are common to the three Evangelists, as also *ἀφέωνταί σοι αἱ ἁμ.* Neander (Leben Jesu, pp. 431, 432) has some excellent remarks on this man's disease. Either it was the natural consequence of sinful indulgence, or by its means the feeling of sinfulness and guilt was more strongly aroused in him, and he recognized the misery of his disease as the punishment of his sins. At all events spiritual and bodily pain seem to have been connected and interchanged within him, and the former to have received accession of strength from the presence of the latter. Schleiermacher (on St. Luke, p. 80) supposes the haste of these bearers to have originated in the prospect of our Lord's speedy departure thence; but, as Neander observes, we do not know enough of the paralytic's own state to be able to say whether there may not have been some cause for it in the man himself. **ἀφέωνται**] Winer remarks (§ 14. 3),—'The old grammarians themselves were divided about this word: some, as Eustathius, (Il. π. 590,) treat it as identical with *ἀφῶνται*, as in Homer *ἀφίῃ* for *ἀφῇ*: others, more correctly, take it for the preterite (= *ἀφεῖνται*), e. g. Herodian, the Etymologicon, and Suidas, with this difference however, that Suidas believes it to be a Doric, the author of the Etym. an Attic form; the former is certainly right, and this perfect-passive form is cognate with the perf.-act. *ἀφίωκα*.'

4. **ἰδών**] By the spiritual power indwelling in Him. See John ii. 24, 25. No other interpretation of such passages is admissible. St. Mark's expression, *ἐπιγνοὺς τῷ πνεύματι αὐτοῦ*, is more precise and conclusive. So we have *ἐνεβριμήσατο τῷ πνεύματι*, John xi. 33, synonymous with *ἐμβριμώμενος ἐν ἑαυτῷ*, ibid. ver. 38. **ἵνα τί**—supply *γίνηται*: see Klotz on Devarius, pp. 631-2: so Plut. Apol. p. 26 c, *ἵνα τί ταῦτα λέγεις;* From **τί γάρ . . . οἰκόν σου** is common (nearly verbatim) to the three Evangelists.

5. **τί γάρ ἐστιν εὐκ.**] "In our Lord's argument it must be carefully noted, that He does not ask, *which is easiest*, to *forgive sins*, or to *raise a sick man*—for it could not be affirmed that that of forgiving was easier than this of healing—but, which is easiest, to *claim this power* or *that*, *to say* Thy sins be forgiven thee, or *to say*, Arise and walk? That (i. e. the former) is easiest, and I will now prove my right to say it, by saying with effect and with an outward consequence setting its seal to my truth, the harder word, Arise and walk. By doing that, which is capable of being put to the proof, I will vindicate my right and power to do that which in its

πάτει; 6 ἵνα δὲ εἰδῆτε ὅτι [s] ἐξουσίαν [t] ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς [u] ἀφιέναι [k] ἁμαρτίας, τότε λέγει τῷ [v] παραλυτικῷ Ἐγερθεὶς [w] ἆρόν σου τὴν [x] κλίνην, καὶ ὕπαγε εἰς τὸν οἶκόν σου. 7 καὶ ἐγερθεὶς ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ· 8 ἰδόντες δὲ οἱ ὄχλοι ἐφοβήθησαν καὶ [y] ἐδόξασαν τὸν [z] θεὸν τὸν [a] δόντα [b] ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις.

9 Καὶ [c] παράγων ὁ Ἰησοῦς ἐκεῖθεν εἶδεν ἄνθρωπον

s ch. vii. 29 reff.
t = 1 (bis). ch. xiv. 12 | Mk. al. Jer. xvii. 27.
u | Luke ii. 20. vii. 16 al. (Ps. xxi. 23.)
v ch. x. 1 | Luke xxi. 23 | Acts xviii. 18. Acts viii. 19 al.
w intr. | Mk. ver. 27. ch. xx. 30. Mark xv. 21. John (viii. 59 v. r.) ix. 1. 1 Cor. vii. 21 only. (mid., 1 John ii. 8, 17 only.)
x Ps. cxxviii. 3.

6. ὁ υἱος του ανθρωπου bef εξουσιαν εχει D 33 latt Hil. for εγερθεις, εγειρε BD latt syrr copt æth Hil: txt C rel goth arm. add και D lat-a g_1 h k æth Hil.

8. rec (for εφοβηθησαν) εθαυμασαν, with C rel syr arm Thdor-mops: txt BD 1. 33 latt Syr coptt æth Aug Hil Juv. (*admirantes timuerunt* lat-f goth. — εθαυμ. και X-comm: om X-txt.)

9. εκειθεν bef ο ις D 124 latt copt Eus Thph-ant Thl Hil: om εκειθεν (*beg of peric.*)

very nature is incapable of being proved. By these visible tides of God's grace I will give you to know in what direction the great under-currents of His love are setting, and that both are obedient to My word. From this, which I will now do openly and before you all, you may conclude that it is 'no robbery' (Phil. ii. 6, but see note there) upon my part to claim also the power of forgiving men their sins." Trench on the Miracles, p. 206.

6. ὁ υἱ. τ. ἀνθ.] The Messiah: an expression regarded by the Jews as equivalent to ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ, ch. xxvi. 63. See also John v. 27. "The Alexandrian Fathers, in their conflict with the Nestorians, made use of this passage in proof of the entire transference which there was of all the properties of Christ's divine nature to His human; so that whatever one had, was so far common, that it might also be predicated of the other. It is quite true that had not the two natures been indissolubly knit together in a single Person, no such language could have been used; yet I should rather suppose that 'Son of Man' being the standing title whereby the Lord was well pleased to designate Himself, bringing out by it that He was at once one with humanity, and the crown of humanity, He does not so use it that the title is every where to be pressed, but at times simply as equivalent to Messiah." Trench, p. 206.

ἐπὶ τῆς γῆς] Distinguished from ἐν τῷ οὐρανῷ, as in ch. xvi. 19; xviii. 18. Bengel finely remarks, "Cœlestem ortum hic sermo sapit." The Son of Man, as God manifest in man's flesh, has on man's earth that power, which in its fountain and essence belongs to God in heaven. And this not by delegation, but "because He (being God) is the Son of Man." John v. 27. τότε λέγει] See a similar interchange of the persons in construction, Gen. iii. 22, 23. τότε λέγει τῷ π. is not parenthetic, nor is ἵνα δὲ εἰδῆτε κ.τ.λ. an elliptic sentence; but the speech and narrative are intermixed. A simple construction would require either ἵνα δὲ εἰδῆτε .... ὧδε λέγω τῷ παρ...; or ἵνα δὲ εἰδῶσιν ..... τότε λέγει ... We have, in the text, the first member of the former construction joined with the second of the latter. 8. τοῖς ἀνθρώποις] Not plur. for sing. '*to a man*,' nor '*for the benefit of men*;' but to mankind. They regarded this wonder-working as something by God granted to men —to mankind; and without supposing that *they* had before them the full meaning of their words, those words were true in the very highest sense. See John xvii. 8. In Mark they say, ὅτι οὕτως οὐδέποτε εἴδαμεν: in Luke, ὅτι εἴδομεν παράδοξα σήμερον.

9—17.] THE CALLING OF MATTHEW: THE FEAST CONSEQUENT ON IT: ENQUIRY OF JOHN'S DISCIPLES RESPECTING FASTING:—AND OUR LORD'S ANSWER. Mark ii. 13—22: Luke v. 27—39. Our Lord was going out to the sea to teach, Mark, ver. 13. All three Evangelists connect this calling with the preceding miracle, and the subsequent entertainment. The real difficulty of the narrative is the question as to the identity of Matthew in the text, and Levi in Mark and Luke. I shall state the arguments on both sides. (1) There can be no question that *the three narratives relate to the same event*. They are identical almost verbatim; in-

x] only †.
y [. Num. xxii. 30. (2 Kings xix. 21.)
z Luke ii. 15. v. 12, 17 al. Gen. xxiv. 30.
a ch. xxii. 10, 11. Mark xiv. 18 al.† Esdr. iv. 10 only.

καθήμενον ἐπὶ τὸ [x] τελώνιον, Μαθθαῖον λεγόμενον, καὶ λέγει αὐτῷ Ἀκολούθει μοι· καὶ [y] ἀναστὰς [y] ἠκολούθησεν αὐτῷ. 10 [z] καὶ ἐγένετο αὐτοῦ [a] ἀνακειμένου ἐν τῇ οἰκίᾳ, BCDEF GKLMS UVXΔ 1. 33.

L Scr's g evv-p-z. επι το τελ. bef καθημενον C 21 Chr Aug. for ηκολουθησεν, ηκολουθει D 1. 209.

10. ανακειμενου bef αυτου (see || Mk) C latt Eus. om και D latt coptt æth. αμαρτωλοι bef τελωναι C 21 copt æth. for συνανεκ., συνεκειντο D[1], simul discumbebant cum D-lat, recumbebant cum lat-a b c.

berted between narratives indisputably relating the same occurrences. (2) The almost *general consent* of all ages has supposed the *two persons the same.* On the other hand, (3) *our Gospel makes not the slightest allusion to the name of Levi,* either here, or in ch. x. 3, where we find Μαθθαῖος ὁ τελώνης among the Apostles, clearly identified with the subject of this narrative: whereas the *other two Evangelists,* having in this narrative spoken of Levi, in their enumerations of the Apostles (Mark iii. 18: Luke vi. 15), *mention Matthew without any note of identification with the Levi called on this occasion.* This is almost inexplicable, on the supposition of his having borne both names. (4) *Early tradition separates the two persons.* Clement of Alexandria, (Stromata, iv. p. 595 P,) quoting from Heracleon the Gnostic, (ὁ τῆς Οὐαλεντίνου σχολῆς δοκιμώτατος κατὰ λέξιν,) mentions Ματθαῖος, Φίλιππος, Θωμᾶς, Ἀνεὶς καὶ ἄλλοι πολλοί, as eminent men who had not suffered martyrdom from a public confession of the faith. (5) Again, Origen, (against Celsus, book i. § 62, vol. i. p. 773, ed. Migne,) when Celsus has called the Apostles τελώνας καὶ ναύτας, after acknowledging Μαθθαῖος ὁ τελώνης adds, ἴστω δὲ καὶ ὁ Λεβὴς τελώνης ἀκολουθήσας τῷ Ἰησοῦ. ἀλλ' οὔτι γε τοῦ ἀριθμοῦ τῶν ἀποστόλων αὐτοῦ ἦν, εἰ μὴ κατά τινα τῶν ἀντιγράφων τοῦ κατὰ Μάρκον εὐαγγελίου. It is not quite clear from this, whether the copies of Mark substituted Levi's (?) name for Matthew's, or for some other: but most probably the latter. But Λεβὴς and Ἀνεὶς are hardly more nearly allied than Λεβὴς and Λεββαῖος, with whom Levi has sometimes been supposed identical. Λεβὴν τὸν τελώνην may then have been the reading for Θαδδαῖον, Mark iii. 18, where we now find the reading Λεββαῖον in D lat-a *b* ff_2 *i.* (6) It certainly would hence appear, as if there were in ancient times an idea that the two names belonged to distinct persons. But in the very passages where it is mentioned, a confusion is evident, which prevents us from drawing any certain conclusion able to withstand the general testimony to the contrary, arising from the prima facie view of the Gospel narrative. (7) It is probable enough that St. Matthew, in his own Gospel, would *mention only his apostolic name,* seeing that St. Mark and St. Luke also give him this name, *when they speak of him as an Apostle.* (8) It is remarkable, as an indication that St. Matthew's frequently unprecise manner of narration did not proceed from want of information,—that in this case, when he of all men must have been best informed, his own account is the least precise of the three. (9) With regard to the narrative itself in the text, we may observe, that this solemn and peculiar call seems (see ch. iv. 19, 22) *hardly to belong to any but an Apostle;* and that, as in the case of Peter, it here also *implies a previous acquaintance and discipleship.*

9.] λεγόμενον, not preceded by any other appellation, must not be pressed to any closer signification than that his name was Matthew. See ch. ii. 23. 10.] We are told in Luke v. 29, that Levi *made him a great feast in his house;* and, similarly, Mark has ἐν τῇ οἰκ. αὐτοῦ. The narrative in our text is so closely identical with that in Mark, that it is impossible to suppose, with Greswell, that a different feast is intended. The arguments by which he supports his view are by no means weighty. From the words τῇ οἰκίᾳ, he infers that the house was not that of Matthew, but that in which our Lord usually dwelt, which he supposes to be intended in several other places. But surely the article might be used without any such significance, or designating any particular house,—as would be very likely if Matthew himself is here the narrator. (A similar mistake has been made in supposing τὸ πλοῖον, as in ver. 1, and elsewhere, to mean some one particular ship; whereas it is generic; see note there.) Again, Greswell presses to verbal accuracy the terms used in the accounts (e. g. συν-

[a] καὶ [b] ἰδοὺ πολλοὶ [c] τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες [d] συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ. 11 καὶ ἰδόντες οἱ Φαρισαῖοι ἔλεγον τοῖς μαθηταῖς αὐτοῦ Διατί μετὰ τῶν [c] τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν; 12 ὁ δὲ ἀκούσας εἶπεν Οὐ [e] χρείαν [e] ἔχουσιν οἱ [f] ἰσχύοντες [g] ἰατροῦ, ἀλλ' οἱ [h] κακῶς [h] ἔχοντες. 13 πορευθέντες δὲ μάθετε τί [i] ἐστιν [j] "Ἔλεος [k] θέλω καὶ οὐ θυσίαν. οὐ γὰρ ἦλθον [l] καλέσαι [m] δικαίους, ἀλλὰ [n] ἁμαρτωλούς.

14 Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου λέ-

b ch. xxviii. 9 reff.
c ch. v. 46 reff.
d [Mk. ch. xiv. 9. Mark vi. 22, 26. Luke vii. 40. xiv. 10 only †.
e Mace. v. 29.
e ch. vi. 8 al. fr. Prov. xviii. 2.
f absol., ‖ Mk. Josh. xiv. 11 a.
g Luke iv. 23 reff.
h ch. viii. 16 reff.
i = Mark ix. 10. Luke viii. 19. Acts x. 17 al.
j ch. xii. 7, from Hosea vi. 7. I. 16 (18).
k constr., as above (j). ch. xxvii. 43. Heb. x. 5, 8, from Ps. xxxix. 6. Ps.
l = j. 1 Cor. vii. 17 al. see Num. xxiii. 11.
m = j. Luke xv. 7. see ch. i. 19.
n Luke xv. 2, 7, 10. Ps. iii. 7 al.

11. *αὐτοῦ* D sah. ἔλεγον (*cf* ‖ *Mk Lu*) BCL 1. 33 latt Syr Cyr: *αὐτον* D rel syr, *dixerunt* lat-*k*. *ἁμαρτωλων* bef *τελωνων* D sah Aug$_1$. *ο διδ. υμ.* bef *μ. τ. α. κ. τ. τοθ.* D lat-*b c g$_1$ h* Aug: bef *τοθ.* C^1 1 coptt.

12. rec ins *ις* bef *ακουσας* (*from* ‖ *Mk Lu*), with C rel latt syrr copt: om BD sah æth. (D is *now* defective from *ο δε* to *εχουσιν*, Mill Wetst and the latin testify to the omn.) for *ακουσας*, *αποκριθεις* D (Mill Wetst, but not lat) lat-*a*. rec aft *ειπεν* ins *αυτοις* (*from* ‖ *Mk*), with C^{3}L rel lat-*a f h* syrr copt goth arm: txt BC^{1}DX vulg lat-*b c ff$_1$ g$_1$ l* sah æth Jer.

13. rec *ελεον*, with C^{3}L rel: txt BC^{1}DN 1. 33 Clem$_2$ hom-Cl. *δικαιους* bef *καλεσαι* C^1. rec aft *αμαρτωλους* ins *εις μετανοιαν* (*from* ‖ *Luke*), with C rel 33^1 lat-*c g$_{1,2}$* coptt syr-marg [Orig$_1$] Chr Cyr Hil Vict-tun: om BDV^{1}Δ 1^1. 33-corr^1 vulg lat-*a b f ff$_1$ h l* syrr goth æth arm Clem-rom Orig$_1$ Basil Jer Aug$_{exp}$ Ambr.

ανέκειντο and *ἰλθόντες συνανέκειντο*), and attempts to shew them to be inconsistent with one another. But surely the time is past for such dealing with the historic text of the Gospels; and, besides, he has overlooked a great inconsistency in his own explanation, viz., that of making in the second instance, according to him, Scribes and Pharisees present at the feast given by a Publican, and exclaiming against that which they themselves were doing. It was not *at*, but *after* the feast that the discourse in vv. 11—17 took place. And his whole inference, that *δοχὴ μεγάλη* must be the great meal in the day, and consequently in the evening, hangs on too slender a thread to need refutation. The real difficulty, insuperable to a Harmonist, is the connexion here of the raising of Jairus's daughter with this feast: on which see below, ver. 18. καὶ ἰδού..... καὶ 18.] a Hebraism, see reff.; it occurs, but with the omission of *ἰδού*, in Mark's account. The not very usual word, *συνανέκειντο*, is also common to the two. St. Mark, with his usual precision, adds *ἦσαν γὰρ πολλοὶ καὶ ἠκολούθησαν αὐτῷ*: a clause answering to *ἰλθόντες* in our text. See last note. 11. *ἰδόντες*] having observed this, see ver. 4. These Pharisees appear to have been the Pharisees *of the place*: Luke adds *αὐτῶν*: *οἱ Φ. καὶ οἱ γραμ. αὐτῶν*. The very circumstances related shew that this remonstrance cannot have taken place *at* the feast. The Pharisees say the words to the disciples: our Lord hears it. This denotes an occasion when our Lord and the disciples were present, but not surely intermixed with the *ὄχλος τελωνῶν πολύς*. 12. *ἰσχύοντες .... κακῶς ἔχ.*] Both words, in the application of the saying, must be understood *subjectively* ('ironica concessio,' Calvin. Meyer): as referring to their respective opinions of themselves; as also *δικαίους* and *ἁμαρτωλούς*, ver. 13:—not as though the Pharisees were *objectively* either *ἰσχύοντες* or *δίκαιοι*, however much objective truth *κακῶς ἔχοντες* and *ἁμαρτωλοί* may have had as applied to the publicans and sinners. 13.] *πορευθέντες μάθετε* answers to an expression frequent in the Talmud, הלוך ושנה. *ἔλεος θέλ.*] The whole of this discourse, with the exception of the citation, is almost verbatim in Mark, and (with *ὑγιαίνοντες* = *ἰσχύοντες*, *ἐλήλυθα* = *ἦλθον*, and the addition of *εἰς μετάνοιαν*) Luke also.

14.] According to the detailed narrative of St. Mark (ii. 18) it was the disciples of John *and of the Pharisees* who asked this question. St. Luke continues the dis-

o ch. iv. 2 reff. p — Mark i. 45. iii. 12. v. 10, 23, 38. James iii. 2. Job xxxv. 5. q — ch. viii. 12. xiii. 38. Luke xx. 34, 36 al. Ezra ii. 1. r | only †. Tobit vi. 13, 16 only. s | ch. xxv. 1. John ii. 9. iii. 29 (8ce). Rev. xviii. 23 only. Isa. lxii. 5. t 2 Pet. i. 13. (1 Cor. vii. 39. Gal. iv. 1.) Xen. Cyr. v. 5. 8. u | Luke xvii. 32 al. Amos viii. 11. xi. 18. v | Luke xvii. 32 al. Amos viii. 11. w | only †. Gen. xii. 9. Exod. xii. 37.

γοντες Διὰ τί ἡμεῖς καὶ οἱ Φαρισαῖοι [o] νηστεύομεν [p] πολλά, οἱ δὲ μαθηταί σου οὐ [o] νηστεύουσιν; [15] καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς Μὴ δύνανται οἱ [q] υἱοὶ τοῦ [r] νυμφῶνος [s] πενθεῖν ἐφ' [t] ὅσον μετ' αὐτῶν ἐστιν ὁ [u] νυμφίος; [v] ἐλεύσονται δὲ [v] ἡμέραι ὅταν [w] ἀπαρθῇ ἀπ' αὐτῶν ὁ [u] νυμφίος, καὶ τότε BCDEF GKLMS UVXΔ 1. 33.

14. om πολλα (*see* || *Mk*) B 27. 71(= Scr's g).

15. for μη, μητι D, *numquid* latt. for νυμφωνος, νυμφιον D latt(*sponsi*) copt goth æth Arnob Aug. for πενθειν, νηστευειν (*from* || *Mk Lu*) D 61[1] lat-*a b c f ff*[1] *g*[1] *h l* Syr syr-marg sah Chr Arnob Hil. for απαρθη, αρθη D 1. 71 al. for νηστευσουσιν, νηστευουσιν D[1]X 75. 111 Scr's i w ev-y. add εν εκειναις ταις ημεραις (*from* || *Mk Lu*) D[1] 111 lat-*a b c g*[1] *h* syr-marg Orig.

course as that of the former Pharisees and Scribes. This is one of those instances where the three accounts imply and confirm one another, and the hints incidentally dropped by one Evangelist form the prominent assertions of the other.

The *fasting often* of the disciples of John must not be understood as done in mourning for their master's imprisonment, but as belonging to the asceticism which John, as a preacher of repentance, inculcated. On the fasts of the Pharisees, see Lightfoot in loc. 15. πενθειν] = νηστευειν Mark and Luke. The difference of these two words is curiously enough one of Greswell's arguments for the non-identity of the narratives. Even if there were any force in such an argument, we might fairly set against it that απαρθῇ is common to all three Evangelists, and occurs no where else in the N. T. ὁ νυμφιος] This appellation of Himself had from our Lord peculiar appropriateness as addressed to the disciples of John. Their master had himself said (John iii. 29) ὁ ἐχων τὴν νύμφην, νυμφιος ἐστιν· ὁ δὲ φιλος τοῦ νυμφίου ὁ ἑστηκὼς καὶ ἀκούων αὐτοῦ, χαρᾷ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου. αὕτη οὖν ἡ χαρὰ ἡ ἐμὴ πεπλήρωται. Our Lord in calling Himself the Bridegroom, announces the fulfilment in Him of a whole cycle of O. T. prophecies and figures: very probably with *immediate* reference to Hosea ii., that prophet having been cited just before: but also to many other passages, in which the Bride is the Church of God, the Bridegroom the God of Israel. See especially Isa. liv. 5—10 Heb. and E. V. As Stier (Reden Jesu, i. 320, edn. 2) observes, the article here must not be considered as merely introduced on account of the parable, as usual elsewhere, but the parable itself to have sprung out of the emphatic name, ὁ νυμφιος. The υἱοὶ τοῦ νυμφῶνος are more than the mere guests at the wedding: they are the bridegroom's friends who go and fetch the bride. ἐλεύσονται δὲ ἡμ.] How sublime and peaceful is this early announcement by our Lord of the bitter passage before Him! Compare the words of our Christian poet: 'measuring with calm presage the infinite descent.' (Wizenmann mag dabei wohl fragen: 'Welcher Mensch hat je so ruhig, so lieblich von einer solchen Höhe in eine solche Tiefe geschaut?' Stier, Reden Jesu, i. 322.)

ὅταν ἀπ.] **when the Bridegroom shall have been taken from them**: when His departure shall have taken place.

καὶ τότε *v.*] These words are not a declaration of a duty, or of an ordinance, as binding on the Church in the days of her Lord's absence: the whole spirit of what follows is against such a supposition: but they declare, in accordance with the parallel word πενθεῖν, that in those days they shall have *real occasion* for fasting; sorrow enough; see John xvi. 20:—a fast of God's own appointing in the solemn purpose of His will respecting them, not one of their own arbitrary laying on. This view is strikingly brought out in Luke, where the question is, Can ye ποιῆσαι νηστεύειν the children, &c., i. e. by your rites and ordinances? but, &c. and τότε νηστεύσουσιν: there is no constraint in this latter case: they shall (or better, they will) fast. And this furnishes us with an analogous rule for the fasting of the Christian life: that it should be the genuine offspring of inward and spiritual sorrow, of the sense of the absence of the Bridegroom in the soul,—not the forced and stated fasts of the old covenant, now passed away. It is an instructive circumstance that in the Reformed Churches, while those stated fasts which were re-

[c] νηστεύσουσιν. 16 οὐδεὶς δὲ [z] ἐπιβάλλει [y] ἐπίβλημα [z] ῥάκους [a] ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ· [b] αἴρει γὰρ τὸ [c] πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ [d] χεῖρον [e] σχίσμα γίνεται. 17 οὐδὲ [f] βάλλουσιν οἶνον νέον εἰς [g] ἀσκοὺς παλαιούς· [h] εἰ δὲ μήγε, [i] ῥήγνυνται οἱ [g] ἀσκοί, καὶ ὁ οἶνος [k] ἐκχεῖται, καὶ οἱ [g] ἀσκοὶ ἀπολοῦνται· ἀλλὰ [f] βάλλουσιν οἶνον νέον εἰς [g] ἀσκοὺς καινούς, καὶ ἀμφότεροι [l] συντηροῦνται.

x = ‖ L. Mark xi. 7. elsew. chiefly with χείρ. Lev. xix. 19.
y ‖ (L. bis) only. Isa. iii. 21 only.
z ‖ Mk. only. Isa. lxiv. 6. Jer. xiv. (xxxviii.) 11 only.
a ‖ Mk. only †.
b absol., ‖ Mk. only.
c — ‖ Mk.

only ‡.
d ‖ Mk. ch. xxvii. 64 al.† Wisd. xv. 16 only.
e ‖ Mk. John vii. 43. ix. 16. x. 19. 1 Cor. i. 10. xi. 18. xii. 25 only †.
f Mark vii. 33. John xviii. 11. Ps. cxxv. 6 var.
g here (4 times) and 6 only. Josh. ix. 4, 13. Job xxxii. 19.
h ‖ L. bis. (Mk. εἰ δὲ μή.) ch. vi. 1. Luke x. 6. xiii. 9. xiv. 32. 2 Cor. xi. 16 only.
i ‖. Mark ix. 18 ‖ L. Gal. iv. 27 (from Isa. liv. 1) only.
k (‖ Mk. v. r.) John ii. 15 al. Deut. xv. 23.
l (‖ L. v. r.) Mark vi. 20. Luke ii. 19 only. Prov. xv. 4.

17. for μηγε, μη (*see Mk* ii. 22) B 301. ρησει ο οινος ο νεος τους ασκους D; so, but omg *o νεος*, lat-g_1 syr-jer Arnob. for εκχειται κ. οι ασκ. απολ., απολλυται κ. οι ασκ. D lat-*k*.—for απολουνται, απολλυνται B 1 al vulg lat-*f* syrr coptt goth. οινον νεον εις ασκους bef βαλλουσιν (*see* ‖ *Lu*) C 21 ev-36, simly lat-*a b c* Aug: for αλλα βαλλ., βαλλ. δε D. rec αμφοτερα (*corrn*), with (perhaps no greek ms) lat-*h*(*utraque*) Euthym: txt BCD rel Scr's mss.—(homœotel [-ουνται to -ουνται] αλλα to συντηρουνται S.) τηρουνται *servantur* D^1 lat-*a c*.

tained at their first emergence from Popery are in practice universally disregarded even by their best and holiest sons,—nothing can be more affecting and genuine than the universal and solemn observance of any real occasion of fasting placed before them by God's Providence. It is also remarkable how uniformly a strict attention to artificial and prescribed fasts accompanies a hankering after the hybrid ceremonial system of Rome. Meyer remarks well that τότε refers to a definite point of time, not to the whole subsequent period. 16.] Our Lord in these two parables contrasts the old and the new, the legal and evangelic dispensations, with regard to the point on which He was questioned. The idea of the *wedding* seems to run through them: the preparation of the robe, the pouring of the new wine, are connected by this as their leading idea to one another and to the preceding verses. The old system of prescribed fasts for fasting's sake must not be patched with the new and sound piece; the complete and beautiful whole of Gospel light and liberty must not be engrafted as a mere addition on the worn out system of ceremonies. For the πλήρωμα αὐτοῦ, the completeness of it, the new patch, by its weight and its strength pulls away the neighbouring weak and loose threads by which it holds to the old garment, and a worse rent is made. Stier notices the prophetic import of this parable: in how sad a degree the χεῖρον σχίσμα γίνεται has been fulfilled in the History of the Church, by the attempts to patch the new, the Evangelic state, upon the old worn out ceremonial system. 'Would,' he adds, 'that we could say in the interpretation, as in the parable, *No man doeth this!*' The robe must be *all new*, all consistent: old things, old types, old ceremonies, old burdens, sacrifices, priests, sabbaths, and holy days, all are passed away: behold all things are become new. χεῖρον σχ. γίν.] a worse rent takes place: not, as E. V., '*the rent becomes worse*' (χ. γίν. τὸ σχ.,—or χ. τὸ σχ. γίν.), a worse rent, because the old, original rent was included within the circumference of the ἐπίβλημα, whereas this is outside it. 17.] This parable is not a repetition of the previous one, but a stronger and more exact setting forth of the truth in hand. As is frequently our Lord's practice in His parables, He advances from the immediate subject to something more spiritual and higher, and takes occasion from answering a cavil, to preach the sublimest truths. The garment was something *outward*; this wine is *poured in*, is something *inward*, the spirit of the system. The former parable respected the outward freedom and simple truthfulness of the New Covenant; this regards its inner spirit, its pervading principle. And admirably does the parable describe the vanity of the attempt to keep the new wine in the ἀσκὸς παλαιός, the old ceremonial man, unrenewed in the spirit of his mind: ῥήγνυνται οἱ ἀσκοί: the new wine is something too living and strong for so weak a moral frame; it shatters the fair outside of ceremonial

m ch. iv. 9 reff. n constr., Mark (viii. 25 v.r.) xvi. 18. Acts ix. 17. Levit. i. 4 al. see ch. xix. 13, 15 reff. o — John v. 25. Rev. ii. 8. xiii. 14. Ezek. xxxvii. 3. p here only. Levit. xv. 33 only. q ‖ L. ch. xiv. 36 ‖. xxiii. 5 ‖ only. Num. xv. 38 bis, 39. Deut. xxii. 12. (Ezek. viii. 3 Ald.) Zech. viii. 23 only. Luke viii. 56. Acts iv. 9 al. r ch. iii. 9 reff. see Ps. xxxv. 1. s — ‖ Mk.

18 Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς ἰδοὺ ἄρχων εἰς- ἐλθὼν [m] προσεκύνει αὐτῷ λέγων ὅτι Ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν· ἀλλὰ ἐλθὼν [n] ἐπίθες τὴν [n] χεῖρά σου ἐπ' αὐ- τὴν καὶ [o] ζήσεται. 19 καὶ ἐγερθεὶς ὁ Ἰησοῦς ἠκολούθει αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ. 20 καὶ ἰδοὺ γυνὴ [p] αἱμορ- ῥοοῦσα δώδεκα ἔτη προσελθοῦσα ὄπισθεν ἥψατο τοῦ [q] κρασπέδου τοῦ ἱματίου αὐτοῦ. 21 [r] ἔλεγεν γὰρ ἐν [r] ἑαυτῇ Ἐὰν μόνον ἅψωμαι τοῦ ἱματίου αὐτοῦ, [s] σωθήσομαι.

...σται V. ...σθαι X. BCDEF GKLMS UΔ1. 33.

18. rec (for εἰσελθων) ελθων (with some cursive?): εις (i. e. εἰς) προσελθων B№², unus accessit et latt syr goth æth arm: προσελθων №¹: τις προσηλθεν F: τις προσελθων C²GLU 13 al Scr's b f g h s v evv-x-y-P-150 sah Thl: τις ελθων Scr's i l m n: εἰς ελθων και προσελθων al Syr: τις εισελθων Scr's q r: txt CDEMX№² 1 a p al Chr Bas, εἷς ελθων KSVΔ 33 Scr's w.—add τω ιησου C²-marg FGLU Scr's b f² h s v evv-P-150.

om οτι DM 1. 33 latt Syr coptt æth arm Bas Chr Hil: ins κυριε M vulg lat-f ff₁ h Hil.

19. rec ἠκολούθησεν (*corrn to the usual historic tense, the force of the imperf being overlooked?*), with BL rel lat-f k syr coptt: ηκολουθησαν EM Syr, ηκολουθει CD№ 33 latt Hil.

21. αψωμαι bef μονον D latt.

seeming; and ὁ οἶνος ἐκχεῖται, the spirit is lost, the man is neither a blameless Jew nor a faithful Christian; both are spoiled. And then the result: not merely the damaging, but the utter destruction of the vessel,—οἱ ἀσκοὶ ἀπολοῦνται. According to some expositors, the *new patch* and *new wine* denote the *fasting*; the *old garment* and *old bottles*, the *disciples*. ὃ δὲ λέγει, τοιοῦτόν ἐστιν· οὔπω γεγόνασιν ἰσχυροὶ οἱ μαθηταί, ἀλλ' ἔτι πολλῆς δέονται συγκαταβάσεως· οὕτω διὰ τοῦ πνεύματος ἀνεκαινίσθησαν. οὕτω δὲ διατεινόνοις οὐ χρὴ βάρος ἐπιτιθέναι ἐπιταγμάτων. Chrysostom, Hom. in Matt. xxx. p. 353. This view is stated and defended at some length by Neander, Leben Jesu, p. 346, note; but I own seems to me, as to De Wette, far-fetched. For how can fasting be called ἐπίβλημα ῥάκους ἀγνάφου, or how compared to new wine? And Neander himself, when he comes to explain the important addition in Luke (on which see Luke v. 39, and note), is obliged to change the meaning, and understand the new wine of the spirit of the Gospel. It was and is the custom in the East to carry their wine on a journey in *leather bottles*, generally of goats' skin, sometimes of asses' or camels' skin. (Winer, Realwörterbuch, 'Schlauch.')

18—26.] RAISING OF JAIRUS'S DAUGHTER, AND HEALING OF A WOMAN WITH AN ISSUE OF BLOOD. Mark v. 21—43: Luke viii. 41—56. In Luke and Mark this miracle follows immediately after the casting out of the devils at Gadara, and our Lord's recrossing the lake to Capernaum; but without any precise note of time as here. He may well have been by the sea (as seems implied by Mark and Luke), when the foregoing conversation with the disciples of John and the Pharisees took place. The account in the text is the most concise of the three; both Mark and Luke, but especially the latter, giving many additional particulars. The miracle forms a very instructive point of comparison between the three Gospels.

18. ἄρχων εἷς] A *ruler of the synagogue*, named Jaeirus. In all except the connecting words, ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς, and εἰσελθ., which seems to imply that our Lord was still in Levi's house, the account in the text is summary, and deficient in particularity. I have therefore reserved full annotation for the account in Luke, which see throughout. ἄρτι ἐτελεύτησεν] She was *not dead*, but *dying*: at the last extremity. St. Matthew, omitting the message from the ruler's house (Mark v. 35: Luke viii. 49), gives the matter summarily in these words. 20.] The κράσπεδον, see ref. Num., was the fringe or tassel which the Jews were commanded to wear on each corner of their outer garment, as a sign that they were to be holy unto God. The article, as in ch. xiv. 36, designates the particular tassel which was touched.

22 ὁ δὲ Ἰησοῦς στραφεὶς καὶ ἰδὼν αὐτὴν εἶπεν [t] Θάρσει θύγατερ, ἡ πίστις σου σέσωκέν σε. καὶ [u] ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης. 23 καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἄρχοντος καὶ ἰδὼν τοὺς [v] αὐλητὰς καὶ τὸν ὄχλον [w] θορυβούμενον 24 ἔλεγεν [x] Ἀναχωρεῖτε· οὐ γὰρ ἀπέθανεν τὸ [y] κοράσιον, ἀλλὰ [z] καθεύδει. καὶ [a] κατεγέλων αὐτοῦ. 25 ὅτε δὲ [b] ἐξεβλήθη ὁ ὄχλος, εἰσελθὼν [c] ἐκράτησεν τῆς [d] χειρὸς αὐτῆς, καὶ ἠγέρθη τὸ [y] κοράσιον. 26 καὶ [e] ἐξῆλθεν ἡ [f] φήμη αὕτη εἰς ὅλην τὴν γῆν ἐκείνην.

27 Καὶ [g] παράγοντι ἐκεῖθεν τῷ [h] Ἰησοῦ ἠκολούθησαν [i] αὐτῷ δύο τυφλοὶ κράζοντες καὶ λέγοντες [j] Ἐλέησον ἡμᾶς [k] υἱὸς Δαυείδ. 28 ἐλθόντι δὲ εἰς τὴν οἰκίαν προσῆλθον

t ver. 9 reff.
u Rev. xviii. 23 only †. (-λοε, 1 Cor. xiv. 7.)
v | Mk. Acts xvii. 5. xx. 10 only. Judg. iii. 26.
w ch. ii. 12 reff.
x here & | Mk. bis. ch. xiv. 11. Mark vi. 22, 28 bis only. 1 Kings ix. 11.
y — 1 Thess. v. 10 only. Dan. xii. 2.
z | only. Prov. xvii. 5.
a — | Mk. ch. xxi. 12.
b | Mk. i. 31. Gen. xix. 16. Isa. xlii. 6.
c — Mark i. 28. Rom. x. 18, from Ps.

xviii. 4. 1 Thess. i. 8.
d Luke iv. 14 only. Prov. xvi. 2. (xv. 30.) 2 Macc. iv. 39 only.
e ver. 9 reff.
f constr., ch. viii. 1 reff.
g ch. xv. 29. xx. 30, 31 | al. Ps. vi. 2.
h ch. i. 1 al. see note.

22. om ιησ. D, *qui autem* D-lat, *at ille* lat-*a b c*. rec επιστραφεις (*from* || *Mk*), with CL rel: *conversus* lat-*a b c*: ιστη στραφεις *conversus stetit* D: txt B 13. 33 al evv-k-r. θυγατηρ DGL: txt BC rel Orig$_{gr}$.

24. rec (for ελεγεν) λεγει (*from* || *Mk*), with CL rel: txt BD 1. 13. 33 vulg lat-*a b f ff$_1$ g$_2$* coptt goth æth Chr, *dixit* lat-*c g$_1$ h*. rec adds αυτοις, with CL rel lat-*f g$_1$* syrr goth arm: om BD 1. 13. 33 latt coptt æth. αυτον D^1.

25. for εισελθ., ελθων D lat-*a b*. for της χειρος, την χειρα D.

26. αυτης C^1 1. 33. 118. 124 copt: αυτου C-corr$^{1\text{ or }2}$ D 71 sah æth.

27. om αυτω BD^1 ev-36^1 Chr-3-5-8-*a* (and Fd): ins CL rel vss Chr-1-β-A. κραυγαζοντες ℵ. om και λεγοντες C^1(appy) L 124. 235 lat-*a k*. rec υιε (*gramml corrn*), with C^{2}D rel: txt BGU Ath Damasc. (C^{1}Δ uncert.)

28. for ελθοντι δε, και ερχεται D lat-*a b c g$_1$ h*. aft οικιαν ins και D lat-*a b c g$_1$*.

22.] The cure was effected on her touching our Lord's garment, Mark v. 27—29: Luke viii. 44. And our Lord enquired who touched Him (Mark, Luke), for He perceived that virtue had gone out of Him (Luke). She, knowing what had been done to her, came fearing and trembling, and told Him all. 24.] No inference can be drawn from *these words* as to the fact of the maiden's actual death; for our Lord uses equivalent words respecting Lazarus (John xi. 11). And if it be answered that there He explains the sleep to *mean death*, we answer, that this explanation is only in consequence of the disciples misunderstanding his words. In both cases the words are most probably used *with reference to the speedy awakening which was to follow*, as Fritzsche (cited by Trench, Miracles, p. 183): 'Puellam ne pro mortua habetote, sed dormire existimatote, quippe in vitam mox rediturum.' Luke appends, after κατ. αὐτ.,—εἰδότες ὅτι ἀπέθανεν, in which words there is at least no recognition by the Evangelist of a mere apparent death.

25.] ἐκρ. τῆς χ. αὐ. is common to the three Evangelists. From Luke we learn that our Lord said ἡ παῖς, ἔγειρε: from Mark we have the words He actually uttered, ταλιθὰ κοῦμ: from both we learn that our Lord only took with him Peter, James, and John, and the father and mother of the maiden,—that she was twelve years old,—and that our Lord commanded that something should be given her to eat. She was an *only* daughter, Luke viii. 42.

27—31.] HEALING OF TWO BLIND MEN. *Peculiar to Matthew.* 27.] παρ. ἐκεῖθεν is too vague to be taken as a fixed note of sequence; for ἐκεῖθεν may mean the house of Jairus, or the town itself, or even that part of the country,—as ver. 26 has generalized the locality, and implied some pause of time. υἱὸς Δαυείδ] εἰς τιμὴν αὐτοῦ τοῦτο κράζουσιν ἐντιμοτάτη γὰρ παρ' Ἰουδαίοις ἦν ἡ τοιαύτη προσηγορία. Euthym. It is remarkable that, in all the three narratives of giving sight to the blind in this Gospel, the title Son of David appears. 28. τὴν οἰκίαν] εἰκός, τινος εἶναι τὴν οἰκίαν, εἰς ἣν κατήχθη. Euthym. Or, the house which our Lord inhabited at Capernaum (De Wette and others); but I conceive that ἡ οἰκία need not mean any particular house, merely, as we sometimes

i ch. viii. 18. xv. 28. xviii. 19. Luke i. 38.
k ch. xx. 33. John ix. 10, &c. Isa. xxxv. 5.
l Mark i. 43. xiv. 5. John xi. 33, 38 only †. Isa. xvii. 13 Symm.
m = ch. viii. 4 ref.
n ch. xxviii. 15. Mark i. 45 only †.
o ch. xii. 22. see Luke xi. 14. Mark ix. 25.
p ch. viii. 16 ref.
q ch. vii. 23 ref.

αὐτῷ οἱ τυφλοί, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς Πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι; λέγουσιν αὐτῷ Ναὶ κύριε. BCDEF GKLMS UΔ1.33.
29 τότε ἥψατο τῶν ὀφθαλμῶν αὐτῶν λέγων Κατὰ τὴν πίστιν ὑμῶν [l] γενηθήτω ὑμῖν. 30 καὶ [k] ἠνεῴχθησαν αὐτῶν οἱ [k] ὀφθαλμοί. καὶ [l] ἐνεβριμήθη αὐτοῖς ὁ Ἰησοῦς λέγων [m] Ὁρᾶτε μηδεὶς γινωσκέτω. 31 οἱ δὲ ἐξελθόντες [n] διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ.
32 Αὐτῶν δὲ ἐξερχομένων ἰδοὺ προσήνεγκαν αὐτῷ ἄνθρωπον [o] κωφὸν [op] δαιμονιζόμενον. 33 καὶ [q] ἐκβληθέντος

ins δυο bef τυφλοι D lat-a b g_2 h syr-jer. ποιησαι bef τουτο C^1: του. δυν. ποι. B vulg.
29. for οφθαλμων, ομματων D. for λεγων, και ειπεν D 1 lat-h Syr.
30. rec ανεωχ.: ηνοιχθησαν C^1: txt BD 33. aft οι οφθαλμοι ins αυτων D latt. rec (for ενεβριμηθη) ενεβριμησατο, with B^2CD rel: txt B^1ℵ 1. 22. 118. om ο bef ιησ. D.
33. om ανθρωπον B 27. 99. 124 Syr coptt æth.

use the expression, *the house*, as opposed to *the open air*: see note on ver. 1.

τοῦτο ποιῆσαι] i. e. the healing, implied in ἐλέησον ἡμᾶς. υἱὸς Δ..... κύριε] See Ps. cx. 1, and ch. xxii. 45; also ch. xii. 23; xx. 30, 31. *Touching*, or *anointing* the eyes, was the ordinary method which our Lord took of impressing on the blind the action of the divine power which healed them. Ch. xx. 34: Mark viii. 25: John ix. 6.

29.] In this miracle however we have this peculiar feature, that no direct word of power passes from our Lord, but a relative concession, making that which was done *a measure of the faith* of the blind men: and from the result the degree of their faith appears. Stier remarks (Reden Jesu, i. 383), "We may already notice, in the history of this first period of our Lord's ministry, that, from having at first yielded immediately to the request for healing, He begins, by degrees, to prove and exercise the faith of the applicants."

30. ἐνεβριμήθη] Suidas explains this word, μετὰ ἀπειλῆς ἐντέλλεσθαι, μετ' αὐστηρότητος ἐπιτιμᾶν. The purpose of our Lord's earnestness appears to have been twofold: (1) that He might not be so occupied and overpressed with applications as to have neither time nor strength for the preaching of the Gospel: (2) to prevent the already-excited people from taking some public measure of recognition, and thus arousing the malice of the Pharisees before His hour was come.

No doubt the two men were guilty of an act of disobedience in thus breaking the Lord's solemn injunction: for obedience is better than sacrifice; the humble observance of the word of the Lord, than the most laborious and wide-spread will-worship after man's own mind and invention. Trench (Miracles, p. 197) well remarks, that the fact of almost all the Romish interpreters having applauded this act, "is very characteristic, and rests on very deep differences."

32—34.] HEALING OF A DUMB DEMONIAC. *Peculiar to Matthew.* The word ἐξερχομένων, being a present participle, places this miracle in direct connexion with the foregoing. This narration has a singular affinity with that in ch. xii. 22, or still more with its parallel in Luke xi. 14. In both, the same expression of wonder follows; the same calumny of the Pharisees; only that in ch. xii. the dæmoniac is said (not in Luke xi.) to have been likewise blind. These circumstances, coupled with the immediate connexion of *this* miracle with the cure of the blind men, and the mention of 'the Son of David' in both, have led some to suppose that the account in ch. xii. is a repetition, or slightly differing version of the account in our text, intermingled also with the preceding healing of the blind. But the supposition seems unnecessary,—as, the habit of the Pharisees once being to ascribe our Lord's expulsion of devils to Beelzebub, the repetition of the remark would be natural:—and the other coincidences, though considerable, are not exact enough to warrant it. This was a dumbness *caused* by dæmoniacal possession: for the difference between this and

τοῦ [q] δαιμονίου ἐλάλησεν κωφός· καὶ ἐθαύμασαν οἱ ὄχλοι λέγοντες Οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραήλ. 34 οἱ δὲ Φαρισαῖοι ἔλεγον [r] Ἐν τῷ ἄρχοντι τῶν δαιμονίων [q] ἐκβάλλει τὰ [q] δαιμόνια.

X -τι των— BCDEF GKLMS UXΔ 1. 33.

35 Καὶ [s] περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ [s] κηρύσσων τὸ [s] εὐαγγέλιον τῆς βασιλείας καὶ [s] θεραπεύων πᾶσαν [s] νόσον καὶ πᾶσαν [s] μαλακίαν. 36 ἰδὼν δὲ τοὺς ὄχλους [t] ἐσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν [u] ἐσκυλμένοι καὶ [v] ἐριμμένοι ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα. 37 τότε λέγει τοῖς μαθηταῖς αὐτοῦ Ὁ μὲν [w] θερισμὸς πολύς, οἱ δὲ [x] ἐργάται ὀλίγοι· 38 [y] δεήθητε οὖν τοῦ

r — Acts xvii. 31. 1 Cor. vi. 2.
s ch. iv. 23 reff.
t w. περί here only. w. ἐπί, ch. xiv. 14. xv. 32 al.† 1 Kings xxiii. 21 Theod. (T). 2 Macc. vi. 8 only, but not —. see Prov. xvii. 5.
s Luke vii. 6. viii. 49 | Mk. only †.
v — here only ‡. 1 Macc. xi. 4. 3 Macc. vii. 5.
w ch. xiii. 30 bis, 39. John iv. 35 bis al. Jer. xxvii. (l.) 16.
x ch. x. 10. xx. 1, 2, 8. Jam. v. 4 †. Wisd. xvii. 17 al.
y Matt., here only. w. ὅπως, Luke x. 2. Acts viii. 24.

33. rec aft λεγοντες ins οτι, with (Scr's l m n, e sil) lat-*a* arm: om BCD rel vulg lat-*b c f ff*$_1$ *g*$_{1,2}$ *h* syrr copt goth æth Chr Thl. ουτως bef εφανη D 33 lat-*a b c ff*$_1$ *g*$_{1,2}$ *h* goth. om τω D^1.

34. om ver D lat-*a k* Hil Juv.

35. rec at end ins εν τω λαω (*from ch* iv. 23), with C^{3}L rel gat (and tol) lat-*c g*$_1$ arm: om BC^{1}DSΔ 1^1. 33 vulg lat-*a b f h l* syrr coptt goth æth Chr Thl.

36. aft οχλους ins ο ιησους CM: pref, G lat-*g*$_{1,2}$ Syr syr-with-ast. rec for εσκυλμ., εκλελυμενοι (*explanatory gloss or mistake?*), with L al: txt BCD rel 1. 33 vss Constt Bas Chr Thl Euthym Hesych Hil Jer. rec ερριμμενοι, with B^2 rel: ρεριμμενοι D: ερρηγμενοι M al: ερρηνενοι X: ερημενοι L: txt B^1(*sic* in cod) CN. ως CDFLM 1. 33: txt B rel.

the natural infirmity of a deaf and dumb man, see Mark vii. 31—37. 33. ἐφάνη οὕτως] viz. the casting out of devils:—'*never was seen to be followed by such results as those now manifested.*' See above. οὕτως is not for τοῦτο or τοιοῦτό τι (De Wette, &c.); the passages cited as bearing out this meaning in the LXX do not apply, for in all of them οὕτως is so. 1 Kings xxiii. 17: Ps. xlvii. 8: Judg. xix. 30 f.: Neh. viii. 17.

35—38.] OUR LORD'S COMPASSION FOR THE MULTITUDE. *Peculiar to Matthew.* In the same way as ch. iv. 23—25 introduces the Sermon on the Mount, so do these verses the calling and commissioning of the Twelve. These *general descriptions* of our Lord's going about and teaching at once *remove all exactness of date from the occurrence which follows*—as taking place at some time during the circuit and teaching just described. Both the Sermon on the Mount and this discourse are introduced and closed with these marks of indefiniteness as to time. This being the case, we must have recourse to the other Evangelists, by whose account it appears (as indeed may be implied in ch. x. 1), that the Apostles *had been called to their distinct office some time before this.* (See Mark iii. 16: Luke vi. 13.) After their calling, and selection, they probably remained with our Lord for some time before they were sent out upon their mission. 36. τοὺς ὄχλους] Wherever He went, in all the cities. ἐσκυλμένοι] '*Vexati,*'—**harassed,**—**plagued,**—viz. literally, with weariness in following Him; or spiritually, with the tyranny of the Scribes and Pharisees, their φορτία βαρέα, ch. xxiii. 4. ἐριμμένοι] '*Temere projecti,*' '*abjecti,*' '*neglecti,*' as sheep would be who had wandered from their pasture. The context shews that our Lord's compassion was excited by their being without competent spiritual leaders and teachers. 37.] The *harvest* was primarily that of the Jewish people, the multitudes of whom before Him excited the Lord's compassion. ὅρα πάλιν τὸ ἀκενόδοξον. ἵνα μὴ ἅπαντας πρὸς ἑαυτὸν ἐπισύρηται, ἐκπέμπει τοὺς μαθητάς. οὐ διὰ δὲ τοῦτο μόνον, ἀλλ' ἵνα αὐτοὺς καὶ παιδεύσῃ, καθάπερ ἔν τινι παλαίστρᾳ τῇ Παλαιστίνῃ μελετήσαντας, οὕτω πρὸς τοὺς ἀγῶνας τῆς οἰκουμένης ἀποδύσασθαι. Chrysost. Hom. xxxii. p. 367. 38.] . . . τίνος οὖν ἕνεκεν ἔλεγε· δεήθητε τοῦ κυρίου τοῦ θερισμοῦ, ἵνα ἐκβάλῃ ἐργάτας εἰς τὸν θερισ-

z — ch. xx. 8. xxi. 40 ‖. Luke x. 2.
a Mark i. 12. Luke x. 2. John x. 4. 1 Macc. xii. 27. see Sir. xxx. (xxxvi.) 27.
b w. gen. obj., John xvii. 2. Rom. ix. 21. 1 Cor. ix. 12. Sir. x. 4. xvii. 2.
c ch. xii. 43 al. fr. in Gospp. Acts v. 16. viii. 7. Rev. xvi. 13. xviii. 2. Zech. xiii. 2. 28. 1 Cor. vii. 14 (from Isa. lii. 11) al. only. Luke (Gosp. & Acts) and Paul, passim. only. for other senses, see John xiii. 16 refl.
d in Gospp., of *spirits* only. Acts x. 14, f = Matt., here only. Mark, vi. 39 e ch. iv. 23 reff. 1 Pet. i. 1. 2 Pet. i. 1. ill. 2. Jude 17. Rev. xviii. 24. xxi. 14

κυρίου τοῦ θερισμοῦ ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ.

X. [1] Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων V edd.cet. BCDEP GKLMS UVXΔ I. 33. ὥστε ἐκβάλλειν αὐτά, καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. [2] Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματά ἐστιν ταῦτα. πρῶτος Σίμων ὁ λεγόμενος Πέτρος

38. τον κυριον D^1.

CHAP. X. 1. εκβαλειν CD: txt B rel.

μὸν αὐτοῦ,' καὶ οὐδένα αὐτοῖς προσίθηκεν; ὅτι καὶ δώδεκα ὄντας πολλοὺς ἐποίησε λοιπόν, οὐχὶ τῷ ἀριθμῷ προσθείς, ἀλλὰ δύναμιν χαρισάμενος. εἶτα δεινὸς ἡλίκον τὸ δῶρόν ἐστι, φησὶ 'δεήθητε τοῦ κυρίου τοῦ θερισμοῦ' καὶ λανθανόντως ἑαυτὸν ἐμφαίνει τὸν τὸ κῦρος ἔχοντα. εἰπὼν γὰρ 'δεήθητε τοῦ κυρίου τοῦ θερισμοῦ,'—οὐδὲν δεηθέντων αὐτῶν, οὐδὲ εὐξαμένων, αὐτὸς αὐτοὺς εὐθὺς χειροτονεῖ, ἀναμεμνήσεων αὐτοὺς καὶ τῶν Ἰωάννου ῥημάτων, καὶ τῆς ἄλω, καὶ τοῦ λικμῶντος, καὶ τοῦ ἀχύρου, καὶ τοῦ σίτου. ὅθεν δῆλον ὅτι αὐτός ἐστιν ὁ γεωργός, αὐτὸς ὁ τοῦ θερισμοῦ κύριος, αὐτὸς ὁ τῶν προφητῶν δεσπότης. Chrysost. Hom. xxxii. p. 367.

X. 1—XI. 1.] MISSION OF THE TWELVE APOSTLES. Mark vi. 7—13: Luke ix. 1—6,—for the *sending out* of the Apostles: Mark iii. 13—19: Luke vi. 13—16,—for their *names*. On the characteristic differences between this discourse and that delivered to the Seventy (Luke x. 1 ff.) see notes there. Notice, that this is not the *choosing*, but merely the *mission* of the twelve. The choosing had taken place some time before, but is not any where distinctly detailed by the Evangelists. 2.] We have in the N. T. *four* catalogues of the Apostles: the present one,—at Mark iii. 16,—Luke vi. 14,—Acts i. 13. All seem to follow one common outline, but fill it up very differently. The following table will shew the agreements and differences:—

	Matthew x. 2.	Mark iii. 16.	Luke vi. 14.	Acts i. 13.
1		Σίμων Πέτρος		
2	Ἀνδρέας	Ἰάκωβος	Ἀνδρέας	Ἰωάννης
3	Ἰάκωβος	Ἰωάννης	Ἰάκωβος	Ἰάκωβος
4	Ἰωάννης	Ἀνδρέας	Ἰωάννης	Ἀνδρέας
5		Φίλιππος		
6		Βαρθολομαῖος		Θωμᾶς
7	Θωμᾶς	Ματθαῖος		Βαρθολομαῖος
8	Ματθαῖος	Θωμᾶς		Ματθαῖος
9		Ἰάκωβος [ὁ τοῦ] Ἁλφαίου		
10	Λεββαῖος	Θαδδαῖος	Σίμων ὁ καλ. ζηλωτής	Σίμων ὁ ζηλωτής
11	Σίμων ὁ κανανίτης		Ἰούδας Ἰακώβου	
12	Ἰούδας Ἰσκαριώτης	Ἰούδας Ἰσκαριώθ.		Vacant.

From this it appears (1), that in all four *three classes* are enumerated, and that each class contains (assuming at present the identity of Λεββαῖος with Θαδδαῖος, and of Θαδδαῖος with Ἰούδας Ἰακώβου) the *same persons* in all four, but in different order, with the following exceptions:—that (2) *Peter*, *Philip*, *James the* (son) *of Alphæus*, and *Judas Iscariot* hold the same places in all four. (3) That in the *first* class the two arrangements are (*a*), that of Matt. and Luke (Gospel),—*Peter* and *Andrew*, *brothers*; *James* and *John*, *brothers*;—i. e. according to their

καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ, Ἰάκωβος ὁ τοῦ Ζεβεδαίου

2. om δε D¹-gr(corrd 1. m.). om ο D¹(corrd 1. m.) F al. ins και bef ιακωβος B d Syr syr-marg.

order of calling and connexion, and with reference to their being sent out in couples, Mark vi. 7: (β) Mark and Luke (Acts), —*Peter, James, John*, (the three principal,) and *Andrew*;—i. e. according to their personal pre-eminence. In the *second* class (γ), that of Matt., Mark, and Luke (Gospel),—*Philip* and *Bartholomew, Matthew* and *Thomas*,—i. e. in *couples*: (δ) Luke (Acts),—*Philip, Thomas, Bartlı., Matthew* (reason uncertain). In the *third* class (ε), Matt. and Mark,—*James the* (son ?) *of Alphæus* and (*Lebb.*) *Thaddæus, Simon the Cananæan* and *Judas Iscariot*; i. e. in *couples*: (ζ) Luke (Gosp. and Acts) *James the* (son ?) *of Alphæus, Simon Zelotes, Judas* Ἰακώβου and *Judas Iscariot* (uncertain). (η) Thus in *all four*, the leaders of the three classes are *the same*, viz. *Peter, Philip*, and *James the* (son ?) *of Alphæus*; and the *traitor* is always last. (4) It would appear then that the only difficulties are these two: the identity of Lebbæus with Thaddæus, and with Judas Ἰακώβου, and of Simon καναναῖος with Simon ὁ καλ. ζηλωτής. These will be discussed under the names.

πρῶτος] Not only as regards arrangement, or mere priority of calling, but as *primus inter pares*. This is clearly shewn from James and John and Andrew being set next, and Judas Iscariot the last, in all the catalogues. We find Simon Peter, not only in the lists of the Apostles, but also in their history, prominent on various occasions before the rest. Sometimes he *speaks in their name* (Matt. xix. 27: Luke xii. 41); sometimes *answers when all are addressed* (Matt. xvi. 16 ||); sometimes our Lord addresses him as *principal*, even among the three favoured ones (Matt. xxvi. 40: Luke xxii. 31); sometimes he is addressed by others as *representing the whole* (Matt. xvii. 24: Acts ii. 37). He appears as the *organ of the Apostles* after our Lord's ascension (Acts i. 15; ii. 14; iv. 8; v. 29): the first speech, and apparently that which decided the Council, is spoken by him, Acts xv. 7. All this accords well with the bold and energetic character of Peter, and originated in the unerring discernment and appointment of our Lord Himself, who saw in him a person adapted to take precedence of the rest in the founding of His Church, and shutting (Acts v. 8, 9) and opening (Acts ii. 14, 41; x. 5, 46) the doors of the kingdom of Heaven. That however no such idea was current among the Apostles as that he was destined to be the *Primate of the future Church*, is as clear as the facts above mentioned. For (1) *no trace of such a pre-eminence is found in all the Epistles of the other Apostles*; but when he is mentioned, it is either, as 1 Cor. ix. 5, as one of the Apostles, one example among many, but in no wise the chief;—or as in Gal. ii. 7, 8, with a distinct account of a peculiar province of duty and preaching being allotted to him, viz. the apostleship of the circumcision, (see 1 Pet. i. 1,) as distinguished from Paul, to whom was given the apostleship of the uncircumcision:—or as in Gal. ii. 9, as one of the principal στύλοι, together with James and John;—or as in Gal. ii. 11, as subject to rebuke from Paul as from an equal. And (2) *wherever by our Lord Himself the future constitution of His Church is alluded to, or by the Apostles its actual constitution, no hint of any such primacy is given*, (see note on Matt. xvi. 18,) but the whole college of Apostles are spoken of as absolutely equal. Matt. xix. 27, 28; xx. 26, 28: Eph. ii. 20, and many other places. Again (3) *in the two Epistles which we have from his own hand, there is nothing for, but every thing against, such a supposition*. He exhorts the πρεσβύτεροι as being their συμπρεσβύτερος (1 Pet. v. 1): describes himself as τῆς μελλούσης ἀποκαλύπτεσθαι δόξης κοινωνός: addresses his second Epistle τοῖς ἰσότιμον ἡμῖν λαχοῦσιν πίστιν (2 Pet. i. 1): and makes not the slightest allusion to any pre-eminence over the other Apostles. So that πρῶτος here must be understood as signifying the prominence of Peter among the Apostles, as well as his early calling. (See John i. 42.)

ὁ λεγόμενος Πέτρος] Or Κηφᾶς, אַרְמָא, so named by our Lord Himself (John as above) at His first meeting with him, and again more solemnly, and with a direct reference to the meaning of the name, Matt. xvi. 18. Ἀνδρέας] He, in conjunction with John (see note on John i. 37—41), was a disciple of the Baptist, and both of them followed our Lord, on their Master pointing Him out as the Lamb of God. They did not however from that time constantly accompany Him, but received a more solemn calling (see Matt. iv. 17—22: Luke v. 1—11)—

καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ, 3 Φίλιππος καὶ Βαρθολο- BCDEF GKLMS
μαῖος, Θωμᾶς καὶ Ματθαῖος ὁ τελώνης, Ἰάκωβος ὁ τοῦ UVXΔ 1. 33.
Ἁλφαίου καὶ Λεββαῖος, 4 Σίμων ὁ Καναναῖος καὶ Ἰούδας

3. rec aft λεββαιος ins ο επικληθεις θαδδαιος, with C²L rel lat-*f* syrr æth arm (C¹ is uncert, but Tisch thinks had more than λεβ. or θαδ.): θαδδαιος BN 17. 124 vulg lat-*c ff*₁ *g*₁ *l* coptt: θαδδ. ο επικλ. λεββ. 13. 346: *Judas zelotes* gat mm lat-*a b g*₁ *k* (add *et Thomas* lat-*a b*): txt D 122 mss-mentd-by-Aug lat-*k* Orig-lat Hesych Ruf. (*Probably ο επικλ. θαδδ. found its way into the text from* ‖ *Mk: then the substitution of θαδδ. was obvious. Λεββαιος can hardly have been inserted, seeing that the name occurs no where else.*)

4. at beg ins και D lat-*k*. rec (for κανανaιος) κανανιτης, with ℵ rel sah: txt

in the narrative of which Peter is prominent, and so πρῶτος called as an Apostle, at least of those four. Ἰάκ. ὁ τ. Ζ. κ. Ἰωάν.] Partners in the fishing trade with Peter and Andrew, Luke v. 10.

3. Φίλ. κ. Βαρθ.] Philip was called by our Lord the second day after the visit of Andrew and John, and the day after the naming of Peter. He was also of Bethsaida, the city of Andrew and Peter, James and John. Ἀνδρέας and Φίλιππος are Greek names. See John xii. 20—22. Βαρθολομαῖος בַּר תַּלְמַי, son of Talmai or Tolomæus, has been generally supposed to be the same with Nathanael of Cana in Galilee; and with reason: for (1) the name Bartholomew is not his own name, but a patronymic:—(2) He follows next in order, as *Nathanael*, in John i. 46, to the Apostles just mentioned, with the same formula which had just been used of Philip's own call (ver. 44),—εὑρίσκει Φίλιππος τὸν Ναθ.:—(3) He is there, as here, and in Mark and Luke (Gospel), *in connexion with Philip* (that he was his *brother*, was conjectured by Dr. Donaldson; but rendered improbable by the fact that John in the case of Andrew a few verses above, expressly says εὑρίσκει τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα, whereas in ver. 46 no such specification is found):—(4) In John xxi. 2, at the appearance of our Lord on the shore of the sea of Tiberias, Nathanael is mentioned as present, where seven apostles (μαθηταί) are recounted.

Θωμᾶς κ. Ματθ. ὁ τελ.] Thomas (תְּאוֹם), in Greek Δίδυμος, John xi. 16; xx. 24; xxi. 2. Ματθ. ὁ τελ. is clearly by this appellation identified with the Matthew of ch. ix. 9. We hear nothing of him, except in these two passages. Dr. Donaldson (Jashar. p. 10 f.) believed Matthew and Thomas to have been twin brothers. Eus., H. E. i. 13, preserves a tradition that Thomas's real name was Judas: Θωμᾶς, ὁ καὶ Ἰούδας.

Ἰάκ. ὁ τ. Ἁλφαίου] From John xix. 25, some infer (but see note there), that Mary the (wife) of Κλωπᾶς was sister of Mary the mother of our Lord. From Mark xv. 40, that Mary was the mother of James τοῦ μικροῦ, which may be this James. Hence it would appear, if these two passages point to the same person, that Ἁλφαῖος = Κλωπᾶς. And indeed the two Greek names are but different ways of expressing the Hebrew name חַלְפַי. If this be so, then this James the Less *may possibly be* the ὁ ἀδελφὸς τοῦ κυρίου mentioned Gal. i. 19 apparently as an apostle, and one of the ἀδελφοὶ αὐτοῦ mentioned Matt. xiii. 55 (where see note) (?). But on the difficulties attending this view, see note on John vii. 5. Λεββαῖος] Much difficulty rests on this name, both from the various readings, and the questions arising from the other lists. The rec. reading appears to be a conjunction of the two ancient ones, Λεββαῖος and Θαδδαῖος: the latter of these having been introduced from Mark. (But it is noticeable, that in Mark D has Λεββαῖος.) Whichever of these is the true reading, the Apostle himself has generally been supposed to be identical with Ἰούδας Ἰακώβου in both Luke's catalogues, i. e. (see note there) Judas the brother (Dr. Donaldson supposed *son*: see note on Luke xxiv. 13) of James, and so son of Alphæus, and commonly supposed to be (?) one of the ἀδελφοὶ κυρίου named Matt. xiii. 55. In John xiv. 22 we have a 'Judas, not Iscariot,' among the Apostles: and the catholic epistle is written by a 'Judas brother of James.' What in this case the names Λεββαῖος and Θαδδαῖος are, is impossible to say. The common idea that they are cognate names, Λεβ. being from לֵב heart, and Θαδ. from שַׁד breast, is disproved by De Wette, who observes that the latter signifies *mamma*, and not *pectus*. So that the whole rests on conjecture, which however does not contradict any known fact, and may be allowed as the only escape from the difficulty. 4. Σίμων ὁ κανα.] This is not a local name, but is derived from קַנָּא

ὁ Ἰσκαριώτης ὁ καὶ [e] παραδοὺς αὐτόν. [5] τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς [h] παραγγείλας αὐτοῖς λέγων Εἰς [i] ὁδὸν [j] ἐθνῶν μὴ [k] ἀπέλθητε, καὶ εἰς πόλιν Σαμαρειτῶν μὴ εἰσέλθητε, [6] πορεύεσθε δὲ μᾶλλον πρὸς τὰ [l] πρόβατα τὰ

e of Judas, | Mk. ch. xxvi. 15, &c. | Lk. xxii. 5, 4. John vi. 64, 71. xiii. 2, 11. xxi. 20.

h | Mk., al fr. Josh. vi. 6.

i ch. iv. 15. Jer. ii. 18. l ch. xv. 24. Luke xv. 4. Ps. cxviii. 176.

j Rom. iii. 29 al. Neh. v. 9. Jer. xxvii. (l.) 6.

k — ch. viii. 19 reff.

BCDL 1. 33 latt copt Orig-lat. Steph om *o* bef *ισκ.* (*with* ‖ *Mk Lu*), with CL rel Orig: ins BDKMSΔ 1. 33. *ισκαριωθ* C, *-oth* lat-*a b c ff*$_1$ *h*: *σκαριωτης* D am (with fuld) lat-*f k l* Syr arm: txt BL rel vulg lat-*g*$_1$ syr coptt æth.

5. om *τους δωδεκα* C^3 27. 40. 234 evv-P-x-z al. aft *αυτοις* ins *και* D am (with fuld) lat-*a b c f g*$_1$ *k*. *σαμαρειτανων* D^1 latt Cypr.

6. for *πορευεσθε, υπαγετε* D. om *δε* D.

(Hebr. קנא) = *ζηλωτής* (Luke, Gosp. and Acts). We may therefore suppose that before his conversion he belonged to the sect of the Zealots, who after the example of Phinehas (Num. xxv. 7, 8) took justice into their own hands, and punished offenders against the law. This sect eventually brought upon Jerusalem its destruction.

Ἰούδας ὁ Ἰσκ.] Son of Simon (John vi. 71; [xii. 4 v. r.] xiii. 2, 26). Probably a native of Kerioth in Juda, Josh. xv. 25, קריות איש, a man of Kerioth, as *Ἰσκαριώθ*, i. e. איש טוב, a man of Tob, Joseph. Antt. vii. 6. 1. That the name *Ἰσκ.* cannot be a surname, as Bp. Middleton supposes, the expression Ἰούδας Σίμωνος *Ἰσκαριώτης*, used in all the above places of John, clearly proves. Dr. Donaldson assumed it as certain that the Simon last mentioned was the father of Judas Iscariot. But surely this is very uncertain, in the case of so common a name as Simon.

5. *λέγων*] If we compare this verse with ch. xi. 1, there can be little doubt that this discourse of our Lord was *delivered at one time*, and that, the *first sending of the Twelve*. How often its solemn injunctions may have been repeated on similar occasions we cannot say: many of them reappear at the sending of the Seventy in Luke x. 2 ff. Its primary reference is to the *then mission of the Apostles to prepare His way*; but it includes, in the germ, instructions prophetically delivered for the ministers and missionaries of the Gospel *to the end of time*. It may be divided into THREE GREAT PORTIONS, in each of which different departments of the subject are treated, but which follow in natural sequence on one another. In the FIRST of these (vv. 5—15), our Lord, taking up the position of the messengers whom He sends from the declaration with which the Baptist and He Himself began their ministry, *ὅτι ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν*, gives them commands, *mostly literal and of present import, for their mission to the cities of Israel*. This portion concludes with a denunciation of judgment against that unbelief which should reject their preaching. The SECOND (vv. 16—23) refers to the general mission of the Apostles as *developing itself, after the Lord should be taken from them, in preaching to Jews and Gentiles* (vv. 17, 18), and subjecting them to persecutions (vv. 21, 22). This portion ends with the end of the apostolic period properly so called, ver. 23 referring primarily to the destruction of Jerusalem. In this portion there is a foreshadowing of what shall be the lot and duty of the teachers of the Gospel to the end, inasmuch as the 'coming of the Son of Man' is ever typical of His final coming to judgment. Still the direct reference is to the Apostles and their mission, and the other only by inference. The THIRD (vv. 24—42), the longest and weightiest portion, is spoken *directly* (with occasional reference only to the Apostles and their mission [ver. 40]) *of all disciples of the Lord*,—their position,—their encouragements,—their duties,—and finally concludes with the last great reward (ver. 42). In these first verses, 5, 6,—we have the *location*; in 7, 8, the *purpose*; in 9, 10, the *fitting out*; and in 11—14, the *manner of proceeding*,—of their mission: ver. 15 concluding with a prophetic denouncement, tending to impress them with a deep sense of the importance of the office entrusted to them.

Σαμαρειτῶν] The Samaritans were the Gentile inhabitants of the country between Judæa and Galilee, consisting of heathens whom Shalmaneser king of Assyria brought from Babylon and other places. Their religion was a mixture of the worship of the true God with idolatry (2 Kings xvii. 24—41). The Jews had no dealings with them, John iv. 9. They appear to have been not so unready as the Jews to receive our Lord and His mission (John iv. 39—42: Luke ix. 51 ff.,

m ch. xv. 24. Acts ii. 36. vii. 42 al. Ps. cxiii. 17 (9). Ezek. xviii. 26, 24, 31 al. n ch. iii. 1 al. fr. Exod. xxxii. b. o ch. iii. 2 reff. Ezek. vii. 7 al. p — ch. xxv. 36. Mark vi. 8 al. see Judg. xvi. 7, &c. q ch. xi. 5 ‖ L. Mark xii. 26. John v. 21.

1 ἀπολωλότα [m] οἴκου Ἰσραήλ. 7 πορευόμενοι δὲ [n] κηρύσσετε λέγοντες ὅτι [o] ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν. 8 [p] ἀσθενοῦντας θεραπεύετε, [q] νεκροὺς [q] ἐγείρετε, [r] λεπροὺς [r] καθαρίζετε, δαιμόνια ἐκβάλλετε. [s] δωρεὰν ἐλάβετε, [s] δωρεὰν δότε. 9 μὴ [t] κτήσησθε χρυσὸν μηδὲ [u] ἄργυρον μηδὲ χαλκὸν [v] εἰς τὰς [w] ζώνας ὑμῶν, 10 μὴ [x] πήραν εἰς ὁδόν, μηδὲ δύο [y] χιτῶνας, μηδὲ [z] ὑποδήματα, μηδὲ [a] ῥάβδον· ἄξιος γὰρ ὁ [b] ἐργάτης τῆς [c] τροφῆς αὐτοῦ. 11 εἰς ἣν δ' ἂν πόλιν

P om ἤγγικεν.. bCDEF GKLM PSUVX Δ 1. 33.

r ch. viii. 2 reff. s — Rom. iii. 24 al. (John xv. 25.) Isa. lii. 3. t Luke xviii. 12. xxi. 19. Acts i. 18. viii. 20. xxii. 28. 1 Thess. iv. 4 only. Ezek. v. 1. u Acts xvii 29. 1 Cor. iii. 12. James v. 3. Rev. xviii. 12 only. Isa. lx. 9. v — ‖ Mk. w — ‖ Mk. (Mark i. 6 reff.) Xen. Anab. i 4 9. x ‖ Mk. reff. y John xix. 23 reff. z ch. iii. 11 ‖. Luke xv. 22 al. Gen. xiv. 23. a ‖. 1 Cor. iv. 21 al. Gen. xxxviii 18. b — ch. ix. 37, 38. xx. 1, &c. 1 Tim. v. 18. James v. 4 al.† Wisd. xvii. 17 al. c ch. iii. 4. vi. 25 al. Ps. cx. 5.

7. om ὅτι B.

8. for θεραπευετε, θεραπευσατε D. rec λεπρ. καθαρ. bef νεκρ. εγειρ., with al Syr-ed-Trem Cyr_3: txt BC¹D 1. 33 latt copt æth Chr_2 Cyr_1 Hil_1: aft εκβαλλετε PΔ syr Chr_2: om νεκρ. εγ. C³L rel lat-*f* Syr-mss sah æth-mss arm Eus Ath Bas Chr-comm Euthym Thl Jer Ambr Juv. for εκβαλλ., εκβαλετε DF.

9. μητε (5 times) DL Eus.

10. for μη, μητε D 245. 346 lat-*k* coptt. ραβδους (*misunderstanding, see note*) CP rel lat-*a k* syr copt arm Chr Thl: txt BD 1. 33 vulg lat-*b c f ff*$_1$ *g*$_1$ *h l* Δ-lat Syr syr-mss sah æth arm $Eus_{3(exp)}$ Hil. aft αξιος γαρ ins εστιν D evv-y-150 latt syr Iren-lat Hil. rec aft αυτου ins εστιν, with P rel arm (D see above): om BCL 1 lat-*h* coptt æth Thl.

and notes);—but *this* prohibition rested on judicial reasons. See Acts xiii. 46. In Acts i. 8 the prohibition is expressly taken off: 'Ye shall be witnesses in Jerusalem, and in all Judæa, *and in Samaria*, and unto the uttermost part of the earth.' And in Acts viii. 1, 5, 8, we find the result. See ch. xv. 21—28. **6. τὰ πρόβ. τὰ ἀπολ.**] See besides reff., ch. ix. 36: John x. 16. **7.**] This announcement shews the *preparatory nature* of this first apostolic mission. Compare, as shewing the difference of their ultimate message to the world, Col. i. 26—28. **8. δωρεὰν ἐλ., δωρεὰν δ.**] See Acts viii. 18—20. **9. μὴ κτήσησθε**] All the words following depend on this verb, and it is explained by the parallel expressions in Mark and Luke, ἵνα μηδὲν αἴρωσιν and μηδὲν αἴρετε εἰς τὴν ὁδόν. They were to make no preparations for the journey, but to take it in dependence on Him who sent them, just as they were. This forbidden provision would be of three kinds (1) *Money*: in Mark (vi. 8) χαλκόν, in Luke (ix. 3) ἀργύριον: here all the three current metals in order of value, connected by the μηδέ introducing a climax—no gold, nor yet silver, nor yet brass—in their ζῶναι (= βαλάντια Luke x. 4). Observe the exclusive and climactic μηδέ, twice repeated—'no gold, nor even silver, nor even brass.' So again in ver. 10. (2) *Food*: here πήρα (θήκη τῶν ἄρτων, Suidas), in Mark μὴ ἄρτον, μὴ πήραν: similarly Luke. (3) Clothing—**μηδὲ δύο χιτ.**: so Mark and Luke.—**μηδὲ ὑποδ.**; in Mark expressed by ὑποδεδεμένους σανδάλια: explained in Luke x. 4 by μὴ βαστάζετε ὑποδ., i. e. a *second* pair.—**μηδὲ ῥάβδον** = εἰ μὴ ῥάβδ. μόνον Mark, i. e., the former depending on κτήσησθε, the latter on αἴρωσιν εἰς ὁδόν, which has not quite the precision of the other. They were not to procure *expressly for this journey* even a staff: they were to take with them their usual staff only. The missing of this explanation has probably led to the reading ῥάβδους both here and in Luke. If it be genuine, it does not mean δύο ῥάβδ.; for who would ever think of taking a *spare* staff? but a ῥάβδος each. The whole of this prohibition was temporary only; for their then journey, and no more. See Luke xxii. 35, 36. **10. ἄξιος γάρ**] This is a common truth of life—men give one who works for them his food and more; here uttered however by our Lord in its highest sense, as applied to the workmen in His vineyard. See 1 Cor. ix. 13, 14: 2 Cor. xi. 8: 3 John 8. It is (as Stier remarks, vol. i. p. 352, ed. 2) a gross perversion and foolish bondage to the letter, to imagine that ministers of congregations, or even missionaries among the heathen, at this day are bound by the *literal* sense of our

ἡ κώμην εἰςέλθητε, [d] ἐξετάσατε τίς ἐν αὐτῇ [e] ἄξιός ἐστιν, κἀκεῖ μείνατε ἕως ἂν ἐξέλθητε. 12 εἰςερχόμενοι δὲ εἰς τὴν οἰκίαν ἀσπάσασθε αὐτήν. 13 καὶ ἐὰν μὲν ᾖ ἡ οἰκία [e] ἀξία, ἐλθάτω ἡ [f] εἰρήνη ὑμῶν ἐπ' αὐτήν· ἐὰν δὲ μὴ ᾖ [e] ἀξία, ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς [g] ἐπιστραφήτω. 14 καὶ [h] ὃς ἂν μὴ [i] δέξηται ὑμᾶς μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι ἔξω τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης

[d] ch ii. 8. John xxi. 12 only. Deut. xix. 18.
[e] — ch. xxii. 8. Rev. iii. 4. xvi. 6.
[f] see John xiv. 27.
[g] — ch xii. 44. 1 Pet ii. 25. Ps. vii. 16. see Ps. xxxiv. 14
[h] constr., 2 Cor. 1 2ns.
[i] — Lake ix.

58. x. 8, 10. Gal. iv. 14. Wisd. xix. 14. Xen. Anab. iv. 8. 28.

11. η πολις εις ην αν εισελθητε εις αυτην D 28 sah. om η κωμην D 1. 28. 118. 209 lat-*a b d ff*$_1$ *k* Aug$_q$: ins aft εισελθητε L 124 sah.

12. aft αυτην ins λεγοντες ειρηνη τω οικω τουτω (*from Lu* x. 5) DL 1 Scr's d h p q r evv-y-150 latt æth arm Thl Hil.

13. om και D: *si enim* D-lat. for 1st ᾖ, ην C^1. for ελθατω, εστε (*erit*) D: ελθετω SV al Thl. (-θατω CL 33.) for εαν δε μη η αξ., ει δε μηγε D: ει δε μη αξ. L.—for 2nd ᾖ, ην C. om η bef ειρ. D^1. for προς, εφ B 243 Chr.

14. rec εαν, with CP rel: txt BDKL. rec om εξω (*not clearly necessary, and not in* ‖), with CP rel arm: εκ L al: txt BD 33 Scr's evv-y-150 latt copt æth. om της οικ. η D arm: om η L. om εκεινης D 17. 119. 120 vulg lat-*a c ff*$_1$

Lord's commands in this passage. But we must not therefore imagine that they are not bound by the *spirit* of them. This literal first mission was but a foreshadowing of the spiritual subsequent sending out of the ministry over the world, which ought therefore *in spirit* every where to be conformed to these rules. 11. ἄξιος] *Inclined to receive you and your message,—worthy that you should become his guest:* so ἄξιος is used with reference to the matter treated of in the context, see reff. Such persons in this case would be of the same kind as those spoken of Acts xiii. 48 as τεταγμένοι εἰς ζωὴν αἰώνιον. The precept in this verse is very much more fully set forth by Luke, x. 7 ff. ἕως ἂν ἐξέλθητε] Until ye depart out of the city.

12. τὴν οἰκίαν] Not *the* house of the ἄξιος, for this would be sure to be worthy; but *any house*, as is necessary from the subsequent ἐὰν ᾖ ἡ οἰκ. ἀξ., which on the other supposition (Meyer, &c.) would have been ascertained already. The full command as to their conduct, *from arriving to departing*, is given in ver. 11. Then, the subject being taken up again at their *arrival* in the city, the method of ἐξέτασις is prescribed to them in vv. 12, 13. When they enter into an house, (so, idiomatically, E. V.,) they are to salute it: and if on enquiry it prove worthy, then &c. See notes on ch. ix. 1, 28. 13. ἡ εἰρήνη ὑμ.] The peace mentioned in the customary Eastern salutation שָׁלוֹם לָךְ. Luke has εἰρήνη τῷ οἴκῳ τούτῳ (x. 5). Compare with the spirit of vv. 10—13,—ch. vii. 6. Stier remarks (Reden Jesu, i. p. 355, ed. 2), that the spirit of these commands binds Christian ministers to all accustomed courtesies of manner in the countries and ages in which their mission may lie. So we find the Greek χαίρειν instead of the Jewish form of greeting, Acts xv. 23: James i. 1. And the same spirit forbids that repelling official pride by which so many ministers lose the affections of their people. And this is to be *without any respect to the worthiness or otherwise* of the inhabitants of the house. In the case of *unworthiness*, 'let your peace return (see Isa. xlv. 23) to you,' i. e. 'be as though you had never spoken it,' μηδὲν ἐνεργήσαιτο, ἀλλὰ ταύτην μεθ' ἑαυτῶν λαβόντες ἐξέλθοιτε. Euthym. 14.] See Acts xiii. 51; xviii. 6. A solemn act which might have two meanings: (1) as Luke x. 11 expresses at more length,—'We take nothing of yours with us, we free ourselves from all contact and communion with you;' or (2),—which sense probably lies beneath both this and ver. 13, 'We free ourselves from all participation in your condemnation: will have nothing in common with those who have rejected God's message.' See 1 Kings ii. 5, where the *shoes on the feet* are mentioned as *partakers in the guilt of blood*. It was a custom of the Pharisees, when they entered Judæa from a Gentile land, to do this act, as renouncing all communion with Gentiles: those then who would not receive the apostolic message were to be treated as no longer Israelites, but Gentiles. Thus the verse

j ‖ Mt. Acts xiii. 51. xviii. 6 only. Isa. lii. 2. Neb. v. 18.
k ‖ L. Luke x. 11. Acts xiii. 51. xxii. 23 only. Exod. ix. 9.
l ch. v. 18 reff.
m (‖ Mk. v. r.) ch. xi. 22, 24. Luke x. 12, 14 only †. Thuc. ii. 35.
n ch. xi. 22, 24. xii. 36. 2 Pet. ii. 9. iii. 7. Isa. xxxiv. 8. Prov. vi. 34.
o ver. 5. ch. xi. 10 ‖. xxiii. 34. Rom. x. 15 al. Jer. xiii. (xxxv.) 15.
p ch. vii. 15 reff.
q Gen. iii. 1. Jos. Antt. i. 2. 2.
r Rom. xvi. 19. Phil. ii. 15 only †. ἀκέραιοι βίοι, s ch. iii. 16 reff. Jer. xiv. (xxxviii.) 20.
t w. ἀπό, ch. vii. 15 al. Sir. xi. 33. u = ch. iv. 12 al.
v ch. v. 22 reff.
w ch. xx. 19 ‖. xxiii. 34. John xix. 1. Heb. xii. 6 (from Prov. iii. 12) only. (-ίζειν, Acts xxii. 25.)
x John vi. 51. viii. 16, 17. xv. 27. Acts iii. 24.

j ἐκτινάξατε τὸν k κονιορτὸν τῶν ποδῶν ὑμῶν. 15 l ἀμὴν BCDE^{vid} GKLM PSUVK Δ 1. 33. λέγω ὑμῖν, m ἀνεκτότερον ἔσται γῇ Σοδόμων καὶ Γομόρρας ἐν n ἡμέρᾳ κρίσεως ἢ τῇ πόλει ἐκείνῃ. 16 Ἰδοὺ ἐγὼ o ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ p λύκων· γίνεσθε οὖν q φρόνιμοι ὡς οἱ q ὄφεις καὶ r ἀκέραιοι ὡς αἱ s περιστεραί. 17 t προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων· u παραδώσουσιν γὰρ ὑμᾶς εἰς v συνέδρια, καὶ ἐν ταῖς συναγωγαῖς αὐτῶν w μαστιγώσουσιν ὑμᾶς· 18 x καὶ ἐπὶ ἡγεμόνας x δὲ

$g_{1.2}$ h l. aft τ. κον. ins εκ (*supplied from misunderstanding*) C 33. 142. 157 Syr arm.

15. aft και add γη C. rec γομορρων, with B rel latt Hil: txt CDLMP 1 (one ρ DL) lat-d ff_1 h k copt Chr. for εν, ενη D: εν τη D^{r}: *in die* D-lat.

16. εις μεσον B. οφις B^{1}. for ακεραιοι, απλουστατοι D.

17. om δε D ev-z flor lat-a c g_1 Orig spec. om υμας C^{1}. εις τας συναγωγας αυτων D-gr.

18. for ηγ. δε κ. βασ., ηγεμονων D, βασιλεων κ. ηγεμονων Orig: *reges et præsides* (*potestates* Hil) lat-a b c Hil. om δε (D above) FGLXΔ Syr: txt BCP rel syr

forms a kind of introduction to the next portion of the discourse, where the future mission to the Gentiles is treated of.

The ἢ τῆς πόλεως ἐκ. brings in the alternative; "house, if it be a house that rejects you, city, if a whole city."

15.] The *first* ἀμὴν λέγ. ὑμ.; with which expression our Lord *closes each portion* of this discourse. ἡμέρα κρίσεως, the day of final judgment, = ἡμέρα ἐκείνη, Luke x. 12. The omission of the articles does not alter the definiteness of the meaning; as in the case also of υἱὸς θεοῦ. See note on ch. iv. 3. It must be noticed that this denunciatory part, as also the command to shake off the dust, applies *only to the people of Israel*, who had been long prepared for the message of the Gospel by the Law and the Prophets, and recently more particularly by John the Baptist; and in this sense it may still apply to the rejection of the Gospel by professing Christians: but as it was not then applicable to the Gentiles, so neither now can it be to the heathen who know not God.

16—23.] SECOND PART OF THE DISCOURSE. See above on ver. 5, for the subject of this portion. 16.] ἐγώ is not without meaning. It takes up again the subject of their sending, and reminds them WHO sent them. (ἐγὼ ὁ πάντα δυνάμενος. Euthymius.) ἀποστέλλω, in direct connexion with their name ἀπόστολοι. πρόβ. ἐν μ. λ.] This comparison is used of the people of Israel in the midst of the Gentiles, in a Rabbinical work cited by Stier, p. 359: see also Sir. xiii. 17. Clem. Ep. ad Cor. ii. § 5, says: λέγει γὰρ ὁ κύριος Ἔσεσθε ὡς ἀρνία ἐν μέσῳ λύκων. ἀποκριθεὶς δὲ ὁ Πέτρος αὐτῷ λέγει Ἐὰν οὖν διασπαράξωσιν οἱ λύκοι τὰ ἀρνία; εἶπεν ὁ Ἰησοῦς τῷ Πέτρῳ Μὴ φοβείσθωσαν τὰ ἀρνία τοὺς λύκους μετὰ τὸ ἀποθανεῖν αὐτά, καὶ ὑμεῖς μὴ φοβεῖσθε τοὺς ἀποκτεινόντας ὑμᾶς καὶ μηδὲν ὑμῖν δυναμένους ποιεῖν· ἀλλὰ φοβεῖσθε τὸν μετὰ τὸ ἀποθανεῖν ὑμᾶς ἔχοντα ἐξουσίαν ψυχῆς κ. σώματος, τοῦ βαλεῖν εἰς γέενναν πυρός. οἱ ὅφ. . . . . αἱ περ.] The articles are *generic*, as is also that before ἀνθρ. in the next verse, which has been mistaken, and supposed to have a distinct meaning. It is used on account of these two, οἱ ὅφ. . . . . αἱ περ. . . . . having just preceded. ἀκέραιος, ὁ μὴ κεκραμένος κακοῖς, ἀλλ' ἁπλοῦς καὶ ἀποίκιλος. Etym. Mag. (Meyer.) 17. προσέχετε] The wisdom of the serpent is needed for this part of their course; the simplicity of the dove for the μὴ μεριμνήσητε in ver. 19. The δέ turns from the internal character to behaviour in regard of outward circumstances. συνέδρια] See Acts iv. 6, 7; v. 40. They are the *courts of seven* (on which see Deut. xvi. 18), appointed in every city, to take cognizance of causes both civil and criminal, ch. v. 21: here perhaps put for any courts of assembly in

καὶ βασιλεῖς ἀχθήσεσθε [y] ἕνεκεν ἐμοῦ, [z] εἰς [z] μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν. 19 ὅταν δὲ [u] παραδιδῶσιν ὑμᾶς, μὴ [a] μεριμνήσητε πῶς ἢ τί λαλήσητε· [b] δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσητε· 20 οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες, ἀλλὰ τὸ [c] πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν. 21 [d] παραδώσει δὲ ἀδελφὸς ἀδελφὸν [d] εἰς [d] θάνατον, καὶ πατὴρ τέκνον· καὶ [e] ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ [f] θανατώσουσιν αὐτούς. 22 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου. ὁ δὲ [g] ὑπο-

....δε παρα P. BCDEF GKLM SUVXΔ 1. 33.

y ch. v. 11. ver. 39. ch. xvi. 25 al.
z ch. viii. 4 reff.
a ch. vi. 25, &c. reff.
b = ch. xx. 23. Rev. vi. 4. vii. 2. xiii. 14 al. Gen. xxxi. 7.
c Ezek. xxxvi. 27.
d Mark xiii. 12. 2 Cor. iv. 11. Isa. lii. 12.
e Mark xiii. 12 only. Ps. iii. 1. Micah vii. 6. plur., ch. vi. 23 reff.
f Luke xxi. 16 al. 2 Chron. xxiii. 15.
g ch. xxiv. 13 ‖ Mk. Rom. xii. 12. Mal. iii. 2.

copt arm Orig$_{g}$ Petr-alex. for αχ., σταθησεσθαι (*stabitis*) D lat-*a b c d ff*$_{1}$ *g*$_{1}$ *h* Iren-lat Orig-int Cypr Hil spec.

19. παραδωσιν (*grammatical correction*) BE'ℵ 1, *tradiderint* D-lat lat-*f g*$_{1}$ *k* Cypr : παραδωσουσιν (*corrn to sense*) DGLX 33 latt(*tradent*) arm Ath most-lat-ff : παραδωσωσιν Orig Chr : txt C E-corr^{1} rel. (P defective.) om δοθησεται (or -ε) to λαλησετε (or -αι) (*from similarity of endings*) DL flor harl^{1} lat-*k* arm Orig Cyr Thl Cypr$_{1}$ Op. for ωρα, ημερα C^{1} syr-jer copt. rec λαλησετε, with KMSU : txt BC rel.

21. [B does not ins το bef τεκνον, as Bentley.] επαναστησεται (*gramml corrn*) BΔ Orig Eus.

general. ἐν τ. συν. μαστιγ. ὑ.] See Acts xxii. 19; xxvi. 11. Euseb. Hist. Eccl. v. 16, quoting a book against the Montanists, *οὐδὲ μὴν οὐδὲ ἐν συναγωγαῖς Ἰουδαίων τῶν γυναικῶν τις ἐμαστιγώθη ποτέ, ἢ ἐλιθοβολήθη· οὐδαμόσε οὐδαμῶς.* The scourging in the synagogues is supposed to have been inflicted by order of the Tribunal of Three, who judged in them. 18.] καὶ . . . . δέ implies, *yea and moreover*; assuming what has just been said and passing on to something more. The words are always separated, except in the Epic poets. See Viger, ed. Herm. p. 545 (note), 844: Hartung, Partikellehre, i. 181 f.: Klotz ad Devar. p. 645. ἡγεμόνας—Proconsuls, Propraetors, Procurators, as (Pontius Pilate,) Felix, Festus, Gallio, Sergius Paulus. βασιλεῖς, as (Herod,) Agrippa. The former verse was of *Jewish* persecution; this, of *Gentile*: the concluding words shew that the scope of both, in the divine purposes, as regarded the Apostles, was the same, viz. *εἰς μαρτ. αὐτ. κ. τ. ἔθν.* The μαρτ. is in both senses—a testimony *to*, and *against* them (see ch. viii. 4, note), and refers to both sets of persecutors: αὐτοῖς, to *them*, i. e. the Jews (not the ἡγ. *καὶ βασ.*, for they are in most cases Gentiles themselves), καὶ τοῖς ἔθν. It was a testimony in the best sense *to* Sergius Paulus, Acts xiii. 7, but *against* Felix, Acts xxiv. 25; and this double power ever belongs to the word of God as preached—it is a *διστομος ῥομφαία* (Rev. i. 16; ii. 12). 19.] μὴ μεριμνήσητε —**take not anxious** (or *distracting*) **thought**. A spiritual prohibition, answering to the literal one in vv. 9, 10. See Exodus iv. 12. 20. οὐ γὰρ ὑμ. κ. τ. λ.] This shews the reference of the command to a *future* mission of the Apostles, see John xv. 26, 27. (1) It is to be observed that our Lord never in speaking to His disciples says *our* Father, but either *my* Father (ch. xviii. 10), or *your* Father (as here), or both conjoined (John xx. 17); never leaving it to be inferred that God is in the same sense His Father and our Father. (2) It is also to be observed that in the great work of God in the world, human individuality sinks down and vanishes, and God alone, His Christ, His Spirit, is the great worker, as here *οὐχ ὑμεῖς ἐστε . . . . ἀλλὰ τὸ πν. τοῦ π. ὑμ.*

21.] Spoken perhaps of *official information* given against Christians, as there are no female relations mentioned. But the general idea is also included.

22. πάντων] i. e. *all else but yourselves*; not, as De Wette so often interprets, 'a strong expression, intended to signify *many*, or *the majority of mankind*.'

ὁ δὲ ὑπομ.] In order to understand these words it is necessary to enter into the character of our Lord's prophecies respecting His coming, as having an *immediate literal*, and a *distant foreshadowed* fulfilment. Throughout this discourse and the great prophecy in ch. xxiv., we find the first apostolic period used as

μείνας [h] εἰς τέλος, οὗτος σωθήσεται. 23 ὅταν δὲ [i] διώκωσιν BCDEF GKLM ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἄλλην· [k] ἀμὴν SUVXΔ 1. 33. γὰρ λέγω ὑμῖν, οὐ μὴ [l] τελέσητε τὰς πόλεις Ἰσραὴλ ἕως [m] ἔλθῃ [m] ὁ υἱὸς τοῦ ἀνθρώπου. 24 οὐκ ἔστιν μαθητὴς [n] ὑπὲρ τὸν διδάσκαλον, οὐδὲ δοῦλος [n] ὑπὲρ τὸν κύριον αὐτοῦ. 25 [op] ἀρκετὸν τῷ μαθητῇ [p] ἵνα γένηται [q] ὡς ὁ διδάσκαλος αὐτοῦ, καὶ ὁ δοῦλος [q] ὡς ὁ κύριος αὐτοῦ. εἰ

h ch. xxiv. 13. Luke xviii. 5. John xiii. 1. 1 Thess. ii. 6. Ps. lxxiii. 11.
i — ch. xxiii. 34. Acts xxvi. 11. 2 Kings xxi. 5.
k ver. 15.
l so Polyb. iii. 86. 9, διανύσαι τὴν . . . . χώραν.
m ch. xxiv. 30.
n Diod. Sic. xi. 20, διανύσαι τὰ Δαρείου πλάγια. see ch. xi. 1. Josh. iii. 17. iv. 1. 43. xxv. 31. xxvi. 64 al. n constr., Phil. ii. 9. 1 Kings xv. 22.
o ch. vi. 24. 1 Pet. iv. 8 only †. Deut. xxv. 3 Aq.
p ch. xviii. 6. 1 Cor. iv. 3.
q — Isa. xxiv. 2.

23. διωκουσιν DΔ. for αλλην, ετεραν BN 1. 33 Petr-alex Orig$_{5}$. add εαν εκ ταυτης διωκωσιν υμας, φευγετε εις την αλλην 1 Orig$_{1}$: εαν εν τη ετερα διωκωσιν, παλιν φευγετε εις την αλλην Orig: εαν δε εν τη αλλη διωκουσιν υμας, φευγετε εις την αλλην D: εαν εκ ταυτης εκδιωξουσιν υμας, φευγετε εις την ετεραν L lat-*a b ff*$_{1}$ *g*$_{1.2}$ *h* arm Ath$_{2}$ Thdrt Tert$_{appy}$ Aug Ambr Hil$_{expr}$ Juv. (*The variations are fatal to the clause, shewing it to be an interpolation, caused by combining* αλλην *and* ετεραν. *Lachmann has edited, from his own invention,* κἂν ἐν τῇ ἑτέρᾳ διώκωσιν ὑμᾶς, φεύγετε εἰς τὴν ἄλλην.) om γαρ DM latt copt æth arm Hil. aft υμιν ins οτι C. rec ins του bef ισραηλ, with C rel Orig: txt BD. rec aft εως ins αν, with CD rel Orig: εως ου al: txt BXN^{1}.

24. aft διδασκ. ins αυτου FM syrr æth arm-mss.

a type of the whole ages of the Church; and the vengeance on Jerusalem, which historically put an end to the old dispensation, and was in its place with reference to that order of things, the coming of the Son of Man, as a type of the final coming of the Lord. These two subjects accompany and interpenetrate one another in a manner wholly inexplicable to those who are unaccustomed to the wide import of Scripture prophecy, which speaks very generally not so much of *events themselves, points of time,*—as of *processions* of events, all ranging under one great description. Thus in the present case there is certainly direct reference to the destruction of Jerusalem; the τέλος directly spoken of is that event, and the σωθήσεται the preservation provided by the warning afterwards given in ch. xxiv. 15—18. And the next verse directly refers to the journeys of the Apostles over the actual cities of Israel, territorial, or where Jews were located. But as certainly do all these expressions look onwards to the great final coming of the Lord, the τέλος of all prophecy; as certainly the σωθήσεται here bears its full scripture meaning, of *everlasting salvation;* and the endurance to the end is the *finished course of the Christian;* and the precept in the next verse is to apply to the conduct of Christians of all ages with reference to persecution, and the announcement that hardly will the Gospel have been fully preached to all nations (or, to all the *Jewish nation*, i. e. *effectually*) when the Son of Man shall come. It is most important to keep in mind the *great prophetic parallels* which run through our Lord's discourses, and are sometimes separately, sometimes simultaneously, presented to us by Him. That the tracing out and applying such parallels should be called by such expositors as Meyer, 'lauter wortwidrige und nothgedrungene Zuflüchte' (Com. i. 211), is just as if a man should maintain that a language unknown to him had therefore no meaning.

24—42.] THIRD PART OF THE DISCOURSE. See note on ver. 5. It treats of (I.) the *conflicts* (vv. 24—26), *duties* (vv. 26—28), and *encouragements* (vv. 28—32) of all Christ's disciples. (II.) The *certain issue of this fight in victory;* the *confession by Christ of those who confess Him,* set in strong light by the contrast of those who deny Him (vv. 32, 33); the *necessity of conflict to victory,* by the nature of Christ's mission (vv. 34—37), the *kind of self-devotion which he requires* (vv. 37—39): concluding with the *solemn assurance that no reception of His messengers for His sake, nor even the smallest labour of love for Him, shall pass without its final reward.* Thus we are carried on to the end of time and of the course of the Church. **24.**] This proverb is used in different senses in Luke vi. 40 and John xiii. 16. The view *here* is, that disciples must *not expect a better lot* than their Master, but be well satisfied if they

τὸν οἰκοδεσπότην Βεελζεβοὺλ ἐπεκάλεσαν, πόσῳ μᾶλλον τοὺς οἰκιακοὺς αὐτοῦ; 26 μὴ οὖν φοβηθῆτε αὐτούς· οὐδὲν γάρ ἐστιν κεκαλυμμένον ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτὸν ὃ οὐ γνωσθήσεται. 27 ὃ λέγω ὑμῖν ἐν τῇ σκοτίᾳ εἴπατε ἐν τῷ φωτί, καὶ ὃ εἰς τὸ οὖς ἀκούετε κηρύξατε ἐπὶ τῶν δωμάτων. 28 καὶ μὴ φοβήθητε ἀπὸ τῶν

r ch. xx. 1, 11 al.†
s — act., here only. 2 Kings vii 1. pass., Acts i. 23. x. 5, 18 al.
t ver. 26 only †.
u ch. viii. 24 reff.
v — Luke ii. 35. xii. 2. Eph. iii. 5 al. Str. i. 30.
w ch. iv. 6.
x — Luke
a Prov. i. 21.
b w. ἀπό, Luke

Luke xii. 3. otherwise, John (i. 5 bis, al⁸. 1 John i. 5 al⁴.) only. Job xxviii. 3 only. xii. 3. Xen. Apol. ix. 1. y Luke i. 44. Acts xi. 23. 1 Kings viii. 21. a ch. xxiv. 17 ‖ Mk. Luke v. 19. xii. 3. xvii. 31. Acts x. 9 only. 2 Kings xi. 2. xii. 4 only. Lev. xxvi. 2. Deut. vii. 19. Jer. i. 17. Ezek. iii. 9.

25. τω δουλω L evv-36-y vulg lat-*b f ff*₁ *g*₂ syrr. τω οικοδεσποτη (*gramml corrn*) B¹. βεελζεβουλ B𝔐, βελζεβουλ DLX lat-*k* copt, *beelzebub* vulg lat-*c g*₂ Syr, *velzebul* lat-*b*: txt C rel lat-*a f ff*₁ *g*₁ *h* syr goth æth arm. rec εκαλεσαν (*corrn to more usual word, and avoidance of the unusual constr*), with 1 latt: καλουσιν D: εκαλεσαντο L: απεκαλεσαν U Chr Thdrt Thl: txt BC rel 33 Eus Ath Cyr Thl-ms. τοις οικιακους B¹ (*see above*).

27. for κηρυξατε, κηρυσσετε D Orig Eus₃: κηρυχθησεται L.

28. for φοβηθητε, φοβεισθε C rel Justin Ephr Eus Cyr Thdrt: txt B [*sic* in cod, not

have no worse. The threefold relation of our Lord and His followers here brought out may thus be exemplified from Scripture: μαθητής and διδάσκαλος, Matt. v. 1; xxiii. 8: Luke vi. 20; δοῦλος and κύριος, John xiii. 13: Luke xii. 35—48: Rom. i. 1: 2 Pet. i. 1: Jude 1; οἰκοδεσπότης and οἰκιακοί, Matt. xxvi. 26—29 ‖: Luke xxiv. 30: Matt. xxiv. 45 ff. ‖. καὶ ὁ δοῦλος ὡς . . is a broken construction; it would regularly be καὶ τῷ δούλῳ, ἵνα κ.τ.λ. **25.** Βεελζεβούλ] (Either בַּעַל זְבוּב, 'lord of dung,'—or as in 2 Kings i. 2, בַּעַל זְבוּב 'lord of flies,'—a god worshipped at Ekron by the Philistines; there is however another derivation more probable than either of these, upheld by Meyer (referring to Buxtorf, Lex. Talm. p. 333), from בַּעַל, a house, by which it would exactly correspond to οἰκοδεσπότης)—A name by which the prince of the devils was called by the Jews, ch. xii. 24,—to which accusation, probably an usual one (see ch. ix. 34), and that in John viii. 48, our Lord probably refers. In those places they had not literally called *Him* Beelzebub, but He speaks of their mind and intention in those charges. They may however have literally done so on other unrecorded occasions. **26.** μὴ οὖν] The force of this is: 'Notwithstanding their treatment of Me your Master, Mine will be victory and triumph; therefore ye, My disciples, in your turn, need not fear.' Compare Rom. viii. 37. οὐδὲν γάρ ἐστιν] This solemn truth is again and again enounced by our Lord on different occasions, and with different references. See Luke viii. 17; xii. 2. The former part of the verse drew comfort and encouragement from the *past*: this from the *future*. 'All that is hidden must be revealed—(1) it is God's purpose in His Kingdom that the everlasting Gospel shall be freely preached, and this purpose ye serve. (2) Beware then of hypocrisy (see Luke xii. 2) through fear of men, for all such will be detected and exposed hereafter: and (3) fear them not, for, under whatever aspersions ye may labour from them, the day is coming which shall clear you and condemn them, if ye are fearlessly doing the work of Him that sent you' (ch. xiii. 43). τίνος γὰρ ἕνεκεν ἀλγεῖτε; ὅτι γόητας ὑμᾶς καλοῦσι καὶ πλάνους; ἀναμείνατε μικρόν, καὶ σωτῆρας ὑμᾶς καὶ εὐεργέτας τῆς οἰκουμένης προσερροῦσιν ἅπαντες. Chrys. Hom. xxxiv. p. 390. **27.**] *An expansion of the duty of freeness and boldness of speech implied in the last verse.* The words may bear *two meanings*: either (1) that which Chrysostom gives, taking the expressions relatively, ἐπειδὴ μόνοις αὐτοῖς διελέγετο καὶ ἐν μικρᾷ γωνίᾳ τῆς Παλαιστίνης, διὰ τοῦτο εἶπεν "ἐν τῇ σκοτίᾳ," καὶ "εἰς τὸ οὖς," πρὸς τὴν μετὰ ταῦτα παῤῥησίαν ἰσομένην, Hom. xxxiv. p. 390; or (2) as this part of the discourse relates to the *future* principally, the *secret speaking* may mean the communication which our Lord would hold with them hereafter by His Spirit, which they were to preach and proclaim. See Acts iv. 20. These senses do not exclude one another, and are possibly both implied. There is no need, with Lightfoot and others, to suppose any allusion to a custom in the synagogue, in the words εἰς τὸ οὖς ἀκούετε. They are a common expression derived from common

c (-νν-) Mark xii. 6. Luke xii. 4. 2 Cor. iii. 6. Rev. vi. 11. d Sir. xx. 22. e ch. v. 22, 29, 30. xiii. 15, 33. Luke xii. 5 al. see Josh. xviii. 16 Heb.

c ἀποκτεννόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων BCDEP GKLM
ἀποκτεῖναι· φοβεῖσθε δὲ μᾶλλον τὸν δυνάμενον καὶ SUVXΔ
d ψυχὴν καὶ σῶμα d ἀπολέσαι ἐν e γεέννῃ. 29 οὐχὶ 1. 33.

as Btly] DS 1. 33 hom-Cl Constt. rec αποκτεινοντων, with B Orig Eus$_3$: αποκτενοντων F(Wtst) GL rel Chr Cyr Thdrt Thl: txt CDUΔℵ 1. for αποκτειναι, σφαξαι D^1. rec (for φοβεισθε) φοβηθητε, with DL rel: txt B(Mai) C. ins την bef ψυχην and το bef σωμα F(Wtst) rel Thl: om BCDLX 1. 33 Justin hom-Cl Thdot Constt Clem Orig$_3$. εις γεενναν D latt Iren-lat Cypr Lucif.

life: we have it in a wider sense Acts xi. 22, and Gen. l. 4. ἐπὶ τῶν δ.] On the flat roofs of the houses. Thus we have in Josephus, ἀναβὰς ἐπὶ τὸ τέγος καὶ τῇ δεξιᾷ καταστείλας τὸν θόρυβον αὐτῶν . . . . ἔφη . . . B. J. ii. 21. 5.

28.] φοβεῖσθαι ἀπό is a Hebraism, יָרֵא מִן. The *present* indicates the *habit*. On the *latter part* of this verse much question has of late been raised, which never was, as far as I have been able to find, known to the older interpreters. Stier designates it as 'the only passage of Scripture whose words may equally apply to God and the enemy of souls.' He himself is strongly in favour of the *latter* interpretation, and defends it at much length; but I am *quite unable to assent to his opinion*. It seems to me *at variance with the connexion of the discourse*, and with the *universal tone of Scripture regarding Satan*. If such a phrase as φοβεῖσθαι τὸν διάβολον could be instanced as = φυλάξασθαι τὸν δ., or if it could be shewn that any where power is attributed to Satan analogous to that indicated by ὁ δυνάμενος καὶ ψ. κ. σ. ἀπολέσαι ἐν γ., I should then be open to the doubt whether he might not here be intended; but seeing that φοβεῖσθαι ἀπό indicating terror is changed into φοβεῖσθαι so usually followed by τὸν θεόν in a higher and holier sense (there is *no such contrast* in ver. 26, and therefore that verse cannot be cited as ruling the meaning of this), and that GOD ALONE is throughout the Scripture the *Almighty dispenser of life and death both temporal and eternal*, seeing also that Satan is ever represented as the *condemned* of God, not ὁ δυν. ἀπολ., I must hold by the general interpretation, and believe that both here and in Luke xii. 3—7 our Heavenly Father is intended as the right object of our fear. As to this being inconsistent with the character in which He is brought before us in the next verse, the very change of construction in φοβεῖσθαι would lead the mind on, out of the terror before spoken of, into that better kind of fear always indicated by that expression when applied to God, and so prepare the way for the next verse. Besides, this sense is excellently in keeping with ver. 29 in another way. 'Fear Him who is the only Dispenser of Death and Life: of *death*, as *here*; of *life*, as in the case of the sparrows for whom He cares.' 'Fear Him, above men: trust Him, in spite of men.' In preparing my 2nd edn., I carefully reconsidered the whole matter, and went over Stier's arguments with the connexion of the discourse before me, but found myself more than ever persuaded that it is quite impossible, for the above and every reason, to apply the words to the enemy of souls. The similar passage, James iv. 12, even in the absence of other considerations, would be decisive. Full as his Epistle is of our Lord's words from this Gospel, it is hardly to be doubted that in εἷς ἐστιν ὁ νομοθέτης καὶ κριτής, ὁ δυνάμενος σῶσαι καὶ ἀπολέσαι, he has this very verse before him. This Stier endeavours to escape, by saying that ἀπολέσαι *barely*, as the opposite to σῶσαι, is far from being = ψυχὴν ἀπολέσαι in a context like this. But as connected with νομοθέτης καὶ κριτής, what meaning can ἀπολέσαι bear, except that of *eternal destruction*? The strong things which he says, that his sense will only be doubted as long as men do not search into the depth of the context, &c. do not frighten me. The depth of this part of the discourse I take to be, the setting before Christ's messengers their Heavenly Father as the sole object of childlike trust and childlike fear—the former from His love,—the latter from His power,—His *power* to destroy, it is not said, *them*, but absolute, *body and soul*, in hell. Here is the true depth of the discourse: but if in the midst of this great subject, our Lord is to be conceived as turning aside, upholding as an object of fear the chief enemy, whose ministers and subordinates He is at the very moment commanding us *not to fear*, and speaking of *him* (which would indeed be an "ἄπαξ λεγόμενον horrendum") as ὁ δυνάμενος

δύο [f] στρουθία [g] ἀσσαρίου πωλεῖται; καὶ ἓν ἐξ αὐτῶν [h] οὐ πεσεῖται ἐπὶ τὴν γῆν [i] ἄνευ τοῦ πατρὸς ὑμῶν. [30] ὑμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι [k] ἠριθμημέναι εἰσίν. [31] μὴ οὖν φοβεῖσθε· πολλῶν [f] στρουθίων [l] διαφέρετε ὑμεῖς. [32] [m] πᾶς οὖν [m] ὅστις [n] ὁμολογήσει ἐν ἐμοὶ [o] ἔμπροσθεν τῶν ἀνθρώπων, [n] ὁμολογήσω κἀγὼ ἐν αὐτῷ [o] ἔμπροσθεν τοῦ πατρός μου τοῦ ἐν τοῖς οὐρανοῖς. [33] ὅστις δὲ [p] ἀρνήσηταί με [o] ἔμπροσθεν τῶν ἀνθρώπων, [r] ἀρνήσομαι κἀγὼ αὐτὸν [o] ἔμπροσθεν τοῦ πατρός μου τοῦ ἐν τοῖς οὐρανοῖς. [34] μὴ [q] νομίσητε ὅτι ἦλθον [r] βαλεῖν εἰρήνην ἐπὶ τὴν γῆν· οὐκ ἦλθον [r] βαλεῖν εἰρήνην ἀλλὰ [s] μάχαιραν.

f Luke xii. 6, 7 only. Eccles. xii. 4.
g Luke xii. 6 only ?. gen. as Rev. vi. 6. 4 Kings vii. 1.
h Amos iii. 5. 1 1 Pet. iii. 1. iv. 9 only.
k Luke xii. 7. Rev. vii. 9 only. Ps. cxlvi. 4.
l ch. vi. 26 al. 2 Macc. xv. 18. 3 Macc. vi. 26.
m ch. vii. 24 reff.
n constr. Luke xii. 8 bis only. = John xii. 42. Rom. x. 9, 10.
o = ch. v. 16. xxvi. 70 al.
p ch. xxvi. 70, 72 l. Luke xii. 9 al. Gen. xviii. 15. Wisd. xii. 27. xvi. 16. xvii. 10 only.
q ch. xx. 10. Luke ii. 44. iii. 23. not Mk. nor John. Acts vii. 25 al. 1 Cor. vii. 26, 36. 1 Tim. vi. 5 only ?. 2 Macc. iv. 32 al. Ps. xlix. 21 Symm.
r = John xx. 25. James iii. 3. Rev. xiv. 16, 19. Ezek. xxxiii. 24.
s Rom. viii. 35 al. Jer. ix. 16. xiv. 13.

29. ins του bef ασσαριου D[1]. πωλουνται D.

30. for υμων δε, αλλα D lat-*a b c ff*[1] *g*[1] *h* Clem Hil. aft κεφαλας ins υμων DL (lat-*a b c g*[1] *h* Syr copt æth Iren-lat Hil ?).

31. rec φοβηθητε, with C rel: txt BDL 1. 33 Orig Cyr.

32. for εν εμοι, εμπροσθεν D[1](L) latt Hil Did: om D-lat.—αυτ. bef καγω L. (lat-*a* def.) rec om τοις, with DL rel Clem Orig$_3$: ins B[*sic* in cod] CKV 33(appy) Orig$_1$ Chr.

33. rec (for δε) δ' αν, with D rel Orig$_2$: txt BC(δ') L. (33 def.) αρνησεται LX: απαρνησηται (*αν having been interpolated has been mistaken for απ*) C 1 Orig$_2$ (33 def.) rec αυτον bef καγω, with C rel syrr æth Orig$_1$: txt BDΔ 1. 33 latt (syr-cu) goth arm Orig$_2$ Chr Cyr Thdrt Hil. rec om τοις, with CD rel Orig$_2$: ins BVX Orig$_1$.

κ. ψ. κ. σῶ. ἀπολέσαι ἐν γεέννῃ, to my mind all true and deep connexion is broken. It is remarkable how Stier, who so eloquently defends the insertion of *ὅτι σοῦ ἡ δύναμις* in the Lord's Prayer, can so interpret here. Reichel (whose works I have not seen) seems by a note in Stier, p. 380, to maintain the above view even more strongly than himself. Lange also, in the Leben Jesu, ii. 2, p. 721, maintained this view: but has now, Bibelwerk i. p. 150, retracted it, for reasons the same as those urged here.

29. **στρουθία**] any small birds. **ἀσσαρίου**] This word, derived from '*as*,' was used in Greek and Hebrew (אַסָּר) to signify the meanest, most insignificant amount: see Buxtorf, Lex. Chald. sub voce.

καί, and yet: see examples in Hartung, Partikellehre, i. 147. 6. *πεσ. ἐπ. τ. γ.*] which birds do when struck violently, or when frozen, wet, or starved = *die, ἓν ἐξ αὐτῶν οὐκ ἔστιν ἐπιλελησμένον ἐνώπιον τοῦ θεοῦ*, Luke xii. 6.

30.] See 1 Sam. xiv. 45: Luke xxi. 18: Acts xxvii. 34. The **ὑμῶν** is emphatic, corresponding to the *ὑμεῖς* at the end of ver. 31. But the emphatic **ὑμεῖς**, spoken directly to the Apostles, is generalized immediately by the *πᾶς οὖν* in ver. 32.

32. **ὁμολ. ἐν ἐμοί**] A Hebraistic or rather perhaps Syriac mode of expression (De Wette) for, 'shall make me the object of His acknowledgment among and before men.' The context shews plainly that it is a practical consistent confession which is meant, and also a practical and enduring denial. The Lord will not confess the confessing Judas, nor deny the denying Peter; the traitor who denied Him in act is denied: the Apostle who confessed Him even to death will be confessed. Cf. 2 Tim. ii. 12. We may observe that both in the Sermon on the Mount (ch. vii. 21—23) and here, *after mention of the Father*, our Lord describes *Himself* as the Judge and Arbiter of eternal life and death.

34.] In Luke xii. 51—53 this announcement, as here, is closely connected with the mention of our Lord's own sufferings (ver. 38). As He won His way to victory through the contradiction of sinners and strife, so must those who come after Him. The immediate reference is to the divisions in families owing to conversions to Christianity. Ver. 35 is quoted nearly literally from Micah vii. 6. When we read in Commentators, e. g. De Wette, that these divi-

BCDEF GKLM SUVXΔ 1. 33.

35 ἦλθον γὰρ [t] διχάσαι [u] ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ, καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς, καὶ [v] νύμφην κατὰ τῆς [w] πενθερᾶς αὐτῆς, 36 καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ [x] οἰκιακοὶ αὐτοῦ. 37 ὁ φιλῶν πατέρα ἢ μητέρα [y] ὑπὲρ ἐμὲ οὐκ ἔστιν μου [z] ἄξιος, καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα [y] ὑπὲρ ἐμὲ οὐκ ἔστιν μου [z] ἄξιος, 38 καὶ ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ [a] ἀκολουθεῖ [a] ὀπίσω μου οὐκ ἔστιν μου [z] ἄξιος. 39 ὁ [b] εὑρὼν τὴν [c] ψυχὴν αὐτοῦ [d] ἀπολέσει αὐτήν· καὶ ὁ [d] ἀπολέσας τὴν [d] ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ [b] εὑρήσει αὐτήν. 40 ὁ [e] δεχόμενος ὑμᾶς ἐμὲ [e] δέχεται· καὶ ὁ ἐμὲ [e] δεχόμενος [e] δέχεται τὸν ἀποστεί-

t here only †. Deut. xiv. 6 Aq. in Apprnd. u Micah vii. 6. v = Luke xii. 53 bis (John iii. 2, 9. Rev. xviii. 23. xxi. 29. xxii. 17) only. Gen. xxxviii. 11, 24. w ch. viii. 14 ‖. Luke xii. 53 bis only. Ruth i. 14. x ver. 25 only †. y = Acts xxvi. 13. Philem. 14. 1 Kings xv. 22. z w. gen., Acts xiii. 46. Rom. i. 32. Heb. xi. 38. Wisd. iii. 5. a Mark viii 34. c ch. vi. 25 reff. e = ver. 14 reff.

8 Kings xix. 20. see Num. xxxii. 11. Gen. xii. 13.

b = ch. xi. 29. xvi. 25. Rev. xviii. 14. Prov. ii. 20. d ch. xvi. 25 ‖ Mk. Luke xvii. 33. John xii. 25. Sir. xx. 22.

35. for ανθρωπον, υιον D [42]. 114² lat-*b c ff*₁ *g*₁ *h l* syr-cu Hil₁ Op.

37. om 2nd clause (*homœotel*) B¹(but in marg by same hand) D syr-ms Cypr₁(but ins₂) Eus(expr, as belonging to Mt).

39. for και ο, ο δε D Tert.

sions were not the purpose, but the inevitable results only, of the Lord's coming, we must remember that with God, *results* are all *purposed*. 36. τοῦ ἀνθρ.] The article is generic, and is rightly rendered in the E. V. 'a man's foes,' &c. See on ch. ix. 1. 37.] Compare Deut. xxxiii. 9, and Exod. xxxii. 26—29, to which passages this verse is a reference. Stier well remarks, that under the words ἄξιός μου there lies an exceeding great reward which counterbalances all the *seeming asperity* of this saying. 38.] How strange must this prophetic announcement have seemed to the Apostles! It was no Jewish proverb (for crucifixion was not a Jewish punishment), no common saying, which our Lord here and so often utters. See ch. xvi. 24: Mark x. 21: Luke ix. 23. He does not here plainly mention *His* Cross; but leaves it to be understood, see ver. 25. This is one of those sayings of which John xii. 16 was eminently true. Neander (Leben Jesu, p. 546, note) quotes from Plutarch, de sera numinis vindicta, c. ix., καὶ τῷ μὲν σώματι τῶν κολαζομένων ἕκαστος κακούργων ἐκφέρει τὸν αὐτοῦ σταυρόν (meaning, as he explains it, a *guilty conscience*),—as a proof that our Lord used this saying without any conscious reference to His own Death. But he confesses that if the ὑψοῦν of John xii. 32 is to be understood as there interpreted (ver. 33), he should be ready to allow the allusion here also. Seeing then that we do thus understand it, his inference has no value for us. Besides which, the passage of Plutarch does not even prove the expression to have been proverbial. 39. ψυχὴν . . . αὐτήν] refer to the *same thing*, but in somewhat different senses. The *first* ψυχή is the *life of this world*, which we here all count so dear to us; the *second*, implied in αὐτήν, the *real life of man* in a blessed eternity. εὑρών = φιλῶν, John xii. 25 = σῶσαι θέλων, Mark viii. 34. The past participles are used proleptically, with reference to that day when the loss and gain shall become apparent. But εὑρών and ἀπολέσας are again somewhat different in position: the first implying *earnest desire* to save, but not so the second any will or voluntary act to destroy. This is brought out by the ἕνεκεν ἐμοῦ, which gives the ruling providential arrangement whereby the ἀπολέσας is brought about. But besides the primary meaning of this saying as regards the laying down of life literally for Christ's sake, we cannot fail to recognize in it a far deeper sense, in which he who loses his life shall find it. In Luke ix. 23, the taking up of the cross is to be καθ' ἡμέραν; in ch. xvi. 24 ‖ Mk. ἀπαρνησάσθω ἑαυτόν is joined with it. Thus we have the crucifying of the life of this world,—the death to sin spoken of Rom. vi. 4—11, and life unto God. And this life unto God is the real, true ψυχὴ αὐτοῦ, which the self-denier shall find, and preserve unto life eternal. See John xii. 25 and note. 40.] Here in the conclusion of the discourse, the Lord recurs again to His Apostles whom He was sending out. From ver. 32 has been connected with πᾶς ὅστις, and therefore general. δέχεται, see

Σ λαντα με— λαντά με. 41 ὁ [a]δεχόμενος προφήτην [f]εἰς ὄνομα προφήτου [g]μισθὸν προφήτου λήμψεται· καὶ ὁ [a]δεχόμενος δίκαιον [f]εἰς ὄνομα δικαίου [g]μισθὸν δικαίου λήμψεται.

P και οτ BCDEF GKLM PSUVX ZΔ 1. 33. 42 καὶ ὃς ἐὰν [h]ποτίσῃ ἕνα τῶν [i]μικρῶν τούτων [k]ποτήριον [l]ψυχροῦ μόνον [f]εἰς ὄνομα μαθητοῦ, [m]ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν [g]μισθὸν αὐτοῦ. XI. 1 Καὶ [n]ἐγένετο ὅτε [n]ἐτέλεσεν ὁ Ἰησοῦς [o]διατάσσων τοῖς δώδεκα μαθηταῖς αὐτοῦ, [p]μετέβη [p]ἐκεῖθεν [q]τοῦ [q]διδάσκειν καὶ κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.

2 Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ [r]δεσμωτηρίῳ τὰ

f ch. xviii. 20. (είων. chiefly w. βαπτιζειν. ch. xxviii. 19. Acts viii. 16. xix. 5. 1 Cor. i. 13, 15. or πιστεύειν. John i. 12 al.) g 1 Cor. ix. 17 al. Prov. xi. 31. h ch. xxv. 35, &c. xxvii. 48. Mark ix. 44. Gen. xxi. 19. Exod. ii. 16. i ch. xviii. 6, &c. Zech. xiii. 7 k ch. xxvi. 27 ‖. Gen. xl. 11,

18, 21. l Rev. iii. 16 bis, 16 only. Prov. xxv. 25. Sir. xliii. 20 only. ellips., here only. λούονται ψυχρῷ, Herod. ii. 37. m vv. 15, 23. n constr. w. particip., here only. see Josh. iii. 17. iv. 1. o here only, exc. Luke (iii. 13 aB. Acts vii. 44 al.) and Paul. (1 Cor. vii. 17 al[5].) Judg. v. 9. Dan. i. 5 Theod. p ch. xii. 9 xv. 29. John vii. 3. Acts xviii. 7. q constr., ch. iii. 13 refl. r Acts v. 21, 23. xvi. 26 only. Gen. xxxix. 22 bis. xl. 3, 5 only.

41. om ver D (*from similar beginning of ver* 40?).

42. ἄν BD 33: εαν CPZ rel. for μικρων, ελαχιστων D latt copt goth Cypr Hil Aug Op. aft ποτηριον ins ὑδατος D latt syr-cu copt goth æth arm Clem Orig$_2$ Hil. ψυχρουν MXZ 33 Scr's a b d s ev-y. om μονον D 6. 53. 59 syr-cu copt goth Cypr. for απολεση τον μισθον, απολεται ο μισθος D lat-*a b c* g_1 *k* copt æth Cypr Aug$_1$. [lat-*a* defective.]

ver. 14; but it has here the wider sense of not only receiving to house and board,—but *receiving* in heart and life *the message* of which the Apostles were the bearers. On the sense of the verse, see John xx. 21, and on τὸν ἀποστελλόντά με, ἐγὼ ἀποστέλλω ὑμᾶς, ver. 16, and Heb. iii. 1. There is a difference between the representation of Christ by His messengers, which at most is only official, and even then broken by personal imperfection and infirmity (see Gal. ii. 11; iv. 13, 14),—and the perfect unbroken representation of the Eternal Father by His Blessed Son, John xiv. 9: Heb. i. 3. **41. μισθὸν προφήτου**] *οἷον εἰσὸς τὸν προφήτην ἢ δίκαιον δεξάμενον λαβεῖν, ἢ οἷον ἐκεῖνος μᾶλλει λαμβάνειν.* Chrysost. Hom. xxxv. p. 401. **εἰς ὄνομα**, a Hebraism (לְשֵׁם): **because he is**: i. e. 'for the love of Christ, whose prophet he is.' The sense is, 'He who by receiving (see above) a prophet because he is a prophet, or a holy man because he is a holy man, recognizes, enters into, these states as appointed by Me, shall receive the blessedness of these states, shall derive all the spiritual benefits which these states bring with them, and share their everlasting reward.' **42. τῶν μικρῶν**] To whom this applies is not very clear. Hardly (De Wette) to the despised and meanly-esteemed for Christ's sake. I should rather imagine some *children* may have been *present*: for of such does our Lord generally use this term, see ch. xviii. 2—6. Though perhaps the expression may be meant of lower and less advanced converts, thus keeping up the gradation from προφήτης. This however hardly seems likely: for how could a disciple be in a downward gradation from δίκαιος? I may observe that Meyer denies the existence of the Rabbinical meaning of *disciples* commonly attributed to קְטַנִּים, little ones. In the passage from Bereschith Rabba quoted by Wetstein to support it, the word, he maintains, from the context, means *parvuli, children*, not *disciples*. **τὸν μισθ. αὐτ.**] **His** (i. e. the doer's) **reward**: not, 'the reward of *one of these little ones*,' as before μισθ. προφ., μισθ. δικαίου: —the article here makes the difference: and the expression is reflective.

XI. 1. **ἐκεῖθεν**] No fixed locality is assigned to the foregoing discourse. It was not delivered at Capernaum, but *on a journey*, see ch. ix. 35. **αὐτῶν** is also indeterminate, as in ch. iv. 23; ix. 35.

2—30.] MESSAGE OF ENQUIRY FROM THE BAPTIST: OUR LORD'S ANSWER, AND DISCOURSE THEREON TO THE MULTITUDE. Luke vii. 18—35. There have been several different opinions as to the reason why this enquiry was made. I will state them, and append to them my own view. (1) It has been a very generally received idea that the question was asked *for the sake of the disciples themselves*,

s absol., of Jesus, Matt. here (and ch. i. 17) only. Mark ix. 41 only in Gospp. Epp. passim. t 1 Pet. v. 12 (s). Rev. i. 1. 2 John 12. 3 John 13.

ἔργα τοῦ [s] Χριστοῦ, πέμψας [t] διὰ τῶν μαθητῶν αὐτοῦ BCDEF GKLM PSUVX ZΔ 1. 33,

CHAP. XI. 2. for χριστου, ιησου D 61. 234. 421 Scr's q r evv-p-z syr-cu æth Orig Chr: αυτου syr-marg. rec (for δια) δυο (‖ *Luke*), with C³L rel vulg lat-ff₁ g₁.₂ syr-marg copt æth Orig Chr Cyr: txt BC¹DPZΔ 33 syrr goth arm, *discipulos* (for δ. τ. μαθ.) latt syr-cu Dial Hil Juv.

with the sanction of their master, and for the purpose of confronting them, who were doubtful and jealous of our Lord, with the testimony of His own mouth. This view is ably maintained by Chrysostom; τίνος οὖν ἕνεκεν ἐπεμψεν ἐρωτῶν; ἀπεκήδων τοῦ Ἰησοῦ οἱ Ἰωάννου μαθηταί· καὶ τοῦτο παντί που δῆλόν ἐστι· καὶ ζηλοτύπως ἀεὶ πρὸς αὐτὸν εἶχον. καὶ δῆλον ἐξ ὧν πρὸς τὸν διδάσκαλον ἔλεγον (John iii. 26), καὶ πάλιν (John iii. 25), καὶ αὐτῷ πάλιν προσελθόντες ἔλεγον (Matt. ix. 14),—οὔπω γὰρ ἦσαν εἰδότες τίς ἦν ὁ χριστός, ἀλλὰ τὸν μὲν Ἰησοῦν ἄνθρωπον ψιλὸν ὑποπτεύοντες, τὸν δὲ Ἰωάννην μείζονα ἢ κατὰ ἄνθρωπον, ἐδάκνοντο ἐὐδοκιμοῦντα τοῦτον ὁρῶντες, ἐκεῖνον δέ, καθὼς εἶπε, λοιπὸν λήγοντα. Hom. xxxvi. p. 408. And similarly Euthymius and Theophylact. This view is also adopted and eloquently defended by Stier, Reden Jesu, 2nd edn., i. p. 392, seq. The objections to this view are,—that the text evidently treats the question as coming from John himself; the answer is directed to John; and the following discourse is on the character and position of John. These are answered by Stier with a supposition that John *allowed the enquiry to be made* in his name; but surely our Saviour would not in this case have made the answer as we have it, which clearly implies that the object of the miracles done was *John's* satisfaction. (2) The other great section of opinions on the question is that which supposes doubt to have existed, for some reason or other, in the Baptist's own mind. This is upheld by Tertullian (cont. Marc. iv. 18, vol. ii. p. 402, ed. Migne, not iv. 5, as Dr. Wordsworth: nor is there any ambiguity in the main features of his view, as Dr. W. implies) and others, and advocated by De Wette, who thinks that the doubt was not perhaps respecting our Lord's *mission*, but His *way of manifesting Himself*, which did not agree with the theocratic views of the Baptist. This he considers to be confirmed by ver. 6. Olshausen (in loc.) and Neander (Leben Jesu, p. 92) suppose the ground of the doubt to have lain partly in the Messianic idea of the Baptist, partly in the weakening and bedimming effect of imprisonment on John's mind. Lightfoot carries this latter still further, and imagines that the doubt arose from dissatisfaction at not being liberated from prison by some miracle of our Lord. (Hor. Hebr. in loc.) This however is refuted by Schöttgen (Hor. Hebr. in loc.). The author of the Quæstiones et Resp. ad Orthodoxos among the works of Justin Martyr suggests, and Benson (Hulsean Lectures for 1820, p. 58 sqq.) takes up, the following solution: ἐπειδὴ διάφοροι φῆμαι περὶ ὧν ἐποιήσατο θαυμάτων ὁ Ἰησοῦς διήρχοντο, τῶν μὲν λεγόντων, Ἠλίας ἐστὶν ὁ ταῦτα ποιῶν· τῶν δέ, Ἱερεμίας· τῶν δέ, ἄλλος τις τῶν προφητῶν· ταύτας τὰς φήμας ἀκούων ὁ Ἰωάννης ἐν τῇ εἱρκτῇ πέμπει τοὺς μαθητὰς αὐτοῦ μαθεῖν εἰ ὁ τὰ σημεῖα ποιῶν αὐτός ἐστιν ὁ ὑπ' αὐτοῦ μαρτυρηθείς, ἢ ἕτερός τις ὁ παρὰ τῶν πολλῶν θρυλλούμενος. γνοὺς δὲ ὁ Ἰησοῦς τοῦ Ἰωάννου τὸν σκοπόν, ἐπὶ τῆς παρουσίας τῶν μαθητῶν Ἰωάννου ἐποίησε πολλὰ θαύματα, πείθων αὐτοὺς καὶ τὸν Ἰωάννην δι' αὐτῶν ὡς αὐτὸς εἴη ὁ πεποιηκὼς καὶ τὰ ἐπ' ὀνόματι ἑτέρων φημιζόμενα θαύματα, ὁ ὑπ' αὐτοῦ μαρτυρηθείς. Resp. 38, p. 456. (3) It appears to me that there are objections against each of the above suppositions, too weighty to allow either of them to be entertained. There can be little doubt on the one hand, that our Saviour's answer is directed to *John*, and not to the disciples, who are bonâ fide messengers and nothing more:—πορευθέντες ἀπαγγείλατε Ἰωάννῃ can I think bear no other interpretation: and again the words μακάριός ἐστιν ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί must equally apply to John in the first place, so that, *in some sense*, *he* had been offended at Christ. On the other hand, it is exceedingly difficult to suppose that there can have been in John's own mind any real doubt that our Lord was ὁ ἐρχόμενος, seeing that he himself had borne repeatedly such notable witness to Him, and that under special divine direction and manifestation (see ch. iii. 16, 17: John i. 26—37). The idea of his objective faith being shaken by his imprisonment is quite inconsistent not only with John's character, but with our Lord's discourse in this place, whose description of him seems almost framed to guard against such a supposition. The last hypothesis (that of the Pseudo-Justin) is hardly probable, in

3 εἶπεν αὐτῷ Σὺ εἶ ὁ [u] ἐρχόμενος, ἢ [v] ἕτερον [w] προσδοκῶμεν; 4 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς Πορευθέντες ἀπαγγείλατε Ἰωάννῃ ἃ ἀκούετε καὶ βλέπετε. 5 τυφλοὶ [x] ἀναβλέπουσιν καὶ [y] χωλοὶ περιπατοῦσιν, [z] λεπροὶ [a] καθαρίζονται καὶ [y] κωφοὶ ἀκούουσιν καὶ νεκροὶ [a] ἐγείρονται καὶ

[u] | bis. John vi. 14, 27. Heb. x. 37 from Hab. ii. 3.
[v] ch. viii. 21. xii. 45 al.
[w] | bis. 2 Pet. iii. 12, 13, 14. Ps. cxviii. 166. Lam. iii. 26 al.
x — ch. xx. 34. Acts ix. 12 al. | but see 1 Kings xiv. 27. Isa. xlii. 18. (ψις, Luke iv. 18.)
y ch. xv. 30, 31 bis.
z ch. viii. 2 reff.
a — N. T. passim. ch. x. 8 reff. Isa. xxvi. 19.

3. *o ερχαζομενος qui venis*, D[1], *qui venturus es* latt Hil.
4. *for και αποκρ., αποκρ. δε* D lat-*a b c ff*[1] *g*[1] *h*.
5. om 1st *και* ZΔ vulg lat-*c f ff*[1] *g*[1,2] *h* copt æth arm Orig[2]: om *κ. χωλ. περιπ.* D 28. rec om *και* bef *νεκροι*, with C rel vulg lat-*c f ff*[1] *g*[2] *h* copt æth Orig[1z] Hil: ins BDLPZΔ 1 lat-*a b g*[1] syrr syr-cu goth arm Chr Bas-sel.

the form in which it is put. We can scarcely imagine that John can have doubted who this Person was, or have been confounded by the discordant rumours which reached him about His wonderful works. But that *one form* of this hypothesis is the right one, I am certainly disposed to believe, until some more convincing considerations shall induce me to alter my view. (4) The form to which I allude is this: John having heard all these reports, being himself fully convinced Who this Wonderworker was, was becoming impatient under the slow and unostentatious course of our Lord's self-manifestation, and desired to obtain from our Lord's own mouth a declaration which should set such rumours at rest, and (possibly) which might serve for a public profession of His Messiahship, from which hitherto He had seemed to shrink. He thus incurs a share of the same rebuke which the mother of our Lord received (John ii. 4); and the purport of the answer returned to him is, that the hour was not yet come for such an open declaration, but that there were sufficient proofs given by the works done, to render all inexcusable, who should be offended in Him. And the return message is so far from being a satisfaction designed for the *disciples*, that they are sent back like the messenger from Gabii to Sextus Tarquinius, with indeed a significant narrative to relate, but no direct answer; they were but the intermediate transmitters of the symbolic message, known to Him who sent it, and him who received it. It is a fact not to be neglected in connexion with this solution of the difficulty, that John is said to have heard of the works, not *τοῦ Ἰησοῦ*, but *τοῦ χριστοῦ*: the only place where that name, standing alone, is given to our Lord in this Gospel. So that it would seem as if the Evangelist had purposely avoided saying *τοῦ Ἰησοῦ*, to shew that the works were reported to John not as those of the Person whom he had known as Jesus, but of the Deliverer —the Christ; and that he was thus led to desire a distinct avowal of the identity of the two. I have before said that the opening part of the ensuing discourse seems to have been designed to prevent, in the minds of the multitude, any such unworthy estimations of John as those above cited. The message and the answer might well beget such suspicions, and could not from the nature of the case be explained to them in that deeper meaning which they really bore; but the character of John here given would effectually prevent them, after hearing it, from entertaining any such idea. 2. ἀκούσας] From *his own disciples*, Luke vii. 18. The place of his imprisonment was Machærus. *ὁ μὲν ὑποψίᾳ τοῦ Ἡρώδου δεσμιος εἰς τὸν Μαχαιροῦντα πεμφθείς, ... (μεθόριον δὲ ἐστι τῆς τε Ἀραβίτα καὶ Ἡρώδου ἀρχῆς) . . . . ταύτῃ στέννυται*, Jos. Antt. xviii. 5. 2. 4.] *ἐν ἐκείνῃ τῇ ὥρᾳ ἐθεράπευσεν πολλοὺς ἀπὸ νόσων καὶ μαστίγων καὶ πνευμάτων πονηρῶν, καὶ τυφλοῖς πολλοῖς ἐχαρίσατο βλέπειν*. Luke, ver. 21. From *καὶ ἀποκριθεὶς . . . ἐν ἐμοί*, is nearly verbatim in the two Gospels. 5.] The words *νεκροὶ ἐγ.* have raised some difficulty; but surely without reason. In Luke, the raising of the widow's son at Nain immediately precedes this message; and in this Gospel we have had the ruler's daughter raised. These miracles might be referred to by our Lord under the words *νεκ. ἐγ.*; for it is to be observed that He bade them tell John not only what things they saw, but what things they *had heard*, as in Luke. It must not be forgotten that the words here used by our Lord have an inner and spiritual sense, as betokening the blessings and miracles of divine grace on the souls of men, of which His outward and visible miracles

b ‖ Luke iv. 18, from Isa. lxi. 1.
c constr. pass., ‖ Heb. iv. 2, 6 only. (Luke xvi. 6 reff.) act., Rev. x. 7. (xiv. 6 v. r.)
d ch. v. 8 reff.
e w. ἐν, ch. xiii. 57. xxvi. 31, 33. Mark vi. 3 †. Sir. ix. 5. xxiii. 8.
m φοροῦντες ἐν τοῖς οἴκοις τῶν βασιλέων εἰσίν. 9 ἀλλὰ

BCDEF GKLM PSUVX ZΔ 1. 33.

xxxv. (xxxii.) 15 only. f ver. 20. ch. iv. 17. xii. 1 al. Gen. xi. 6. g Luke xxiii. 55 reff.
h = ‖. ch. xii. 20 (from Isa. xlii. 3). xxvii. 29, &c. Xen. Anab. i. 5. 1. i ch. xxiv. 29 al. Ps. xvii. 7.
k = here (bis) and ‖ L. (1 Cor. vi. 9) only ℥. Prov. xxv. 15. xxvi. 22 only. στολὴ μαλακότητι διαφέρουσα, Diod. Sic. v. 46. l ch. vi 30 reff. m John xix. 5. Rom. xiii. 4. 1 Cor. xv. 40 bis. James ii. 3 only. Prov. xvi. 32, 27. Sir. xi. 5. xl. 4 only.

8. om ἐν D[1] latt Hil. rec aft μαλακοις ins ιματιοις (*from* ‖ *Luke*), with CP rel gat lat-*b f* ℵ syrr syr-cu copt goth æth arm : om BDZ vulg lat-*a c ff*[1], *g*[1], *k* Tert Hil Jer Aug Op. ημφιεσμενον D. βασιλειων (or -ειῶν) EFGKSVX. om εισιν B.

were symbolical. The words are mostly cited from Isa. xxxv. 5, where the same spiritual meaning is conveyed by them. They are quoted here, as the words of Isa. liii. are by the Evangelist in ch. viii. 17, as applicable to their partial external fulfilment, which however, like themselves, pointed onward to their greater spiritual completion. εὐαγγελίζονται is passive,—see reff. and 2 Kings xviii. 31 in the LXX. In ref. Luke it is also passive, but with the thing preached as its subject. Stier remarks the coupling of these miracles together, and observes that with νεκ. ἐγ. is united πτωχοὶ εὐαγγελίζονται, as being a thing hitherto unheard of and strange, and an especial fulfilment of Isa. lxi. 1. 6.] See note on ver. 2.

7—30.] The discourse divides itself into TWO PARTS: (1) vv. 7—19, *the respective characters and mutual relations of John and Christ:* (2) vv. 20—30, *the condemnation of the unbelief of the time*—ending with *the gracious invitation to all the weary and heavy laden to come to Him, as truly* ὁ ἐρχόμενος. 7.] The following verses set forth to the people the real character and position of John; identifying him who cried in the wilderness with him who now spoke from his prison, and assuring them that there was the same dignity of office and mission throughout. They are not spoken till after the departure of the disciples of John, probably because they were not meant for them or John to hear, but for the people, who on account of the question which they had heard might go away with a mistaken depreciation of John. ὁ πολὺς ὄχλος ἐκ τῆς ἐρωτήσεως τῶν Ἰωάννου μαθητῶν πολλὰ ἂν ἄτοπα ὑπενόησεν οὐκ εἰδὼς τὴν γνώμην μεθ' ἧς ἔπεμψε τοὺς μαθητάς. καὶ εἰκὸς ἦν διαλογίζεσθαι πρὸς ἑαυτοὺς καὶ λέγειν Ὅ τοσαῦτα μαρτυρήσας μετεπείσθη νῦν, καὶ ἀμφιβάλλει εἴτε οὗτος εἴτε ἕτερος εἴη ὁ ἐρχόμενος; ἆρα μὴ στασιάζων πρὸς τὸν Ἰησοῦν ταῦτα λέγει; ἆρα μὴ δειλότερος ὑπὸ τοῦ δεσμωτηρίου γενόμενος; ἆρα μὴ μάτην καὶ εἰκῇ τὰ πρότερα εἴρηκεν; ἐπεὶ οὖν πολλὰ τοιαῦτα εἰκὸς ἦν αὐτοὺς ὑποπτεύειν, ὅρα πῶς αὐτῶν διορθοῦται τὴν δοθίνειαν, καὶ ταύτας ἀναιρεῖ τὰς ὑποψίας. Chrysostom, Hom. xxxvii. p. 414. And our Lord, as usual, takes occasion, from reminding them of the impression made on them by John's preaching of repentance, to set forth to them deep truths regarding His own Kingdom and Office. 8. ἀλλά] If it was not that, ...; so in Demosth. Coron. p. 233, τί γὰρ καὶ βουλόμενοι μετεπίμπεσθ' ἂν αὐτούς; ἐπὶ τὴν εἰρήνην; ἀλλ' ὑπῆρχεν ἅπασιν. ἀλλ' ἐπὶ τὸν πόλεμον: see Klotz, Devar. p. 5. τί ἐξήλθατε] The repetition of this question, and the order of the suggestive answers, are remarkable. The first sets before them the scene of their desert pilgrimage—the banks of Jordan with its reeds (as Dr. Burton quotes from Lucian Hermotim., κάλαμος ἐπ' ὄχθῃ ποταποταμίῳ πεφυκὼς καὶ πρὸς πᾶν τὸ πνέον σαλευόμενος);—but no such trifles were the object of the journey: this suggestion is rejected without an answer. The second reminds them that it was a *man*—but not one in soft clothing, for such are not found in deserts. The third brings before them the real object of their pilgrimage in his holy office, and even amplifies that office itself. So that the great Forerunner is made to rise gradually and sublimely into his personality, and thus his preaching of repentance is revived in their minds. ἐν μαλακοῖς] Contrast this with the garb of John as described ch. iii. 4. Such an one, in

τί ἐξήλθατε προφήτην ἰδεῖν; ναὶ λέγω ὑμῖν, καὶ [q] περισσότερον προφήτου. 10 οὗτος [γάρ] ἐστιν περὶ οὗ γέγραπται [o] Ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς [p] κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου. 11 ἀμὴν λέγω ὑμῖν, οὐκ [q] ἐγήγερται ἐν [r] γεννητοῖς γυναικῶν μείζων Ἰωάννου τοῦ βαπτιστοῦ· ὁ δὲ [s] μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων αὐτοῦ ἐστιν. 12 ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου τοῦ βαπτιστοῦ ἕως ἄρτι ἡ βασιλεία τῶν οὐρανῶν βιάζεται, καὶ βιασταὶ ἁρπάζουσιν αὐτήν. 13 πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως Ἰωάννου ἐπροφήτευσαν· 14 καὶ εἰ θέλετε δέξασθαι, αὐτός ἐστιν Ἠλίας ὁ μέλλων ἔρχεσθαι. 15 ὁ ἔχων ὦτα ἀκουέτω. 16 τίνι δὲ ὁμοιώσω τὴν γενεὰν ταύτην; ὁμοία ἐστὶν παιδίοις καθημένοις ἐν ταῖς ἀγοραῖς ἃ προσφωνοῦντα τοῖς ἑτέροις 17 λέγει· ηὐλήσαμεν ὑμῖν καὶ οὐκ ὠρχήσασθε, ἐθρηνήσαμεν καὶ οὐκ ἐκόψασθε. 18 ἦλθεν γὰρ Ἰωάννης μήτε ἐσθίων μήτε πίνων καὶ λέγουσιν· δαιμόνιον ἔχει· 19 ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων καὶ λέγουσιν· ἰδοὺ ἄνθρωπος φάγος καὶ οἰνοπότης, τελωνῶν φίλος καὶ ἁμαρτωλῶν. καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν ἔργων αὐτῆς. 20 Τότε ἤρξατο ὀνειδίζειν τὰς πόλεις ἐν αἷς ἐγένοντο αἱ πλεῖσται δυνάμεις αὐτοῦ, ὅτι οὐ μετενόησαν· 21 οὐαί σοι, Χοραζείν, οὐαί σοι, Βηθσαϊδά, ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγενήθησαν αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ μετενόησαν· 22 πλὴν λέγω ὑμῖν, Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως ἢ ὑμῖν. 23 καὶ σύ, Καπερναούμ, μὴ ἕως οὐρανοῦ ὑψωθήσῃ; ἕως ᾅδου καταβήσῃ· ὅτι εἰ ἐν Σοδόμοις ἐγενήθησαν αἱ δυνάμεις αἱ γενόμεναι ἐν σοί, ἔμεινεν ἂν μέχρι τῆς σήμερον· 24 πλὴν λέγω ὑμῖν ὅτι γῇ Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως ἢ σοί. 25 Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν· ἐξομολογοῦμαί σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν καὶ ἀπεκάλυψας αὐτὰ νηπίοις· 26 ναί, ὁ πατήρ, ὅτι οὕτως εὐδοκία ἐγένετο ἔμπροσθέν σου. 27 πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου, καὶ οὐδεὶς ἐπιγινώσκει τὸν υἱὸν εἰ μὴ ὁ πατήρ, οὐδὲ τὸν πατέρα τις ἐπιγινώσκει εἰ μὴ ὁ υἱὸς καὶ ᾧ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι. 28 δεῦτε πρός με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, κἀγὼ ἀναπαύσω ὑμᾶς. 29 ἄρατε τὸν ζυγόν μου ἐφ' ὑμᾶς καὶ μάθετε ἀπ' ἐμοῦ, ὅτι πρᾶός εἰμι καὶ ταπεινὸς τῇ καρδίᾳ, καὶ εὑρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν· 30 ὁ γὰρ ζυγός μου χρηστὸς καὶ τὸ φορτίον μου ἐλαφρόν ἐστιν.

[a] ch. v. 47 al. compar. || Mark vii. 36. xii. 40 || L. 1 Cor. xii. 23, 24 al. Dan. iv. 33 (36) Theod. only. [o] Mal. iii. 1. [p] Mark i. 2 reff. Num. xxi. 27. [q] — ch. xxiv. 11, 24 ||. Luke vii. 16. [r] ||. ch. xiii. 32 || Mk. Luke i. 42. John vii. 52. Judg. ii. 16, 18. ix. 48 only. Judg. vi. 15 var. 1 Kings ix. 21 F. [s] only. Job xiv. 1. xv. 14.

—αμεν P. BCDEF GKLM SUVXZ Δ 1. 33.

9. ιδειν bef προφητην (|| *Luke*) CDP rel latt Orig Hil: txt BZ.
10. om γαρ (|| *Luke*) BDZN lat-*b* g_1 *k* syr-cu æth Orig Ambr Op Quæst: ins CP rel vulg lat-*c f ff*$_1$ g_2 *h* syrr copt goth arm. om εγω Z lat-*c ff*$_1$ g_2 copt Chr Ambr. for ος, και P lat-*a b c* syr copt Chr$_2$ Ambr$_1$ Jer.
11. ins τοις bef γεννητοις and των bef γυναικων D^1.

soft raiment, might be the forerunner of a proud earthly prince, but not the preacher of repentance before a humble and suffering Saviour; might be found as the courtly flatterer in the palaces of kings, but not as the stern rebuker of tyrants, languishing in their fortress dungeons. 9. προφήτην] We read, ch. xxi. 26, that 'all accounted John as a prophet.' περισσότερον is neuter, not masculine (as always in N. T.); as πλεῖον, ch. xii. 41, 42. R. V. rightly, more than a prophet. —John was more than a prophet, because he did not write of, but *saw* and *pointed out*, the object of his prophecy;—and because of his proximity to the kingdom of God. He was moreover more than a prophet, because he himself was the subject as well as the vehicle of prophecy. But with deep humility, he applies to himself only that one, of two such prophetic passages, which describes him as φωνὴ βοῶντος, and omits the one which gives him the title of ὁ ἄγγελός μου, here cited by our Lord. 10. σου] Our Lord here changes the person of the original prophecy, which is μου. And that He does so, making that which is said by Jehovah of Himself, to be addressed to the Messiah, is, if such were needed (compare also Luke i. 16, 17, and 76), no mean indication of His own eternal and co-equal Godhead. It is worthy of remark that all three Evangelists quote this prophecy *similarly changed*, although St. Mark has it in an entirely different place. The student should compare the passage in the LXX with the three citations,—h. l., Mark i. 2, and Luke vii. 27. Also, that the high dignity and honour which our Lord here predicates of the Baptist, has a further reference: He was thus great above all others, *because he was the forerunner of Christ*. How great then above all others and him, must HE be. 11. ἐγήγερται] Not merely a word of course, but especially used of prophets and judges, see reff., and once of our Saviour Himself, Acts v. 30. γεννητοῖς is most likely masculine. See reff. ὁ δὲ μικρότερος] This has been variously rendered and understood. Chrysostom's interpretation is as follows:—"ὁ δὲ μικρότερος, ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων αὐτοῦ ἐστι." μικρότερος, κατὰ τὴν ἡλικίαν καὶ κατὰ τὴν τῶν πολλῶν δόξαν, καὶ γὰρ ἔλεγον αὐτὸν φάγον καὶ οἰνοπότην· καὶ "οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός;" καὶ πανταχοῦ αὐτὸν ἐξηυτέλιζον. Hom. xxxvii. p. 416. And a little afterwards: — περὶ ἑαυτοῦ λέγων εἰκότως κρύπτει τὸ πρόσωπον διὰ τὴν ἔτι κρατοῦσαν ὑπόνοιαν καὶ τὸ μὴ δόξαι περὶ ἑαυτοῦ μέγα τι λέγειν· καὶ γὰρ πολλαχοῦ φαίνεται τοῦτο ποιῶν. τί δέ ἐστιν "ἐν τῇ βασιλείᾳ τῶν οὐρανῶν;" ἐν τοῖς πνευματικοῖς καὶ τοῖς κατὰ τὸν οὐρανὸν ἅπασι. καὶ τὸ εἰπεῖν δὲ "οὐκ ἐγήγερται ἐν γεννητοῖς γυναικῶν μείζων Ἰωάννου" ἀντιδιαστέλλοντος ἦν ἑαυτῷ τὸν Ἰωάννην, καὶ οὕτως ἑαυτὸν ὑπεξαιροῦντος. εἰ γὰρ καὶ γεννητὸς γυναικὸς ἦν αὐτός, ἀλλ' οὐχ οὕτως ὡς Ἰωάννης· οὐ γὰρ ψιλὸς ἄνθρωπος ἦν, οὐδὲ ὁμοίως ἀνθρώπῳ ἐτέχθη, ἀλλὰ ξένον τινὰ τρόπον καὶ παράδοξον. p. 417. So also Euthymius and Theophylact: but such an interpretation is surely adverse to the spirit of the whole discourse. We may certainly say that our Lord in such a passage as this would not designate Himself as ὁ μικρότερος compared with John, in any sense: nor again is it our Lord's practice to speak of Himself as one ἐν τῇ βασιλείᾳ τῶν οὐρανῶν, or of His own attributes as belonging to or dependent on that new order of things which this expression implies, and which was *in Him* rather than He in it. Be-

τερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων ἐστὶν αὐτοῦ. BCDEF GKLM
12 ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου τοῦ βαπτιστοῦ ἕως ἄρτι SUVXZ Δ 1. 33.
ἡ βασιλεία τῶν οὐρανῶν [t]βιάζεται, καὶ [u]βιασταὶ ἁρπά-
ζουσιν αὐτήν. 13 πάντες γὰρ οἱ [v]προφῆται καὶ ὁ νόμος

t pass., here only. Sir. xxxiv. (xxxi.) 21. mid., Luke xvi. 16 only. Gen. xxxiii. 11.
u here only †.
v 1 Pet. i. 10. Ezra v. 1. 2 Kings xxii. 12.

rec αυτου bef εστιν (|| *Luke*), with BD Z(appy) rel lat-*b*: txt C vulg lat-*a c f ff*$_1$ *g*$_1$ *h*.
12. om δε D^1 copt Ambr. ins οι bef βιασται D Clem.

sides, the bare use of the comparative ὁ μικρότερος, with its reference left to be inferred, is, unless I am mistaken, unprecedented. If this had been the meaning, we should surely have had αὐτοῦ after μικρότερος. Again, the analogy of such passages as Matt. v. 19; xviii. 1, would lead us to connect the preceding adjective μικρότερος with ἐν τῇ β. τ. οὐ., and not the following. The other, the usual interpretation, I am convinced, is the right one: **but he that is least in the kingdom of heaven, is greater than he.** The comparative with the article is not put for the superlative, although in English we are obliged to render it so, but signifies '*he that is less than all the rest*' (Winer, § 36. 3); and here is generic, of *all the inferior* ones. There is very likely an allusion to Zech. xii. 8: "He that is feeble among them at that day shall be as David."

Thus the parallelism is complete: *John*, not inferior to any born of women—but *these, even the least of them*, are born of *another birth* (John i. 12, 13; iii. 5). *John*, the nearest to the King and the Kingdom —*standing on the threshold*—but *never having himself entered; these*, ἐν τῇ βασιλείᾳ, subjects and citizens and indwellers of the realm, ὧν τὸ πολίτευμα ἐν οὐρανοῖς. He, the *friend of the Bridegroom*: they, however weak and unworthy members, *His Body, and His Spouse.*

Meyer, giving in substance the above interpretation, believes that αὐτοῦ, i. e. Ἰωάν. τοῦ β., is to be supplied after μικρότερος. This would be unobjectionable *in sense*, but is it, in usage? See reff., and remember that ἐν τ. βασ. . . . . is equivalent in *meaning* to τῶν ἐν τ. βασιλείᾳ. Maldonatus (cited by Meyer) quotes the logical axiom, 'minimum maximi est majus maximo minimi.' 12.] The sense of this verse has been much disputed. (1) βιάζεται has been taken in a *middle sense*; '*forcibly introduces itself*,' '*breaks in with violence*,' as in the similar passage Luke xvi. 16, πᾶς εἰς αὐτὴν βιάζεται. Certainly such a sense agrees better with εὐαγγελίζεται, which we find in Luke, than the passive explanation of βιάζεται: but it seems inconsistent with the latter half of the verse to say that *it breaks in by force*, and then that *others break by force into it*. (2) βιάζεται is taken *passively*; so πόλεις . . . τὰς βεβιασμένας, Xen. Hell. v. 2. 15 (Meyer;—which is however, like many of his citations, incorrect): '*suffereth violence*,' E. V. And thus the construction of the verse is consistent: 'and the violent take it by force.' Believing this latter interpretation to be right, we now come to the question, *in what sense are these words spoken?* Is βιάζεται in a good or a bad sense? Does it mean, '*is taken by force*,' and the following, '*and men violently press in for their share of it, as for plunder*;'—or does it mean, '*is violently resisted, and violent men tear it to pieces?*' (viz. its opponents, the Scribes and Pharisees?) This latter meaning bears no sense as connected with the discourse before us. The subject is not the *resistance made* to the kingdom of heaven, but *the difference between a prophesied and a present* kingdom of heaven. The fifteenth verse closes this subject, and the complaints of the arbitrary prejudices of 'this generation' begin with ver. 16. We conclude then that these words imply **From the days of John the Baptist until now** (i. e. inclusively, from the beginning of his preaching), **the kingdom of heaven is pressed into, and violent persons**— eager, ardent multitudes—**seize on it.** Of the truth of this, notwithstanding our Lord's subsequent reproaches for unbelief, we have abundant proof from the multitudes who followed, and outwent Him, and thronged the doors where He was, and would (John vi. 15) take Him by force (the very word ἁρπάζω being used) to make Him a king. But our Lord does not mention this so much to commend the βιασταί, as to shew the undoubted fact *that* ὁ ἐρχόμενος *was come*:—**that** the kingdom of heaven, which before had been the subject of distant prophecy, a closed fortress, a treasure hid, was now *undoubtedly upon earth* (Luke xvii. 21 and note), laid open to the entrance of men, spread out that all might take. Thus this verse connects with ver. 28, δεῦτε πρός με πάντες, and with Luke

ʷ ἕως Ἰωάννου ᵛ ἐπροφήτευσαν· 14 καὶ εἰ θέλετε ˣ δέξασθαι, αὐτός ἐστιν Ἠλίας ὁ μέλλων ἔρχεσθαι. 15 ὁ ἔχων ὦτα ἀκουέτω. 16 τίνι δὲ ʸ ὁμοιώσω τὴν γενεὰν ταύτην; ὁμοία ἐστὶν παιδίοις καθημένοις ᶻ ἐν [ταῖς] ἀγοραῖς, ἃ ᵃ προσφω-

w ch. i. 17. Dan. ix. 26 Theod.
x Acts viii. 14. 1 Thess. i. 6. Deut. xxx. 1.
y ch. vii. 24 reff.
z ch. xxiii. 7 al. Cant. iii. 2.
a ‖ Luke vi. 13. xiii. 12. xxiii. 20. Acts xxi. 40. xxii. 2 †. Esdr. ii. 21 (18). vi. 22. 2 Macc. xv. 15.

15. rec aft ωτα ins ακουειν (*from Mark* iv. 9, *Luke* viii. 8), with CZ rel latt &c Justin Hippol Clem Orig: om BD lat-*k*.

16. rec (for παιδιοις) παιδαριοις, with ev-y: txt BCDZ rel Clem Chr Thl. rec om ταις, with C rel: ins BZ ev-y copt.—rec εν αγοραις bef καθημενοις (‖ *Luke*), with ℵ rel Clem: aft καθ. BCDLMZΔΛ 33 latt syr copt Chr Thl.—τη αγορα (‖ *Luke*) D latt Syr syr-cu æth arm Hil, αγορα Scr's a l s: εν αγορα καθ. εν τ. αγοραις 1. rec και προσφωνουσι (‖ *Luke*), with L rel lat-*a b c f g*$_1$ *h* syrr syr-cu Hil: *a*

xvi. 16, πᾶς εἰς αὐτὴν βιάζεται. Compare also with this throwing open of the kingdom of heaven for all to press into, the stern prohibition in Exod. xix. 12, 13, and the comment on it in Heb. xii. 18—24. 13, 14.] The whole body of testimony as yet has been *prophetic*,—the Law and Prophets, from the first till Zacharias the priest and Simeon and Anna prophesied; and according to the declaration of prophecy itself, John, in the spirit and power of Elias, was the forerunner of the great subject of all prophecy. Neither this—nor the testimony of our Lord, ch. xvii. 12—is inconsistent with John's own denial that he was Elias, John i. 21. For (1) that question was evidently asked as implying a *re-appearance of the actual Elias upon earth*: and (2) our Lord cannot be understood in either of these passages as meaning that the prophecy of Malachi iv. 5 received its *full completion* in John. For as in other prophecies, so in this, we have a partial fulfilment both of the coming of the Lord and of His forerunner, while the great and complete fulfilment is yet future—at the great day of the Lord. Mal. iv. 1.

ὁ μέλλων ἔρχεσθαι here may not be = ὃς ἔμελλεν ἔρχεσθαι (as Bengel, 'sermo est tanquam e prospectu testamenti veteris in novum'), but is perhaps *strictly future*, who shall come. Compare ch. xvii. 11, where the future is used. The εἰ θέλετε δέξασθαι must be taken as referring to the partial sense of the fulfilment implied: for it was (and is to this day) the belief of the Jews that Elias in person should come before the end.

15.] These words are generally used by our Lord when there is a further and deeper meaning in His words than is expressed: as here—'if John the Baptist is Elias, and Elias is the forerunner of the coming of the Lord, then know surely that the Lord is come.' 16. 34] Implying 'the men of this generation have ears, and hear not; will not receive this saying; are arbitrary, childish, and prejudiced, not knowing their own mind.'

τίνι ὁμοιώσω;] See similar questions in Mark iv. 30: Luke xiii. 18, 20; and note on ch. vii. 24. ὁμοία ἐστὶν παιδίοις: as children in their games imitate the business and realities of life, so these in the great realities now before them shew all the waywardness of children. The similitude is to two bodies of children, the one inviting the other to play, first at the imitation of a wedding, secondly at that of a funeral;—to neither of which will the others respond. Stier remarks that the great condescension of the preaching of the Gospel is shewn forth in this parable, where the man sent from God, and the eternal Word Himself, are represented as children among children, speaking the language of their sports. Compare Heb. ii. 14. It must not be supposed that the two bodies of children are two divisions of the Jews, as some (e. g. Olsh.) have done: the children who *call* are the *Jews*,—those *called to*, the *two Preachers*; both belonging, according to the flesh, to ἡ γενεὰ αὕτη,—but neither of them corresponding to the kind of *mourning* (in John's case) with which the Jews would have them mourn, or the kind of *joy* (in the Lord's case) with which the Jews would have them rejoice. The converse application, which is commonly made, is against the ὁμοία ἐστὶν παιδίοις, by which the first παιδία must be the *children of this generation*: and nothing can be more perplexed than to render ὁμοία ἐστὶν '*may be illustrated by*,' and invert the persons in the parable. Besides which, this interpretation would lay the way-

νοῦντα τοῖς [b] ἑταίροις [αὐτῶν] 17 λέγουσιν [c] Ηὐλήσαμεν ὑμῖν, καὶ οὐκ [de] ὠρχήσασθε· [f] ἐθρηνήσαμεν, καὶ οὐκ [eg] ἐκόψασθε. 18 ἦλθεν γὰρ Ἰωάννης μήτε [h] ἐσθίων μήτε [h] πίνων, καὶ λέγουσιν [i] Δαιμόνιον [i] ἔχει. 19 ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου [b] ἐσθίων καὶ [h] πίνων, καὶ λέγουσιν Ἰδοὺ [k] ἄνθρωπος [l] φάγος καὶ [m] οἰνοπότης, τελωνῶν φίλος καὶ ἁμαρτωλῶν. καὶ [n] ἐδικαιώθη ἡ σοφία [o] ἀπὸ τῶν τέκνων αὐτῆς. 20 Τότε [p] ἤρξατο [q] ὀνειδίζειν τὰς πόλεις ἐν αἷς ἐγένοντο

...μητε πιειν Z. BCDEF GKLM SUVXΔ 1. 33.

b ch. xx. 18. xxii. 12. xxvi. 50 only. Mt. Cant. viii. 13.
c ‖ L. 1 Cor. xiv. 7 only †. (-λήτης, ch. ix. 23.)
d ‖ L. ch. xiv. 6 ‖ Mk. only. 2 Kings vi. 16.
e Eccl. iii. 4.
f ‖ Luke xxiii. 27. John xvi. 20 only. Joel i. 5.
g = ch. xxiv. 30. Luke viii. 52. xxiii. 27. Rev. i. 7. xviii. 9 (ch. xxi. 8 ‖ Mk.) only. Gen. xxiii. 2. l. 10.
h ch. xxiv. 49. Mark ii. 16 al. 2 Kings i. 25.
i ‖ Luke vii. 27. John vii. 20. viii. 48, 52. x. 20.
k ch. xiii. 45, 52. xviii. 23. xx. 1. xxii. 2. Luke ii. 15 al. Gen. ix. 20.
l ‖ only †.
m ‖ only. Prov. xxiii. 20 only. (-ποτις, Prov. xxxi. [see xxiv.] 3.)
n Luke vii. 29, 35. Rom. iii. 4, from Ps. l. 4(6). Sir. i. 21.
o = Mark viii. 31. 1 Cor. i. 30. 2 Cor. vii. 12. James i. 13. Rev. xii. 6. ch. xvi. 21. Isa. xiv. 20.
p ver. 7.
q = (but w. acc. of thing) Mark xvi. 14. Wisd. ii. 12. (ch. v. 11 al. Ps. lxviii. 9.)

προσφωνουσιν C: txt BDZ 1 vulg lat-ff_1 g_2 l syr-marg copt. ετεροις BCDZ rel, *aliis* lat-d g_2 k goth; *invicem* or *ad invicem* lat-a b c g_1 copt; *ad alterutrum* lat-f: txt GU(SV, e sil) syrr syr-cu æth arm, *æqualibus* or *coæqualibus* vulg lat-ff_1 g_2.—om αυτων BD Z(appy) latt copt goth: ins C rel syrr syr-cu æth arm. (*The question of the reading here is confused by the constant habit of writing αι for ε, and vice versâ. Thus A, in Luke* viii. 3, *has* εταιραι for ετεραι: *D, in Matt* xxvi. 50, ετεραι for εταιρε, *&c. &c. I believe* εταιροις αυτων *to have been the original, then* ετεροις *to have been written by mistake,* αυτων *being retained at first, but afterwards expunged. Lachm has edited* τοις εταιροις, *Tischdf* τοις ετεροις, *both omg* αυτων.)

17. rec ins και bef λεγουσιν (*necessitated by* προσφωνουσιν *above*), with CL rel syrr syr-cu: om BD Z(appy) 1 vulg lat-d ff_1 l copt. rec aft εθρηνησαμεν ins υμιν (‖ *Luke*), with C[*sic*] rel lat-a b h syrr syr-cu æth arm: om BDZ 1 vulg lat-c f ff_1 $g_{1.2}$ l copt goth Clem Aug.

19. ἔργων (= τεκνων ?) B[vid]ℵ 124 mss-mentd-by-Jer syrr copt arm: τεκνων B^2CD rel vulg lat-a c f ff_1 $g_{1.2}$ h l syr-cu syr-marg.

20. aft ηρξατο ins ο ιησους CKL 1 al lat-g_1 h syrr syr-cu æth Chr Jer (*beginning of*

wardness to the charge of the *Preachers*, not to that of the Jews. 18. μήτ. ἐσθ. μήτ. πίν.] Luke vii. 33 fills up this expression by inserting ἄρτον and οἶνον. See ch. iii. 4. The neglect of John's preaching, and rejection of his message, is implied in several places of the Gospels (see ch. xxi. 23—27: John v. 35, πρὸς ὥραν); but hence only do we learn that they brought against him the same charge which they afterwards tried against our Lord. See John vii. 20; x. 20.

19. ἐσθίων καὶ πίνων] Alluding to our Lord's practice of frequenting entertainments and feasts, e. g. the marriage at Cana, the feast in Levi's house, &c. See also ch. ix. 14. καί = **and yet**; see John xvi. 32. ἡ σοφία, **the divine wisdom** which hath ordered these things.

ἐδικ. **was justified**—the same tense as ἦλθεν both times—refers to the *event*, q. d., 'they were events in which wisdom was justified, &c.' The force of the aorist is not to be lost by giving a *present* meaning to either of the verbs. The meaning seems to be, that the way-wardness above described was not universal, but that the τέκνα σοφίας (in allusion probably to the Book of Proverbs, which constantly uses similar expressions: see ch. ii. 1; iii. 1, 11, 21; iv. 1, &c.) were led to receive and justify (= clear of imputation) the Wisdom of God, who did these things. Cf. Luke vii. 29, where in this same narrative it is said, οἱ τελῶναι ἐδικαίωσαν τὸν θεόν, βαπτισθέντες τὸ βάπτισμα Ἰωάννου. The τέκνα σοφίας are opposed to the wayward παιδία above, the child*like* to the child*ish*; and thus this verse serves as an introduction to the saying in ver. 25. Chrysostom understands the verse differently: τουτέστιν, εἰ καὶ ὑμεῖς οὐκ ἐπείσθητε, ἀλλ' ἡμοὶ λοιπὸν ἐγκαλεῖν οὐκ ἔχετε. Thus ὑμεῖς = τὰ τέκνα τῆς σοφ., as being the people of the Lord; and ἡ σοφία is our Lord Himself. This seems far-fetched, and not so consistent with the context as the other interpretation. ἀπό (reff.), not exactly equivalent to ὑπό, but implying '*at the hands of*' the person whence the justification comes. 20—30.] SECOND PART

αἱ πλεῖσται [r] δυνάμεις αὐτοῦ, ὅτι οὐ [s] μετενόησαν. 21 Οὐαί σοι Χοραζείν· οὐαί σοι Βηθσαϊδάν· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ [r] δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, [t] πάλαι ἂν ἐν [uv] σάκκῳ καὶ [uv] σποδῷ [s] μετενόησαν. 22 [x] πλὴν λέγω ὑμῖν, Τύρῳ καὶ Σιδῶνι [y] ἀνεκτότερον ἔσται ἐν [y] ἡμέρᾳ κρίσεως ἢ ὑμῖν. 23 καὶ σὺ Καφαρναούμ, μὴ [z] ἕως οὐρανοῦ [a] ὑψωθήσῃ, [bc] ἕως [c] ᾅδου [d] καταβήσῃ· ὅτι

r = ch. vii. 22. xiii. 54, 58. xiv. 2 ‖ Mk. al.
s ch. iii. 2 refl.
t Mark xv. 44. Luke x. 13. 2 Cor. xii. 19. Heb. i. 1. 2 Pet. i. 9. Jude 4 only. Isa. xxxvii. 26 only.
u Luke x. 13. Isa. lviii. 5. Jonah iii. 6.
v Luke, &c. as above. Rev. vi. 12. xi. 3 only. 3 Kings xxi. (xx.) 31, 32. Isa. xx. 2.
w Luke, &c. as above. Heb. ix. 13 only. Sir. xl. 3.
x = ch. xviii. 7. xxvi. 39, 64. Sir. xxix. 8.
y ch. x. 15 refl.
z Luke x. 15. 2 Cor. xii. 2. Deut. iv. 11.
a ch. xxiii. 12 al. fr. Gen. xxiv. 35.
b Luke x. 15. Isa. lviii. 9.
c ch. xvi. 18. Luke x. 15. xvi. 23. Acts ii. 27 (from Ps. xv. 10), 31. (1 Cor. xv. 55 v. r.) Rev. i. 18 al.
d Rev. xii. 12. Ezek. xxxi. 15, 17.

an ecclesiastical lection). γεγονεισαν D: *factæ sunt* latt. for αι, *a* D¹. om αυτου D lat-g_1 syr-cu.

21. for ουαι σοι, και D lat-*a b c ff*$_1$ g_1 *h* Hil. εγεγονεισαν D: εγενηθησαν 33. 157 ev-36. aft σποδω ins καθημενοι (*from Luke* x. 13) CU(Δ 1) 33 syr Orig Bas Gaud.

23. rec (*for* μη) η, with B²(but without aspirate) D rel ms-in-Jer rel lat-*f* g_1 *h* syrr Chr: txt BCD² 1² latt syr-cu copt æth arm Iren-lat. rec ins του bef ουρανου, with C rel: om BDΔ Scr's k ev-y. rec υψωθεισα, with E¹KMXΔ 33 syr-marg-gr: υψωθης Scr's a: υψωθης E-corr¹ rel lat-*f h* syrr Chr: txt BCDL 1 latt syr-cu copt æth arm Iren-lat. ins η bef 2nd εως D¹L (ἡ L, *qui* lat-*a b d*). rec καταβιβασθηση (*cf Luke* x. 15), with C rel syrr syr-cu copt arm: txt BD latt goth

OF THE DISCOURSE. See on ver. 7.

20. τότε ἤρξατο] This expression betokens a change of subject, but not of locality or time. The whole chapter stands in such close connexion, one part arising out of another (e. g. this out of ver. 16—19), and all pervaded by the same great undertone, which sounds forth in vv. 28—30, that it is quite impossible that this should be a collection of our Lord's sayings uttered at different times. I would rather regard the τότε ἤρξατο as a token of the report of an ear-witness, and as pointing to a pause or change of manner on the part of our Lord. See note on Luke x. 13. ὅτι οὐ μετ.] Connect this with the first subject of our Lord's preaching, ch. iv. 17. The reference is to some unrecorded miracles, of which we know (Luke iv. 23: John xxi. 25) that there were many. **21.** Χοραζείν] According to Jerome (cited by Winer, Realwörterbuch) *a town of Galilee, two* (according to Eusebius *twelve*, but most likely an error in the transcriber) *miles from Capernaum*. It is no where mentioned except here and in the similar place of Luke. The etymology is uncertain. Some would read χώρα ζιν. Βηθσαϊδάν] Called πόλις John i. 45,—κώμη Mark viii. 23,—*in Galilee* John xii. 21;—*on the western bank of the lake of Gennesaret, near the middle, not far from Capernaum*; the birth-place of Simon Peter, Andrew, and Philip. Both this and Chorazin appear to be put as examples of the lesser towns in which our Lord had wrought His miracles (the κωμοπόλεις of Mark i. 38), as distinguished from Capernaum, the chief town (ver. 23) of the neighbourhood. Τύρῳ κ. Σιδῶνι] These wealthy cities, so often the subject of prophecy, had been chastised by God's judgment under Nebuchadnezzar and Alexander, but still existed (Acts xii. 20; xxi. 3, 7; xxvii. 3). ἐν σάκ. κ. σποδ. μετ. is probably an allusion to Jonah iii. 6, or to general Eastern custom. **23.**] The sense has been variously interpreted. Some suppose it to allude to the *distinguished honour conferred on* Capernaum by our Lord's residence there. So Euthymius: ἡ Καπερναοὺμ ἐνδοξος γέγονε διὰ τὸ κατοικεῖν ἐν αὐτῇ τὸν χριστὸν καὶ τὰ πολλὰ τῶν θαυμάτων ἐν αὐτῇ τελέσαι. Others (as Grotius) to the *rich fisheries carried on at* Capernaum, by means of which the town was proud and prosperous. Jerome says, 'Ideo ad inferna descendes, quia contra prædicationem meam superbissime restitisti.' He also mentions the first interpretation. Others, as Stier (Reden Jesu, i. 491), refer the expression to the *lofty situation of* Capernaum, which however is very uncertain. The first interpretation appears to me the most probable, seeing that our Lord chose that place to be the principal scene of His ministry and residence, ἡ ἰδία πόλις ch. ix. 1. The very sites of these three places

[a] κοπιῶντες καὶ [a] πεφορτισμένοι, κἀγὼ [b] ἀναπαύσω ὑμᾶς.
29 [c] ἄρατε τὸν [d] ζυγόν μου ἐφ' ὑμᾶς καὶ μάθετε ἀπ' ἐμοῦ,
ὅτι [e] πρᾶός εἰμι καὶ [f] ταπεινὸς τῇ καρδίᾳ, καὶ [gh] εὑρήσετε
[gi] ἀνάπαυσιν ταῖς [h] ψυχαῖς ὑμῶν. 30 [i] ὁ γὰρ [d] ζυγός μου
[k] χρηστὸς καὶ τὸ [l] φορτίον μου [m] ἐλαφρόν ἐστιν.

XII. 1 Ἐν ἐκείνῳ τῷ [n] καιρῷ ἐπορεύθη ὁ Ἰησοῦς —εκορευθη F. BCDEG KLMS UVΔ 1. 33.
[o] τοῖς [o] σάββασιν διὰ τῶν [p] σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ
[q] ἐπείνασαν, καὶ [r] ἤρξαντο [s] τίλλειν [t] στάχυας καὶ ἐσθίειν.

a = John iv. 6. Rev. ii. 3. 2 Kings xvii. 2. Jer. xvii. 16.
b Luke xi. 46 only. Ezek. xvi. 33 only.
c 1 Cor. xvi. 18. Rev. xiv. 13. 1 Chron. xxii. 9, 19. Isa. xiv. 3.
d ch. xvi. 24 al. Lam. iii. 27.
e — Acts xv. 10. Gal. v. 1. 1 Tim. vi. 1 (Rev. vi. 5) only. Jer. v. 5.
f Luke i. 52. Rom. xii. 16. 2 Cor. vii. 6. x. 1. James i. 9. iv. 6 (and 1 Pet. v. 5, from Prov. iii. 34) only. Ps. xxxiii. 18.
g ch. xii. 43 ‖ L. Rev. xiv. 11 only. Isa. xxxiv. 14. Bar. vi. 23. ii. 27.
h Jer. vi. 16.
i as above (g) and Rev. iv. 8 only.
k — Luke (v. 39) vi. 35. Rom. ii. 4 (1 Cor. xv. 33. Eph. iv. 32). 1 Pet. ii. 3 (from Ps. xxxiii. 8) only.
l ch. xxiii. 4. Luke xi. 46 bis. Acts xxvii. 10. Gal. vi. 5 only. 2 Kings xix. 35.
m 2 Cor. iv. 17 only. Exod. xviii. 26. (-φία, 2 Cor. i. 17.)
n ch. xi. 25 reff.
o dat. pl., vv. 5, 10, 11, 12. Mark i. 21 al. Mt. Mk. L. only †. Jos. Vit. § 54. (-βάτοις, Numb. xxviii. 10 al.)
p ‖ only. Gen. i. 29 bis. Levit. xi. 37 only.
q ch. iv. 2 reff.
r ch. xi. 7 reff.
s ‖ only. Exod. ix. 3. Isa. xviii. 7 only.
t ‖. Mark iv. 28 bis only. Gen. xli. 5, 6. Deut. xxiv. 1 (xxiii. 25).

Note. F still appears in the digest, because many portions of it were collated by Wetstein, which are now wanting.

28. aft πεφορτισμενοι ins εστε estis D[1] latt Iren-lat Cypr, Hil,.
29. rec πραος with C[1]D[2]L rel Orig, Eus, : txt BC[1]D[1]ℵ Clem Orig, Ath-ms Bas.

CHAP. XII. 1. om τοις D[1]. for σαββασιν, σαββατοις B. ins τους bef σταχυας DU. σταχυας bef τιλλειν D.

Son is *the great Revealer*, and as the ϕ ἐὰν βούληται is by His grace extended to *all the weary*—all who feel their need—so He here *invites them to receive this revelation*, μάθετε ἀπ' ἐμοῦ. But the way to this heavenly wisdom is by quietness and confidence, rest unto the soul, the reception of the divine grace for the pardon of sin, and the breaking of the yoke of the corruption of our nature. No *mere man* could have spoken these words. They are parallel with the command in Isa. xlv. 22, which is spoken by Jehovah Himself.

κοπιῶντες καὶ πεφορτισμένοι, the active and passive sides of human misery, the *labouring* and the *burdened*, are invited. Doubtless, outward and bodily misery is not shut out; but the promise, ἀνάπαυσιν ταῖς ψυχαῖς, is only a spiritual promise. Our Lord does not promise to those who come to Him *freedom from* toil or burden, but *rest in the soul*, which shall make all yokes easy, and all burdens light. The main invitation however is to those burdened with the yoke of sin, and of the law, which was added because of sin. All who feel that burden are invited. 29.] μάθετε ἀπ' ἐμοῦ, both '*from my example*,' which however is the lower sense of the words, and '*from My teaching*,' from which alone the ἀνάπαυσις can flow; the ἀποκάλυψις of vv. 25 and 27. εὑρήσετε ἀνάπ. τ. ψ. ὑμ. quoted from Jer. vi. 16 Heb. Thus we have it revealed here, that the rest and joy of the Christian soul is, *to become like Christ*; to attain by His teaching this πραότης and ταπεινότης of His. Olshausen makes an excellent distinction between ταπεινὸς τῇ καρδίᾳ an attribute of divine Love in the Saviour, and ταπεινὸς or πτωχὸς τῷ πνεύματι, ch. v. 3: Prov. xxix. 23, which can only be said of sinful man, knowing his unworthiness and need of help. καρδίᾳ is *only here* used of Christ. (Stier on John xiv. 1.) 30.] χρηστός, *easy*, 'not exacting;' answering to 'kind,' spoken of persons, Luke vi. 35. See 1 John v. 3. Owing to the conflict with evil ever incident to our corrupt nature even under grace, the ἀνάπαυσις which Christ gives is yet to be viewed as a yoke and a burden, seen on this its painful side, of conflict and sorrow: but it is a *light yoke*; the inner rest in the soul giving a peace which passeth understanding, and bearing it up against all. See 2 Cor. iv. 16.

XII. 1—8.] THE DISCIPLES PLUCK EARS OF CORN ON THE SABBATH. OUR LORD'S ANSWER TO THE PHARISEES THEREON. Mark ii. 23—28: Luke vi. 1—5. In Mark and Luke this incident occurs after the discourse on fasting related Matt. ix. 14 sq.; but in the former without any definite mark of time: St. Mark has ἐγένετο παραπορεύεσθαι αὐτὸν ἐν τοῖς σάββασιν κ.τ.λ.: St. Luke ἐγέν. δὲ ἐν σαββάτῳ [δευτεροπρώτῳ] κ.τ.λ., on which see note there. The expression ἐν ἐκείνῳ τῷ καιρῷ is, I conceive, a more definite mark of connexion than we find in the other Gospels, but cannot here be fixed to the meaning which it clearly has

[2] οἱ δὲ Φαρισαῖοι ἰδόντες εἶπαν αὐτῷ Ἰδοὺ οἱ μαθηταί σου ποιοῦσιν ὃ οὐκ ἔξεστιν ποιεῖν ἐν σαββάτῳ. [3] ὁ δὲ εἶπεν αὐτοῖς Οὐκ [u] ἀνέγνωτε τί ἐποίησεν Δαυὶδ ὅτε [q] ἐπείνασεν καὶ οἱ μετ' αὐτοῦ; [4] [v] πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς [w] ἄρτους τῆς [wx] προθέσεως ἔφαγεν, [y] ὃ οὐκ [z] ἔξὸν ἦν αὐτῷ φαγεῖν οὐδὲ τοῖς μετ' αὐτοῦ, [a] εἰ μὴ τοῖς ἱερεῦσιν μόνοις; [5] ἢ οὐκ [ab] ἀνέγνωτε ἐν τῷ [b] νόμῳ ὅτι [c] τοῖς σάββασιν οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ [d] σάββατον [de] βεβηλοῦσιν καὶ [f] ἀναίτιοί εἰσιν; [6] λέγω δὲ ὑμῖν ὅτι τοῦ ἱεροῦ μεῖζόν ἐστιν ὧδε. [7] εἰ δὲ ἐγνώκειτε [g] τί

u ch. xix. 4. xxi. 16, 42 al. Isa. xxix. 12.
v 1 Kings xxi. 6.
w]. Heb. ix. 2 only. Exod. xl. 23 (23) al. see Exod. xxv. 30. 3 Kings vii. 48. Neh. x. 33.
x = as above (w) only. (Acts xi. 28 al.)
y constr., Rev. xxi. 8. (see Col. ii. 17.) Soph. Œd. Tyr. 542, τυραννίδα . . . ὃ πλήθει . . . ἀλίσκεται.
z Acts ii. 29. 2 Cor. xii. 4 only. Esth. iv. 2 (only?). see ver. 2.
a Rev. iv. 4. xxi. 27. see Gal. ii. 16.
b Neh. viii. 8. see ch. xxi. 42. Mark xii. 26.
c ver. 1 ref.
d Neh. xiii. 17. Ezek. xxiii. 8.
e Acts xxiv. 6 only. Ezek. xxii. 20. (-λοs, 1 Tim. i. 9.)
f here (bis) only. Deut. xxi. 8 al. (in LXX, always w. αἷμα.)
g ch. ix. 13. Hosea vi. 7.

2. aft ἰδοντες ins αυτους CDLΔ 33 lat-*a b c ff*$_1$ *g*$_1$ *h k* Syr syr-cu.

3. rec aft επεινασεν ins αυτος (*from* ‖ *Mk Lu*), with L Scr's w^2 i (Scr's a d h l m n q r s, e sil) lat-*a b c f ff*$_1$ *g*$_1$ *h* syr-marg arm: om BCD rel vulg syrr syr-cu copt æth Eus.

4. προσθεσεως D: προσεως C. ἔφαγον BN Scr's o: εφαγεν CD rel vss Eus. rec (for ὃ) οὓς (‖ *Mk Lu*), with C rel vulg lat-*a c* &c Orig$_1$: txt BD 13. 124 harl^1 lat-*b k*. ην εξον D: εξην Orig$_1$: εξεστιν (‖ *Mk Lu*) C 33: txt B rel Eus.

5. ins εν bef τοις σαββασιν CD ev-z Cyr.

6. for δε, γαρ D lat-*k* syr-cu. rec μειζων (*from misunderstanding, see note*), with CLΔ latt: txt BD rel lat-*ff*$_1$ copt Chr Thl, *plus* Iren-lat.

in ch. xi. 25, where the context determines it. We can merely say that it seems to have occurred about the same time as the last thing mentioned—in the same journey or season. The plucking the ears was allowed Deut. xxiii. 25, but in the Talmud expressly forbidden on the Sabbath. (Lightfoot in loc.) It was also (Levit. xxiii. 14, apparently, but this is by no means certain: see note on Luke) forbidden until the sheaf of first-fruits had been presented to God, which was done on the second day of the feast of unleavened bread at the Passover. This incident, on that supposition, must have occurred between that day and the harvest. It is generally supposed to have been on the first Sabbath after the Passover. For a fuller discussion of the time and place, see note on Luke as before. 3.] It appears from 1 Sam. xxi. 6, that hot bread had been put in on the day of David's arrival; which therefore, Levit. xxiv. 8, was a sabbath. The example was thus doubly appropriate. Bengel maintains, on the commonly received interpretation of *σάβ. δευτερόπρωτον* Luke vi. 1, that 1 Sam. xxi. was the lesson for the day. But the Jewish calendar of lessons cannot be shewn to have existed in the form which we now have, in the time of the Gospel history. 4.] εἰ μή, in the construction, is not for ἀλλά, but belongs to *οὐκ ἐξὸν ἦν*, and retains its proper meaning of except. 5.] The priests were ordered to offer double offerings on the Sabbath (Num. xxviii. 9, 10), and to place fresh (*hot*, and therefore baked that day) shewbread. In performing these commands they must commit many of what the Pharisees would call profanations of the Sabbath. So that, as Stier (ii. 4), not only does the sacred *history* furnish examples of exception to the law of the Sabbath from *necessity*, but the *Law itself ordains* work to be done on the Sabbath as a *duty*. 6.] μεῖζον seems the better supported reading, and sustains the parallel better: a greater thing than the temple is here. See John ii. 19. The inference is, 'If the priests in the temple and for the temple's sake, for its service and ritual, profane the Sabbath, as ye account profanation, and are blameless, how much more these disciples who have grown hungry in their appointed following of Him who is greater than the temple, the *true Temple of God on earth*, the Son of Man!' I cannot agree with Stier that the *neuter* would represent only "some-

h constr., as above (g) and ch. xxvii. 43. Heb. x. 5, 8. Ps. l. 16.
i ver. 37. Luke vi. 37 (bis). James v. 6 only. Ps. xxxvi. 36. xciii. 21.
k ch. viii. 20 ref.
l ch. xi. 1 ref.
m = j L. John v. 5 only. (ch. xxiii. 15. Luke xxiii. 31. Heb. xi. 29 only. Isa. lvi. 3.)

ἐστιν ᵍ Ἔλεος ʰ θέλω καὶ οὐ θυσίαν, οὐκ ἂν ⁱ κατεδικάσατε τοὺς ᶠ ἀναιτίους. 8 κύριος γάρ ἐστιν τοῦ σαββάτου ὁ ᵏ υἱὸς τοῦ ᵏ ἀνθρώπου.

9 Καὶ ˡ μεταβὰς ˡ ἐκεῖθεν ἦλθεν εἰς τὴν συναγωγὴν X και μεταβαν BCDEG KLMS UVXΔ 1. 33. αὐτῶν. 10 καὶ ἰδοὺ ἄνθρωπος χεῖρα ἔχων ᵐ ξηράν· καὶ ἐπηρώτησαν αὐτὸν λέγοντες ⁿ Εἰ ἔξεστιν ᵒ τοῖς σάββασιν ᵒ θεραπεύειν; ἵνα ᵖ κατηγορήσωσιν αὐτοῦ. 11 ὁ δὲ εἶπεν αὐτοῖς Τίς ᵠ ἐξ ὑμῶν ἄνθρωπος ὃς ἕξει πρόβατον ἕν, καὶ

n ch. xix. 3. Luke xiii. 28. Acts i. 6. 1 Kings xxiv. 2, 11. 28 al. fr.
o ch. iv. 23 al. fr.
p John v. 45 al.† 1 Macc. vii. 6, 25 al.
q ch. xxvi. 73 al. 4 Kings x. 29.

7. rec ελεον, with L rel Orig$_1$: txt BCD 1. 33 Orig$_1$.

8. rec ins και bef του σαββατου (*from* ‖ *Mk Lu*), with (some cursives, e sil) vulg lat-*f* syr: txt BCD rel Scr's mss lat-*a b c ff*$_{1,2}$ *g*$_{1,2}$ *h* Syr syr-cu copt æth arm Orig Chr Thl Euthym Tert Cypr.

9. aft εκειθεν ins ο ιησους CEG Scr's q lat-*c g*$_1$ *h* Syr arm.

10. rec ins ην την bef χειρα (*from* ‖ *Luke*), with X rel lat-*b c g*$_2$: ην εκει την DLMΔ 1. 33 lat-*a f ff*$_2$ *g*$_1$ *h* syrr arm: ην εκει ανθρ. την E: ην ανθρ. εκει την U: txt BC vulg lat-*k l* syr-cu copt æth Chr. for θεραπευειν, θεραπευσαι DL. κατηγορησουσιν DX.

11. rec aft τις ins εσται, with BC^2 rel vulg lat-*c g*$_2$ syr: εστι D 33. 157 al Scr's h ev-y lat-*f* arm-mss: om C^{1}LX lat-*b ff*$_{1,2}$ *g*$_1$ *h* Syr syr-cu copt æth. (*The variation points*

thing greater, more weighty than the temple,—namely, merciful consideration of the hungry, or the like:" it seems to me, as above, to bear a more general and sublime sense than the masculine; see ver. 41, &c. 7.] The law of this new Temple-service is the law of charity and love:—mercy and not sacrifice, see ch. ix. 13;—all for man's sake and man's good;—and if their hearts had been ready to receive our Lord, and to take on them this service, they would not have condemned the guiltless. 8.] On the important verse preceding this in Mark ii. 27, see note there. The sense of it must here be supplied to complete the inference. Since the Sabbath was an ordinance instituted for the use and benefit of man,—the Son of Man, who has taken upon Him full and complete Manhood, the great representative and Head of humanity, has this institution under his own power. See this teaching of the Lord illustrated and expanded in apostolic practice and injunctions, Rom. xiv. 4, 5, 17: Col. ii. 16, 17.

9—14.] HEALING OF THE WITHERED HAND. Mark iii. 1—6: Luke vi. 6—11.

9. μεταβὰς ἐκεῖθεν] This change of place is believed by Greswell to have been a journey back to Galilee after the Passover. (Diss. viii. vol. ii.) It is true that no such change is implied in Mark and Luke; but the words here point to a journey undertaken, as in ch. xi. 1; xv. 29, the only other places in this Gospel where the expression occurs. In John vii. 3, the cognate expression μετάβηθι ἐντεῦθεν is used of a journey from Galilee to Judæa. So that certainly it is not implied here (as Meyer, al., suppose) that the incident took place on the *same day* as the previous one. We know from Luke vi. that it was on another (the next?) sabbath.

αὐτῶν, not, of the Pharisees; but of the Jews generally, of the people of the place. 10.] This narrative is found in Mark and Luke with considerable variation in details from our text, those two Evangelists agreeing however with one another. In both these accounts, they (*the Scribes and Pharisees*, Luke) were watching our Lord to see whether He would heal on the Sabbath:—and He (*knowing their thoughts*, Luke) ordered the man to stand forth in the midst, and asked *them* the question here given. The question about the animal does not occur in either of them, but in Luke xiv. 5, on a similar occasion. The additional particulars given are very interesting. By Luke,—it was the *right* hand; by Mark,—*our Lord looked round on them μετ' ὀργῆς, συλλυπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν*:—and the *Herodians were joined with the Pharisees* in their counsel against Him. See notes on Luke.

ξηράν = ἐξηραμμένην Mark, *of which the use had been lost and the vital powers withered.* 11.] The

ἐὰν [n] ἐμπέσῃ τοῦτο [e] τοῖς σάββασιν εἰς [n] βόθυνον, οὐχὶ [u] κρατήσει αὐτὸ καὶ [v] ἐγερεῖ; 12 πόσῳ οὖν [w] διαφέρει ἄνθρωπος προβάτου; [x] ὥστε ἔξεστιν [e] τοῖς σάββασιν [y] καλῶς [y] ποιεῖν. 13 τότε λέγει τῷ ἀνθρώπῳ [z aa] Ἔκτεινόν [t] σου τὴν [x] χεῖρα· καὶ ἐξέτεινεν, καὶ [a] ἀπεκατεστάθη [b] ὑγιὴς ὡς ἡ ἄλλη. 14 οἱ δὲ Φαρισαῖοι [cd] συμβούλιον [e] ἔλαβον κατ' αὐτοῦ ἐξελθόντες, ὅπως αὐτὸν [e] ἀπολέσωσιν. 15 ὁ δὲ Ἰησοῦς γνοὺς [f] ἀνεχώρησεν ἐκεῖθεν· καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί, καὶ ἐθεράπευσεν αὐτοὺς πάντας, 16 καὶ [g] ἐπετίμησεν αὐτοῖς ἵνα μὴ [h] φανερὸν αὐτὸν [h] ποιήσωσιν. 17 ἵνα πληρωθῇ τὸ [i] ῥηθὲν [i] διὰ Ἡσαΐου τοῦ προφήτου λέγοντος 18 [k] Ἰδοὺ ὁ παῖς μου ὃν [l] ἡρέτισα, ὁ ἀγαπητός

r Luke vi. 20. Isa. xxiv. 18.
s as above (r). Luke x. 32. 1 Tim. iii. 6, 7. vi. 9. Heb. x. 31 only.
t as above (r) and ch. xv. 14 only. 2 Kings xviii. 17.
u ch. xviii. 28. xxi. 46 al. Judg. xvi. 26 var. Cant. iii. 4.
v — here only.
w — ch. x. 31 refl.
x — ch. xix. 6 ‖. xxiii. 31 al. fr.
y Luke vi 27. Acts x. 33 al. Zech. viii. 16.
z ch. viii. 3 refl. a ‖. ch. xvii. 11 ‖. Mark viii. 25. Acts i. 6. Heb. xii. 19 only. Lev. xiii. 16. Job v. 18. constr., Phil. iii. 21. 1 Thess. iii. 12. Winer, § 66. 3 g. b ch. xv. 31. Mark v. 34. John v. [4 v. r.] 6, &c. vii. 23. Acts iv. 10. Tit. ii. 8 only. Isa. xxxviii. 21. c only in Matt. ch. xxii. 15. xxvii. 1, 7. xxviii. 12. — σ. δύνασαι, Mark iii. 6. — σ. ποιεῖν, Mark xv. 1. d as above (c). Acts xxv. 12 only †. Prov. xv. 22 Theod. e ch. ii. 13 al. Gen. xx. 4. f ch. ii. 14 refl. 1 Kings xix. 10. g ch. xvi. 20, 22 al. Mk. Lk. only, exc. 2 Tim. iv. 2. Jude 9. Gen. xxxvii. 10. h ‖ Mk. only. 2 Macc. xii. 41 only. φ. — Mark vi. 14 refl. i ch. i. 22 refl.
k Isa. xlii. 1. l here only. Numb. xiv. 8. 1 Chron. xxix. 1. 1 Macc. ix. 30.

out the supplementary character of the insertion.) for εξ υμων, εν υμειν D. for εξει, εχει D Scr's c lat-*b c f* g_1. om εαν D lat-*b*. om τουτο D lat-*a c f ff*$_1$ g_1 *k* Syr syr-cu sæth. for κρατησει, κρατει D. for εγερει, εγειρει (*error*) CDGL syrr syr-cu.

12. ins του bef προβατου D[1]. for σαββασιν, σαββατοις B.

13. rec την χειρα bef σου (*see* ‖ *Luke*), with CD rel: txt BL 1. 33 Scr's c evv-y-150. rec αποκατεσταθη (*gramml emendation*), with DK: αποκατεστη U: αποκατεστη 1: txt BC[2] rel. (C[1] illegible.)

14. εξελθοντες δε bef οι φαρισαιοι BC 1. 33 vulg lat-*c* copt sæth Eus Chr: οι δε φ. εξ. L 13. 124. 157 arm: και εξελθ. οι φ. D lat-*a b* g_1 Syr (syr-cu): om εξελθ. Δ 77. 123. 225. 245 ev-y (and other evv): txt X rel syr. (*Assimilations to* ‖ *Mk*, BC *retaining the* δε, D *altering to* και, *verbatim as in* ‖. *The rec would be perfectly unaccountable on the hyp of* εξ. δε *being genuine.*)

15. om οχλοι B latt sæth Eus: πολλοι bef οχλοι X al. παντας δε ους εθεραπευσαν D 1 lat-*a b c ff*$_1$ *k k.*

16. for επετιμ., επεπληξεν D Eus$_1$: επεπλησσεν 1.

17. rec (for ινα) οπως, with L rel: txt BCDℵ 1. 33 Orig Eus$_2$.

18. ins εις bef 1st ον D.

construction of this verse is involved: there is a double question, as in ch. vii. 9.

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

13.] Our Lord does no outward act: the healing is performed without even a word of command. The stretching forth the hand was to prove its soundness, which the divine power wrought in the act of stretching it forth. Thus his enemies were disappointed, having no legal ground against Him. 14.] This is the first mention of counsel being taken by the Pharisees (*and Herodians*, Mark, as above) to put our Lord to death.

15—21.] *Peculiar in this form to Matthew.* See Mark iii. 7—12: Luke vi. 17—19. 15.] αὐτοὺς πάντας: see similar expressions, ch. xix. 2: Luke vi. 19;—i. e. '*all who wanted healing.*' 16. ἐπετίμησεν] see ch. viii. 4, and note. 17.] On ἵνα πληρωθῇ, see note on ch. i. 22. Neither it, nor ὅπως πλ. must be understood '*and thus was fulfilled,*' as Webster and Wilkinson: both are used only of the purpose, not of the result, here or anywhere. It is strange that any should be found, at this period of the progress of exegesis, to go back to a view which is both superficial and ungrammatical. The prophecy is partly from the LXX, partly an original translation. The LXX have Ἰακὼβ ὁ παῖς μου . . . Ἰσραὴλ ὁ ἐκλεκτός

μου [m] ὃν [m] εὐδόκησεν ἡ ψυχή μου. θήσω τὸ πνεῦμά μου ἐπ' αὐτόν, καὶ κρίσιν τοῖς ἔθνεσιν [n] ἀπαγγελεῖ. 19 οὐκ [o] ἐρίσει οὐδὲ [p] κραυγάσει, οὐδὲ ἀκούσει τις ἐν ταῖς [q] πλατείαις τὴν φωνὴν αὐτοῦ. 20 [r] κάλαμον [s] συντετριμμένον οὐ [t] κατεάξει, καὶ [u] λῖνον [v] τυφόμενον οὐ [w] σβέσει, ἕως ἂν [x] ἐκβάλῃ εἰς [y] νῖκος τὴν [z] κρίσιν. 21 καὶ τῷ ὀνόματι αὐτοῦ ἔθνη [a] ἐλπιοῦσιν.

22 Τότε προσηνέχθη αὐτῷ [bc] δαιμονιζόμενος τυφλὸς καὶ [d] κωφός· καὶ ἐθεράπευσεν αὐτόν, ὥστε τὸν [d] κωφὸν λαλεῖν καὶ βλέπειν. 23 καὶ [e] ἐξίσταντο πάντες οἱ ὄχλοι καὶ ἔλεγον [f] Μήτι οὗτός ἐστιν ὁ [g] υἱὸς Δαυείδ; 24 οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον Οὗτος οὐκ [h] ἐκβάλλει τὰ [h] δαιμόνια εἰ μὴ ἐν τῷ Βεελζεβοὺλ [h] ἄρχοντι τῶν [h] δαιμονίων.

Γθεσω... BCDEG KLMS UVXΓΔ 1. 33.

m constr., Heb. x. 6, 8. Levit. xxvi. 34, 41. Ps. l. 16. lxxxiv. 1.
n Heb. ii. 12. 1 John i. 2, 3. Gen. xiv. 13.
o here only. 1 Kings xii. 14.
p ch. xv. 22. John xi. 43 al4. Acts xxii. 23 only. Ezra iii. 13.
q Luke xiv. 21 reff.
r ch. xi. 7 reff.
s Mark v. 4. xiv. 3. Luke ix. 39. John xix. 36. Rom. xvi. 20. Rev. ii. 27 only. Gen. xlix. 9. Isa. lxi. 1.
t John xix. 31, 32, 33 only. 2 Kings xxii. 35. Jer. xxxi. (xlviii.) 25. Hab. iii. 12 only.
u Rev. xv. 6 only. Isa. xlii. 17.
v here only †.
w ch. xxv. 8. Mark ix. 44, 46, 48. Eph. vi. 16. 1 Thess. v. 9. Heb. xi. 34 only. Job xi. 7 (13). Isa. lxvi. 24.
x = ver. 35. ch. xiii. 52. John x. 4. Acts xvi. 37.
y 1 Cor. xv. 54 (w. εἰς), 55, 57 only. 2 Kings ii. 26. Job xxxvi. 7.
z = John v. 27, 30 al. fr.
a w. dat., here only. τῇ τύχῃ ἐλπίσας, Thuc. iii. 97.
b ch. viii. 16 reff.
c ch. ix. 32.
d ch. xi. 5.
e Matt. here only. Mark ii. 12 al3. Luke, Gosp. ii. 47 al3. Acts ii. 7, 12 al6. Paul, 2 Cor. v. 13 only. Gen. xliii. 33. Exod. xxiii. 27. Jer. iv. 9.
f ch. viii. 16 reff.
g ch. i. 1. ix. 27. xx. 30 al.
h ch. ix. 34.

rec ins εις bef 2nd ον (*see* 2 *Pet* i. 17), with C^3L rel Eus_3: εν ω (*see ch* iii. 17) C^1(appy) D 1. 33 latt copt Iren-lat [Dial from Isa] Eus_1 Hil: txt BN 115. 244 lat-ff_1 Eus_2. απαγγελλει D-gr Eus.

19. for ακουσει, ακουει D-gr.

20. om καλαμον συντετριμμενον D^1. κατιαξει D^1. ληνον B^2(Mai).

21. rec ins εν bef τω ονοματι, with D latt arm Eus_1 Iren-lat Hil: om BC rel Scr's mss Bas Chr Thl. (om ver, 33.) ελπιζουσιν D^1-gr.

22. προσηνεγκαν αυτ. δαιμονιζομενον τυφλον και κωφον B syrr syr-cu copt æth. rec aft ωστε τον ins τυφλον και (*from above*), with C rel arm(Treg): aft τον κωφον ins και τυφλον LXΔ 1 evv-y-150 Syr syr_{sch} (Treg): om BD lat-ff_1 g_1 *k* syr-cu copt. rec ins και bef λαλειν (*for precision*), with C rel syr arm(Treg): om BD 1. 33 Scr's l m n evv-y-z-36-150 al latt Syr copt æth.

23. aft μητι ins οτι D^1-gr.

μου . . . ., but the Rabbis generally understood it of the Messiah. 18. κρίσιν τ. ἔθν. ἀπ.] He shall announce judgment to the Gentiles, viz. in his office as Messiah and Judge. In these words the majesty of his future glory is contrasted with the meekness about to be spoken of: q. d. 'And yet He shall not,' &c. 20. κάλαμ. συντ. κ.τ.λ.] A proverbial expression for, 'He will not crush the contrite heart, nor extinguish the slightest spark of repentant feeling in the sinner.' The form κατεάξω for the *future* seems to have crept in from the aor., as a convenient distinction from κατάξω from κατάγω. See Winer, § 12. 2. In ref. Hab. the regular future κατάξω is used. ἕως ἂν ἐκβ.] Until He shall have brought out the conflict, the cause, the judgment, unto victory,—caused it, i. e. to *issue in victory*: ἐκβάλῃ, *exire fusseris*, see reff.:—i. e. such shall be his behaviour and such his gracious tenderness, during the day of grace: while the conflict is yet going on,—the judgment not yet decided.

22—45.] ACCUSATION OF CASTING OUT DEVILS BY BEELZEBUB, AND OUR LORD'S DISCOURSE THEREON. DEMAND OF A SIGN FROM HIM: HIS FURTHER DISCOURSE. Mark iii. 20—30: Luke xi. 14—36, where also see notes. This account is given by Luke later in our Lord's ministry, but without any fixed situation or time, and with less copiousness of detail. See also ch. ix. 32, and notes there. St. Mark (iii. 23 — 29) gives part of the discourse which follows, but without any determinate sequence, and omitting the miracle which led to it. 23.] Μήτι] This form of question is properly a doubtful denial, involving in fact a surmise in the affirmative. 'Surely this is not . . . . ?' ὁ υἱὸς Δ.] see ch. ix. 27,

νίων. 25 εἰδὼς δὲ τὰς [1] ἐνθυμήσεις αὐτῶν εἶπεν αὐτοῖς Πᾶσα βασιλεία [k] μερισθεῖσα καθ' ἑαυτῆς [l] ἐρημοῦται· καὶ πᾶσα πόλις ἢ οἰκία [k] μερισθεῖσα καθ' ἑαυτῆς οὐ σταθήσεται. 26 καὶ εἰ ὁ [m] σατανᾶς τὸν [m] σατανᾶν ἐκβάλλει, ἐφ' ἑαυτὸν [k] ἐμερίσθη· πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ; 27 καὶ εἰ ἐγὼ [n] ἐν Βεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν [n] ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ κριταὶ

1 ch. ix. 4. Acts xvii. 29. Heb. iv. 12 only 5. Job xxi. 27 Symm.

k = ‖ Mk. 1 Cor. 1. 13 (Mark vi. 41 al.) only. 3 Kings xvi. 21.

l ‖ L. Rev. xvii. 16. xviii. 16, 19 only. Jer. xxxiii. (xxvi.) 9.

m ch. iv. 10, and passim. Sir. xxi. 27 only. (see 3 Kings xi. 14.)

n ‖ L. Mark xvi. 17 al.

25. for *ειδως, ιδων* D 13. 33. 86 lat-*ff*$_1$ *h k* syr-cu copt. rec aft *ειδως δε* ins *ο ιησους*, with C rel latt syrr æth arm Hil: om BD lat-*k* syr-cu copt. *εφ εαυτην* in *se* (twice) D d: *καθ εαυτην* (1st) LX 1, (twice) 33 Scr's i ev-150. for *σταθησεται, στησεται* D^1 13. 124.

26. for *και ει, ει δε και* D.

27. for *και ει, ει δε* D 1. 33 evv-y-150. rec (for *κρ. εσ. υμ.*) *υμων εσονται κριται*, with C rel arm: *κρ. υμ. εσ.* 1 vulg lat-*c* g_2: *υμ. κρ. εσ.* L: txt BD am(with forj) lat-*a b* $ff_{1,2}$ g_1 *h l* Op Ambrst Chr Cyr. (*Cf Luke* xi. 19.)

and note. **24. οἱ δὲ Φ. ἔλεγον.**] St. Mark states (iii. 22) that this accusation was brought by the *γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες*. Luke (xi. 15), by *τινὲς ἐξ αὐτῶν*, i. e. *τῶν ὄχλων*. On the charge itself, Trench remarks, 'A rigid monotheistic religion like the Jewish, left but one way of escape from the authority of miracles, which once were acknowledged to be indeed such, and not mere collusions and sleights of hand. There remained nothing to say but that which we find in the N. T. the adversaries of our Lord continually did say, namely, that these works were works of hell.'

25.] The Pharisees said this covertly to some among the multitude; see Luke, vv. 15, 17. "There is at first sight a difficulty in the argument which our Saviour draws from the oneness of the kingdom of Satan: viz. that it seems the very idea of this kingdom, that it should *be this anarchy*; blind rage and hate not only against God, but each part of it warring against every other part. And this is most deeply true, that hell is as much in arms against itself as against Heaven: neither does our Lord deny that *in respect of itself* that kingdom is infinite contradiction and division: only He asserts that in relation to the *kingdom of goodness* it is at one: there is one life in it and one soul in relation to that. Just as a nation or kingdom may embrace within itself infinite parties, divisions, discords, jealousies, and heart-burnings: yet, if it is to subsist as a nation at all, it must not, *as regards other nations*, have lost its sense of unity; when it does so, of necessity it falls to pieces and perishes." Trench, Miracles, p. 58. We may observe (1) that our Lord here in the most solemn manner re-asserts and confirms the truths respecting the kingdom of evil which the Jews also held. The *βασιλεῖαι* are so set parallel with one another, that the denial of the reality of the one with its *ἄρχων*, or the supposing it founded merely in assent on the part of our Lord to Jewish notions, inevitably brings with it the same conclusions with regard to the other. They are both *real*, and so is the conflict between them. (2) That our Lord here appeals not to *an insulated case* of casting out of devils, in which answer might have been made, that the craft of Satan might sometimes put on the garb and arts of an adversary to himself, for his own purposes,—but to the *general and uniform tenor of all such acts* on his part, in which He was found as the continual Adversary of the kingdom of Satan. (3) That our Lord proceeds to shew that the axiom is true of all human societies, even to a family, the smallest of such. (4) That He does *not* state the same of an individual man, '*Every man divided against himself, falleth*,' rests upon deeper grounds, which will be entered on in the notes on vv. 30, 31. **27.**] The interpretation of this verse has been much disputed; viz. as to whether the casting out by the *υἱοὶ Φαρισαίων* (**scholars,—disciples**; see 2 Kings ii. 3 and passim) were real or pretended exorcisms. The occurrence mentioned Luke ix. 49 does not seem to apply; for there John says, *ἐπιστάτα, εἴδομέν τινα ἐπὶ τῷ ὀνόματί σου ἐκβάλλοντα δ.*, which hardly could have been the case with those here referred to. Nor again can the *περιερχόμενοι Ἰουδαῖοι ἐξορκισταί* of Acts xix. 13

o | L. Rom. ix. 31. 2 Cor. x. 14. Phil. iii. 16. 1 Thess. ii. 16. iv. 15 only. Eccl. viii. 14 vat.
p = |. Rev. xix. 18. Josh. x. 2.
q = |. 2 Tim. ii. 20, 21. Heb. ix. 21. Rev. xviii. 12 bis. Gen. xxvii. 8. Deut. i. 41. 1 Kings xiii. 20, 21. xvii. 14. xix. 20. Josh. iii. 7. viii. 5.
r | Mk. (bis) only. Esth. iii. 13. t ch. iii. 12. xiii. 30, 47 al. Gen. xli. 36.
s | L. Rev.

ἔσονται ὑμῶν. 28 εἰ δὲ [n] ἐν πνεύματι θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἄρα [o] ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. 29 ἢ πῶς δύναταί τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ [p] ἰσχυροῦ καὶ τὰ [q] σκεύη αὐτοῦ ἁρπάσαι, ἐὰν μὴ πρῶτον δήσῃ τὸν [p] ἰσχυρόν; καὶ τότε τὴν οἰκίαν αὐτοῦ [r] διαρπάσει. 30 [s] ὁ μὴ ὢν [s] μετ' ἐμοῦ κατ' ἐμοῦ ἐστιν, καὶ ὁ μὴ [t] συνάγων BCDEG ΚLMR UVXΓΔ 1. 33.

28. rec εγω bef εν πνευματι θεου (*from ver 27, not perceiving the emphasis*), with (Scr's a g l m n q r, e sil) vulg lat-*f* Syr-ms syr-cu spec: om εγω M al, lat-*b c* g_1 syr Did Ambr, Op_1: txt BCD rel lat-*a d* $ff_{1,2}$ *h* Syr copt Ath Thl Victorin Hil.

29. rec (for αρπασαι) διαρπασαι (‖ *Mk*), with C^2D rel latt Eus Iren-lat Hil: txt BC^1X 1 Val-in-Thdot. for διαρπασει, διαρπασαι Δ: διαρπαση DGK 13. 33. 124 al am(with forj) arm Chr Euthym: txt BC rel latt Eus Iren-lat.

be the same as these, inasmuch as they also named over the possessed *the name of the Lord Jesus:* or at all events it can be no such invocation which is *here* referred to. In Josephus (Antt. viii. 2. 5) we read that Solomon τρόπους ἐξορκώσεων κατέλειπεν, οἷς ἐνδόμενα τὰ δαιμόνια ὡς μηκέτ' ἐπανελθεῖν ἐκδιώκουσι. καὶ αὕτη μέχρι νῦν παρ' ἡμῖν ἡ θεραπεία πλεῖστον ἰσχύει. It is highly necessary to institute this enquiry as to the reality of their exorcisms: for it would leave an unworthy impression on the reader, and one very open to the cavils of unbelief, were we to sanction the idea that our Lord would have solemnly compared with his own miracles, and drawn inferences from, a system of imposture, which on that supposition, these Pharisees *must have known* to be such. I infer then that the υἱοὶ Φαρ. *did really* cast out devils; and I think this view is confirmed by what the multitudes said in ch. ix. 33, where upon the dumb speaking after the devil was cast out they exclaimed οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραήλ: meaning that this was a more complete healing than they had ever seen before. The difficulty has arisen mainly from forgetting that miracles, *as such*, are *no test of truth*, but have been permitted to, and prophesied of, false religions and teachers. See Exodus vii. 22; viii. 7: ch. xxiv. 24, &c.; Deut. xiii. 1—5. There is an important passage in Justin Martyr, Dial. with Trypho, § 85, p. 182, as follows:—κατὰ γὰρ τοῦ ὀνόματος αὐτοῦ τούτου τοῦ υἱοῦ τοῦ θεοῦ . . . πᾶν δαιμόνιον ἐξορκιζόμενον νικᾶται καὶ ὑποτάσσεται. ἐὰν δὲ κατὰ παντὸς ὀνόματος τῶν παρ' ὑμῖν γεγενημένων ἢ βασιλέων, ἢ δικαίων, ἢ προφητῶν, ἢ πατριαρχῶν ἐξορκίζητε ὑμεῖς, οὐχ ὑποταγήσεται οὐδὲν τῶν δαιμονίων. ἀλλ' εἰ ἄρα ἐξορκίζοι τις ὑμῶν κατὰ τοῦ θεοῦ Ἀβραὰμ καὶ θεοῦ Ἰσαὰκ καὶ θεοῦ Ἰακώβ, ἴσως ὑποταγήσεται. Irenæus (cited by Grotius) says that "hujus invocatione etiam ante adventum Domini nostri salvabantur homines a spiritibus nequissimis, et a dæmoniis universis," and adds, "Judæi usque nunc hanc ipsa invocatione dæmonas fugant." Jer., Chrys., Hil., understand υἱοὶ ὑμῶν to mean the Apostles: ὅρα κἀνταῦθα τὴν ἐπιείκειαν· οὐ γὰρ εἶπεν Οἱ μαθηταί μου, οὐδὲ Οἱ ἀπόστολοι, ἀλλ' Οἱ υἱοὶ ὑμῶν . . . ὃ δὲ λέγει τοιοῦτόν ἐστιν· Οἱ ἀπόστολοι ἐν τίνι ἐκβάλλουσι; . . . . θέλων δεῖξαι ὅτι φθόνου ἦν τοῦ πρὸς αὐτὸν τὰ εἰρημένα μόνον . . . . Εἰ γὰρ ἐγὼ οὕτως ἐκβάλλω, πολλῷ μᾶλλον ἐκεῖνοι οἱ παρ' ἐμοῦ τὴν ἐξουσίαν λαβόντες. ἀλλ' ὅμως οὐδὲν τοιοῦτον εἰρήκασι αὐτοῖς. Chrys. Hom. xli. p. 446. κριταὶ ὑμῶν] your judges, in the sense of *convicting you of partiality*. 28. ἐν πνεύματι θ.] = ἐν δακτύλῳ θ., Luke; see Exod. viii. 19. ἔφθασεν] emphatic in position: but merely, has come upon you: not in the more proper sense of φθάνω, 'is *already* upon you,' i. e. 'before you looked for it,'—as Stier and Wesley. It does not seem to occur in this latter sense in the N. T. But Fritzsche's dictum, "Alexandrinis scriptoribus φθάνειν nihil nisi *venire, pervenire, pertinere* valet," ad Rom. ii. 356, certainly is not right; for we have it indisputably in the sense of to *anticipate, prevent*, 1 Thess. iv. 15.

29.] Luke has the word ἰσχυρότερος applied to the spoiler in this verse; a title given to our Lord by the Baptist, ch. iii. 11 ‖, and also in prophecy, Isa. xl. 10 (μετὰ ἰσχύος, LXX). See also Isa. liii. 12 (LXX); xlix. 24, 25. See note on Luke xi. 21 f., which is the fuller report of

μετ' ἐμοῦ [u]σκορπίζει. 31 διὰ τοῦτο λέγω ὑμῖν Πᾶσα [v]ἁμαρτία καὶ βλασφημία [w]ἀφεθήσεται [ὑμῖν] τοῖς ἀνθρώποις, ἡ δὲ τοῦ πνεύματος [x]βλασφημία οὐκ [w]ἀφεθήσεται [τοῖς ἀνθρώποις]. 32 καὶ ὃς ἐὰν εἴπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, [w]ἀφεθήσεται αὐτῷ· ὃς δ' ἂν εἴπῃ κατὰ τοῦ πνεύματος τοῦ ἁγίου, οὐκ [w]ἀφεθήσεται αὐτῷ οὔτε ἐν

u [L. John x. 12. xvi. 32. 2 Cor. ix. 9 only. 2 Kings xxii. 15.
v ch. ix. 2 al. Isa. xxii. 14.
w — ch. vi. 12 refl.
x ch. xv. 19. xxvi. 65 al. Ezek. xxxv. 12. w. gen. obj., here only.

31. rec om υμιν, with CD rel Orig Hil: ins B 1 Ath. om 2nd τοις ανθρωποις B 1. 22. 59. 142. 209 vulg lat-g_2 k copt æth arm Cyr-jer Hil Op.

33. rec (for εαν) αν, with D i (S 1. 33, Scr's h o s, e sil): txt BC rel Orig. ins ουτε bef 1st αφεθησ. B[1] (erased by same hand: *probably a mistake owing to ου of ανθρωπον*). om του bef αγιου D[1]. for ουτε αφεθησεται, ου μη αφεθη B. for τουτω τω, τω νυν (*see* 1 Tim vi. 17; 2 Tim iv. 10; Tit ii. 12) L rel Ath Bas Epiph Cyr Phot Thl: τω αι. τουτω ΚΧΔ Orig$_2$ Cyr-jer Did: txt BCD 1. 13. 33 Orig$_1$.

this parabolic saying. 30.] These words have been variously understood. Chrysostom and Euthymius understand them to refer to the devil: Bengel, Schleiermacher, and Neander, to the Jewish exorcists named above. Grotius and others understand it as merely a general proverb, and the ἰμοῦ to mean '*any one*,' and here to apply to Satan, the sense being, '*If I do not promote Satan's kingdom, which I have proved that I do not, then I must be his adversary.*' But this is on all accounts improbable: see below on συνάγων and σκορπίζει. I believe Stier is right in regarding it as a saying setting forth to us generally the entire and complete disjunction of the two kingdoms, of Satan and God. There is and can be in the world *no middle party*: they who are not with Christ, who do not gather with Him,—are against Him and his work, and as far as in them lies are undoing it. See Rom. viii. 7. And thus the saying connects itself with the following verse:—this being the case, διὰ τοῦτο λέγω ὑμῖν,—the sin of an open belying of the present power of the Holy Spirit of God working in and for his Kingdom, assumes a character surpassingly awful. This saying is no way inconsistent with that in Mark ix. 40; Luke ix. 50. That is not a conversion of this, for the terms of the respective propositions are not the same. See note on Mark ix. 40. As usual, this saying of our Lord reached further than the mere occasion to which it referred, and spoke forcibly to those many half-persuaded hesitating persons who flattered themselves that they could strike out a line avoiding equally the persecution of men and the rejection of Christ. He informed them (and informs us also) of the impossibility of such an endeavour. In the συνάγων there is an allusion to the idea of gathering the harvest: see ch. xiii. 30: John xi. 52, and for σκορπίζει, John x. 12, in all which places the words exactly bear out their sense here. 31, 32.] διὰ τοῦτο, **because this is the case**: see last note. Notice again the λέγω ὑμῖν, used by our Lord when He makes some revelation of things hidden from the sons of men: see ch. vi. 29, and xviii. 10, 19: and ver. 36 below. The distinction in these much-controverted verses seems to be, between (1) the sin and blasphemy which arises from culpable ignorance and sensual blindness, as that of the fool who said in his heart 'There is no God,'—of those who, e. g. Saul of Tarsus, opposed Jesus as not being the Christ; which persons, to whatever degree their sin may unhappily advance, are capable of enlightenment, repentance, and pardon:—and (2) the blasphemy of those who, acknowledging God, and seeing his present power working by his Holy Spirit, *openly oppose* themselves to it, as did, or as were very near doing (for our Lord does not actually imply that they *had* incurred this dreadful charge), these Pharisees. They may as yet have been under the veil of ignorance; but this their last proceeding, in the sight of Him who knows the hearts, approximated very near to, or perhaps reached, this awful degree of guilt. The principal misunderstanding of this passage has arisen from the prejudice which possesses men's minds owing to the use of the words, 'the *sin* against the Holy Ghost.' It is not a particular species of sin which is here condemned, but a definite act shewing a *state* of sin, and that state a wilful determined opposition to the present power of the Holy Spirit; and this as shewn by its fruit, βλασφημια.

y Eph. i. 21.
z Luke xvi. 8 al. fr.
a — ch. iii. 7 reff.
b — ch. iii. 8. v. 34 al.
c ch. vii. 17, 18 (reff.).
d 1 John iii. 24. iv. 6.
e ch. iii. 7 (reff.).
f John iii. 31. viii. 44. xii. 49.
g † L. Mark viii. 8. 2 Cor viii. 14 bis only. Eccl. ii. 15 (only ?).

[y-z] τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι. [33] ἢ [b] ποιήσατε τὸ δένδρον [c] καλὸν καὶ τὸν [c] καρπὸν αὐτοῦ [c] καλόν, ἢ ποιήσατε τὸ δένδρον [c] σαπρὸν καὶ τὸν [c] καρπὸν αὐτοῦ [c] σαπρόν· [d] ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον [d] γινώσκεται. [34] [e] γεννήματα [e] ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν πονηροὶ ὄντες; [f] ἐκ γὰρ τοῦ [g] περισσεύματος τῆς καρδίας τὸ στόμα [f] λαλεῖ. [35] ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ BCDEG KLMSU VXΓΔ 1. 33.

34. aft λαλει ins αγαθα D^1 (and lat).

The declaration, in substance, often occurs in the N. T. See 1 John v. 16, and note on *ἁμαρτία* there: 2 Tim. iii. 8: Jude 4, 12, 13: Heb. x. 26—31; vi. 4—8. Euthymius expands the sense well and clearly: *ὃς μὲν ἂν ἁμάρτῃ κατὰ τῆς ἀνθρωπότητός μου, φησί, τουτέστιν, ὅτις ἂν εἴπῃ βλάσφημον λόγον κατ' αὐτῆς, ... ὁ τοιοῦτος συγγνωσθήσεται πάντως ὡς οὐκ ἰθελοκακήσας, ἀλλ' ἐν ἀγνοίᾳ τῆς ἀληθείας βλασφημήσας· ὁ δὲ βλέπων τὰς θεοπρεπεῖς μου ἐνεργείας, ἃς μόνος δύναται ποιεῖν ὁ θεός, καὶ τῷ Βεελζεβοὺλ ταύτας ἐπιγραφόμενος, ὡς καὶ ὑμεῖς νῦν, καὶ οὕτω βλασφημῶν κατὰ τοῦ πνεύματος τοῦ ἁγίου, ἤτοι κατὰ τῆς θεότητος (ταύτην γὰρ νῦν καλεῖ πνεῦμα ἅγιον [?]) οὗτος ὡς ἰθελοκακήσας προδήλως καὶ ἐν γνώσει καθυβρίσας τὸν θεὸν καὶ ἀναπολόγητα πλημμελήσας οὐ συγχωρηθήσεται.*

No *sure* inference can be drawn from the words *οὔτε ἐν τῷ μέλλοντι*—with regard to forgiveness of sins in a future state. Olshausen remarks that a parallel on the other side is found in ch. x. 41, 42, where the *recognition* of divine power in those sent from God is accompanied with promise of eternal reward. He himself however understands the passage (as many others have done) to imply forgiveness on repentance *in the imperfect state of the dead* before the judgment, and considers it to be cognate with 1 Pet. iii. 18 ff. Augustine speaks very strongly, de Civ. Dei xxi. 24: 'Neque enim de quibusdam veraciter diceretur, quod non eis remittatur neque in hoc seculo neque in futuro, nisi essent quibus, etsi non in isto, tamen remittatur in futuro.' See, on the whole subject, note on 1 Pet. iii. 18 ff. In the almost entire silence of Scripture on any such doctrine, every principle of sound interpretation requires that we should hesitate to support it by two difficult passages, in neither of which does the plain construction of the words absolutely require it. The expressions *αἰὼν οὗτος* (= *ὁ νῦν αἰών*, Tit. ii. 12: 2 Tim. iv. 10; *καιρὸς οὗτος*, Mark x. 30; *αἰὼν τοῦ κόσμου τούτου*, Eph. ii. 2; *αἰὼν ἐνεστὼς πονηρός*, Gal. i. 4) and *αἰὼν μέλλων* (= *αἰὼν ὁ ἐρχόμενος*, Mark x. 30; *αἰὼν ἐκεῖνος*, Luke xx. 35; *αἰῶνες ἐπερχόμενοι*, Eph. ii. 7) were common among the Jews, and generally signified respectively the time before and after the coming of the Messiah. In the N. T. these significations are replaced by—*the present life*, and *that to come:* the present mixed state of wheat and tares, and the future completion of Messiah's Kingdom after the great harvest. The expression *κόσμος μέλλων* is not found. *αἰὼν μέλλων*, &c., seem to differ from *βασιλ. τ. οὐρανῶν* or *τ. θεοῦ*, in never being spoken of, or as in, individuals, but as an age of time belonging to the universal Church. 33, 34.] *ποιήσατε*, not, as generally understood, = 'ponite,'—'*represent . . . . . as:*' for then the clause *ἐκ γὰρ κ.τ.λ.* loses its meaning:—but literally, *make*. The verse is a parable, not merely a similitude. 'There are but two ways open: either *make* the *tree and its fruit* both *good*, or both *bad: for* by the fruit the tree is known.' How *make*, the parable does not say: but let us remember, the Creator speaks, and sets forth a law of his own creation, with which our judgments must be in accord. This verse resumes again the leading argument, and sets forth the inconsistency of the Pharisees in representing Him as in league with evil, whose works were uniformly good. But the words have a double reference: to our Lord Himself, who could not be evil, seeing that His works were good; and (which leads on to the next verse) to the Pharisees, who could not speak good things, because their works were evil.

35—37.] The treasure spoken of is that inner storehouse of good and evil only seen by God and (partially) by ourselves. And on that account—because words, so lightly thought of by the world and the careless, spring from the inner fountains

[h] θησαυροῦ [i] ἐκβάλλει τὰ ἀγαθά, καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ [i] ἐκβάλλει πονηρά. 36 λέγω δὲ ὑμῖν ὅτι πᾶν ῥῆμα [k] ἀργὸν ὃ λαλήσουσιν οἱ ἄνθρωποι, [l] ἀποδώσουσιν περὶ αὐτοῦ [l] λόγον ἐν [m] ἡμέρᾳ κρίσεως. 37 ἐκ γὰρ τῶν λόγων σου [n] δικαιωθήσῃ, καὶ ἐκ τῶν λόγων σου [o] καταδικασθήσῃ. 38 Τότε [p] ἀπεκρίθησαν αὐτῷ τινες τῶν γραμματέων καὶ Φαρισαίων λέγοντες Διδάσκαλε θέλομεν ἀπὸ σοῦ [q] σημεῖον ἰδεῖν. 39 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς Γενεὰ πονηρὰ καὶ [r] μοιχαλὶς [q] σημεῖον [p] ἐπιζητεῖ, καὶ [s] σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ [q] σημεῖον

h ch. ii. 11 reff. Isa. xxxiii. 6.
i — ver. 21. ch. xiii. 52. Luke x. 35 al.
k ch. xx. 3, 6 reff.
l Luke xvi. 2. Acts xix. 40. 1 Pet. iv. 5. Dan. vi. 3 Theod.
m ch. x. 15 reff.
n Rom. ii. 13, iii. 20. Gal. ii. 16 al. Ps. l. 4. cxliii. 2.
o ver. 7 reff. Job xxxiv. 29.
p sec ch. xi. 25 reff.

q = ch. xvi. 1, 4. John iv. 48. vi. 30 al. Isa. vii. 11, 14. Jer. x. 2.
r ch. xvi. 4 ‖ Mk. Rom. vii. 3 bis. James iv. 4. 2 Pet. ii. 14 only. Prov. xxx. (see xxiv.) 20. Ezek. xvi. 38. xxiii. 45 bis. Hosea iii. 1. Mal. iii. 5 only.
s ch. vi. 22 reff.

35. om ο D[1]. rec aft 1st θησαυρου ins της καρδιας (*gloss*), with (some cursives ?) lat-f_1 ff_2 Clem Orig$_{1/}$, της καρδιας αυτου L 1. 33 al gat(with mm) syr-cu æth arm Gaud Fulg Clem Orig-lat, Ath Bas Chr-$\aleph$-a-Ν : om BCD rel Scr's mss latt syrr copt Orig Dial Naz Nyssen Chr(most mss) Thl Cypr Lucif Hil Ambrst. om τα [bef αγαθα] BD rel Did Chr-β Thl : ins CLUΔ Scr's i 33 (1 Scr's c d f k s, e sil) Orig. aft 2nd θησαυρου ins της καρδιας αυτου L 33. 115. 157 syr-cu arm Chr-1-3-8-a-β-Α-Ν Tich Fulg. ins τα bef πονηρα LUΔ 13. 33. 157. 209 Scr's c d k s Chr-1-3-8-a-β.

36. rec aft ο ins εαν, with C rel ; αν L Orig : om BD$\aleph$, *quod* latt Iren Cypr. rec λαλησωσιν, with LXΔ rel latt Orig Iren-lat Cypr : λαλουσιν D : txt BC$\aleph$.

37. for και, η D-gr lat-a c g_1 Hil Paulin.

38. rec om αυτω (*possibly because an ecclesiastical lection began at* απεκρ.), with X rel : ins BCDLM 13. 33 latt syr-cu syr copt æth arm Chr. om και φαρισαιων (*homœotel?*) B 59. 235 : φ. κ. γρ. K.

39. for αυτη, σοι D[1]-gr.

of good and ill, therefore they will form subjects of the judgment of the great day, when the whole life shall be unfolded and pronounced upon. See James iii. 2—12.

36.] ῥῆμα ἀργόν is nom. pendens, as ch. x. 14, 32. αἰρετώτερόν σοι ἐστω λίθον εἰς τὴ βάλλειν, ἢ λόγον ἀργόν, Pythag. in Stobæus, xxxiv. 11. Wetst. ἀργός = ἀεργός, and is perhaps best taken here in its milder and negative sense, as not yet determined on till the judgment: so that our Lord's saying is a deduction "a minori," and if of every ῥῆμα ἀργόν, then how much more of every ῥῆμα πονηρόν! 37.] The λόγος being the περίσσευμα τῆς καρδίας, is a specimen of what is within; is the outward utterance of the *man*, and on this ground will form a subject of strict enquiry in the great day, being a considerable and weighty part of our works. 38.] St. Luke (xi. 15, 16) places the accusation of casting out devils by Beelzebub and this request together, and then the discourse follows. It seems that the first part of the discourse gave rise, as here related, to the request for a sign (from Heaven); but, as we might naturally expect, and as we learn from St. Luke, on the part of *different persons from those who made the accusation*. In consequence of our Lord declaring that his miracles were wrought by the Holy Ghost, they wish to see some decisive proof of this by a sign, not from Himself, but *from Heaven*. The account in ch. xvi. 1—4 manifestly relates to a different occurrence: see notes there. Cf. John vi. 30, 31; xii. 28. 39.] μοιχαλίς (see reff.), because they had been the peculiar people of the Lord, and so in departing from Him had broken the covenant of *marriage*, according to the similitude so common in the prophets.

The expression σημεῖον οὐ δοθ. αὐτῇ does not, as De Wette maintains, exclude our Lord's miracles from being σημεῖα: but is the direct answer to their request in the sense in which we know they used σημεῖον, 'a sign, not *wrought by Him, and so able to be suspected of magic art*, but one *from Heaven*.' Besides, even if this were not so, how can the refusing to work a miracle *to satisfy them*, affect the nature or signification of those wrought on different occasions, and with a totally different view? And yet on ground like

t ch. xiii. 40. xxiv. 27, 38 al. Eccl. v. 15.
u ch. xv. 17 al. Jonah i. 1.
v here only.
Jonah i. 6. Gen. i. 21.
w = here only. Jonah ii. 4.
x Jonah iii. 5.
y ‖ L. Ps. i. 5.
z = ‖ L. Heb. xi. 7. Wisd. iv. 16.
a bb. iii. 2 reff.
b 2 Tim. ii. 26.
c ‖ L. Rom. xvi. 26. 1 Cor. i. 21. ii. 4. xv. 14. 2 Tim. iv. 17. Tit. i. 3 only. 2 Chron. xxx. 5. Prov. ix. 3. Jonah iii. 2. Esdr. ix. 3 only.
d ‖ L. Acts viii. 27. Rev xviii. 7 only. 2 Chron. ix. 1.
e = ‖ L. Luke (xii. 55 reff.) xiii. 29. Rev. xxi. 13 only. Zech. vi. 6.
f ‖ 1 Cor. xv. 42, 43. Isa. xxvi. 19.
g ‖ L. Rom. x. 18 (Heb. vi. 16) only. Ps. xcvii. 3.

t Ἰωνᾶ τοῦ προφήτου. 40 ὥςπερ γὰρ ἦν Ἰωνᾶς ἐν τῇ BCDEG KLMSU VΧΓΔ 1. 33.
u κοιλίᾳ τοῦ v κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας,
οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ w καρδίᾳ τῆς γῆς
τρεῖς ἡμέρας καὶ τρεῖς νύκτας. 41 ἄνδρες x Νινευεῖται
y ἀναστήσονται y ἐν τῇ y κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ
z κατακρινοῦσιν αὐτήν, ὅτι a μετενόησαν b εἰς τὸ c κήρυγμα
Ἰωνᾶ, καὶ ἰδοὺ πλεῖον Ἰωνᾶ ὧδε. 42 d βασίλισσα e νότου
f ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ
z κατακρινεῖ αὐτήν, ὅτι ἦλθεν ἐκ τῶν e περάτων τῆς γῆς
ἀκοῦσαι τὴν σοφίαν Σολομῶνος, καὶ ἰδοὺ πλεῖον Σολο-

40. ωςπερ D¹. om ην D-gr Scr's c. aft εσται ins και DEFL lat-a b ff₁ g₁ h syr-cu copt arm ῆgn Iren-lat Orig-lat Eus₂ Chr Cyr Thl Ambr.

this it is (De Wette, vol. i. p. 147) that rationalistic systems are built. τί οὖν; οὐκ ἐποίησεν ἕκτοτε σημεῖον; ἐποίησεν, ἀλλ' οὐ δι' αὐτούς, πεπωρωμένοι γὰρ ἦσαν, ἀλλὰ διὰ τὴν τῶν ἄλλων ὠφέλειαν. Euthym. in loc. Notice ἐπιζητεῖ; not merely quærit, but requirit; misses, and demands as a sine quâ non. See Palm and Rost's Lex. sub voce. The *sign of Jonas* is the most remarkable foreshadowing in the O. T. of the resurrection of our Lord. It was of course impossible that His resurrection should be represented by an actual resurrection, as his birth was by births (Isaac, Samson, Samuel, Mahershalalhashbaz), and His death by deaths (Abel; the substitute for Isaac; Zechariah the prophet; the daily and occasional sacrifices); so that we find the events symbolic of his resurrection (Joseph's history; Isaac's sacrifice; Daniel's and Jonah's deliverance), representing it in a figure (Heb. xi. 19, ἐν παραβολῇ). In the case before us the figure was very remarkable, and easily to be recognized in the O. T. narrative. For Jonah himself calls the belly of the sea monster בטן שאול (Jon. ii. 2), 'the belly of Hades,' = καρδίᾳ τῆς γῆς here. And observe, that the type is not of our Lord's *body being deposited in the tomb* of Joseph of Arimathea, for neither could that be called 'the heart of the earth,' nor could it be said that 'the Son of Man' was there during the time; but of our Lord's *personal descent into the place of departed souls*:—see Eph. iv. 9: 1 Pet. iii. 19, and note on Luke xxiii. 43. **40.**] If it be necessary to make good the three days and nights during which our Lord was in the heart of the earth, it must be done by having recourse to the Jewish method of computing time. In the Jerusalem Talmud (cited by Lightfoot) it is said "that a day and night together make up a עונה (a νυχθήμερον), and that any part of such a period is counted as the whole." See Gen. xl. 13, 20: 1 Sam. xxx. 12, 13: 2 Chron. x. 5, 12: Hos. vi. 2. **41.**] In this verse there is no reference to the *sign* of Jonas *spoken of above*, but to a different matter, another way in which he should be a sign to this generation. See Luke xi. 29 f., and note. (But the preaching of Jonas to the Ninevites was a sign after *his* resurrection: so shall the preaching of the Son of Man by His Spirit in His Apostles be after His resurrection. Stier.)

πλεῖον Ἰωνᾶ ὧδε . . . πλεῖον Σολ. ὧδε] On the neuter, see above, ver. 6, note. **There is more than Jonas here.** No matter so worthy of arousing repentance had ever been revealed or preached as the Gospel: no matter so worthy of exciting the earnest attention of all. And the Lord *Himself*, the Announcer of this Gospel, is greater than all the sons of men: his *preaching*, greater than that of Jonah: his *wisdom*, than that of Solomon.

42. βασίλισσα νότου] Josephus, Antt. viii. 6. 5, calls her τὴν τῆς Αἰγύπτου καὶ τῆς Αἰθιοπίας τότε βασιλεύουσαν γυναῖκα, i. e. of Meroe (whose queens were usually called Candace. Plin. Hist. vi. 29). Abyssinian tradition agrees with this account, calls her Maqueda, and supposes her to have embraced the Jewish religion in Jerusalem. The Arabians on the other hand also claim her, calling her Balkis (Koran, c. xxvii., cited by Winer), which latter view is probably nearer the truth, Sheba being a tract in Arabia Felix, near the shores of the

Z οταν δε—
μῶνος ὧδε. 43 Ὅταν δὲ τὸ [h] ἀκάθαρτον [h] πνεῦμα ἐξέλθῃ
ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' [i] ἀνύδρων τόπων [k] ζητοῦν
[k] ἀνάπαυσιν, καὶ οὐχ [l] εὑρίσκει. 44 τότε λέγει Εἰς τὸν
F εξηλ-θον—
οἶκόν μου [m] ἐπιστρέψω ὅθεν ἐξῆλθον· καὶ ἐλθὸν εὑρίσκει
BCDEF GKLMS UVXZ ΓΔ1. 33.
[n] σχολάζοντα, [o] σεσαρωμένον καὶ [p] κεκοσμημένον. 45 τότε
πορεύεται καὶ [q] παραλαμβάνει μεθ' ἑαυτοῦ ἑπτὰ ἕτερα [r]
πνεύματα [r] πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ
ἐκεῖ, καὶ γίνεται [s] τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου [t] χεί-
ρονα τῶν πρώτων. οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ τῇ
πονηρᾷ.

h ch. x. 1 reff. i ‖ L. 2 Pet. ii. 17. Jude 12 only. Ps. lxii. 1. Jer. ii. 6. k Ruth iii. 1 var. Sir. xxiv. 7. l ch. xi. 29 reff. m ch. xxiv. 18 ‖. Gen. xliv. 13 al. (‖ L. v. r.) n 1 Cor. vii. 5 only. Exod. v. 5, 17 bis. Ps. xiv. 10 only. τόπον σχολάζοντα, Plutarch. C. Gracchus, c. 12.

o ‖. Luke xv. 8 only †. r compar., ‖ L. only. p ch. xxiii. 29 al. Ezek. xxiii. 41. s 2 Pet. ii. 20. Rev. ii. 19. Ps. lxxii. 17. q ch. xvii. 1 reff. t ch. ix. 16 reff.

44. rec επιστρεψω bef εις την οικιαν μου (*from Lk* xi. 24), with C rel latt syrr syr-cu arm Orig-lat: txt BDZ 33 æth.—(υποστρεψω Z 1. 13. 124 al Scr's g q r.) ελθων DFGXΓ 13. 33. 157 al syr: εξελθον U: ηλθον Δ: txt BC rel. (Z def.) aft ευρισκει ins τον οικον D. ins και bef σεσαρωμενον C[1] Z(appy) 235 ev-36 al Scr's i m s lat-*a c k* syrr syr-cu Chr-β-s (and Fd's mss exc κ ν) Thl: om BD rel vulg lat-*b f g*$_1$ syr-marg-gr copt æth arm.

45. ετερα bef επτα Z 240. 244 Scr's i lat-*b o* Chr. for 2nd εαυτου, αυτου DE[1] Scr's c evv-y-z. aft εσχατα ins αυτου CD[1]. for χειρονα, χειρον D[1].

Red Sea, near the present Aden (see Plin. vi. 23), abounding in spice and gold and precious stones. 43.] ὅταν, not '*whenever*;' the indefinite conj. does not assert universality, but is hypothetical; δέ connects strictly with what has preceded. This important parable, in the similitude itself, sets forth to us an evil spirit driven out from a man, wandering in his misery and restlessness through desert places, the abodes and haunts of evil spirits (see Isa. xiii. 21, 22; xxxiv. 14), and at last determining on a return to his former victim, whom he finds so prepared for his purposes, that he associates with himself seven other fiends, by whom the wretched man being possessed, ends miserably. In its interpretation we may trace three distinct references, each full of weighty instruction. (1) The direct application of the parable is to *the Jewish people*, and the parallel runs thus:—The old daemon of idolatry brought down on the Jews the Babylonish captivity, and was cast out by it. They did not after their return fall into it again, but rather endured persecution, as under Antiochus Epiphanes. The emptying, sweeping, and garnishing may be traced in the growth of Pharisaic hypocrisy and the Rabbinical schools between the return and the coming of our Lord. The re-possession by the one, and accession of seven other spirits more malicious (πονηρότερα) than the first, hardly needs explanation. The desperate infatuation of the Jews after our Lord's ascension, their bitter hostility to His Church, their miserable end as a people, are known to all. Chrysostom, who gives in the main this interpretation, notices their continued infatuation in his own day: and instances their joining in the impieties of Julian. (2) Strikingly parallel with this runs the history of the Christian Church. Not long after the apostolic times, the golden calves of idolatry were set up by the Church of Rome. What the effect of the captivity was to the Jews, that of the Reformation has been to Christendom. The first evil spirit has been cast out. But by the growth of hypocrisy, secularity, and rationalism, the house has become empty, swept, and garnished: swept and garnished by the decencies of civilization and discoveries of secular knowledge, but empty of living and earnest faith. And he must read prophecy but ill, who does not see under all these seeming improvements the preparation for the final development of the man of sin, the great re-possession, when idolatry and the seven πνεύματα πονηρότερα shall bring the outward frame of so-called Christendom to a fearful end. (3) Another important fulfilment of the prophetic parable may be found in the histories of individuals. By religious education or impressions, the devil has been cast out of a man; but how often do the religious lives of men spend themselves in the

46 Ἔτι αὐτοῦ λαλοῦντος τοῖς ὄχλοις ἰδοὺ ἡ μήτηρ BCDEP GKLMS
u Luke ix. 9. xiii. 24. John vii. 1, &c. Exod. ii. 15. καὶ οἱ ἀδελφοὶ αὐτοῦ εἱστήκεισαν ἔξω u ζητοῦντες αὐτῷ UVXZ ΓΔ 1. 33.
λαλῆσαι. 47 εἶπεν δέ τις αὐτῷ Ἰδοὺ ἡ μήτηρ σου καὶ
οἱ ἀδελφοί σου ἔξω ἑστήκασιν u ζητοῦντές σοι λαλῆσαι.
v ch. xxvi. 26 ref. 48 ὁ δὲ ἀποκριθεὶς εἶπεν τῷ λέγοντι αὐτῷ Τίς v ἐστιν
ἡ μήτηρ μου, καὶ τίνες v εἰσὶν οἱ ἀδελφοί μου; 49 καὶ
w ch. viii. 8 refl. Exod. xiv. 21. w ἐκτείνας τὴν v χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ εἶπεν
Ἰδοὺ ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου. 50 ὅστις γὰρ ἂν
x ch. vii. 21 refl. Ps. cxliii. 10. x ποιῇ τὸ θέλημα τοῦ πατρός μου τοῦ ἐν οὐρανοῖς, αὐτός
μου ἀδελφὸς καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.
y see note. Deut. xxxii. 44. XIII. 1 Ἐν τῇ y ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ

46. rec aft ετι ins δε, with C rel syr æth: λαλουντος δε αυτου DLZ Syr: txt B 33 vulg lat-*c f* copt arm. om 2nd αυτου Z 301: αυτου bef και οι αδελφοι vulg lat-*a b f ff*$_{1,2}$ *g*$_1$ *k* Orig Chr. λαλησαι bef αυτω DL 33. 80. 124 ev-36 latt syrr syr-cu Orig.

47. om ver (*homœotel*) BLΓ al lat-*ff*$_1$ *k* syr-cu. εστ. bef εξω D 33: om εξω 1. for εστηκασιν, εστηκεισαν D^1 Scr's w: -κασαν D^2. λαλησαι bef σοι D lat-*b c f ff*$_2$ *g*$_1$ *k* syrr.

48. rec (for λεγοντι) ειποντι, with C rel: txt BD Z(Treg, expr) 33 ev-36.—(om τ. λ. X.) for και, η D lat-*a ff*$_{1,2}$ *g*$_2$ *k* arm.

49. om 1st αυτου D 235. 300 Scr's k vulg lat-*a b ff*$_1$ *g*$_1$ Orig.

50. om αν D 235. rec (for ποιη) ποιηση (*from* ‖ *Mk*), with B rel latt; ποιησει KLZΓ 13 Scr's h i evv-y-z copt: ποιει *facit* D: txt CΔ.

CHAP. XIII. **1.** rec aft εν ins δε, with CD rel lat-*f k* syrr copt: om BZ 33 latt æth arm Orig Hil. εξηλθεν, insg και bef εκαθητο, D lat-*a b e ff*$_{1,2}$ *g*$_1$ *k* Syr syr-cu

sweeping and garnishing (see Luke xi. 39, 40), in formality and hypocrisy, till utter emptiness of real faith and spirituality has prepared them for that second fearful invasion of the Evil One, which is indeed worse than the first! (See Heb. i. 4, 6: 2 Pet. ii. 20—22.)

46—50.] HIS MOTHER AND BRETHREN SEEK TO SPEAK WITH HIM. Mark iii. 31—35. Luke viii. 19—21. In Mark the incident is placed as here: in Luke, after the parable of the sower. **46.**] In Mark iii. 21 we are told that his relations *went out to lay hold on Him, for they said, He is beside Himself:* and that the reason of this was his continuous labour in teaching, which *had not left time so much as to eat.* There is nothing in this care for his bodily health (from whatever source the act may have arisen on the part of his *brethren*, see John vii. 5) inconsistent with the known state of his *mother's* mind (see Luke ii. 19, 51). They stood ἔξω, i. e. outside the throng of hearers around our Lord; or, perhaps, outside the house. He meets their message with a reproof, which at the same time conveys assurance to His humble hearers. He came for *all men:* and though He was born of a woman, He, who is the second Adam, taking our entire humanity on Him, is not on that account more nearly united to her, than to all those who are united to Him by the Spirit; nor bound to regard the call of earthly relations so much as the welfare of those whom He came to teach and to save. It is to be noticed that our Lord, though He introduces the additional term ἀδελφή into his answer, does not (and indeed could not) introduce πατήρ, inasmuch as He never speaks of an earthly Father. See Luke ii. 49. All these characteristics of the mother of our Lord are deeply interesting, both in themselves, and as building up, when put together, the most decisive testimony against the fearful superstition which has assigned to her the place of a goddess in the Romish mythology. Great and inconceivable as the honour of that meek and holy woman was, we find her repeatedly (see John ii. 4) the object of rebuke from her divine Son, and hear Him here declaring, that the honour is one which the humblest believer in Him has in common with her.

Stier remarks (Reden Jesu, ii. 57 note), that the juxtaposition of *sister* and *mother* in the mouth of our Lord makes it pro-

τῆς οἰκίας ἐκάθητο [a]παρὰ τὴν θάλασσαν· [2]καὶ [a]συν-
ἤχθησαν πρὸς αὐτὸν ὄχλοι πολλοί, ὥστε αὐτὸν εἰς
[b]πλοῖον [c]ἐμβάντα καθῆσθαι, καὶ πᾶς ὁ ὄχλος [d]ἐπὶ τὸν
[e]αἰγιαλὸν εἱστήκει. [3]καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν
[f]παραβολαῖς, λέγων Ἰδοὺ ἐξῆλθεν [g]ὁ [g]σπείρων [h]τοῦ

[a] ch. iv. 18. Mark v. 21. Acts x. 6. Heb. xi. 12. 3 Kings iv. 29.
[b] — ch. xviii. 20. xxii. 34. xxvi. 3, 57. Acts iv. 5, &c. Neh. viii. 1.
[c] ch. viii. 23, ix. 1 al. fr.
[d] ch. viii. 28 reff.
[d] constr., John i. 32, 33. Rev. vii. 15.
[e] ver. 48. John xxi. 4. Acts xxi. 5. xxvii. 30, 40 only. Judg. v. 17 F. Sir. xxiv. 14 vat. only.
[f] vv. 10, &c. ch. xv. 15 al. fr. Mt. Mk. L. only, exc. Heb. ix. 9. xi. 19. 3 Kings iv. 32. iv. 3. viii. 33. Eph. iv. 23. 1 Thess. v. 24. iii. 5 al.
[g] partic. — ch. Ps. cxlix. 7, 9.
[h] constr., ch. ii. 13. iii. 13 al.

Orig-lat Hil. om απο της οικιας D lat-*a b e ff*$_{1,2}$ *g*$_{1,2}$ Hil.—for απω, εκ Z 33 Orig$_1$ Chr: om απο B 1. 124 evv. 36-49-150 Orig$_1$: txt C rel vulg lat-*c f h* Orig-lat$_1$.

2. rec ins το bef πλοιον, with D rel copt arm: om BCLZ 1. 33. om εμβαντα L. εστηκει D^1.

3. εν παραβολαις bef πολλα C 157. 241. 252 Scr's 1 m n: om πολλα L 236. 243 copt. om του D. for σπειρειν, σπειραι (*from* ||) DLMX 1. 18. 33. 209. 235 al Justin Orig$_2$ [Eus] Chr Thl.

bable that the *brethren* also were his actual brothers according to the flesh: see note on ch. xiii. 55.

CHAP. XIII. 1—52.] THE SEVEN PARABLES. (The parallels, see under each.)

1, 2.] Mark iv. 1. 1. ἐν τῇ ἡμέρᾳ ἐκείνῃ] These words may mean literally *in the same day*. But it is not absolutely necessary. The words certainly do bear that meaning in Mark iv. 35, and important consequences follow (see note there); but in Acts viii. 1 they are as evidently indefinite. The instances of their occurrence in John (xiv. 20; xvi. 23, 26) are not to the point, their use there being prophetical. ἀπὸ τῆς οἰκ. perhaps implies that the foregoing discourse was delivered *in a house*, as some have thought: but the article need not (any more than τό before πλοῖον, see notes on ch. ix. 1, 28) imply *any particular house*. 3. ἐν παραβολαῖς] The senses of this word in the N. T. are various, and may be found in the lexicons. My present concern with it is to explain its meaning as applied to the "*parables*" of our Lord. (1) The *Parable* is not a *Fable*, inasmuch as the Fable is concerned only with the maxims of worldly prudence, whereas the parable conveys spiritual truth. The *Fable* in its form rejects probability, and teaches through the *fancy*, introducing speaking animals, or even inanimate things; whereas the *Parable* adheres to probability, and teaches through the *imagination*, introducing only things which may possibly happen. ἐστι παραβολὴ λόγος ὡς περὶ γινομένου, μὴ γενομένου μὲν κατὰ τὸ ῥητόν, δυναμένου δὲ γίνεσθαι. Origen, cited by Trench on the Parables, p. 4. (2) Nor is the Parable a *Myth*: inasmuch as in Mythology the course of the story is set before us *as the truth*, and simple minds receive it as the truth, only the reflective mind penetrating to the distinction between the vehicle and the thing conveyed; whereas in the Parable these two stand distinct from one another to all minds, so that none but the very simplest would ever believe in the Parable as fact. (3) Nor is the Parable a *Proverb*: though παροιμία is used for *both* in the N. T. (Luke iv. 23; v. 36: Matt. xv. 14, 15), and παροιμία in John for a parable (John x. 6; xvi. 25, 29). It is indeed more like a Proverb than either of the former; being an expanded Proverb, and a Proverb a concentrated parable, or fable, or result of human experience expressed without a figure. Hence it will be seen that the Proverb ranges far wider than the parable, which is an expansion of only one particular case of a proverb. Thus '*Physician heal thyself*' would, if expanded, make a parable; '*ne sus Minervam*,' a fable; '*honesty is the best policy*,' neither of these. (4) Nor is the Parable an *Allegory*: inasmuch as in the Allegory the imaginary persons and actions are placed in the very places and footsteps of the real ones, and stand there instead of them, declaring all the time by their names or actions who and what they are. Thus the Allegory is self-interpreting, and the persons in it are invested with the attributes of those represented; whereas in the Parable the courses of action related and understood run indeed parallel, but the persons are strictly confined to their own natural places and actions, which are, in their relation and succession, typical of higher things. (5) It may well hence be surmised what a Parable *is*. It is *a serious narration, within the limits of probability, of a course of action pointing to some moral or spiri-*

BCDEF GKLMS UVXZ ΓΔ1. 33.

4 και ι εν τω σπειρειν αυτον, κ α μεν επεσεν παρα την οδον, και ελθοντα τα ι πετεινα μ κατεφαγεν αυτα. 5 αλλα δε επεσεν επι τα ν πετρωδη, οπου ουκ ειχεν γην πολλην, και ευθεως ο εξανετειλεν ρ δια το μη εχειν βαθος γης· 6 ηλιου δε σ ανατειλαντος τ εκαυματισθη και ρ δια το μη εχειν ριζαν υ εξηρανθη. 7 αλλα δε επεσεν επι τας

i constr., ver. 25. Acts xi. 15 al. fr. Isa. xxxvii. 1.
k ‖ Mk. see ‖ L. (1 Cor. xii. 8.)
l ch. vi. 26 al. Deut. xiv. 19, 20 al.
m ‖. Luke xv. 30. John ii. 17, from Ps. lxviii. 10.
n Rev. x. 9, 10. xii. 4. xx. 9 only. (-σεθιειν, Luke xx. 47 reff.)
o ‖ Mk. only. (trans. in LXX.) Gen. ii. 9. Ps. cxliv. 8 al. p ch. xxiv. 12. Luke ix. 7. xix. 11 al. Judg. iii. 12. q ch. iv. 16 reff.
r ‖ Mk. Rev. xvi. 8, 9 only †.
s ch. xxi. 19, 20. James i. 11 al. Ps. cxxviii. 6.
t ‖ Mk. ver. 20 ‖ Mk. only †.

4. om κ. εν τω σπειρειν (σπ. το σπ.) C. rec (for ελθοντα) ηλθεν, insg και bef κατεφαγεν (*from* ‖ *Mk*), with C rel Orig: ηλθον και DLZ 33: txt B 13. 124 evv-y-150. aft πετεινα ins τον ουρανον (*from* ‖ *Luke*) E[1]KM 13. 124 al Scr's d p r w evv-y-150 vulg lat-*b ff*[1] *h* syr-cu syr æth arm Orig.

5. for αλλα, *a* (so vv. 7, 8) D Chr; *quædam* lat-*b c d*. for ευθεως, ευθυς D 40. (transferred in L to next ver bef εκαυμ.) εξανετειλαν B. ins της bef γης (*prob error*) B.

6. του δε ηλιου D. εκαυματωθη B: -τισθησαν (and εξηρανθησαν) D: εκαυματισεν Δ[1]: txt CZ rel.

7. for επι, εις (‖ *Mk*) D 13. 124. 346 lat-*a* Justin Orig; *in spinis* lat-*b c d*.

tual Truth ('Collatio per narratiunculam fictam, sed veri similem, serio illustrans rem sublimiorem.' Unger, de Parabolis Jesu [Meyer]); and derives its force from real analogies impressed by the Creator of all things on His creatures. The great Teacher by Parables therefore is He who needed not that any should testify of man; for He knew what was in man, John ii. 25: moreover, He *made* man, and orders the course and character of human events. And this is the reason why none can, or dare, teach by parables, except Christ. We do not, as He did, see the inner springs out of which flow those laws of eternal truth and justice, which the Parable is framed to elucidate. *Our* parables would be in danger of perverting, instead of guiding aright. The Parable is especially adapted to different classes of hearers at once: it is understood by each according to his measure of understanding. See note on ver. 12. The seven Parables related in this chapter cannot be regarded as a collection made by the Evangelist as relating to one subject, the Kingdom of Heaven and its development; they are clearly indicated by ver. 53 to have been all spoken on *one and the same occasion*, and form indeed a complete and glorious whole in their inner and deeper sense. The *first four* of these parables appear to have been spoken *to the multitude from the ship* (the interpretation of the parable of the sower being interposed); the *last three, to the disciples in the house*.

From the expression ἤρξατο here compared with the question of the disciples in ver. 10,—and with ver. 34,—it appears that this was the *first beginning of our Lord's teaching by parables*, expressly so delivered, and properly so called. And the natural sequence of things here agrees with, and confirms Matthew's arrangement against those who would place (as Ebrard) all this chapter before the Sermon on the Mount. He there spoke *without parables*, or mainly so; and continued to do so till the rejection and misunderstanding of his teaching led to His judicially adopting the course here indicated, χωρὶς παρ. οὐδὲν ἐλάλει αὐτοῖς. The other order would be inconceivable: that after such parabolic teaching, and such a reason assigned for it, the Lord should, that reason remaining in full force, have deserted his parabolic teaching, and opened out his meaning as plainly as in the Sermon on the Mount. 3—9.] THE SOWER. Mark iv. 2—9: Luke viii. 4—8. See note on the locality in vv. 51, 52. 3.] For the explanation of the parable see on vv. 19—23. ὁ σπ., *generic*, singular of οἱ σπείροντες—*a sower*; **he that soweth.** 4.] παρὰ τ. ὁδ., **by** (by the side of, along the line of) **the path** through the field. Luke inserts καὶ κατεπατήθη, and after τὰ πετ., —τοῦ οὐρανοῦ. 5.] τὰ πετρώδη (= τὴν πέτραν Luke), stony places where the native rock is but slightly covered with earth (which abound in Palestine), and where therefore the radiation from the face of the rock would cause the seed to spring up quickly, the shallow earth being heated by the sun of the day before.

[t] ἀκάνθας, καὶ [u] ἀνέβησαν αἱ [t] ἄκανθαι καὶ [v] ἀπέπνιξαν αὐτά. 8 ἄλλα δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν [w] καλήν, καὶ [x] ἐδίδου καρπὸν [y] ὃ μὲν ἑκατὸν [y] ὃ δὲ ἑξήκοντα [y] ὃ δὲ τριάκοντα. 9 ὁ ἔχων ὦτα ἀκουέτω. 10 καὶ προσελθόντες οἱ μαθηταὶ εἶπαν αὐτῷ Διὰ τί ἐν παραβολαῖς λαλεῖς αὐτοῖς; 11 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς Ὅτι ὑμῖν [z] δέδοται [a] γνῶναι τὰ [ab] μυστήρια τῆς βασιλείας τῶν οὐρανῶν, ἐκείνοις δὲ οὐ [z] δέδοται. 12 ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ καὶ [c] περισσευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει

—την βασιλ. Z. BCDEP GKLM[s] UVXΓΔ 1. 33.

t ch. vii. 16 ref. Jer. iv. 3.
u — | Mk.(bis). Mark iv. 32. Isa. xxxii. 13.
v | L. Luke viii. 33 only †. Tobit iii. 8 only.
w — | Mk. ch. xii. 33 al. Num xiii. 20.
x | Mk. (bis). Zech viii. 12.
y ch. xxi. 35. xxii. 35. Rom. ix. 21. 2 Tim. ii. 20. οὗτ μέν . . . οὗτ δέ,

Polyb. i. 7. 8. see ver. 4 ref.
z | ch. xix. 11. 2 Tim. i. 18. Rev. iii. 21 al. Gen. xxxi. 7. Num xxi. 28.
a | Luke. Wisd. ii. 22. see Eph. iii. 3. Col. ii. 2.
b | only in Cosmp. — Rom. xi. 25. 1 Cor. xiii. 2. xv. 51. Dan. ii. 29 al.
c pass., ch. xxv. 29 only ‡. transr., 2 Cor. iv. 5 al[p]. (Paul) ‡. intr, ch. xiv. 20. Luke xii. 15 al. fr.

σπνιξαν D 13. 124. 346.

8. επεσαν C 33. ειδιδουν D.

9. rec aft ωτα ins ακουειν (*from* ||), with CDZ rel: om BLℵ lat-*e ff*$_1$ *k* Tert.

10. aft προσελθοντες ins αυτω C copt. aft μαθηται ins αυτου CX Scr's g q r lat-*a b c f g*$_1$ *k* D-lat Syr syr-cu syr-with-ast copt æth Eus Chr-6-8-η-ρ: om BDZ rel vulg lat-*e ff*$_1$ *g*$_2$ arm Orig.

11. om αυτοις CZ lat-*ff*$_1$ copt æth Eus Chr-6-8-η-ρ.

6.] ῥίζαν = *ικμάδα* Luke. If the one could have struck down, it would have found the other. 7.] ἐπὶ τ. ἀκ. = *εἰς τὰς ἀκ.* Mark; = *ἐν μέσῳ τῶν ἀκ.* Luke. In places where were the roots of thorns, beds of thistles, or such like. ἀνέβησαν . . . . καί = *συμφυεῖσαι* Luke; ἀπέπν. = *συνέπνιγν.* Mark, who adds *καὶ καρπὸν οὐκ ἔδωκεν.* 8.] ἐδίδου = *φυὲν ἐποίησεν* Luke. After καρ. Mark inserts *ἀναβαίνοντα καὶ αὐξανόμενον.* Luke gives only *ἑκατονταπλασίονα.*

9.] is common to all three Evangelists (Mark and Luke insert *ἀκούειν*).

10—17.] OUR LORD'S REASON FOR TEACHING IN PARABLES. Mark iv. 10—12. Luke viii. 9, 10, but much abridged.

10.] οἱ μαθηταί = *οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα* Mark. This question took place during a pause in our Lord's teaching, not when He had entered the house, ver. 36. The question shews the *newness of this method of teaching to the disciples.* It is not mentioned in Mark: only the enquiry into the meaning of the parable just spoken: nor in Luke; but the answer implies it. 11.] The Kingdom of Heaven, like other Kingdoms, has its secrets (μυστήριον,—see a definition by St. Paul in Rom. xvi. 25 f.,—viz. *χρόνοις αἰωνίοις σεσιγημένον, φανερωθὲν δὲ νῦν*) and inner counsels, which strangers must not know. These are only revealed to the humble diligent hearers, ὑμῖν: to those who were immediately around the Lord with the twelve; not ἐκείνοις = *τοῖς λοιποῖς* Luke, = *ἐκείνοις τοῖς ἔξω* Mark. (1 Cor. v. 12, 13.) οὐ δέδοται = *ἐν παραβολαῖς* Luke, and *τὰ πάντα γίνεται* Mark. 12.] In this saying of the Lord is summed up the *double force*—the *revealing* and *concealing* properties of the parable. By it, he who *hath*,—he who not only hears with the ear, but understands with the heart, has more given to him; and it is for this main purpose undoubtedly that the Lord spoke parables: to be to His Church revelations of the truth and mysteries of His Kingdom. But His present purpose in speaking them, as further explained below, was the quality possessed by them, and declared in the latter part of this verse, of hiding their meaning from the hard-hearted and sensual. By them, he who *hath not*, in whom there is no spark of spiritual desire nor meetness to receive the engrafted word, has taken from him even that which he hath ("*seemeth to have*," Luke); even the poor confused notions of heavenly doctrine which a sensual and careless life allow him, are further bewildered and darkened by this simple teaching, into the depths of which he cannot penetrate so far as even to ascertain that they exist. No practical comment on the latter part of this saying can be more striking, than that which is furnished to our day by the study of the German rationalistic (and, I may add, some of our English harmonistic) Commentators; while at the same time we may rejoice to see the approximate fulfilment of the former in such commentaries as

d Gospp., here only. Gal. vi. 2. Phil. ii. 20. 1 Thess. ii. 16. 1 Cor. xiv. 16. Gen. xxix. 28. (-ρωσις, Esdr. i. 57.)
e = Gospp., here only. Epp. (Rom. xii. 6 al.), 2 Pet. i. 20, 21 only. Rev. i. 3 al5. 2 Chron. xxxii. 32.
f 1 Cor. xii. 17. Heb. v. 11 al. Isa. vi. 9.
g Acts xxviii. 27 (from l. c.) only. Deut. xxxii. 15.
h Acts i. c only.
i Acts i. e. only. Isa. i. e. xxix. 10. Lam. iii. 44 (45) only.
k absol., ‖ Mk. Luke xxii. 32. Acts iii. 19 al. Zech. v. i. vi. 1.
l Luke x. 23. Gen. xiv. 12. Deut. xxiix. 4.

ἀρθήσεται ἀπ' αὐτοῦ. 13 διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ βλέπουσιν καὶ ἀκούοντες οὐκ ἀκούουσιν οὐδὲ συνιοῦσιν. 14 καὶ [d] ἀναπληροῦται αὐτοῖς ἡ [e] προφητεία Ἡσαΐου ἡ λέγουσα [f] Ἀκοῇ ἀκούσετε καὶ οὐ μὴ συνῆτε, καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε. 15 [g] ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὠσὶν [h] βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν [i] ἐκάμμυσαν, μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς καὶ τοῖς ὠσὶν ἀκούσωσιν καὶ τῇ καρδίᾳ συνῶσιν καὶ [k] ἐπιστρέψωσιν, καὶ ἰάσομαι αὐτούς. 16 ὑμῶν δὲ μακάριοι οἱ [l] ὀφθαλμοὶ ὅτι BCDEF GKLMS UVXΓΔ 1. 33.

13. for *αυτοις λαλω*, λαλει *αυτοις* D'-gr: ελαλει *αυτοις* D². om *αυτοις* L lat-*c* Iren Cyr-jer: λαλω bef *αυτοις* 1. 13. 33. 124 evv-y-36-150 al vulg lat-*a b d f ff*$_{1.2}$ *g*$_{1.2}$ Syr syr-cu arm Chr Iren-lat Orig-lat Tert. *ινα βλ. μη βλεπωσιν κ. ακ. μη ακουσωσιν κ. μη συνωσιν μη ποτε επιστρεψωσιν* (*from* ‖ *Mk*) D 1 lat-*b c ff*$_2$ *g*$_1$ *h* syr-cu Eus Cyr-jer Iren-lat Tert. *συνωσιν* D: *συνιωσιν* B²(Mai expr) 1. 33 ev-z.

14. aft 1st *και* ins *τοτε* D 1 lat-*a b c ff*$_{1.2}$ *g*$_1$ *h* Eus. for *αναπληρουται*, *πληρωθησεται* D 17 Scr's s evv-y-150 lat-*c ff*$_1$ *g*$_1$ *k*: *πληρουται* 1 lat-*a ff*$_2$. rec ins *επ'* bef *αυτοις* (*explanatory*), with DM¹ (Scr's s [and ev-y ?], e sil) vulg lat-*b f ff*$_{1.2}$ *h k* Syr copt æth Eus Iren-lat: om *αυτοις* lat-*a c g*$_2$ syr-cu: txt BC rel Scr's mss am(with forj harl¹) syr arm. ins *του* bef *ησαιου* D. for *η λεγουσα*, *λεγουσα πορευθητι και ειπε τω λαω τουτω* (*from* LXX) D lat-*a b c ff*$_{1.2}$ *g*$_1$ *h* Eus. *ακουσατε* B¹.

15. aft 1st *ωσιν* ins *αυτων* (*from* LXX) C lat-*b c g*$_2$ *h k* Syr syr-cu copt æth arm Iren-lat. om *ακουσωσιν* (*homœotel*) C. for *συνωσιν*, *συνιωσιν* CE³. rec *ιασομαι*, with E³KUXΔ¹ 1 latt: txt BCD rel.

those of Olshausen, Neander, Stier, and Trench. In ch. xxv. 29, the fuller meaning of this saying, as applied not only to hearing, but to the whole spiritual life, is brought out by our Lord. 13.] ὅτι βλ. οὐ βλέπουσιν κ.τ.λ. = (in Mark, Luke; similarly below) ἵνα βλ. μὴ βλέπωσιν κ.τ.λ. In the deeper view of the purpose of the parable, both of these run into one. Taking the saying of ver. 12 for our guide, we have ὅστις οὐκ ἔχει = ὅτι βλέπ. οὐ βλέπουσιν,—and καὶ ὃ ἔχει ἀφθ. ἀπ' αὐτοῦ = ἵνα βλ. μὴ βλέπωσιν. The difficulties raised on these variations, and on the prophecy quoted in vv. 14, 15, have arisen entirely from not keeping this in view. 14, 15.] This prophecy is quoted with a similar reference John xii. 40: Acts xxviii. 26, 27; see also Rom. xi. 8. ἀναπληροῦται, is being fulfilled, 'finds one of the stages of its fulfilment:' a partial one having taken place in the contemporaries of the prophet. The prophecy is cited verbatim from the LXX, which changes the imperative of the Hebrew ('Make the heart of this people fat,' &c., E. V.) into the indicative, as bearing the same meaning. αὐτοῖς is a dat. of relation, 'with regard to them:' see Kühner, Gramm. § 581. ἐπαχύνθη, grew fat; from prosperity:—'torpens, omni sensu carens' (Simonis Lex. under יגע). βαρέως ἤκουσαν, heard heavily, '*sluggishly and imperfectly*.' ἐκάμμυσαν, closed (Heb. '*smeared over*') their eyes. All this have they done: all this is increased in them by their continuing to do it, and all lest they should (and so that they cannot) hear, see, understand, and be saved. ἰάσομαι αὐτ. = ἀφεθῇ αὐτοῖς Mark. This citation gives no countenance to the fatalist view of the passage, but rests the whole blame on the hard-heartedness and unreadiness of the hearers, which is of itself the cause why the very preaching of the word is a means of further darkening and condemning them (see 2 Cor. iv. 3, 4). On the fut. indic. after μήποτε, "verentis ne quid futurum sit, sed indicantis simul, putare se ita futurum esse ut veretur," see Winer, § 56. 2: Herm. ad Soph. Aj. 272. 16, 17.] See ref. Prov. These verses occur again in a different connexion, and with the form of expression slightly varied, Luke x. 23, 24. It was a saying likely to be repeated. There it is μακάρ. οἱ ὀφθ. οἱ

[l] βλέπουσιν, καὶ τὰ [m] ὦτα [ὑμῶν] ὅτι [m] ἀκούουσιν. [17] ἀμὴν γὰρ λέγω ὑμῖν ὅτι πολλοὶ προφῆται καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ βλέπετε, καὶ οὐκ εἶδον, καὶ ἀκοῦσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν. [18] ὑμεῖς οὖν ἀκούσατε τὴν παραβολὴν τοῦ σπείραντος. [19] [n] παντὸς ἀκούοντος τὸν [o] λόγον τῆς [o] βασιλείας καὶ μὴ συνιέντος ἔρχεται ὁ [p] πονηρὸς καὶ [q] ἁρπάζει τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ·

l Job xxix. 11. Prov. xx. 12.
m ch. xviii. 19. Acts x. 44. Exod. xx. 4. Lev. iv. 2.
o here only. see ch. iv. 23 refl.
p masc., ver. 38. (ch. v. 37?) John xvii. 15. Eph. vi. 16. 1 John ii. 13 al.
q = Acts viii. 39. αἰχμὴν παρά τινος ἁρπάσαι, Xen. Cyr. iv. 6. 4.

16. om οι [aft μακαριοι] DM[1]. om τα D ev-z. om 2nd υμων B 6. 75. 252 lat-a b c ff, g[1] Hil Chr-p. rec ακουει (*gramml corrn*), with L rel: txt BCDMX 1. 33 Orig Eus Chr-η-ρ-2-9(and Field) Cyr Damasc Constt.

17. om και δικαιοι B[1], insd in marg by B[1]? ηδυνηθησαν ειδειν D. (ειδαν B 33.)

18. rec σπειροντος (*from ver* 3, *the parable having acquired that name, as with us, "the parable of the sower:" see below, on ver* 39), with CD rel: txt BX 33 evv-4-150 syr Chr-β-η.

βλέποντες ἃ βλέπετε: and for δίκαιοι we have βασιλεῖς. On the fact that prophets, &c. desired to see those things, see 2 Sam. xxiii. 5: Job xix. 23—27: also Exod. iv. 13, and Luke ii. 29—32.

18—23.] INTERPRETATION OF THE PARABLE OF THE SOWER. Mark iv. 10—20. Luke viii. 9—18, who incorporate with the answer of our Lord to the request of the disciples, much of our last section. 18.] ἀκούσατε, in the sense of the verse before—**hear the true meaning of, '*hear in your hearts.*'** With regard to the Parable itself, we may remark that its great leading idea is that μυστήριον τῆς βασιλείας, according to which the grace of God, and the receptivity of it by man, work ever together in bringing forth fruit. The *seed* is one and the same every where and to all: but ***seed does not spring up without earth, nor does earth bring forth without seed;*** and the success or failure of the seed is the consequence of the adaptation to its reception, or otherwise, of the spot on which it falls. But of course, on the other hand, as the enquiry, 'Why is this ground rich, and that barren?' leads us up into the creative arrangements of God,—so a similar enquiry in the spiritual interpretation would lead us into the inscrutable and sovereign arrangements of Him who 'preventeth us that we may have a good will, and worketh with us when we have that will' (Art. X. of the Church of England). See, on the whole, my Sermons before the University of Cambridge, February, 1858.

19.] In Luke we have an important preliminary declaration, implied indeed here also: **ὁ σπόρος ἐστὶν ὁ λόγος τοῦ θεοῦ.** This *word* is in this parable especially meant of the word *preached*, though the word *written* is not excluded: nor the word *unwritten*—the providences and judgments, and even the creation, of God. (See Rom. x. 17, 18.) The similitude in this parable is alluded to in 1 Pet. i. 23: James i. 21. The sower is first the Son of Man (ver. 37), then His ministers and servants (1 Cor. iii. 6) to the end. He sows over all the field, unlikely as well as likely places; and commands His sowers to do the same, Mark xvi. 15. Some, Stier says, (Reden Jesu, ii. 76, ed. 2,) have objected to the parable a want of truthful correspondence to reality, because sowers do not thus waste their seed by scattering it where it is not likely to grow; but, as he rightly answers,—the simple idea of the parable must be borne in mind, and its limits not transgressed—'a sower went out *to sow*'—his SOWING—sowing over all places, is the idea of the parable. We see him only as a *sower*, not as an economist. The parable is not about *Him*, but about the *seed* and *what happens to it*. He is the fit representative τοῦ διδόντος θεοῦ πᾶσιν ἁπλῶς καὶ μὴ ὀνειδίζοντος, James i. 5. **παντὸς κ.τ.λ.**] an anacoluthon, to throw the emphasis on παντὸς κ.τ.λ., for ὁ πονηρὸς . . . κ. ἁρπάζει τὸ ἐσπ. ἐν τῇ καρδ. παντὸς κ.τ.λ. **καὶ μὴ συνιέντος** is peculiar to Matthew, and very important; as in Mark and Luke this first class of hearers are without any certain index to denote them. The *reason* of μὴ συνιέντος is clearly set forth by the parable: the heart is hardened, trodden down; the seed cannot penetrate. **ὁ πονηρός** = ὁ σατανᾶς (Mark, who also inserts εὐθύς), = ὁ διάβολος (Luke). The parable itself is here most satisfactory as to the *manner* in which the Evil One pro-

οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρείς. 20 ὁ δὲ ἐπὶ τὰ BCDEF
r ver. 5. s ‖ l. ch. xxviii. 8. Luke xxiv. 62. Phil. i. 8 al. 1 Chron. xxix. 22. t Job xix. 28. u ‖ Mk. 2 Cor. iv. 18. Heb. xi. 25 only †. v ‖ Mk. Mark x. 30. Acts viii. 1. xiii. 50. Paul, Rom. viii 35 al⁴. Prov. xi. 19. Lam. iii. 19. 2 Macc. xii. 28 only.
r πετρώδη σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ GKLMS
εὐθὺς s μετὰ χαρᾶς λαμβάνων αὐτόν, 21 οὐκ ἔχει δὲ UVXΓΔ
t ῥίζαν ἐν ἑαυτῷ, ἀλλὰ u πρόσκαιρός ἐστιν, γενομένης δὲ 1. 33.
θλίψεως ἢ v διωγμοῦ διὰ τὸν λόγον εὐθὺς v σκανδαλίζεται.
22 ὁ δὲ εἰς τὰς x ἀκάνθας σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον
ἀκούων, καὶ ἡ y μέριμνα τοῦ a αἰῶνος καὶ ἡ a ἀπάτη τοῦ
πλούτου b συνπνίγει τὸν λόγον, καὶ c ἄκαρπος γίνεται.

w — ch. xi. 6 reff. x ver. 7. y ‖. Luke xxi. 34. 2 Cor. xi. 28 (constr.). 1 Pet. v. 7 only. Sir. xxxiv. (xxx.) 1. a absol., ‖ Mk. ver. 39 (4ti v. r.). ch. xxiv. 3. xxviii. 20 only. a ‖ Mk. Eph. iv. 22. Col. ii. 8. 2 Thess. ii. 10. Heb. iii. 13. 2 Pet. ii. 13 only†. Judith ix. 10, 13. xvi. 8 only. (-τάω, Eph. v. 6.) b ‖ (Mk. bis). Luke viii. 42 only †. c ‖ Mk. 1 Cor. xiv. 14. Eph. v. 11. Tit. iii. 14. 2 Pet. i. 8. Jude 12 only. Jer. ii. 6. Wisd. xv. 4 only.

19. συνιοντος DF ev-z : συνηωντος L. for εσπαρμενον, σπειρομενον D. for αυτου, αυτων D(not lat).

21. om εν D¹-gr. for ενθυς, ενθεως D 33.

22. for σπαρεις, σπειρομενος D lat-*a c ff*₂ *g*₁. rec aft του αιωνος ins τουτου (*explanatory*), with C rel vulg lat-*b c f ff*₁ syrr syr-cu copt æth Orig : om BD Scr's f o¹ lat-*a ff*₂ *g*₁ *h k* arm. πλουτους D¹.

ceeds. By fowls of the air—passing thoughts and desires, which seem insignificant and even innocent—does Satan do his work, and rob the heart of the precious seed. Luke adds the purpose of Satan in taking away the word : ἵνα μὴ πιστεύσαντες σωθῶσιν. ὁ . . . σπαρείς : not '*he that received seed by the way side*,' but **he that was sown by the way side**. This is not a confusion of similitudes,—no 'primary and secondary interpretation' of σπόρος,—but the deep truth, both of nature and of grace. The seed sown springing up in the earth, *becomes the plant*, and bears the fruit, or fails of bearing it; it is therefore the representative, when sown, of the individuals of whom the discourse is. And though in this first case it does not spring up, yet the same form of speech is kept up : throughout they are οἱ σπαρέντες, as, when the question of bearing fruit comes, they must be. We are said to be ἀναγεγεννημένοι διὰ λόγου ζῶντος θεοῦ, 1 Pet. i. 23. It takes us up into itself, as the seed the earth, and we become a new plant, a καινὴ κτίσις : cf. also below, ver. 38, τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν κ.τ.λ. **20, 21.**] In this *second* case, the surface of the mind and disposition is easily stirred, soon excited : but beneath lies a heart even harder than the trodden way. So the plant, springing up under the false heat of excitement, having no root struck down into the depths of the being, is, when the real heat from without arises which is intended to strengthen and forward the healthy-rooted plant, withered and destroyed. πρόσκαιρός ἐστιν, not only 'endureth for a while,' but also 'is the creature of circumstances,' changing as they change. Both ideas are included. γενομ. . . . . σκανδ. = ἐν καιρῷ πειρασμοῦ ἀφίστανται Luke, thus accommodating themselves to that καιρός. **22.**] In this *third* sort, *all as regards the soil is well*; the seed goes deep, the plant springs up; all is as in the next case, with but one exception, and that, *the bearing of fruit*—ἄκαρπος γίνεται = οὐ τελεσφοροῦσι Luke. And this because the seeds or roots of thorns are in, and are suffered to spring up in, the heart, and to overwhelm the plant. There is a divided will, a half-service (μέριμνα from μερίζω, see on ch. vi. 25) which ever ends in the prevalence of evil over good. This class is not confined to the *rich* : πλοῦτος in Scripture is not riches *absolutely*, as possessed, but riches *relatively*, as estimated by the desire and value for them. Mark adds καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι, viz. the τὰ λοιπά which shall be added to us if we seek first the Kingdom of God and His righteousness. The identity of the *seeds sown* with the individuals of these classes, as maintained above, is strikingly shewn in Luke here : τὸ δὲ εἰς τὰς ἀκάνθας πεσόν, οὗτοί εἰσιν οἱ ἀκούσαντες κ.τ.λ. (viii. 14.) We may notice : (I) That there is in these three classes a PROGRESS, and that a *threefold* one :—(1) in TIME :—the first receives a hindrance *at the very outset* : the seed never springs up :—the second *after it has sprung up*, but *soon* after :—the third *when it has entered, sprung up*,

23 ὁ δὲ ἐπὶ τὴν καλὴν γῆν σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ συνιών· ὃς δὴ [d] καρποφορεῖ καὶ [e] ποιεῖ ὁ μὲν ἑκατὸν ὁ δὲ ἑξήκοντα ὁ δὲ τριάκοντα. 24 [f] Ἄλλην παραβολὴν [g] παρέθηκεν αὐτοῖς λέγων [h] Ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σπείραντι καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ. 25 [h] ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους ἦλθεν αὐτοῦ ὁ ἐχθρὸς καὶ [i] ἐπέσπειρεν [k] ζιζάνια

[d] ch. iv. 28. Rom. vii. 4, 5. Col. i. 6, 10 only. Heb. iii. 17. Wisd. x. 7 only.
[e] ch. iii. 10 reff.
[f] ver. 31. Exod. xix. 7.
[g] ch. xi. 15. xviii. 23 al. — Cant. vii. 7. Isa. i. 9. Ezek. xxxi. 8.
h constr., ver. 4 al. fr. i here only †. k here, &c. (3 times) only †.

23. rec (for την καλην γην) την γην την καλην (*see* ‖ *Mk*), with D rel: txt BCLΔ 1. 33 Orig. ακουων bef τον λογον D latt Syr syr-cu. συνιείς BD Orig: συνιων C rel. (συνιων C, συνιῶν EMUXΓ, συνιών GL, συνιῶν K.) for ος δη, τοτε D lat-*a b c k*: ος δε Δ ev-y: *et* vulg lat-*f ff*$_1$ *g*$_{1.2}$ *k*^{2} *l* (and spec) Syr syr-cu æth arm.

24. rec σπειροντι, with CD rel lat-*k* syr-marg-ms Eus$_2$: txt BMX Δ-gr 13. 33 latt syrr syr-cu copt æth schol-Orig Ambr. (*It is possible that -αντι might be an emendn to the sense: but far more probable that -οντι came from the foregoing parable: see on ver* 39.) αγρω εαυτου B: ιδιω αγρω D Eus$_2$.

25. rec (for επισπ.) εσπειρε (*mistake?*), with C D-gr rel lat-*e* Iren-gr: txt B 1. 13. 157 al latt arm Iren Clem Orig Nyssen Naz Ambr Fulg Zeno Chrysol.

and come to maturity: or *while it is so coming*.—(2) in APPARENT DEGREE. The climax is *apparently* from *bad* to *better*; —the first *understand not*: the second *understand and feel*: the third *understand, feel, and practise*. But also (3) in REAL DEGREE, from *bad* to *worse*. Less awful is the state of those who *understand not* the word and *lose it immediately*, than that of those who *feel it, receive it with joy*, and in time of trial *fall away*: less awful again this last, than that of those who *understand, feel, and practise*, but are *fruitless and impure*. It has been noticed also that the first is more the fault of *careless inattentive* CHILDHOOD; the second of *ardent shallow* YOUTH; the third of *worldly self-seeking* AGE. (II) That these classes do *not* EXCLUDE *one another*. They are great general divisions, the outer circles of which fall into one another, as they very likely might in the field itself, in their different combinations. **23.**] Here also the *fourth* class must not be understood as a decided well-marked company, excluding all the rest. For the soil is *not good by nature*: the natural man receiveth not the things of the Spirit of God; but every predisposition to receive them is of God:—even the shallow soil covering the rock, even the thorny soil, received its power to take in and vivify the seed, from God. So that divine grace is the enabling, vivifying, cleansing power throughout: and these sown on the good land are no naturally good, amiable, or pure class, but those prepared by divine grace—receptive, by granted receptive power. The sowing is not necessarily the *first* that has ever taken place: the field has been and is continually resown, so that the *care of the husbandman* is presupposed. Again, no irresistible grace or absolute decree of God must be dreamt of here. God working not barely *upon*, but *with* man, is, as we said above, the μυστήριον τῆς βασιλείας here declared,—see Jer. iv. 3: Hosea x. 12: Gal. vi. 7. See note on Luke viii. 15. ἑκατόν, ἑξήκοντα, τριάκοντα, the different degrees of faithfulness and devotedness of life with which fruit is brought forth by different classes of persons. There is no point of comparison with the different classes in the parable of the *talents*: for he who had five talents yielded the *same* increase as he who had two. συνιῶν] So συνιοῦσιν ver. 13, and 2 Cor. x. 12 (rec.), and this word itself Rom. iii. 11, from συνίω, i. q. συνίημι,—of which the inf. συνιεῖν is found in Theognis, 565. It should be accented συνιῶν, or συνίων (from συνίω), not συνιών, which would be from σύνειμι. See Winer, § 14. 3.

24 — 30.] SECOND PARABLE. THE TARES OF THE FIELD. *Peculiar to Matthew*. For the explanation of this parable see below, vv. 36—43. **24.**] ὡμοιώθη .. ἀνθρώπῳ, '*is like the whole circumstances about to be detailed; like the case of a man*,' &c. A similar form of construction is found in ch. xviii. 23, and in other parables in Matthew. **25.**] τοὺς ἀνθ,

BCDEF GKLMS UVXΓΔ 1. 33.

l — Mark vii. 31. (1 Cor. vi. 5.) Rev. vii. 17 only. Isa. lvii. 5.
m Intr., Mark iv. 27. Heb. ix. 4. Isa. xxvii. 6. trans., James v. 18 only. Gen. i. 11.
n — Mark iv. 28. Jer. ix. 22.
o ch. x. 25 reff.
p ch. xi. 19 reff.
q here, &c. (6 times). ch. vii. 16. Luke vi. 44 only. Lev. xix. 9.
r ch. xv. 32 al. Exod. xxxii. 12.
s ch. xv. 18. Luke xvii. 6. Jude 12 only. Jer. i. 10 Zeph. ii. 4.
t Gospp., ch. xx. 1 only. Acts xxiv. 26. xxvii. 40. Paul, Rom. iii. 12 (from Ps. xiii. 3) al². only.
u here only †. 2 Macc. iv. 4 only.
v ch. ix. 57, 58 bis. Mark iv. 29. John iv. 35 bis al. Gen. viii. 22.
w here and ver. 30 only †. Bel and Dr. ver. 33 only.
x here only. Exod. xii. 22 only. constr., Mark vi. 40.
y ch. iii. 12 reff.

[1] ἀνὰ [l] μέσον τοῦ σίτου καὶ ἀπῆλθεν. [26] ὅτε δὲ [m] ἐβλάστησεν ὁ [n] χόρτος καὶ καρπὸν [o] ἐποίησεν, τότε ἐφάνη καὶ τὰ [k] ζιζάνια. [27] προσελθόντες δὲ οἱ δοῦλοι τοῦ [o] οἰκοδεσπότου εἶπον αὐτῷ Κύριε, οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῷ ἀγρῷ; πόθεν οὖν ἔχει [k] ζιζάνια; [28] ὁ δὲ ἔφη αὐτοῖς Ἐχθρὸς [p] ἄνθρωπος τοῦτο ἐποίησεν. οἱ δὲ αὐτῷ λέγουσιν Θέλεις οὖν ἀπελθόντες [q] συλλέξωμεν αὐτά; [29] ὁ δὲ φησιν Οὔ, [r] μήποτε [q] συλλέγοντες τὰ [k] ζιζάνια [s] ἐκριζώσητε [t] ἅμα αὐτοῖς τὸν σῖτον. [30] ἄφετε [u] συναυξάνεσθαι ἀμφότερα ἕως τοῦ [v] θερισμοῦ, καὶ ἐν καιρῷ τοῦ [v] θερισμοῦ ἐρῶ τοῖς [w] θερισταῖς [q] Συλλέξατε πρῶτον τὰ [k] ζιζάνια καὶ δήσατε αὐτὰ [x] δέσμας πρὸς τὸ [y] κατακαῦσαι αὐτά, τὸν δὲ σῖτον

26. om 2nd *και* D 13. 124. 264 lat-*a b c ff₂ g₁ h* syr-cu Chr-6-9-*η*-*ρ* (and Fd's mss exc H).

27. aft *οικοδεσποτου* ins *εκεινου* D. *εσπειρας* CD rel: *εσπειραμεν* M: txt BKLSUΔ 33 (1, e sil). rec ins *τα* bef *ζιζανια*, with LX syr-marg copt arm-mss: om BCD rel arm-zoh Chr. (33 def.)

28. rec aft *οι δε* ins *δουλοι*, with C rel vulg lat-*f ff₁* syr (æth arm): om B 157 lat-*g₂* copt.—*οι δουλοι θελεις* D lat-*a b c e ff₂ g₁ k* (Syr syr-cu). rec (for *αυτω λεγουσιν*) *ειπον αυτω*, with L rel vulg lat-*f ff₁* æth syr arm: txt BCD copt. om *ουν* D 252¹ latt(exc *f*) Syr arm Eulog Aug.

29. rec (for *φησιν*) *εφη*, with L rel lat-*a* syr-ed: *λεγει αυτοις* D 33 lat-*h k* Syr syr-cu æth arm: txt BCℵ vulg lat-*b c f ff₁.₂ g₁.₂* syr-marg-ms. *τον σιτον* bef *αμα αυτοις* Scr's i: for *αμα, συν* Γ: *και τον σιτον συν αυτοις* D 61. 99. 240-3-4 am syr-cu arm.

30. rec (for *εως*) *μεχρι*, with C rel Chr-H-K: *αχρι* L Chr-6-*η*-*ρ* (and Field): txt BD Chr-2 Eulog. rec aft *εν* ins *τω* (*not required after a preposition*), with CEL syr-cu copt: om BD rel Epiph. om 1st *αυτα* D 24¹. 125 lat-*e f h k* Epiph Aug. rec ins *εις* bef *δεσμας*, with BC rel vulg lat-*ff₁* syr copt æth arm-mss: txt DLXΔ 1. 33 am(with em forj gat mm) Chr-mss (in Matthæi, but see Field). lat-*a b c ff₂ g₁.₂* Syr syr-cu arm-zoh Orig om 2nd *αυτα* D 86 latt (not *f k*) arm Aug.

not, '*the men*' belonging to the owner of the field, but **men** generally: and the expression is used only to designate '*in the night time*,' not to charge the servants with any want of watchfulness.

ἐπέσπ.] '*superseminavit*,' **sowed over the first seed.** **ζιζάνια**, apparently the *darnel*, or *bastard wheat* (lolium album), so often seen in our fields and by our hedgerows; if so, what follows will be explained, that the **tares** appeared when the wheat came into ear, having been previously not noticeable. It appears to be an Eastern word, expressed in the Talmud by זונין. Our Lord was speaking of an act of malice practised in the East:—persons of revengeful disposition watch the ground of a neighbour being ploughed, and in the night following sow destructive weeds. (Roberts's Oriental Illustrations, p. 541, cited by Trench on the Parables, p. 68.) (The practice is not unknown even in England at present. Since the publication of the first edition of this commentary, a field belonging to the Editor, at Gaddesby in Leicestershire, was maliciously sown with charlock [sinapis arvensis] over the wheat. An action at law was brought by the tenant, and heavy damages obtained against the offender.) **29.**] Jerome in loc. says: 'Inter triticum et zizania quod nos appellamus lolium, quamdiu herba est, et nondum culmus venit ad spicam, grandis similitudo est, et in discernendo nulla aut perdifficilis distantia.' Jerome, it must be remembered, resided in Palestine. As regards the construction, **ἅμα** is not a prep. governing **αὐτοῖς**, but merely an adv. used for elucidation; see Klotz,

y συναγάγετε εἰς τὴν y ἀποθήκην μου. 31 z Ἄλλην παρα- z ver. 24.
βολὴν a παρέθηκεν αὐτοῖς λέγων Ὁμοία ἐστὶν ἡ βασιλεία a ‖ ch. xvii. 20. Luke xvii. 6 only.
τῶν οὐρανῶν ab κόκκῳ ac σινάπεως, ὃν d λαβὼν ἄνθρωπος b (—) as above (a). John xii. 24. 1 Cor. xv. 37 only ‡. (Lam. iv. 5 only)
ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ. 32 ὃ e μικρότερον μέν ἐστιν c as above (a) only †.
πάντων τῶν σπερμάτων· ὅταν δὲ f αὐξηθῇ, μεῖζον τῶν d ch. xxvii. 24, 48. Num. iii. 6.
g λαχάνων ἐστὶν καὶ γίνεται δένδρον, ὥστε ἐλθεῖν τὰ e ch. xi. 11 reff.
h πετεινὰ τοῦ h οὐρανοῦ καὶ i κατασκηνοῖν ἐν τοῖς h κλάδοις f pass., 1 Pet.

ii. 2 (or mid., Mark iv. 8. 2 Cor. x. 5. Col. i. 6, 10) only. Exod. i 7. trans., 1 Cor. iii. 6, 7. 2 Cor. ix. 10 only. intr, ch. vi. 28. Luke i. 80 al. fr., but never in LXX. g ‖ Mk. Luke xi. 42. Rom. xiv. 2 only. Gen. ix. 3. 3 Kings xx. (xxi.) 2. Ps. xxxvi. 2. Prov. xv. 17 only. h ch. vi. 26 reff.
i ‖. Acts ii. 26 only. Ps. civ. 12. k ‖. ch. xxi. 8. xxiv. 32. Mark xiii. 28. Rom. xi. 16, &c.
only. Ezek. xxxi. 7. Dan. iv. 9 (12) &c.

for συναγαγετε, συναγετε ΒΓ 1 : συνλεγεται (= τε) D.

31. for παρεθηκεν, ελαλησεν D 1. 13. 124 lat-*a b c f ff*$_2$ *k* syr-cu (so also L but παρεθ. substituted by original scribe).

32. aft παντων om των D^1 124. for αυξηθη, αυξηση D 13. 124. 346. μειζων D-gr Scr's f s w evv-z$_1$-150. ins παντων bef των λαχανων (*from* ‖ *Mk*) K 157 al$_{17}$(in Scholz) Scr's a d l m n o p q r s^2 w ev-z$_1$ latt syrr syr-cu sth Euthym Hil Ambr. rec κατασκηνουν (for -νοιν), with B^2(*sic*) C rel : txt B^1(*sic* in cod) D.

Devar. p. 97. Still the construction here would hardly bear its omission.

31, 32.] THIRD PARABLE. THE GRAIN OF MUSTARD SEED. Mark iv. 30—34: Luke xiii. 18, 19. On the connexion of this parable with the two last, Chrysostom observes (Hom. in Matt. xlvi. p. 483), *ἐπειδὴ γὰρ εἶπεν ὅτι ἀπὸ τοῦ σπόρου τρία μέρη ἀπόλλυται, καὶ σώζεται ἓν, καὶ ἐν αὐτῷ πάλιν τῷ σωζομένῳ τοσαύτη γίνεται βλάβη, ἵνα μὴ λέγωσι 'καὶ τίνες καὶ πόσοι ἔσονται οἱ πιστοί;' καὶ τοῦτον ἐξαιρεῖ τὸν φόβον, διὰ τῆς παραβολῆς τοῦ σινάπεως ἐνάγων εἰς πίστιν αὐτοὺς καὶ δεικνὺς ὅτι πάντως ἐκπαθήσεται τὸ πρᾶγμα.* The comparison of kingdoms to *trees* was familiar to the Jews: see Daniel iv. 10—12, 20—22: Ezek. xxxi. 3—9; xvii. 22—24: Ps. lxxx. 8—11. 31.] *ἐν τ. ἀγρῷ* = *εἰς τ. κῆπ.* Luke.

32. *μικρότερον κ.τ.λ.*] less than all, not for the superlative. The words are not to be pressed to their literal sense, as the mustard seed was a well-known Jewish type for any thing exceedingly small.

The mustard tree attains to a large size in Judæa. Lightfoot quotes (Hor. Hebr. in l.) Hieros. Peah. fol. 20. 2, 'Caulis erat sinapis in Sichin, e quo enati sunt rami tres; e quibus unus decerptus cooperuit tentoriolum figuli, produxitque tres cabos sinapis. Rabbi Simeon ben Chalaphta dixit, Caulis sinapis erat mihi in agro meo, in quam ego scandere solitus sum, ita ut scandere solent in ficum.'

This parable, like most others respecting the kingdom of God, has a *double reference—general* and *individual*. (1) In the *general* sense, the insignificant beginnings of the kingdom are set forth: the little babe cast in the manger at Bethlehem; the Man of sorrows with no place to lay His Head; the crucified One; or again the hundred and twenty names who were the seed of the Church after the Lord had ascended; then we have the Kingdom of God waxing onward and spreading its branches here and there, and different nations coming into it. "He must increase," said the great Forerunner. We must beware however of imagining that the *outward Church-form* is this Kingdom. It has rather *reversed* the parable, and is the worldly power waxed to a great tree and the Churches taking refuge under the shadow of it. It may be, where not corrupted by error and superstition, subservient to the growth of the heavenly plant: but is not itself that plant. It is at best no more than (to change the figure) the scaffolding to aid the building, not the building itself. (2) The *individual* application of the parable points to the small beginnings of divine grace; a word, a thought, a passing sentence, may prove to be the little seed which eventually fills and shadows the whole heart and being, and calls 'all thoughts, all passions, all delights' to come and shelter under it. Jerome has a comment on this parable (in loc.) too important to be passed over: 'Prædicatio Evangelii minima est omnibus disciplinis. Ad primam quippe doctrinam, fidem non habet veritatis, hominem Deum, Deum mortuum, et scandalum crucis prædicans. Confer hujuscemodi doctrinam dogmatibus Philosophorum et libris eorum, et splendori eloquentiæ, et

l ‖. ch. xvi. 61, 11, 12. Luke xii. 1. 1 Cor. v. 6, &c. Gal. v. 9 only. Exod. xii. 15 al. fr. m here (St ‖ L.

αὐτοῦ. 33 ᵍΑλλην παραβολὴν ἐλάλησεν αὐτοῖς, Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ˡ ζύμῃ, ἣν ᵈ λαβοῦσα γυνὴ ᵐ ἐνέκρυψεν εἰς ᵖ ἀλεύρου ᵒ σάτα τρία, ἕως οὗ ᵖ ἐζυμώθη

BCDEF GKLMS UVXΓΔ 1. 33.

v. r.) only. Ezek. iv. 12 vat. (-φία, in. Gen. xviii. 6.) Gen. xviii. 6 Aq. and Sym. (there also w. τρία.)

a ‖ only. 3 Kings iv. 22. p ‖. 1 Cor. v. 6. Gal. v. 9 only. Hosea vii. 4.

e ‖ only †.

33. for ελαλησεν αυτοις, παρεθηκεν αυτοις C 243 : om D 76 lat-*k* syr-cu : txt B rel syrr.—add λεγων CLMUX al am lat-g_2 *h l* arm.

compositioni sermonum, et videbis quanto minor sit cæteris seminibus sementis Evangelii. Sed illa cum creverit, nihil mordax, nihil vividum, nihil vitale demonstrat, sed totum flaccidum, marcidumque et mollitum ebullit in olera et in herbas quæ cito arescunt et corruunt. Hæc autem prædicatio quæ parva videbatur in principio, cum vel in anima credentis, vel in toto mundo sata fuerit, non exsurgit in olera, sed crescit in arborem.'

33.] FOURTH PARABLE. THE LEAVEN. Luke xiii. 20, 21. Difficulties have been raised as to the interpretation of this parable which do not seem to belong to it. It has been questioned whether ζύμη must not be taken in the sense in which it so often occurs in Scripture, as symbolic of *pollution* and *corruption*. See Exod. xii. 15, and other enactments of the kind, passim in the law; and ch. xvi. 6: 1 Cor. v. 6, 7. And some few have taken it thus, and explained the parable of the *progress of corruption and deterioration* in the outward visible Church. But then, how is it said that the *Kingdom of Heaven is like* this leaven? For the construction is not the same as in ver. 24, where the similitude is to the *whole course of things related*, but answers to κόκκῳ σινάπεως, ὃν λαβὼν ἔσπειρεν: so ζύμῃ, ἣν λαβοῦσα γυνή. Again, if the progress of the Kingdom of Heaven be *towards corruption, till the whole is corrupted*, surely there is an end of all the blessings and healing influence of the Gospel on the world. It will be seen that such an interpretation cannot for a moment stand, on its *own* ground; but much less when we connect it with the parable preceding. The two are intimately related. *That* was of the *inherent self-developing power* of the Kingdom of Heaven as a seed containing in itself the principle of expansion; *this*, of the *power which it possesses of penetrating and assimilating a foreign mass*, till all be taken up into it. And the comparison is not only to the *power* but to the *effect* of leaven also, which has its *good* as well as its bad side, and for that good is used: viz. to make wholesome and fit for use that which would otherwise be heavy and insalubrious. Another striking point of comparison is in the fact that leaven, as used ordinarily, is a *piece of the leavened loaf* put amongst the new dough—(τὸ ζυμωθὲν ὅπαξ ζύμη γίνεται τῷ λοιπῷ πάλιν. Chrys. Hom. xlvi. p. 484)—just as the Kingdom of Heaven is the renewal of humanity by the righteous Man Christ Jesus. The Parable, like the last, has its *general* and its *individual* application: (1) in the penetrating of the *whole mass of humanity*, by degrees, by the influence of the Spirit of God, so strikingly witnessed in the earlier ages by the dropping of heathen customs and worship;—in modern times more gradually and secretly advancing, but still to be plainly seen in the various abandonments of criminal and unholy practices (as e. g. in our own time of slavery and duelling, and the increasing abhorrence of war among Christian men), and without doubt in the end to be signally and universally manifested. But this effect again is not to be traced in the establishment or history of so-called Churches, but in the hidden advancement, without observation, of that deep leavening power which works irrespective of human forms and systems. (2) In the transforming power of the 'new leaven' on the whole being of individuals. "In fact the Parable does nothing less than set forth to us the mystery of regeneration, both in its first act, which can be but once, as the leaven is but once hidden; and also in the consequent (subsequent?) renewal by the Holy Spirit, which, as the ulterior working of the leaven, is continual and progressive." (Trench, p. 97.) Some have contended for this as the sole application of the parable; but not, I think, rightly. As to whether the γυνή has any especial meaning, (though I am more and more convinced that such considerations are not always to be passed by as nugatory,) it will hardly be of much consequence here to enquire, seeing that γυναῖκες σιτοποιοί would be every where a matter of course. ἐγκρύπτω has given rise to a technical word ἐγκρυφίας, signifying a *leavened cake* (which however, Passow, Lex. explains to be a cake *baked under hot ashes*, thus applying the

ὅλον. 34 Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις, καὶ χωρὶς παραβολῆς οὐδὲν ἐλάλει αὐτοῖς, 35 ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος [q] Ἀνοίξω ἐν παραβολαῖς τὸ [q] στόμα μου, [r] ἐρεύξομαι κεκρυμμένα ἀπὸ [s] καταβολῆς.

36 Τότε [t] ἀφεὶς τοὺς ὄχλους ἦλθεν εἰς τὴν οἰκίαν. καὶ προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγοντες [u] Φράσον ἡμῖν τὴν παραβολὴν τῶν [v] ζιζανίων τοῦ ἀγροῦ. 37 ὁ δὲ [t] ἀποκριθεὶς εἶπεν Ὁ σπείρων τὸ καλὸν σπέρμα ἔστιν ὁ υἱὸς τοῦ ἀνθρώπου, 38 ὁ δὲ ἀγρός ἐστιν ὁ [w] κόσμος, τὸ δὲ

[q] ch. v. 2 reff. Psa. lxxviii. 2.
[r] here only. Ps. xviii. 2. (ἐξερ., Ps. cxviii. 171.)
[s] absol., here only. — Luke xi. 50 al. elsew. in N. T. w. κόσμου, exc. Heb. xi. 11 †. 2 Macc. ii. 29 only.
[t] — Mark iv. 36 al. fr. Ps. cv. 20.
[u] ch. xv. 15 only. Job vi. 24. xii. 8 only.
[v] ver. 26, &c. only †. [w] = N. T. passim ‡. Wisd. xi. 17 al.

34. rec (for ουδεν) ουκ (*from* ‖ *Mk*), with D rel latt Syr syr-cu copt(appy) æth Orig$_1$(and lat$_t$) Eus$_2$ Tert: txt BCMΔ lat-*f* syr arm Clem Orig$_1$ Chr$_2$.

35. ins ησαιου bef προφητου (*false gloss*) 1. 13. 33. 124. 253 hom-Cl; also mss mentd by Eus, Jer, and Porph, and in catena on Psalms: Jer conjectures ασαφ. rec aft καταβολης ins κοσμου (*explanatory gloss: see also ch* xxv. 34), with CD rel latt hom-Cl: om B ℵ-corr 1 lat-*e k* syr-cu æth [Orig].

36. rec aft οικιαν ins ο ιησους (*beginning of an ecclesiastical lection*), with C rel lat-*f* *k* syrr: aft ηλθ. Γ; αυτου 1. 118 evv-13-14-18-150-y Orig$_4$ Chr: om BDℵ latt syr-cu copt æth Orig$_2$. προσηλθαν B 33. διασαφησον (*the verb occurs only here and in ch* xviii. 31) Bℵ Orig$_{1_2}$ *enarra* lat-*a b* g_1 *k*: φρασον CD rel Orig$_4$. (*dissere* vulg lat-*c f ff*$_1$ g_2.)

37. rec aft ειπεν ins αυτοις, with C rel gat lat-*c f* g_2 *k* syrr syr-cu arm: om BDℵ am (with em forj fuld) lat-*a b ff*$_{1,2}$ g_1 *k l* copt æth Orig(appy).

ἐγκρύπτω differently: cf. ref. Ezek.). See reff. סאתים, סאה (Aram. סאתא) = the third part of an ephah = *μόδιον καὶ ἥμισυ Ἰταλικόν*, Joseph. Antt. ix. 4. 5. Three of these, an ephah, appears to have been the usual quantity prepared for a baking: see Gen. xviii. 6: Judg. vi. 19: 1 Sam. i. 24. This being the case, we need not perhaps seek for any symbolical interpretation: though Olsh.'s hint that the *body*, *soul*, and *spirit* may perhaps be here intended can hardly but occur to us, and Stier's, that "of the *three sons of Noah* was the whole earth overspread," is worth recording.

34, 35.] CONCLUSION OF THE PARABLES SPOKEN TO THE MULTITUDES. Mark iv. 33, 34. **34. καὶ χωρ. π. οὐκ ἐλ.**] *κατὰ τὸν καιρὸν ἐκεῖνον δηλαδή· πολλὰ γὰρ πολλάκις ἐλάλησεν αὐτοῖς δίχα παραβολῆς*. Euthym. **35. ὅπως πλ.**] in order that &c., not '*so that thus*,' or '*and in this way*' (?) as Webst. and Wilk.,—here, or any where else. See note on ch. i. 22. The *prophet*, according to the superscription of Psalm lxxviii., is Asaph, so called 2 Chron. xxix. 30, LXX. The former clause of the citation is identical with the LXX; the latter = *φθέγξομαι προβλήματα ἀπ' ἀρχῆς*, LXX. When we find De Wette, &c. maintaining that the Psalm *contains no parable*, and that consequently these words can only be cited *out of* their context, we must remember that such a view is wholly inconsistent with any deep insight into the meaning of the Scripture record: for the whole Psalm consists of a recounting of events which St. Paul assures us *τύποι ἡμῶν ἐγενήθησαν . . . . . τυπικῶς συνέβαινον ἐκείνοις, ἐγράφη δὲ πρὸς νουθεσίαν ἡμῶν*. 1 Cor. x. 6, 11.

36—43.] INTERPRETATION OF THE PARABLE OF THE TARES OF THE FIELD. *Peculiar to Matthew.* **38.**] This verse has been variously interpreted, notwithstanding that its statements are so plain. The consideration of it will lead us into that of the general nature and place of the parable itself. The field is the world; if understood of the Church, then the Church only as *commensurate with the world*, *πορευθέντες εἰς τὸν κόσμον ἅπαντα κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει* (Mark xvi. 15); THE CHURCH *standing for* THE WORLD, not, the *world* for the *Church*. (This latter view, Stier says, Augustine upholds against the Donatists: but I cannot find it in his Ep. contra Donatistas, where he several times plainly asserts the field to be commensurate with the world, and the Church to be the

x = ch. ix. 15. Luke xx. 34, 36 reff. Ezek. xxx. 5. 1 Macc. iv. 2. y ch. viii. 12 only. z see Acts xiii. 10. a masc., ver. 19 reff. b ch. iv. 1 reff. Zech. iii. 1. c ver. 30 reff. d (in N. T. always w. ει.) ver. 49. ch. xxiv. 3. xxviii. 20. Heb. ix. 26 only. Deut. xi. 12. Dan. xii. 4, 18.

καλὸν σπέρμα, οὗτοί εἰσιν οἱ [x,y] υἱοὶ τῆς [y] βασιλείας, τὰ δὲ [v] ζιζάνια εἰσὶν οἱ [z] υἱοὶ τοῦ· [za] πονηροῦ, [39] ὁ δὲ ἐχθρὸς ὁ σπείρας αὐτὰ ἔστιν ὁ [b] διάβολος, ὁ δὲ [c] θερισμὸς [d] συντέ- BCDEF GKLMS UVXΓΔ 1. 33.

39. om *αυτα* D lat-*ff*$_1$. *εστιν* bef *ο σπειρας αυτα* B. [B does not om *ο* bef

'triticum inter zizania.') And the parable has, like the former ones, its various references to various counterworkings of the Evil One against the grace of God. Its two principal references are, (1) to *the whole history of the world* from beginning to end; the coming of sin into the world by the malice of the devil,—the mixed state of mankind, notwithstanding the development of God's purposes by the dispensations of grace,—and the final separation of the good and evil at the end. The very declaration 'the harvest is the *end* of the world' suggests the original sowing as the *beginning* of it. Yet this sowing is not in the fact, as in the parable, *one only*, but repeated again and again.

In the parable the Lord gathers as it were the whole human race into *one lifetime*, as they will be gathered in one harvest, and sets that forth as simultaneous, which has been scattered over the ages of time. But (2) as applying principally to the *βασ. τ. οὐρ.* which lay in the future and began with the Lord's incarnation, the parable sets forth to us *the universal sowing of* GOOD SEED *by the Gospel*: it sows *no bad* seed: all this is done by the enemy, and further we may not enquire. Soon, even as soon as Acts v. in the History of the Church, did the tares begin to appear; and in remarkable coincidence with the wheat bringing forth fruit (see Acts iv. 32—37). Again, see Acts xiii. 10, where Paul calls Elymas by the very name *υἱὸς διαβόλου*. And ever since, the same has been the case; throughout the whole world, where the Son of Man sows good seed, the Enemy sows tares. And *it is not the office*, however much it may be the desire, of the servants of the householder, the labourers in His field, to *collect* or *root up* these tares, to put them out of the world literally, or of the Church spiritually (save in some few exceptional cases, such as that in Acts v.); *this is reserved for another time and for other hands*,—for the *harvest*, the *end*; for the *reapers*, the *angels*. (3) It is also most important to notice that, as the Lord here gathers up ages into one season of seed time and harvest, so He also gathers up the various changes of human character and shiftings of human will into *two distinct classes*. We are not to suppose that the wheat can never become tares, or the tares wheat: this would be to contradict the purpose of Him who willeth not the death of a sinner, but rather that he should be converted and live; and this gracious purpose shines through the command *ἄφετε συναυξάνεσθαι ἀμφότερα*—let time be given (as above) for the *leaven to work*. As in the parable of the sower, the various classes were the *concentrations of various dispositions*, all of which are frequently found in one and the same individual, so here the line of demarcation between wheat and tares, so fixed and impassable *at last*, is *during the probation time*, the time of *συναύξησις*, *not yet determined* by Him who *will have all to be saved, and to come to the knowledge of the truth*. In the very first example, that of our first parents, the good seed degenerated, but their restoration and renewal was implied in the promises made to them, and indeed in their very punishment itself; and we their progeny are by nature the children of wrath, till renewed by the same grace. The parable is delivered by the Lord as *knowing all things*, and *describing by the final result*; and gives no countenance whatever to predestinarian error. (4) The parable has an historical importance, having been much in the mouths and writings of the Donatists, who, maintaining that the Church is a perfectly holy congregation, denied the applicability of this Scripture to convict them of error, seeing that it is spoken not of the Church but of the world: missing the deeper truth which would have led them to see that, after all, the world *is the Church*, only overrun by these very tares. τὸ δὲ καλὸν σπ., οὗτοί εἰσιν strikingly sets forth again the identity of the seed, in its growth, with those who are the *plants*: see above on ver. 19. οἱ υἱοὶ τ. βασ.] not in the same sense as in ch. viii. 12,—SONS *there*, by covenant and external privilege: *here*,—by the effectual grace of adoption: the KINGDOM, *there*, in mere paradigm, on this imperfect earth: *here*, in its true accomplishment, in the new heavens and earth wherein

λεια αἰῶνός ἐστιν, οἱ δὲ [c] θερισταὶ ἄγγελοί εἰσιν. 40 ὥςπερ
οὖν [f] συλλέγεται τὰ [v] ζιζάνια καὶ πυρὶ καίεται, οὕτως
P εν τη- ἔσται ἐν τῇ [d] συντελείᾳ τοῦ αἰῶνος [τούτου]. 41 ἀποστε-
BCDEF
GKLM λεῖ ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ, καὶ [f] συλ-
PSUVX
ΓΔ1. 33. λέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ [g] σκάνδαλα καὶ
τοὺς [h] ποιοῦντας τὴν [hh] ἀνομίαν, 42 καὶ βαλοῦσιν αὐτοὺς
εἰς τὴν [hh] κάμινον τοῦ [k] πυρός· ἐκεῖ ἔσται ὁ [m] κλαυθμὸς
καὶ ὁ [m] βρυγμὸς τῶν ὀδόντων. 43 τότε οἱ δίκαιοι [n] ἐκ-
λάμψουσιν ὡς ὁ ἥλιος ἐν τῇ [o] βασιλείᾳ τοῦ [o] πατρὸς
αὐτῶν. ὁ ἔχων ὦτα ἀκουέτω.

c ver. 30 only †. Bel and Dr. 33 only.
f ver. 28 reff.
g ch. xvi. 23. Rom. xiv. 13. 1 John ii. 10. Jos. xxiii. 13. Judg. ii. 3. Wisd. xiv. 11.
h 1 John iii. 4 only Ps. xxxvi. 1.
hh ch. vii 23 al.
k ver. 50 only. Dan. iii. 6, &c.
m as above (k). Rev. i. 15. ix. 2 only. Job xli. 1.
n here only.
o see Luke xiii. 32.

Eccl. xliii. 2. Dan. xii. 3 Theod.-V.

διαβ. as Btly.] rec ins του bef αιωνος, with C rel copt ($Orig_1$): του αι. τουτου G: η συντ. του αι. al Scr's g i s ev-y Chr (*corrns: the articles are omd before the verb*): txt BD 13. 33. 124 $Orig_1$.

40. συνλεγονται D. rec κατακαυται (*from ver* 30), with B 1, κατακαιονται D: txt C rel Chr Damasc. om τουτου (*to conform to ver* 39) BDΓ 1 latt syr-cu æth arm Iren-lat Orig-lat Cyr Hil Lucif Ang: ins CP rel lat-*f h* syrr copt.

42. βαλλουσιν DX fuld lat-*e*.

43. for εκλαμ., λαμψουσιν D 124. 238 Orig Cyr. rec aft ωτα ins ακουειν, with CDP rel vulg lat-*e f ff*$_{1,2}$ *g*$_{1,2}$ *h* Orig Hil: om B am(with forj) lat-*a b e k* Hil-mss. (*cf ver* 9 *var read.*)

dwelleth righteousness: but in their state among the tares, waiting for the manifestation of the sons of God. **41. τὰ σκάνδ.**] generally understood of those men who give cause of offence, tempters and hinderers of others: Stier would rather understand it of *things*, as well as men, who are afterwards designated. On ὁ κλ. κ. ὁ βρ., see note at ch. viii. 12.

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

τοῦ πατρός, answering to *οἱ υἱοί*, ver. 38. This sublime announcement is over and above the interpretation of the parable.

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

In this parable, a man, labouring perchance for another, or by accident in passing, finds a treasure which has been hidden in a field; from joy at having found it he goes, and selling all he has, buys the field, thus (by the Jewish law) becoming the possessor also of the treasure. Such hiding of treasure is common even now, and was much more common in the East (see Jer. xli. 8 [cf. Hitzig in loc.]: Job iii. 21: Prov. ii. 4). This sets before us the case of a man who unexpectedly, without earnest seeking, finds, in some part of the outward Church, the treasure of true faith and hope and communion with God; and having found this, for joy of it he becomes possessor, not of the treasure without the field (for that the case supposes impossible) but of the field at all hazards, to secure the treasure which is in it: i. e. he possesses himself of the means of grace provided in that branch of the Church, where, to use a common expression, he has "gotten his good:" he makes that field his own. **45, 46.**] SIXTH PARABLE. THE PEARL OF GREAT PRICE. In this parable our Lord sets before us, that although in ordinary cases of finding 'the truth as it is in Jesus,' the buying of the field is the necessary prelude to becoming duly and properly possessed of it; yet there are cases, and those of a nobler kind, where such condition is not necessary. We have here a *merchantman*,—one whose business it is,—*on the search* for goodly pearls; i. e. a man who intellectually and spiritually is a seeker of truth of the highest kind. "He whom this pursuit occupies, is a merchantman; i. e. one trained, as well as devoted, to business. The search is therefore determinate, discriminate, unremitting. This case then corresponds to such Christians

p ch. ii. 11 reff. Prov. ii. 4.
q = ch. xiv. 26. xviii. 7. Luke xxiv. 41. John xxi. 5. Acts xii. 14 al. 2 Chron. v. 6. Ps. cvi. 34.
r ch. xiv. 15 al. Gen. xli. 57. Deut. ii. 6. Isa. lv. 1.
s vv. 28, 52. ch. xx. 1. John ix. 16 b al. Gen. ix. 20 al.
t Rev. xviii. 8, 11, 16, 23 only. Gen. xxiii. 16.
u = Luke xxi. 5. Gen. ii. 12.

44 Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν [p] θησαυρῷ κεκρυμμένῳ ἐν τῷ ἀγρῷ, ὃν εὑρὼν ἄνθρωπος ἔκρυψεν· καὶ [q] ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει καὶ πωλεῖ πάντα ὅσα ἔχει, καὶ [r] ἀγοράζει τὸν ἀγρὸν ἐκεῖνον. 45 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν [s] ἀνθρώπῳ [t] ἐμπόρῳ ζητοῦντι [u] καλοὺς [v] μαργαρίτας· 46 εὑρὼν δὲ ἕνα [w] πολύτιμον [v] μαργαρίτην, ἀπελθὼν [x] πέπρακεν πάντα ὅσα εἶχεν, καὶ [r] ἠγόρασεν αὐτόν. 47 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν [y] σαγήνῃ βληθείσῃ εἰς τὴν θάλασσαν καὶ ἐκ παντὸς [z] γένους [a] συναγαγούσῃ, 48 ἣν ὅτε ἐπληρώθη [b] ἀναβιβάσαντες [αὐτὴν] ἐπὶ τὸν [c] αἰγιαλὸν [καὶ] [d] καθί-

v ch. vii. 6 reff.†
w John xii. 3 (1 v. r.). 1 Pet. i. 7 only †.
x ch. xviii. 25. xxvi. 9 l. Acts ii. 45. iv. 34. v. 4. Rom. vii. 14 only. Deut. xxi. 14 al.
y here only. Isa. xix. 8 al.
z = ch. xvii. 21 t Mk. 1 Cor. xii. 10, 28. xiv. 10 only. (Mark vii. 26 al.) Gen. i. 11, &c.
a ch. iii. 12. xxv. 24 al. Hab. i. 15.
b here only. Gen. xxxvi. 28.
c ver. 2 reff.
d intr., ch. v. 1 al. 2 Kings vii. 1.

44. rec ins παλιν bef ομοια (*from vv* 45, 47), with CP rel lat-*f h* syrr arm Orig Hil : om BD latt syr-cu copt æth. om τω D al Scr's d h i l m n u evv-z-150 Chr. for ανθρωπος, τις D. rec παντα οσα εχει bef πωλει (*see Mk* x. 21), with CP rel lat-*b* syr æth arm Orig$_1$: txt BD 1 latt Syr syr-cu copt Orig$_{1/2}$.—om παντα B 38. 61. 113. 248 arm-mss Orig$_1$ (*see Mk* x. 21).

45. om ανθρωπω (*passed over as superfluous*) B 50. 59 Chr Ambr.

46. rec (for ευρων δε) ος ευρων (*simplification*), with CP rel lat-*f* syr copt : txt BDL 1. 33 latt Syr syr-cu æth arm Cyr Cypr. om ενα (*as superfluous*) D 32 lat-*a b d e g*$_1$ *h* syr-cu copt Cypr. for πεπρακεν, επωλησεν D. for παντα οσα, *a* D lat-*a c ff*$_2$ *h*.

48. for ην ὅτε, οτε δε D lat-*a b f ff*$_2$ *g*$_1$ *h* Ambr Aug. ανεβιβασαν (for -σαντες) D lat-*a b f ff*$_2$ *g*$_1$ *h*. rec om αυτην, with BC rel vulg lat-*c ff*$_1$ æth arm : ins DPSΔ Scr's s lat-*a b e f ff*$_2$ *g*$_1$ *h* Syr syr-cu Ambr Aug. (*The Hellenistic constr has been altered,* (1) *by* οτε δε &c : (2) *by* omg αυτην.) rec ins και, with BDP rel lat-*b e f ff*$_2$ *g*$_1$ *h* syrr syr-cu copt æth arm ; bef επι C 1 vulg lat-*c ff*$_1$ *g*$_2$ Orig-lat Cyr :

only as from youth have been trained up in the way which they should go. In these alone can be the settled habits, the effectual self-direction, the convergence to one point of all the powers and tendencies of the soul, which are indicated by the illustration." (Knox's Remains, i. 460.) But as the same writer goes on to observe, even here there is *a discovery*, at a particular time. The person has been seeking, and finding, goodly pearls; what is true, honest, just, pure, lovely, and of good report: but at last he finds *one pearl* of great price—the efficacious principle of inward and spiritual life. We hear of no emotion, no great joy of heart, as before; but the same decision of conduct: he sells all and buys it. He chooses vital Christianity, at whatever cost, for his portion. But here is no *field*. The pearl is bought pure—by itself. It is found, not unexpectedly in the course of outward ordinances,—with which therefore it would become to the finder inseparably bound up,—but by diligent search, spiritual and immediate, in its highest and purest form. Trench instances (Parables, p. 100) Nathanael and the Samaritan woman as examples of the finders without seeking;—Augustine, as related in his Confessions (we might add St. Paul, see Phil. iii. 7), of the diligent seeker and finder. Compare with this parable Prov. ii. 3—9, and to see what kind of buying is *not* meant, Isa. lv. 1 : ch. xxv. 9, 10. Also see Rev. iii. 18.

47—52.] SEVENTH PARABLE. THE DRAW-NET. *Peculiar to Matthew.*

47.] σαγήνη is a drag, or **draw-net**, drawn over the bottom of the water, and permitting nothing to escape it. The leading idea of this parable is the ultimate separation of the holy and unholy in the Church, with a view to the selection of the former for the master's use. We may notice that the *fishermen* are kept out of view and never mentioned: the comparison not extending to them. A net is cast into the sea and gathers of every kind (of *fish*: not of *things*, as mud, weeds, &c., as Stier supposes); when this is full, it is drawn to shore, and the good collected

σαντες [e] συνέλεξαν τὰ καλὰ εἰς [f] ἄγγη, τὰ δὲ [g] σαπρὰ ἔξω ἔβαλον. [49] οὕτως ἔσται ἐν τῇ [h] συντελείᾳ τοῦ αἰῶνος. ἐξελεύσονται οἱ ἄγγελοι καὶ [i] ἀφοριοῦσιν τοὺς πονηροὺς [k] ἐκ μέσου τῶν δικαίων, [50] [l] καὶ βαλοῦσιν αὐτοὺς εἰς τὴν [l] κάμινον τοῦ [l] πυρός· ἐκεῖ ἔσται ὁ [l] κλαυθμὸς καὶ ὁ [l] βρυγμὸς τῶν ὀδόντων. [51] [m] Συνήκατε ταῦτα πάντα; λέγουσιν αὐτῷ Ναί. [52] ὁ δὲ εἶπεν αὐτοῖς Διὰ τοῦτο πᾶς

[e] vv. 28, 30, &c.
[f] here only. D-at. xxiv. 2 (xxiii. 24) al. (-γειον, ch. xxv. 4. 1 Kings ix. 7.)
[g] ch. v. 1. 17, 18 reff.
[h] vv. 39, 40 reff.
[i] ch. xxv. 32 bis. Acts xiii. 2 al. Levit. xx. 26.
[k] Acts xvii. 33. xxiii. 10. xxviii. (ii.) 6. 1 Cor. v 2. 2 Cor. vi. 17, from Isa. lii. 11. Col. ii. 14. 2 Thess. ii. 7 only. Jer. 1 ver. 42 (reff.). [m] Luke ii. 50. xxiv. 45 al. Neh. viii. 8. Hos. xiv. 10.

[l] om BCDEF GKLMS UVXΓΔ 1. 33.

om L 13. 124. 346 lat-*a*. for καλα, καλλιστα D lat-*a b ff*$_2$ *g*$_1$ syr-cu arm Ambr Aug. rec (for αγγη) αγγεια, with Δ rel Orig$_1$: τα αγγια D: αγια L: αγγια C^{3}PX: αγγειον 33: txt BC^{1}M^2 1. 124 Orig$_3$ Cyr Isid.

49. for αιωνος, κοσμου D.

50. βαλλουσιν D^1-gr X.

51. rec (at beg) ins λεγει αυτοις ο ιησους, with C rel lat-*f* *h* syrr arm: *et dixit* lat-*a*: *dixit autem eis* lat-*g*$_2$: *Jesus ait illis discipulis suis* syr-cu: om BD vulg lat-*b c e ff*$_{1,2}$ copt æth Orig. rec aft ναι ins (*for reverence sake?*) κυριε, with C rel lat-*a b c e f g*$_{1,2}$ *h* syrr copt arm Orig-lat: om BD 1. 13. 124 vulg lat-*ff*$_{1,2}$ *k* syr-cu syr-jer copt æth-pl Orig Eus Hil.

52. om ο δε D vulg lat-*f ff*$_2$ Syr syr-cu copt. aft ο δε ins ιησους CU syr-marg.

into vessels, while the bad (the legally unclean, those out of season, those putrid or maimed) are cast away. This net is the *Church gathering from the sea* (a common Scripture similitude for nations: see Rev. xvii. 15: Isa. viii. 7: Ps. lxv. 7) *of the world, all kinds* (see Rev. vii. 9); and when it is full, it is drawn to the *bank* (the limit of the ocean, as the συντέλεια is the limit of the αἰών), and the *angels* (not the same as the fishers, as Olshausen maintains; for in the parable of the tares the *servants* and *reapers* are clearly distinguished) shall gather out the wicked from among the just, and cast them into everlasting punishment. It is plain that the comparison must not be strained beyond its limits, as our Lord shews us that the earthly here gives but a faint outline of the heavenly. Compare the mere ἔξω ἔβαλον of the one, with the fearful antitype of vv. 49, 50. On ὁ κλ. κ. ὁ βρ. see note on ch. viii. 12. 51, 52.] SOLEMN CONCLUSION OF THE PARABLES. When our Lord asks, 'Have ye understood all these things?' and they answer, 'Yea, Lord,' the reply must be taken as spoken from their *then standing-point*, from which but little could be seen of that inner and deeper meaning which the Holy Spirit has since unfolded. And this circumstance explains the following parabolic remark of our Lord: that every γραμματεύς (*they*, in their study of the Lord's sayings, answering to the then γραμματεῖς in their study of the Law) who is μαθητευθείς, enrolled as a disciple and taught as such, is like an householder (the Great Householder being the Lord Himself, compare ch. xxiv. 45) who puts forth from his store new things and old; i. e. 'ye yourselves, scribes of the Kingdom of Heaven, instructed as ye shall fully be in the meaning of these sayings, are (shall be) like householders, from your own stores of knowledge respecting them hereafter bringing out, not only your present understanding of them, but ever new and deeper meanings.' And this is true of πᾶς γρ. ε.τ.λ. *Every* real spiritually-learned scribe of the Kingdom of Heaven is able, from the increasing stores of his genuine experimental knowledge of the word (not merely from books or learning, or the Bible itself, but ἐκ τοῦ θησ. αὐτοῦ), to bring forth things new and old. The διὰ τοῦτο is an expression of *consequence*, but not a strong one: answering nearly to our Well, then.

This is perhaps the fittest place to make a few *general remarks* on this wonderful cycle of Parables. We observe, (1) How naturally they are evolved from the objects and associations surrounding our Lord at the time (see on this the very interesting section of Stanley, Sinai and Palestine, ch. xiii. § 2, p. 420 ff., "On the Parables"). He sat in a boat in the sea, teaching the people who were on the land. His eye wandered over the rich plain of Gennesareth (where πᾶν πεφυτεύκασιν οἱ νεμόμενοι, Jos. B. J. iii. 10. 8, and Robinson, iii. 290):—the field-paths, the stony places, the neglected spots choked with wild vegetation (οὔτε γὰρ αὐτή τι φυτὸν

n ch. ii. 4 reff. Exr. vii. 6.
o ch. xxvii. 57 (instr.). xxviii. 19. Acts xiv. 21 only †.
p ver. 45 reff.
q ch. x. 25 reff.
r — ch. xii. 35 reff.
s ch. xix. 1 only. — Gen. xii. 8 Aq. trans. in LXX. here bis and ‖ Mk. Luke iv. 28, 24. John iv. 44. Heb. xi. 14 only. Jer. xxii. 10.
t ch. vii. 22 reff.
u ch. xi. 20, 21 reff. Wisd. xiii. 4.
v ch. vii. 22 reff.
w ‖ Mk. only. 4 Kings xxii. 6.

n γραμματεὺς o μαθητευθεὶς τῇ βασιλείᾳ τῶν οὐρανῶν BCDFF GKLMS
ὅμοιός ἐστιν p ἀνθρώπῳ q οἰκοδεσπότῃ, ὅστις r ἐκβάλλει ἐκ UVXΓΔ
τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά. 1. 33.

53 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς
ταύτας s μετῆρεν ἐκεῖθεν. 54 καὶ ἐλθὼν εἰς τὴν t πατρίδα
αὐτοῦ ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν, ὥστε
u ἐκπλήσσεσθαι αὐτοὺς καὶ λέγειν Πόθεν τούτῳ ἡ σοφία
αὕτη καὶ αἱ v δυνάμεις; 55 οὐχ οὗτός ἐστιν ὁ τοῦ w τέκ-

for ειπεν, λεγει B^2D latt. rec εις την βασιλειαν (*gloss, or perhaps the* εις *of the previous word repeated, and then the case changed*), with L rel: εν τη βασιλεια (*corrn*) DM latt Iren-lat Chr Hil Ambr Aug: txt BCK 1. 13. 33 lat-*e k* Syr copt æth arm $Orig_4$ Ath Cyr_{10} Procop.

54. rec εκπληττεσθαι, with KMΓ(S, e sil): txt BCD rel Eus. (EFL εκπλησεσθαι.) ins πασα bef η σοφια D æth Eus.

55. rec (for 2nd ουχ) ουχι, with D rel Eus: *nonne* lat-*a b*: txt BCMΔ 33 $Orig_3$ Eus.

δρνεῖται διὰ τὴν πιότητα, ib.), the plots of rich and deep soil, were all before him. The same imagery prevails in the parable of the tares of the field, and in that of the mustard seed; and the result of the tilling of the land is associated with the leaven in the lump. Then He quits the sea-shore and enters the house with the disciples. There the link to the former parable is the exposition of the tares of the field. From the working of the land for seed to finding a treasure in a field the transition is easy—from the finding without seeking to seeking earnestly and finding, easy again: from the seed to the buried treasure, from the treasure to the pearl,—the treasure of the deep,—again simple and natural. The pearl recalls the sea; the sea the fishermen with their net; the mixed throng lining the beach, the great day of separation on the further bank of Time. (2) The seven Parables compose in their inner depth of connexion, a great united whole, beginning with the first sowing of the Church, and ending with the consummation. We must not, as Stier well remarks, seek with Bengel, al., minutely to apportion the series prophetically, to various historical periods: those who have done so (see Trench, p. 142, edn. 4) have shewn caprice and inconsistency; and the *parable*, though in its manifold depths the light of prophecy sometimes glimmers, has for its main object to *teach*, not to foretell. More than a general outline, shewn by the prominence of those points to which the respective parables refer, in the successive periods of the Church, we can hardly expect to find. But as much we unquestionably do find. The apostolic age was (1) the greatest of all the seed times of the Church: then (2) sprang up the tares, heresies manifold, and the attempts to root them out, almost as pernicious as the heresies themselves: nay the so-called *Church Catholic* was for ages employed in rooting up the wheat also. Notwithstanding this (3) the little seed waxed onward—the kingdoms of the earth came gradually in—(4) the leaven was secretly penetrating and assimilating. Then is it, (5) during the period of dissensions, and sects, and denominations, that here and there by this man and that man the treasure shall be found: then is it, (6) during the increase of secular knowledge, and cultivation of the powers of the intellect, that merchantmen shall seek goodly pearls up and down the world, and many shall find, each for himself, the Pearl of Price. And thus we are carried on (7) through all the ages during which the great net has been gathering of every kind, to the solemn day of inspection and separation, which will conclude the present state.

53—58. TEACHING, AND REJECTION, AT NAZARETH. Mark vi. 1—6. See Luke iv. 16—29 and notes. 53, 54.] τὴν πατ. αὐ., viz. Nazareth. Perhaps the proceedings of ch. viii. 18—ix. 34 are to be inserted between those two verses. In Mark iv. 35, the stilling of the storm and voyage to the Gadarenes are bound to the above parables by what appears a distinct note of sequence: ἐν ἐκείνῃ τῇ ἡμέρᾳ ὀψίας γενομένης: for we can hardly interpret ὀψ. γεν. on any other hypothesis than that ἐν ἐκ. τ. ἡμ. means '*on the same*

...αυτου P. BCDEG KLMSU VXΓΔ 1. 33. τονος υἱός; οὐχ ἡ μήτηρ αὐτοῦ λέγεται Μαριάμ, καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσὴφ καὶ Σίμων καὶ Ἰούδας;

for μαριαμ, μαρια C 127 Scr's h evv-y-z_1 $Orig_1$(but txt_2) Eus. rec (for ιωσηφ) ιωσης, with KLΔ lat-*k* Syr syr-txt æth arm-zoh: ιωση S-marg 24. 118. 157. 218 al Scr's s: ιωαννης D rel Scr's b c f h k o evv-150-z $Orig_1$: *et johannes et joseph* gat mm: txt BC 1. 33 ev-y latt syr-cu syr-marg copt arm-ms $Orig_2$ Eus Jer.

day.' The teaching was on the Sabbath (Mark). 55. οἱ ἀδελφοὶ αὐτοῦ] It is an enquiry of much interest and some difficulty, who these were. After long examination of the evidence on the subject, I believe that the truth will best be attained by disencumbering the mind in the first place of all *à priori considerations*, and *traditions* (which last are very inconsistent and uncertain), and fixing the attention on the *simple testimony of Scripture itself*. I will trace the ἀδελφοὶ αὐτοῦ or ἀδ. κυρίου through the various mentions of them in the N. T., and then state the result; placing at the end of the note the principal traditions on the subject, and the difficulties attending them. (1) The expression οἱ ἀδ. αὐτοῦ occurs *nine times* in the Gospels, and *once* in the Acts. Of these the *three first* are in the narratives of the coming of His mother and brethren to speak with Him, Matt. xii. 46: Mark iii. 31: Luke viii. 19: the *two next* are the present passage and its ‖ in Mark vi. 3, where they are mentioned in connexion with His mother and *sisters*; the *four others* are in John ii. 12; vii. 3, 5, 10, in the *first* of which He and his mother and brethren and disciples are related to have gone down to Capernaum: and in the *three last* His brethren are introduced as urging Him to shew Himself to the world, and it is stated that they did not believe on Him. The *last* is in Acts i. 14, where we read that the Apostles '*continued in prayer and supplication with the women, and with Mary the mother of Jesus, and with his brethren.*' In another place, 1 Cor. ix. 5, Paul mentions οἱ λοιποὶ ἀπόστολοι, καὶ οἱ ἀδ. τ. κυρίου, κ. Κηφᾶς. Such are all the places where the meaning is *undoubted*, that persons called, and being in some usual sense, *brethren of the Lord*, are mentioned. (Besides these the Lord Himself uses the words οἱ ἀδελφοί μου Matt. xxviii. 10; John xx. 17, but apparently with a wider meaning, including at least the eleven Apostles in the term, as He does in Matt. xii. 49 ‖.) Now I would observe (*a*) that in all the mentions of them in the Gospels, except those in John vii., they are *in connexion with His mother*: the same being the case in Acts i. 14. (*β*) That it is no where asserted or implied that any of them were *of the number of the twelve*; but from John vii. 5, following upon vi. 70 (by μετὰ ταῦτα vii. 1), they are *excluded from that number*. John would certainly not have used the words οὐδὲ γὰρ οἱ ἀδ. αὐτ. ἐπίστ. εἰς αὐτόν, had *any of them* believed on Him at that time (see this substantiated in note ad loc.):—and again in Acts i. 14, by being mentioned after the Apostles have been enumerated by name, and after the mother of Jesus, they are indicated at that time also to have been *separate from the twelve*, although *then* certainly believing on Him. (*γ*) Their *names*, as stated here and in Mark vi. 3, were JACOB, JOSEPH (or JOSES), SIMON, and JUDAS, all of them among the commonest of Jewish names. Of JOSEPH (or JOSES;—certainly not the Joseph Barnabas Justus of Acts i. 23: see ib. ver. 21) and SIMON (not Simon Cananæus or Zelotes: see above) *we know from Scripture nothing*. Of the *two others* we have the following traces—(*δ*) JACOB (JAMES) appears in the apostolic narrative as ὁ ἀδελφὸς τοῦ κυρίου, Gal. i. 19: he is there called an *apostle*. This however determines nothing as to his having been among *the twelve* (which is a very different matter); for *Paul and Barnabas are called apostles*, Acts xiv. (4) 14, and Paul always calls himself such. See also Rom. xvi. 7; 1 Thess. ii. 7 compared with i. 1. That he is identical with the James of Gal. ii. 9, whom Paul mentions with Cephas and John as having given him and Barnabas the right hand of fellowship, fourteen years after the visit in ch. i. 19, does not appear for certain, but has been pretty generally assumed. (See this whole subject discussed in the prolegg. to the Epistle of James.) (*ε*) The JUDE who has left an epistle, and was brother of James, not only does not call himself an apostle, ver. 1 (as neither does James, nor indeed John himself, so that this cannot be urged), but in ver. 17 (see note there) seems to draw a distinction between himself and the Apostles. Whether this indicate that the James and Jude, the authors of the Epistles, were two of

x | Mk. Mark ix. 19. John i. 1. 1 John i. 2.
y ch. xi. 6. ver. 21 al. fr.

56 καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι [x] πρὸς ἡμᾶς εἰσιν; πόθεν οὖν τούτῳ ταῦτα πάντα; 57 καὶ [y] ἐσκανδαλίζοντο ἐν Z -δαλιζοντο... bCDEG KLMSU VXΓΔ 1. 33.

56. παντα bef ταυτα D rel latt Orig$_1$: txt BCMUΓ 1. 33 (S, e sil) Eus.

these ἀδελφοὶ τ. κυρίου, is uncertain; but it may at least be mentioned in the course of our enquiry. I shall now state the result of that enquiry, which has been based on Scripture testimony *only*. (1) That there were *four persons known as* οἱ ἀδ. αὐτοῦ *or* τ. κυρίου, NOT OF THE NUMBER OF THE TWELVE. (2) That these persons are found in all places (with the above exception) where their names occur in the Gospels, *in immediate connexion with Mary, the mother of the Lord.* [It is a strange phænomenon in argument, that it should have been maintained by an orthodox writer, that my inference from this *proves too much*, because Joseph is here introduced as His father: as if a mistake of the Jews with regard to a supernatural fact, which they could not know, invalidated their cognizance of a natural fact which they knew full well.] (3) That not a word is any where dropped to prevent us from inferring that the ἀδελφοὶ and ἀδελφαὶ αὐτοῦ were His relations *in the same literal sense* as we know ἡ μήτηρ αὐτοῦ to have been; but that His own saying, where He distinguishes His relations according to the flesh from His disciples (ch. xii. 50 ||), seems to *sanction that inference.* (4) That nothing is said from which it can be inferred whether Joseph had been married before he appears in the Gospel history;—or again, whether these ἀδ. were, according to the flesh, older or younger than our Lord. (5) That the silence of the Scripture narrative leaves it free for Christians to believe these to have been *real* (younger) *brethren and sisters of our Lord, without incurring any imputation of unsoundness of belief as to His miraculous conception.* That such an imputation has been cast, is no credit to the logical correctness of those who have made it, who set down that, because this view *has been taken* by impugners of the great Truth just mentioned, *therefore* it eventually leads, or may fairly be used, towards the denial of it (see Dr. Mill on the Brethren of our Lord, p. 224); for no attempt is made to shew its connexion with such a conclusion. The fact is, that the two matters, the *miraculous conception of the Lord Jesus* by the Holy Ghost, and *the subsequent virginity of His Mother, are* ESSENTIALLY AND ENTIRELY DISTINCT; see note on Matt. i. 25: see also, respecting a supposed difficulty attending this view, note on John xix. 27. (II) I will now state the principal *traditionary* views respecting the brethren of the Lord. (1) That they were *all sons of Alphæus* (or Clopas) *and Mary the sister of the mother of our Lord;* and so *cousins* of Jesus, and called agreeably to Jewish usage *His brothers.* This is the view taken in the remarkable fragment of Papias, quoted in Dr. Mill, p. 238, adopted by Jerome (cont. Helvidium), and very generally received in ancient and modern times. But it seems to me that a comparison of the Scripture testimonies cited above will prove it untenable. One at least of the sons of this Alphæus was an apostle, *of the number of the twelve*, viz. Ἰάκωβος ὁ τοῦ Ἀλφαίου (see all the lists, on ch. x. 3); which (see above) would *exclude him from the number of the brethren of the Lord.* But even if *one* of the four could be thus detached (which, from John vii..5, I cannot believe), it is generally assumed that Ἰούδας Ἰακώβου (see Luke's two lists as above) is Jude the *brother* of James; and if so, this would be *another* son of Alphæus, and another subtraction from the number who did not believe on Him. Again Matthew (see note on Matt. ix. 9), if identical with Levi (Mark ii. 14), was *another son of Alphæus;* which would make a fifth brother, and leave therefore, *out of five, three believing on Him at the time when it was said* οὐδὲ γὰρ οἱ ἀδ.... κ.τ.λ. This view besides labours under the difficulty arising from these brethren accompanying and being found in connexion with Mary the mother of our Lord, whereas throughout that time *their own mother was living.* The way in which the assertors of this view explain John vii. 5, is either by supposing that all the brethren are not *there* implied, or that all are not *here* mentioned; both suppositions, it seems to me, very unlikely (compare e. g. John's minute accuracy where an exception was to be made, ch. vi. 23, 24). (2) That they were *children of Joseph by a former marriage* (or even by a later one with Mary wife of Clopas, to raise up seed to his dead *brother*,—as Clopas is said to have been: but this needs no refutation). This view was taken by several early Fathers, e. g. Hilary, Epi-

αὐτῷ. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Οὐκ ἔστιν προφήτης [a] ἄτιμος εἰ μὴ ἐν τῇ [b] πατρίδι καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. 58 καὶ οὐκ ἐποίησεν ἐκεῖ [a] δυνάμεις πολλὰς διὰ τὴν [b] ἀπιστίαν αὐτῶν.

XIV. 1 Ἐν ἐκείνῳ τῷ [c] καιρῷ ἤκουσεν Ἡρῴδης ὁ [d] τετράρχης τὴν [e] ἀκοὴν Ἰησοῦ, 2 καὶ εἶπεν τοῖς [f] παισὶν

[a] Mk. 1 Cor. iv. 10. xii. 23 only. Isa. liii. 3.
[a] ver. 54.
[b] Mk. Mark xvi. 14. Rom. iii. 3. xi. 20. Heb. iii. 12, 19 al. † Wisd. xiv. 26 only.
[c] ch. xi. 25 reff.
[d] L. Luke iii. 19. Acts xiii. 1 only †. (-χεῖν, Luke iii. 1.)
[e] ch. iv. 24. xxiv. 6 al. 2 Kings xiii. 30. Isa. liii. 1.
[f] ch. viii. 6 reff. — παῖδες βασιλέως, Diod. Sic. xvii. 35.

57. for εἶπεν, λέγει Z Orig. ins ἰδια bef πατριδι CZ 13. 124 Scr's u lat-ff$_1$ Orig$_1$. rec aft τῃ πατριδι ins αυτου, with C rel vulg lat-*b c f ff$_2$ g$_{1,2}$ h* syrr syr-cu copt æth arm Orig$_2$: om BDZ 33 lat-*a k*.

58. τας απιστειας *incredulitates* D lat-*k*.

CHAP. XIV. 1. aft εν εκεινω ins δε D 300 Syr syr-cu copt.

phanius, and mentioned by Origen, who (Winer, Realwörterbuch, i. p. 663) says respecting it, οἱ ταῦτα λέγοντες τὸ ἀξίωμα τῆς Μαρίας ἐν παρθενίᾳ τηρεῖν μίχρι τέλους βούλονται. This however, while *by no means impossible*, and in some respects agreeing with the *apparent* position of these brothers as older (according to the flesh) than the Lord (John vii. 3), has no countenance whatever in Scripture, either in their being called sons of any other woman, or in any distinct mention of Joseph as their father, which surely in this case would be required. (III) On the *à priori considerations* which have influenced opinions on this matter, see note on Matt. i. 25; and on the *traditional literature*, see the tract of Professor Mill on the Brethren of our Lord. See also Winer, Realwörterbuch, Art. *Jesus*, § 3. Greswell, Dissertations, vol. ii. Diss. iii. Blom, Disputatio Theologica de τ. ἀδ. τ. ε. Lug. Bat. 1839. Wieseler, Stud. und Kritiken, 1842, i. 96 ff. (these two last I have not seen); also, a letter on this my note, referred to above under I. 2, in the Journal of Sacred Literature for July, 1855. This letter is too much based on *à priori* considerations, but contains some valuable suggestions on this confessedly difficult question. Neander, Leben J. p. 48, brings out the importance of the view which I have above, under (I), endeavoured to justify, as shewing that the account of the miraculous conception is *not mythical*, in which case all would have been arranged to suit the views of virginity from which it had arisen,—but *strictly historical*, found as it is with no such arrangements or limitations. 58.] οὐκ ἐποίησεν = οὐκ ἠδύνατο ποιῆσαι, Mark vi. 5, where see note. On the identity, or not, of this preaching at Nazareth with that related much earlier by Luke iv. 16 sq., see note there.

CHAP. XIV. 1—12.] HEROD HEARS OF THE FAME OF JESUS. PARENTHETICAL ACCOUNT OF THE DEATH OF JOHN THE BAPTIST. Mark vi. 14—29. Luke ix. 7—9, who does not relate the death of John.

1.] This Herod was Herod ANTIPAS, son of Herod the Great, ἐκ Μαλθάκης τῆς Σαμαρειτιδος, and own brother of Archelaus (Jos. B. J. i. 28. 4). The portion of the kingdom allotted to him by the second will of his father (in the first he was left as king) was the tetrarchy of Galilee and Perœa (Jos. Antt. xvii. 8. 1). He married the daughter of the Arabian king Aretas; but having during a visit to his half-brother Herod Philip (not the tetrarch of that name, but another son of Herod the Great, disinherited by his father) become enamoured of his wife Herodias, he prevailed on her to leave her husband, and live with him. (See below, on ver. 4.) This step, accompanied as it was with a stipulation of putting away the daughter of Aretas, involved him in a war with his father-in-law, which however did not break out till a year before the death of Tiberius (A.D. 37, U.C. 790; Jos. Antt. xviii. 5. 1—3), and in which he was totally defeated and his army destroyed by Aretas; a divine vengeance, according to the Jews, for the death of John the Baptist (Josephus, ibid.). He and Herodias afterwards went to Rome at the beginning of Caligula's reign, to complain of the assumption of the title of king by Agrippa his nephew, son of Aristobulus; but Caligula having heard the claims of both, banished Antipas and Herodias to Lyons in Gaul, whence he was afterwards removed to Spain, and there died: Jos. Antt. xviii. 7. 1, 2. The following events apparently took place at Machærus, a frontier fortress between Perœa and Arabia: see below on ver. 10.

τὴν ἀκοὴν Ἰησοῦ] It was the fame of the

BCDEG KLMSU VXΣΓΔ 1. 33.

e w. ἀπό, ch. xxvii. 64. xxviii. 7.
h ‖ Mk. Mark v. 30 ‖ L. Luke vi. 19. 1 Cor. xii. 10, 28, 29.
i ‖ Mk. James v. 16. elsew. Paul (Rom. vii. 5 al15.) only. Isa. li. 4.
j ch. xii. 11.

αὐτοῦ Οὗτός ἐστιν Ἰωάννης ὁ βαπτιστής· αὐτὸς [e] ἠγέρθη ἀπὸ τῶν [f] νεκρῶν, καὶ διὰ τοῦτο αἱ [h] δυνάμεις [i] ἐνεργοῦσιν ἐν αὐτῷ. 3 ὁ γὰρ Ἡρῴδης [j] κρατήσας τὸν Ἰωάννην ἔδησεν αὐτὸν καὶ ἐν τῇ [k] φυλακῇ [l] ἀπέθετο διὰ Ἡρωδιάδα τὴν γυναῖκα τοῦ ἀδελφοῦ αὐτοῦ. 4 ἔλεγεν γὰρ αὐτῷ ὁ Ἰωάννης Οὐκ [m] ἔξεστίν σοι [n] ἔχειν αὐτήν. 5 καὶ θέλων

k = ch. v. 25. xviii. 30 al. Gen. xiii. 17. Ps. cxxxvi. 9. xv. 34. 2 Chron. xviii. 26. (Acts vii. 58 al.) 1 Cor. v. 1. vii. 2, 29. Deut. xxviii. 30.
l = here only. Lev. xxiv. 12. Num.
m ch. xii. 2, &c.
n = ‖ Mk. ch. xxii. 28.

2. ins μητι *numquid* bef ουτος D gat mm lat-*b f* g_2 *h*. aft βαπτιστης ins ον εγω απεκεφαλισα (*from* ‖ *Mk*) D 5 gat tol lat-*a b ff*$_1$ g_2 *h*. for αυτος, ουτος C 1. 61 D-lat Orig-ms Chr. om δια τουτο B^1. (ins B^2-marg.) ενεργουσιν D^1. om εν Z al Scr's g s ev-z.

3. aft ηρωδης ins τοτε B 13. 124. om αυτον (*as unnecessary*) B lat-*ff*$_1$ *h* Orig$_1$ (ins$_1$). rec και εθετο εν φυλακη, with C rel vulg lat-*b c f ff*$_2$ g_1 syrr syr-cu copt arm: εν τη φυλακη (alone) D lat-*a*(appy) *e k* æth Orig: "εν τη φυλακη . . . Z (sequ. ut vid. e spatio και εθετο s. fortasse και απεθετο)." Treg: txt B (13. 124?) lat-*ff*$_1$ *h*: κ. απεθ. εν τη φ. 1 Orig$_1$: εν φ. και απεθετο 33 Orig$_1$. (*The original stumbling-block seems to have been the unusual word απεθετο, which was changed to εθετο, or as above, and transposed: then by erasures before and after εν τ. φ., disappeared, and was variously reinstated in the text.*) rec om τη bef φυλακη (*as unnecessary or misunderstood*), with B^{1}C rel Orig$_1$: ins B^1(written over by origl scribe) DZ 1 copt Orig$_2$. rec ins φιλιππου bef του αδελφου (*from* ‖ *Mk, where none omit it*), with BCZ rel gat (and mm) lat-*f ff*$_2$ g_2 *h* Orig: aft αυτου b: om D vulg lat-*a c e ff*$_1$ g_1 *k* Aug.

4. ο ιωαννης bef αυτω BZ: txt CD rel 1. 33 latt Orig.—om ὁ D Scr's b f evv-150^1-z.

preaching and miracles of the twelve, on their mission, of which Herod heard,—probably in conjunction with the works of Christ: see ‖ Mark. 2.] παῖς = δοῦλος. αὐτός] emphatic; equivalent in English to "*it is he, that*" . . . In Luke ix. 7 it is said that Herod διηπόρει διὰ τὸ λέγεσθαι ὑπό τινων ὅτι Ἰωάνν. ἐγήγ. κ.τ.λ. There is no inconsistency in these accounts: the report originated with others: but if Herod διηπόρει concerning it, he, in the terrors of a guilty conscience, doubtless gave utterance to these words himself. There is no evidence that Herod was a Sadducee, or a disbeliever in the resurrection as then held by the Pharisees. See also note on Mark viii. 14. There is no allusion here to metempsychosis, but to the veritable bodily resurrection, and supposed greater power acquired by having passed through death. This is an incidental confirmation of John x. 41, where we read that John *wrought no miracle while living*. 4.] The marriage was unlawful for these three reasons: (1) *The former husband of Herodias*, Philip, *was still living*. This is expressly asserted by Josephus, Antt. xviii. 5. 4, Ἡρωδιὰς, ἐπὶ συγχύσει φρονήσασα τῶν πατρίων, Ἡρῴδῃ γαμεῖται τοῦ ἀνδρὸς τῷ ὁμοπατρίῳ ἀδελφῷ, διαστᾶσα ζῶντος. (A reply to the attempt made by some to interpret these last words, '*having previously been divorced from him while living*,' is hardly needed, in the presence of the two unqualified synchronous participles, φρονήσασα and διαστᾶσα. Besides, the part. *is not* ἀποστᾶσα, *as erroneously quoted by the Bp. of Exeter*: see his published speech of Feb. 25, 1851, note.) The same is surely implied by the whole narrative, and the word μετοικίσασθαι, Antt. xviii. 5. 1. (2) *The former wife of Antipas was still living*, and fled to her father Aretas on hearing of his intention to marry Herodias: Jos. ibid. (3) *Antipas and Herodias were already related to one another within the forbidden degrees of consanguinity*. For θυγάτηρ ἦν Ἀριστοβούλου, καὶ οὗτος ἀδελφὸς αὐτῶν (of Antipas and Philip), Jos. ib. See the Bp.'s note, and a reply to it in substance the same as the foregoing, in the Quarterly Journal of Sacred Lit. for Oct. 1852 and Jan. 1853. I may add that the remark of Josephus (Antt. xviii. 5. 4), that Salome's birth had taken place previously to the infidelity of Herodias, is not given, as understood by the Bp. (after Tertullian, adv. Marcion. iv. 34, p. 443 ed. Migne), as the technical reason why her conduct was ἐπὶ συγχύσει τῶν πατρίων, but as a moral aggravation of her unnatural crime. It was unlawful by Levit. xviii. 16. 5.] This verse is further

αὐτὸν ἀποκτεῖναι ἐφοβήθη τὸν ὄχλον, ὅτι ὡς προφήτην [o] αὐτὸν [o] εἶχον. 6 [p] γενεσίοις δὲ γενομένοις τοῦ Ἡρῴδου [q] ὠρχήσατο ἡ θυγάτηρ τῆς Ἡρωδιάδος ἐν τῷ [r] μέσῳ καὶ [s] ἤρεσεν τῷ Ἡρῴδῃ· 7 [t] ὅθεν [u] μεθ' ὅρκου [v] ὡμολόγησεν αὐτῇ δοῦναι ὃ ἂν αἰτήσηται. 8 [w] ἡ δὲ προβιβασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς Δός μοι φησὶν ὧδε ἐπὶ [x] πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. 9 καὶ [y] λυπηθεὶς ὁ βασιλεύς, [z] διὰ τοὺς ὅρκους καὶ τοὺς [a] συνανακειμένους

o = ch. xxi. 26, 46. Phil i. ii 29. Philem. 17.
p | only †.
q = ἡμέρᾳ γενεσίων, Gen. xl. 20.
r | Mk. ch. xi. 17 | L. only.
s 2 Kings vi. 16, 20, 21.
t = Mark iii. 8 | L. xiv. 60. John (viii. 4, 9 rec.) xx. 19, 26.
u | Mk. only in Gosp. Acts vi. 8. elsw.

Frac-tisch. -στου του εσω... F και τους συν .... BCDEF GKLMS UVXΣΓ Δ Frag-tisch 1. 33.

Pss† (Rom. viii. 3 al.) only. Esth. ii. 4, 9. 13. xi. 19. 1 John ii. 13. Judith viii. 20. 29. δρκ., ch. v. 33 reff. Xen. Anab. vii. 4. 13. Luke xi. 50 only †.
a ch. ix. 10 reff.
t Acts xxvi. 19. Heb. ii. 17. iii. 1. vii. 26. viii. 3. ix. e ch. xxvi. 72 only. Lev. v. 4 al. see Heb. vii.
v = Acts vii. 17. Jer. ii. (xlix.) 25. ὠμόσατο δὲ . . . . ὁ δὲ ὡμολόγει, w Acts xix. 33 only. Exod. xxxv. 24. Deut. vi. 7 only. x | (bis).
y ch. xvii. 23 al. fr. Dan. vi. 14. z | Mk. Josh. ix. 20.

5. for ὅτι, επει B[1].

6. rec γενεσιων δε αγομενων (*the gen was an emendn of the constr, and αγομ. a gloss on γεν.*), with X rel syr-marg : -ιων δε γενομενων CK Chr$_1$: -ιοις δε αγομενοις 1 : *die natalie* latt : txt BDLZΔ syrr syr-cu copt æth arm. for της ηρωδιαδος, αυτου ηρωδιας D-gr.

7. for ωμολ., ωμοσεν Z 13. 124. 346 ev-y Chr. rec (for αν) εαν, with CZ rel : txt BD 33.

8. for δος μοι φησιν, ειπεν δος μοι D lat-*a b c f ff$_2$ h l* Syr syr-cu æth. om επι πινακι D. om την D[1].

9. rec ελυπηθη (*emendn of constr*), with CL rel vulg lat-*b c f ff$_{1,2}$ g$_1$ h* syrr syr-cu copt æth arm : txt BD 1. 13. 124 lat-*c*. (Z 33 defective.) rec aft δια ins δε, with CZ rel vulg lat-*f g$_2$* syrr copt arm : om BDL[1] 1. 13. 124 lat-*a b ff$_{1,2}$ g$_1$ h* æth. ins δια bef τους συνανακειμενους D lat-*a b c f ff$_{1,2}$ g$_1$ h* syr-cu æth.

expanded in Mark : ὁ γὰρ Ἡρ. ἐφοβεῖτο τὸν Ἰω. εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἅγιον, καὶ συνετήρει αὐτόν, καὶ ἀκούσας αὐτοῦ πολλὰ ἠπόρει, καὶ ἡδέως αὐτοῦ ἤκουεν. Josephus, not being aware of any other grounds for his imprisonment, alleges purely political ones : δείσας Ἡρώδης τὸ ἐπὶ τοσόνδε πιθανὸν αὐτοῦ τοῖς ἀνθρώποις μὴ ἐπὶ ἀποστάσει τινὶ φέροι . . . . πολὺ κρεῖττον ἡγεῖται, πρίν τι νιώτερον ἐξ αὐτοῦ γενέσθαι, προλαβὼν ἀναιρεῖν . . . . Antt. xviii. 5. 2. εἶχον] literally, '*possederunt* eum tanquam prophetam;' and thus Meyer maintains it must be rendered : but as our '*hold*,' so ἔχω comes to be applied to the *estimate formed* of a man or thing, which subjectively is our *possession* of him or it.

6. γενεσίοις] **the birthday.** This name was given in classical Greek to *an anniversary celebration of the memory of the dead.* So Herod., iv. 26, having described such a celebration among the Issedones, adds, παῖς δὲ παρὰ πατρὶ τοῦτο ποιεῖ κατάπερ οἱ Ἕλληνες τὰ γενέσια. Phrynichus, Hesych., and Ammonius lay it down that γενέσια is *not to be used for* γενέθλια, a *birthday.* But the adj. was certainly so used in later Greek : e. g. ἔχοντες τ. γενέσιον ἡμέραν τ. παιδίου, Jos. Antt. xii. 4. 7 (in Dio Cassius xlvii. 18, lvi. 46, lxvii. 2, usually cited, the γενέσια, though bearing this meaning, are in each case in honour of a *dead* person). See Suicer, Thes. under γενέθλια, and Lobeck's note, Phryn. p. 103. Heins., Grot., al., hold that the word here means the feast of Herod's *accession* : but they give no proof that it ever had such a meaning. Among the seasons kept by the Gentiles, enumerated in the rabbinical work Avoda Sara, we have יום גנסיא של מלכים : see Lightfoot in loc. A great feast was given to the nobility of Galilee, Mark vi. 21. The damsel's name was Salome (Jos. Antt. xviii. 5. 4), daughter of Herodias by her former husband Philip. She afterwards married her uncle Philip, tetrarch of Ituræa and Trachonitis : and he dying childless, she became the wife of her cousin Aristobulus son of Herod king of Chalcis, by whom she had three sons, Herod, Agrippa, and Aristobulus. The dance was probably a pantomimic dance.

9.] ὁ βασιλεύς was a title which Herod never properly possessed. Subsequently to this event, Herodias prevailed on him to go to Rome to get the title, which had been granted to his nephew Agrippa. He was opposed by the emissaries of Agrippa, and was exiled to Lugdunum. See note on ver.

b Acts xix. 31. see Gen. xxxii. 5. xxxviii. 25.
c ‖ (Mk bis) only. 1 Kings xxxi. 9 compint. Ps cit. 7 only.
d = ver. 3.
e ch. ix. 24, 25 reff. Esth. ii. 9.
f = Luke xvii. 37. Heb. xiii. 11. 1 Kings xxxi 10, 12.
g ‖ Mk. L. ver. 33. ch. xvii. 1, 19 al. Mt. M. L. (Acts xxiii. 19) only, exc. Gal ii. 2. 2 Macc. iv. 5 only.

ἐκέλευσεν δοθῆναι. 10 καὶ [b] πέμψας [c] ἀπεκεφάλισεν Ἰωάννην ἐν τῇ [d] φυλακῇ. 11 καὶ ἠνέχθη ἡ κεφαλὴ αὐτοῦ ἐπὶ [x] πίνακι καὶ ἐδόθη τῷ [e] κορασίῳ· καὶ ἤνεγκεν τῇ μητρὶ αὐτῆς. 12 καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἦραν τὸ [f] σῶμα καὶ ἔθαψαν αὐτόν, καὶ ἐλθόντες ἀπήγγειλαν τῷ Ἰησοῦ. 13 ἀκούσας δὲ ὁ Ἰησοῦς ἀνεχώρησεν ἐκεῖθεν ἐν πλοίῳ εἰς ἔρημον τόπον [g] κατ' [g] ἰδίαν. καὶ ἀκούσαντες οἱ ὄχλοι ἠκολούθησαν αὐτῷ [h] πεζῇ ἀπὸ τῶν πόλεων. 14 καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον, καὶ [i] ἐσπλαγχνίσθη ἐπ' αὐτοῖς καὶ ἐθεράπευσεν τοὺς [k] ἀρρώστους αὐτῶν. 15 ὀψίας δὲ γενομένης προσῆλθον αὐτῷ οἱ μαθηταὶ λέ-

I$_c$ ανεχωρησεν... BCDEF GI$_a$KL MSUV XΣΓΔ Frag-tisch 1. 33. λεγουσιν Γ.

h ‖ Mk. only. 2 Kings xv. 17 var. (only?) (πεζεύειν, Acts xx. 13) i ch. ix. 36 reff. k Mark vi. 5, 13. xvi. 18. 1 Cor. xi. 30 only. 3 Kings xiv. 5 F. Mal. i. 8. Sir. vii. 35 only.

10. rec ins τον bef ιωαννην, with CD rel: om BZ Frag-tisch 1.
11. ins τω bef πινακι D (1. 13).
12. for προσελθ., ελθ. Z Orig. for σωμα, πτωμα (‖ *Mk*) BCDL 1. 13. 33. 124 al Syr syr-cu copt: txt X rel syr. (Z def.) add αυτου DL 157 al Scr's d i ev-y vulg lat-*f ff*$_{1,2}$ *g*$_2$ *h l* Syr syr-cu æth. rec (for αυτον) αυτο (‖ *Mk*), with CD rel vulg lat-*b c*: txt B Frag-tisch lat-*a ff*$_1$. (Z 33 defective.)
13. rec (for ακουσας δε) και ακ. (*as more appropriate copula*), with C rel syr æth arm: txt BDLZ 1. 13. 33. 124. 209 al lat-*f k* (Syr syr-cu copt) Orig Chr. om ο ιησους Frag-tisch Scr's e. for πεζη, πεζοι I$_a$ LZ 157. 225. 245 Scr's s ev-z vulg lat-*b c* &c syr-marg.
14. rec aft εξελθων ins ο ιησους, with C I$_c$ rel lat-*f h* syrr Orig: aft ειδεν L evv-r-z lat-*a* (*beginning of an eccles lection*): om BD 1. 33. 124 al vulg lat-*b c ff*$_{1,2}$ *g*$_1$ syr-cu. οχλον bef πολυν D 33. 435 latt Chr. rec επ' αυτους, with 33 (Scr's l p q r s, e sil): επ' αυτον I$_a$: εν αυτοις L: περι αυτων D: txt BC rel Orig.
15. προσηλθαν B 33. rec aft μαθηται ins αυτου, with CD rel lat-*a c* syrr

1, and Josephus there cited. Herod was grieved because he heard John gladly (Mark vi. 20), and from policy did not wish to put him to death on so slight a cause. This is not inconsistent with his *wishing to put him to death*: his estimate of John was wavering and undecided, and he was annoyed at the decision being taken out of his hands by a demand, compliance with which would be irrevocable.

10.] It appears from the damsel's expression δός μοι ὧδε and this verse, that the feast was held either at Machærus or at no great distance from it. Antipas had a palace near, τὰ πλησίον Ἰορδάνου βασίλεια κατὰ Βηθαράμαθον, B. J. ii. 4. 2; but he was not there *on account of the war with Aretas*,—see above.

13—21.] FEEDING OF THE FIVE THOUSAND. Mark vi. 30—44. Luke ix. 10—17. John vi. 1—13, where also see notes.

13.] There is some difficulty here in conceiving how the narration is to proceed continuously. The death of the Baptist is evidently retrospectively and parenthetically inserted; and yet the retirement of our Lord in this verse seems to be the immediate consequence of his hearing of that occurrence. But this may well have been so: for (1) the disciples of John would be some days in bringing the news from Machærus to Capernaum, and the report mentioned in ver. 1 might reach Herod meantime; (2) the expression with which that report is introduced, ἐν ἐκείνῳ τῷ καιρῷ, extends it over a considerable space of time; and (3) the message which the disciples of John brought to our Lord might have included both particulars, the death of their Master, and the saying of Herod respecting Himself. He went across the lake (John vi. 1) into a desert place belonging to the city called Bethsaïda (Luke ix. 10). His retirement (Luke, ibid., and Mark vi. 30) was connected also with the return of the twelve from their mission: compare the full and affecting account of the whole transaction in Mark vi. 30—35. 14.] ἐξελθών, from his place of retirement. 15.] This ὀψία was the first evening, the decline of the day, about 3 p.m.; the ὀψία, in ver. 23, after the

γοντες [l] Ἐρημός ἐστιν ὁ τόπος, καὶ ἡ ὥρα ἤδη [1] παρῆλθεν· [m] ἀπόλυσον [οὖν] τοὺς ὄχλους ἵνα ἀπελθόντες εἰς τὰς
P στορα- σωσιν... BCDEF GI,KL MPSUV XZΔ Frag- tisch 1. 33. -και αλλον Z. κώμας [n] ἀγοράσωσιν ἑαυτοῖς [o] βρώματα. 16 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Οὐ [p] χρείαν ἔχουσιν ἀπελθεῖν· [q] δότε αὐτοῖς ὑμεῖς [q] φαγεῖν. 17 οἱ δὲ λέγουσιν αὐτῷ Οὐκ ἔχομεν ὧδε εἰ μὴ πέντε ἄρτους καὶ δύο ἰχθύας. 18 ὁ δὲ εἶπεν Φέρετέ μοι ὧδε αὐτούς. 19 καὶ κελεύσας τοὺς ὄχλους [r] ἀνακλιθῆναι ἐπὶ τοὺς [s] χόρτους, λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, [t] ἀναβλέψας εἰς τὸν οὐρανὸν [u] ηὐλόγησεν, καὶ [v] κλάσας ἔδωκεν τοῖς μαθηταῖς τοὺς ἄρτους, οἱ δὲ μαθηταὶ τοῖς ὄχλοις. 20 καὶ ἔφαγον πάντες καὶ [w] ἐχορτάσθησαν· καὶ ἦραν τὸ [x] περισσεῦον τῶν [y] κλασμάτων

l — Acts xxvii. 9. Gen. xli. 53. Dan. ii. 9 Theod.
m ‖ Mk. L. ch. xv. 23 al. Ps. xxxiii. tit.
n ch. xiii. 44 al. Gen. xiii. 7.
o Luke iii. 11. John iv. 34 al. Gen. xli. 35.
p w. inf., ch. iii. 14 reff.
q ‖ Mk. L. ch. xv. 35, 41. Mark v. 43 ‖ L. John vi. 31 al. 2 Chron. xxviii. 15.
r ch. viii. 11 reff.
s ch. vi. 30 al. pla., here only.

t — ‖ Mk. L. Mark vii. 34 al. Gen. xv. 5. 2 Kings ix. 13. Rev. xix. 21 al. Ps. xxxvi. 19. lviii. 15.
u ch. xxvi. 26. 1 Cor. x. 16 al. Gen. i. 22, 28. v — ch. xxvi. 26 ‖ al. Jer. xvi. 7.
w Phil. iv. 12. Jam. ii. 16.
x ‖ L. J. ch. v. 20. xv. 37 al. Tobit iv. 16.
y ‖ (J. his). ch. xv. 37 ‖ Mk. Mark viii. 19, 20 only. Lev. ii. 6. Judg. ix. 53. 1 Kings xxx. 12. Ezek. xiii. 19.

syr-cu copt æth Orig : om BZ 33 lat-*b k* arm $Orig_2$. (I_c def.) παρηλθεν bef ηδη Z(appy) 1 $Orig_2$ rec om *ουν* (*as* ‖ *Mk, or perhaps passed over from the -ον preceding*), with BD I_c rel vss Orig : ins CZ 1 syr-marg copt $Orig_2$ ins κυκλω bef κωμας (*from* ‖ *Mk L*) C^1 33. 61. 108 Scr's w^2 ev-P^1 syr-marg syr-jer arm.

16. om ιησους D 61 lat-*k* Syr syr-cu copt æth arm. υμεις φαγειν bef αυτοις D.

18. aft ειπεν ins *αυτοις* P. rec *αυτους* bef *ωδε* (*to bring αυτους nearer the verb*), with CP rel vulg lat-*f* syrr æth : om *ωδε* D 1 lat-*a b c* ff_2 g_1 *h* syr-cu copt : txt BZ 33. (I_c def.)

19. κελευσατε B^1 (*imperative as in* ‖ *Lu Jn*) : κελευσιν Z(appy) ev-y, *jussit* lat-ff_1 τον οχλον D-gr latt arm-zoh. του χορτου BC^1 I_c 1. 33 al Scr's o latt Syr syr-cu syr-marg copt æth arm $Orig_4$: του χοροτους L : τον χορτον D 16. 61, *famem* latt (*curus to escape the unusual plural and accus ?*) : τους χορτους C^2P rel Scr's mss syr-txt. rec ins και bef λαβων, with C^1 I_c X(Treg) lat-ff_1 *h* copt arm : om BC^2(D)P rel latt syr Orig Thl.—for λαβων, ελαβεν D.

miracle was late in the night. ἡ ὥρα] **the time of the day is now late,** ἦν τῆς ὥρας μικρὸν πρὸ δύντος ἡλίου, Xen. Hell. vii. 2. 22. 16, 17.] **δότε αὐτοῖς ὑμεῖς φ.**, which is common to the three first Evangelists, is considerably expanded in the more detailed account of John, ver. 3—7; it was *Andrew who spoke* in ver. 17, and the five loaves and two fishes were *brought by a lad :* John vi. 8, 9. They were *barley loaves* and (*salt*) *fish ;* ibid. And we have (perhaps, but see note there) the vast concourse accounted for in John by the fact that *the Passover was at hand*, and so they were collected on their journey to Jerusalem. See a very similar miracle in 2 Kings iv. 42—44 ; only then there were twenty barley loaves and an hundred men. See also Numbers xi. 21, 22.

19. ηὐλόγησεν] Luke supplies *αὐτούς*, the loaves and fishes : John has for it εὐχαριστήσας. Both are one. The thanks to heaven *is* the blessing on the meat. ὁ Σωτὴρ πρῶτον ἀνέβλεψεν εἰς τὸν οὐρανὸν ταῖς ἀστῖσι τῶν ὀφθαλμῶν αὐτοῦ οἱονεὶ καταβιβάζων δύναμιν ἐκεῖθεν τὴν ἀνακραθησομένην τοῖς ἄρτοις καὶ τοῖς ἰχθύσι μέλλουσι τρέφειν τοὺς πεντακισχιλίους, καὶ μετὰ τοῦτο ηὐλόγησε τ. π. ἄρτους κ. τ. δ. ἰχθ., τῷ λόγῳ κ. τῇ εὐλογίᾳ αὔξων κ. πληθύνων αὐτούς. Orig. in loc. This miracle was one of symbolic meaning for the twelve, who had just returned from their mission, as pointing to the δωρεὰν ἐλάβετε, δωρεὰν δότε of ch. x. 8 in a higher sense than they then could have understood it :—but see the symbolic import of the miracle treated in the notes to John vi.

Meyer well remarks that the *process* of the miracle is thus to be conceived : —the Lord blessed, and gave the loaves and fishes to the disciples, *as they were ;* and then, *during their distribution of them*, the miraculous increase took place, so that

δώδεκα [z] κοφίνους πλήρεις. 21 οἱ δὲ ἐσθίοντες ἦσαν ἄνδρες
[a] ὡσεὶ πεντακισχίλιοι [b] χωρὶς γυναικῶν καὶ παιδίων.
22 Καὶ εὐθέως [c] ἠνάγκασεν τοὺς μαθητὰς [d] ἐμβῆναι
εἰς τὸ πλοῖον καὶ [e] προάγειν αὐτὸν εἰς τὸ πέραν, ἕως οὗ
[f] ἀπολύσῃ τοὺς ὄχλους. 23 καὶ [f] ἀπολύσας τοὺς ὄχλους
[g] ἀνέβη εἰς τὸ [g] ὄρος [h] κατ' ἰδίαν προσεύξασθαι. [i] ὀψίας ...αυτη I. BCDEF GKLM PSUVX Δ Frag-tisch 1. 33.
δὲ [l] γενομένης μόνος ἦν ἐκεῖ. 24 τὸ δὲ πλοῖον ἤδη [k] μέσον
τῆς θαλάσσης ἦν [l] βασανιζόμενον ὑπὸ τῶν [m] κυμάτων, ἦν
γὰρ [n] ἐναντίος ὁ ἄνεμος. 25 τετάρτῃ δὲ [o] φυλακῇ τῆς
νυκτὸς [p] ἀπῆλθεν πρὸς αὐτοὺς [q] περιπατῶν [q] ἐπὶ τὴν θά-

a [ch. xvi. 9 ‖ Mk. only. Judg. vi. 19 vat. Ps. lxxx. 6 only.
a John ix. 14. Acts ii. 41 al. Judg. iii. 29.
b — ch. xv. 38. 2 Cor. xi. 26. (Heb. iv. 15.) Gen. xlvi. 26.
c ‖ Luke xiv. 23. Acts xxvi. 11 al. Prov. vi. 7.
d ch. viii. 28 reff.
e — ch. xxi. 31. xxvi. 32. Mark x. 32 al.† Wisd. xix. 11.
f — ver. 15.
g ch. v. 1 reff.
h ver. 18. i ch. viii. 16. ver. 15 (see note there) al. fr. k constr., John ‖.
26. Num. xxxv. 5. μέσον Ἰεριχώ, Herod i. 170. l — [Mk. only. (2 Pet. ii. 8 al.) m ch. viii 24 reff.
n absol., Acts xxvii. 4 only. Ezek. xviii. 18, but not —. (see Mark xv. 39.) w. dat., ‖ Mk. o — ‖ Mk. ch. xxiv. 43. Luke ii. 8 (?). xii. 38 only. Exod. xiv. 24. p — ch. ii. 22. Rev. x. 9. Gen. xxiv. 56. Exod. iv. 19. q ‖. (see ver. 29.) Job ix. 8.

21. for ωσει, ως D I_c Δ 1. 33 : om Frag-tisch 241. 247 latt(not *f*) Syr syr-cu copt Orig : txt BCP rel. transp παιδιων and γυναικων D 1 lat-*a b c* &c (not *f*) copt $Orig_2$ Ambr.

22. om ευθεως C^1 lat-ff_1 syr-cu. rec aft ηναγκασεν ins ο ιησους (*began of an eccl lection*), with C^3L rel : bef ηναγκ. lat-*a b c* ff_2 $g_{1.2}$ *h* : om BC^1D I_c PΔ Frag-tisch 1. 33 Scr's c^1 k am(with em for fuld tol) lat-*e f* ff_1 syrr syr-cu syr-jer copt æth arm $Orig_2$ Chr Arnob. rec aft μαθητας ins αυτου (‖ *Mk*), with BEFKPX lat-*a b c* $ff_{1.2}$ $g_{1.2}$ *h* syrr syr-cu copt æth : om CD I_c rel vulg lat-*e f l* arm $Orig_{exp}$ Chr Euthym Arnob. om το bef πλοιον B 1. 33. 124 al Scr's s arm Eus Chr-2-9-G-H : ins ĈD I_cP rel $Orig_7$. om αυτον (*see* ‖ *Mk*) D 37. 49 al ev-y_1 lat-*a b e* ff_2 g_1 *h* arm Arnob : αυτους I_c Frag-tisch ev-150^1.

24. om ηδη (*see* ‖ *Mk*) D 253 ev-36 Scr's o^1 vulg lat-*a f* ff_1 *l* Syr syr-cu copt æth arm. ην εις μεσον της θαλ. βασανιζ. D lat-*e* : σταδιους πολλους απο της γης απειχεν βασανιζ. B 13. 124 Syr syr-cu (syr-jer copt) arm : txt CP rel syr æth Orig Hil. for ην γαρ, η γαρ D^1.

25. τεταρτης δε φυλακης D. ηλθεν (απηλθ., *not being understood*) BC^2 P(Treg) 1. 33 latt syrr syr-cu copt æth arm Orig Eus Bas Chr : ερχεται syr-marg : txt C^1(appy) D P(Tisch) rel syr-txt. rec ins ο ιησους bef προς αυτους, with C^3L rel lat-*a b c e f* ff_2 g_2 *h* Syr syr-cu arm Eus : om BC^1DPSVΔ Frag-tisch(appy) 1. 33 vulg lat-*f* ff_1 g_1 *l* syr copt æth Orig Bas Chr Arnob. περιπατων bef προς αυτους D. rec επι της θαλασσης, with CD rel Eus_2 : txt BPΔ Frag-tisch 1 $Orig_1$.

they broke and distributed enough for all.

20. κοφίνους] in the construction, is in apposition with τὸ περισσεῦον. The *cophinus* was the usual accompaniment of the Jew : see Juv. Sat. iii. 14—'Judæis, quorum cophinus fœnumque supellex;' and Sat. vi. 542. Reland, whom Schöttgen (in loc.) follows, supposes that the basket was to carry their own meats on a journey, for fear of pollution by eating those of the Gentiles, and the hay to sleep on for the same reason. 21.] χωρὶς γυν. κ. παιδ. is peculiar to Matt., although this might have been inferred from ἄνδρες being used in the other three Evangelists. See note on John vi. 10.

22—33.] JESUS WALKS ON THE SEA. Mark vi. 45—52. (Luke omits this incident.) John vi. 16—21. The conviction of the people after the foregoing miracle was, that Jesus was the Messiah; and their disposition, to take Him by force, and make Him a king. See John vi. 14, 15. For this reason he constrained His disciples to leave Him, because they were but too anxious to second this wish of the multitude; and *their* dismissal was therefore an important step towards the other.

22. εἰς τὸ πέραν] Mark adds πρὸς Βηθσαϊδάν, John εἰς Καφαρναούμ: for the Bethsaïda, the city of Philip and Andrew and Peter, was distinct from Bethsaïda Julias, in whose neighbourhood the miracle took place,—and in the direction of Capernaum. 25.] The *fourth watch* according to the *Roman* calculation, which was by this time common among the Jews (who themselves divided the night into three parts or watches). This would be, —near the vernal equinox which this

λασσαν. 26 καὶ ἰδόντες αὐτὸν οἱ μαθηταὶ [q] ἐπὶ τῆς θα-
λάσσης [q] περιπατοῦντα [r] ἐταράχθησαν λέγοντες ὅτι [s] φάν-
τασμά ἐστιν, καὶ [t] ἀπὸ τοῦ φόβου ἔκραξαν. 27 εὐθέως δὲ
ἐλάλησεν αὐτοῖς ὁ Ἰησοῦς λέγων Θαρσεῖτε, [u] ἐγώ [u] εἰμι, μὴ
φοβεῖσθε. 28 [v] ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπεν Κύριε,
εἰ σὺ εἶ, κέλευσόν με ἐλθεῖν πρός σε ἐπὶ τὰ ὕδατα. 29 ὁ
δὲ εἶπεν Ἐλθέ. καὶ [w] καταβὰς ἀπὸ τοῦ πλοίου Πέτρος
περιεπάτησεν ἐπὶ τὰ ὕδατα ἐλθεῖν πρὸς τὸν Ἰησοῦν.
30 βλέπων δὲ τὸν ἄνεμον ἰσχυρὸν ἐφοβήθη, καὶ ἀρξάμενος
[x] καταποντίζεσθαι ἔκραξεν λέγων Κύριε σῶσόν με. 31 εὐ-
θέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα [y] ἐπελάβετο αὐτοῦ
καὶ λέγει αὐτῷ [z] Ὀλιγόπιστε [a] εἰς [a] τί [b] ἐδίστασας; 32 καὶ
[c] ἀναβάντων αὐτῶν εἰς τὸ πλοῖον [d] ἐκόπασεν ὁ ἄνεμος.
33 οἱ δὲ ἐν τῷ πλοίῳ [ἐλθόντες] [e] προσεκύνησαν αὐτῷ
λέγοντες Ἀληθῶς [f] θεοῦ υἱὸς εἶ.

r — ch. ii. 3 al. Geo. xl. 6.
s ‖ Mark only †. Wisd. xvii. 15 only.
t ch. xiii. 44 refl.
u John iv. 26. xviii. 5, 6, 8 al. Deut. xxxii. 39.
v — ch. xii. 38 al.
w — here only. Ezek. xxvii. 29.
x ch. xviii. 6 only. 2 Kings xx. 19 al.
y Matt., here only. Mark viii. 23. Luke ix. 47 al. Exod. iv. 4.
z ch. vi. 30. viii. 26. xvi. 8. Luke xii. 28 only †.
a — ch. xxvi. 8 ‖ Mk. Mark xv. 34 only. Wisd. iv. 17.
b ch. xxviii. 17 only †.
c — ‖ Mk. ch. xv. 39 only. Jonah i. 8 var.
d ‖ Mk. Mark iv. 39 only. Gen. viii. 1. Jonah i. 11, 12.
e w. dat., ch. ii. 2 refl.
f ch. iv. 3.

...αυτου ελ. Frag-tisch. BCDEF GKLM PSUVX Δ 1. 33.

26. οι δε μαθ. bef ιδοντες αυτον (*from* ‖ *Mk*) BD 13. 61. 124 lat-*f*: om οι δε μ. 1 latt Chr-γ Arnob Aug: txt CP rel syrr syr-cu copt æth. rec την θαλασσαν, with P rel: txt BCD 1. 33 Eus$_2$ Chr Thl.

27. for ευθεως, ευθυς (*from* ‖ *Mk*) BD: txt C rel Eus. (P defective.) ο ιησ. bef αυτοις B 131: om ο ιησ. D 231 lat-*ff*$_1$ syr-cu copt Eus: ο ιησ. ελ. αυτ. latt Syr: txt CP rel lat-*f* syr æth arm. θαρρειτε D.

28. om αυτω Δ 157. 209 al Scr's c l m n w evv-y-z-150 vulg lat-*a c* æth Euthym: ο πετρος ειπεν bef αυτω B 120. 240-4-5 lat-*g*$_1$ Syr copt: txt CD rel lat-*b e f ff*$_{1.2}$ *g*$_2$ *h* syr arm Eus. (P def.)—om ο D. for με, μοι CΔ Scr's s. rec προς σε bef ελθειν, with L rel vulg-ed: txt BCDΔ Frag-tisch 1. 33 am lat-*a b c* &c syrr syr-cu æth arm Eus. (P def.)

29. rec ins ο bef πετρος, with C Frag-tisch rel: om BD Eus. (P def.) for ελθειν, και ηλθεν (*corrn from the less usual infinitive*) B (not C^1, if Tisch has accurately edited it: there is not room) syr-cu arm Chr: *et veniens* æth: txt C^2 (C^1 ?) D rel latt(*ut veniret*) Orig. (P def.)

30. om ισχυρον B^1;txt 33 copt: ins B^1-marg rel &c.

31. om ο D.

32. rec εμβαντων, with CP rel: txt BD 13. 33. 124 Orig Cyr-jer.

33. om ελθοντες BC^2 1 al lat-*ff*$_1$ copt æth Orig Did: txt DP rel latt syrr syr-cu arm. υιος θεου ει and add συ D lat-*a b*.

was,—*between three and six in the morning.* απηλθεν προς αυτ.] a mixed construction for *απῆλθεν απὸ τοῦ ὄρους καὶ ἦλθεν πρὸς αὐτ.* The words περιπατ. επι την θαλ. (or της θαλάσσης,—the gen., of the mere appearing on the spot, the accus. of motion,—*over the sea.* Webst. and Wilk. cite *ἐπὶ πολλὰ ἀλήθην* Od. ξ. 120,—*ἐπ' ἴννια εἴσετο πίλεθρα* Od. λ. 577) are common to the three Evangelists, and can have no other meaning here, than that the Lord *walked bodily on the surface of the water.* The passages commonly cited to shew that *ἐπί* with a gen. can mean 'on the bank of,' are not applicable here, being all after verbs of *rest*, not of motion. 4 Kings ii. 7: Dan. viii. 2 Theod.: John xxi. 1. In Job ix. 8 we read of the Almighty, *ὁ τανύσας τὸν οὐρανὸν μόνος καὶ περιπατῶν ὡς ἐπ' ἰδάφους ἐπὶ θαλάσσης.* Mark adds *καὶ ἤθελεν παρελθεῖν αὐτούς*: John, *καὶ ἐγγὺς τοῦ πλοίου γινόμενον.* See notes on John. 28.] This narrative respecting Peter is peculiar to Matthew. It is in very strict accordance with his warm and confident character, and has been called almost a 'rehearsal' of his denial afterwards. It contains one of the most pointed and striking revelations which we have of *the nature*

BCDEF GKLM PSUVX Δ 1. 33.

34 Καὶ [g] διαπεράσαντες ἦλθον εἰς τὴν γῆν Γεννησαρέτ. 35 καὶ [h] ἐπιγνόντες αὐτὸν οἱ ἄνδρες [i] τοῦ τόπου ἐκείνου ἀπέστειλαν εἰς ὅλην τὴν [k] περίχωρον ἐκείνην, καὶ προσήνεγκαν αὐτῷ πάντας τοὺς [l] κακῶς [l] ἔχοντας, 36 καὶ [m] παρεκάλουν αὐτὸν ἵνα μόνον [n] ἅψωνται τοῦ [o] κρασπέδου τοῦ ἱματίου αὐτοῦ, καὶ ὅσοι [n] ἥψαντο [p] διεσώθησαν.

XV. 1 Τότε προσέρχονται τῷ Ἰησοῦ οἱ ἀπὸ Ἱεροσολύμων γραμματεῖς καὶ Φαρισαῖοι λέγοντες 2 Διὰ τί οἱ μαθηταί σου [q] παραβαίνουσιν τὴν [r] παράδοσιν τῶν [s] πρεσβυτέρων; οὐ γὰρ [tu] νίπτονται τὰς [u] χεῖρας αὐτῶν ὅταν ἄρτον ἐσθίωσιν. 3 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς [v] Διὰ τί

g ch. ix. 1 al. h ch. vii. 16, 20. Luke xxiv. 16, 31. Gen. xxxvii. 32, 33. i Gen. xxxviii. 21, 22. k ch. iii. 5 al. 1 Chron. v. 16. l ch. iv. 24. ix. 12 ‖ al. Ezek. xxxiv. 4. m w. ἵνα, ‖ Mk. Mark v. 10, 18 ‖ L. 1 Cor. xvi. 12, 15 al. n ch. ix. 20, 21 al. Hagg. ii. 12, 13. o ch. xxiii. 5 reff. Zech. viii. 23. p Luke vii. 3. Acts xxiii. 24. xxvii. 43, 44. xxviii. 1, 4. 1 Pet. iii. 20 only. Jer. viii. 20. q Acts i. 25 (2 John 9 v. r.) only. Isa. xxiv. 5 F. Sir. x. 19. r here, &c. and ‖. 1 Cor. xi. 2. Gal. i. 14. Col. ii. 8. 2 Thess. ii. 15. iii. 6 only ‖. (Jer. xxxix. [xxxi.] 4. xli. [xxxiv.] 2 only.) s — ‖ Heb. xi. 2 only. t ch. vi. 17 reff. a ‖ Mk. (John xiii. 5) only. Exod. xxx. 19. v see Num. xiv. 41.

34. επι την γην γεννησ. (*as in* ‖ *Mk*) C[1] 13. 124. 157 Chr-2-6-9-η-ρ: επι την γην εις γεννησ. (*combn of Mt and Mk*) BDΔ 33 syr arm: alii aliter: txt P rel copt arm Orig$_3$ Chr(Field).

36. om αυτου B[1] (insd in marg *a prima manu*) Orig$_1$ Chr. aft οσοι ins αν C Scr's m.

CHAP. XV. **1.** for προσερχ., προερχονται D[1]-gr. for τω ιησου, προς αυτον D latt(exc *f*) æth Hil: αυτω 1 Orig. om οι (*as in the way: that it should have been insd from* ‖ *Mk, as Meyer, is improb, seeing that the form of the sentence there is different*) BD 1. 124[1]. 209 al Scr's a c ev-y copt Orig: ins CP rel. transp φαρισαιοι and γραμματεις (*see* ‖ *Mk*) BD 1. 13. 33. 124 lat-*e* Syr copt arm Orig: txt CP rel syr-cu syr æth Hil.

2. om αυτων (*as unnecessary: see also Mk* vii. 3) BΔ 1. 229[1] lat-*f* g_1 arm Orig$_2$ Chr-γ-ʟ.

3. om αυτοις D lat-*e* copt.

and analogy of faith; and a notable example of the power of the higher spiritual state of man over the inferior laws of matter, so often brought forward by our Lord. See ch. xvii. 20; xxi. 21.

33.] John (vi. 21) adds και ευθεως εγενετο το πλοιον επι της γης εις ην υπηγον:—see note there. **33.**] These persons were probably the crew of the ship, and distinct from the disciples. On θεου υἱός, see note, ch. iv. 3. It is the first time that our Lord is called so by *men* in the three synoptic Gospels. See ch. iii. 17; iv. 3; viii. 29: and John i. 34, 50. This feeling of amazement and reverence pervaded *the disciples also:* see the strong expressions of Mark vi. 52.

34—36.] Mark vi. 53—56. *Gennesar* or *Gennesaret*, a district from which the lake was also occasionally so called, extended along its western shore. See Josephus's glowing description of the beauty and fertility of this plain, B. J. iii. 10. 7. At its northern end was Capernaum, near which our Lord landed, as would appear from John vi. 24, 25. **36.** παρεκαλ. .... ἵνα] For a discussion on the construction of verbs of entreaty, &c. with ἵνα and ὅπως, see note, 1 Cor. xiv. 13.

On κρασπ. see note on ch. ix. 20.

διεσ. as E. V., were made perfectly whole.

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

2.] The Jews attached more importance to the traditionary exposition than to the Scripture text itself. They compared the written word to water; the traditionary exposition to the wine which must be mingled with it. The duty of washing before meat is not inculcated in the law, but only in the traditions of the Scribes. So rigidly did the Jews observe it, that Rabbi Akiba, being imprisoned, and having water scarcely sufficient to sustain life given him, preferred dying of thirst to eating without washing his hands.

...των ev. P. Frag-tisch λεγων τιμα... BCDEP GKLM SUVXΔ Frag-tisch 1. 33.

καὶ ὑμεῖς [q] παραβαίνετε τὴν ἐντολὴν τοῦ θεοῦ διὰ τὴν [r] παράδοσιν ὑμῶν; [4] ὁ γὰρ θεὸς [w] ἐνετείλατο λέγων [x] Τίμα τὸν πατέρα καὶ τὴν μητέρα, καὶ [y] Ὁ [z] κακολογῶν πατέρα ἢ μητέρα [a] θανάτῳ [a] τελευτάτω· [5] ὑμεῖς δὲ λέγετε Ὃς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μητρὶ [b] Δῶρον ὃ ἐὰν ἐξ ἐμοῦ [c] ὠφεληθῇς· [6] [καὶ] οὐ μὴ τιμήσει τὸν πατέρα αὐτοῦ [ἢ τὴν μητέρα αὐτοῦ]· καὶ [d] ἠκυρώσατε τὸν νόμον τοῦ θεοῦ διὰ τὴν [q] παράδοσιν ὑμῶν. [7] ὑποκριταί, [e] καλῶς [f] ἐπροφήτευσεν περὶ ὑμῶν Ἡσαΐας λέγων [8] [g] Ὁ λαὸς οὗτος τοῖς

[w] ch iv. 6 ‖ (from Ps. xc. 11). xix. 7 al. Gen. ii. 16.
[x] ‖ ch. xix. 19 ‖ Exod. xx. 12. — Prov. iii. 9.
[y] Exod. xxi. 16.
[z] ‖ Mk. Mark ix. 39. Acts xix. 9 only. Prov. xx. 20. 1 Kings ii. 12.
[a] ‖ Exod. l. c. see John xii. 33. Rev. ii. 23. Levit. xx. 9.

[b] — ch. v. 23, 24 al. Lev. xxvii. 9. [c] ch. xvi. 26. Mark v. 26 al. Jer. ii. 11. vii. 8. [d] ‖ Mk. Gal. iii. 17 only †. Ezdr. vi. 32 only. (-ροι, Prov. i. 25. v. 7.) 32 al. Jer. l. 12. [e] — ‖ Mk. Mark xii. 28, [f] ch. xi. 13 al. Jer. xx. 1. [g] Isa. xxix. 13.

4. εἶπεν (*from* ‖ *Mk*) BD 1. 124 latt Syr syr-cu syr-marg copt æth arm Ptol Iren-lat Orig Cyr Jer: ενετειλατο λεγων C rel lat-*f*. rec aft τον πατερα ins σου (‖ *Mk*), with C^3KLMU 33 am lat-*a b c f ff*$_2$ g_1 Syr syr-cu syr-with-ob copt arm [$Orig_1$]: om BC^1D rel vulg-ed(with forj harl^1) lat-*e ff*$_1$ g_2 æth Iren-lat $Orig_1$ Chr Cypr Aug.

6. om και (*to simplify the construction*) BCD 1. 33 lat-*a b e ff*$_2$ g_1 syr-cu copt æth Orig Cyr_2: ins L rel vulg lat-*c f* syrr arm Jer Quæst. rec τιμησει (*to corresp with* ειπη *above*), with L rel Cyr_1: txt BCDE^{3}Δ Frag-tisch 1. 33 Orig Cyr_1 Aug Jer. om η τ. μητ. αυτου BD (*possibly from homœotel*) lat-*a e* syr-cu. rec την εντολην (*from Mk* vii. 9), with L Frag-tisch rel vulg lat-*c f* g_1 syr-txt arm-mss Cyr Orig: τον λογον (*from Mk* vii. 13 ?) BD lat-*a b e ff*$_{1,2}$ Syr syr-cu syr-marg copt æth arm Iren-lat Eus Ang: τον νομον C 13. 124. 346 Ptol.

8. rec ins εγγιζει μοι bef ο λαος ουτος and adds τω στοματι αυτων (*from* LXX), with

πρεσβύτεροι are not *the elders*, but the *ancients*. See ref. Heb. **3.** καὶ ὑμ.] The καί implies that there was a παράβασις also on *their part*—acknowledging that on the part of the disciples. τὴν ἐντ. τ. θ.] A remarkable testimony from our Lord to the divine origin of the Mosaic law: not merely of the Decalogue, as such, for the second command quoted is not in the Decalogue, and it is to be observed that where the text has ὁ θεὸς ἐνετείλατο, Mark (vii. 10) has Μωυσῆς εἶπεν. **4.**] θανάτῳ τελ. is a Hebraism, מוֹת יוּמָת: see reff. LXX. **5.**] Lightfoot on this verse shews that the expression cited by our Lord did not always bind the utterer to consecrate his property to religious uses, but was by its mere utterance sufficient to absolve him from the duty of caring for his parents: see further on the word Corban in Mark vii. 11. The construction of this and the following ver. is: **But ye say, Whosoever shall say to his father or mother, That from which thou mightest have been benefited by me, is an offering** (consecrated to God; see above) .... (understand, is free). **[And] such an one will certainly not honour his [father or his mother].** So ‖ Mk., οὐκέτι ἀφίετε κ.τ.λ.

The joining of [καὶ] οὐ μὴ κ.τ.λ. to the ὃς ἂν above, and making the aposiopesis after μητ. αὐτοῦ, is inconsistent with the usage of οὐ μή, which contains in itself an apodosis, being an elliptical construction for οὐ δίος μή or the like; see Hartung, Partikellehre, ii. p. 155 ff. The *future ind.* after οὐ μή makes the certainty more apparent: so καὶ τοῦτο γὰρ εὖ εἰδέναι χρὴ ὅτι οὐ μὴ δυνήσεται Κῦρος εὑρεῖν .... Xen. Cyr. viii. 1. 5. See more examples in Hartung, ib. Of course the apodosis is *our Lord's* saying, not that of the Pharisees. **8.**] The portion of Isaiah from which this citation is made (ch. xxiv.—xxxv.) sets forth, in alternate threatenings and promises, the punishment of the mere nominal Israel, and the salvation of the true Israel of God. And, as so often in the prophetic word, its threats and promises are for all times of the Church;—the particular event then foretold being but one fulfilment of those deeper and more general declarations of God, which shall be ever having their successive illustrations in His dealings with men. The prophecy is nearly according to the LXX, which compare. The citation in Mark is (if the spurious words in the rec. here be cancelled) verbatim the same with that in the text. Stier however maintains (vol. ii. p. 142) that the words in question

h ‖ from l. c. Rom. iii. 13. 1 Cor. xiv. 21. Heb. xi. 13. xiii 15. 1 Pet. iii. 10 only. Prov. vi. 2. Mal. ii. 6.
i ‖ Mk. Luke xiv. 32. xxiv. 28 only. l. c. Job v. 4.
j — ‖ from l. c. Luke vii. 6. xv. 20. xxiv. 18. Ezek. xi. 15.
k ‖ only. 3 Kings xx. (xxi.) 20.
l constr., ‖. Acts xvi. 14. xviii. 7, 18. xix. 27 (absol., Acts xiii. 43, 50. xvi. 4, 17) only. Josh. iv. 24.
m ‖. elsw. Paul only, Eph. iv. 14 al. Prov. ii. 17.
n — Acts xi. 3. Ezek. iv. 14.
o — Acts iv. 4. Eph. iv. 29. Num. xxxii. 24. 29. Ezek xvii. 7. Micah i. 6 only.
q — ch. iv. 4. Eph. iv. 29. Num. xxxii. 24. only Gen. ii. 3 al. a ch. v. 48 reff.
w Mark xiv. 6. 4 Kings iv. 27. only. Wisd. vii. 15 al.
x ch. xii. 11. Luke vi. 39 only. Isa. xxiv. 18 al.
z o &c... ...αμφοτε Fragtisch. BCDEP GKLMS UVXZΔ 1. 33.

ἡ χείλεσίν με τιμᾷ, ἡ δὲ καρδία αὐτῶν [1] πόρρω [j] ἀπέχει ἀπ' ἐμοῦ. 9 [k] μάτην δὲ [l] σέβονταί με διδάσκοντες [m] διδασκαλίας [n] ἐντάλματα ἀνθρώπων. 10 καὶ προσκαλεσάμενος τὸν ὄχλον εἶπεν αὐτοῖς Ἀκούετε καὶ συνίετε. 11 οὐ τὸ [o] εἰσερχόμενον εἰς τὸ στόμα [p] κοινοῖ τὸν ἄνθρωπον, ἀλλὰ τὸ [q] ἐκπορευόμενον ἐκ τοῦ στόματος τοῦτο [p] κοινοῖ τὸν ἄνθρωπον. 12 τότε προσελθόντες οἱ μαθηταὶ λέγουσιν αὐτῷ Οἶδας ὅτι οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον [r] ἐσκανδαλίσθησαν; 13 ὁ δὲ ἀποκριθεὶς εἶπεν Πᾶσα [s] φυτεία ἣν οὐκ [t] ἐφύτευσεν ὁ [u] πατήρ μου ὁ [u] οὐράνιος [v] ἐκριζωθήσεται. 14 [w] ἄφετε αὐτούς· [x] ὁδηγοί εἰσιν τυφλοὶ τυφλῶν· τυφλὸς δὲ τυφλὸν ἐὰν [y] ὁδηγῇ, ἀμφότεροι εἰς [z] βόθυνον πεσοῦνται. 15 ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ

r ch. xiii. 21 al. fr. s here only. 4 Kings xix. t ch. xxi. 33 ‖. Luke xiii. 6. xvii. 6, 28. 1 Cor. iii. 6, &c. ix. 7 only Gen. ii. 8 al. v ch. xiii. 29. Luke xvii. 6. Jude 12 only. Jer. i. 10. x ch. xxiii. 16, 24. Acts i. 16. Rom. ii. 19 only. Ezra viii. 1 only. Wisd. vii. 15 al. y Luke vi. 39. John xvi. 13. Acts viii. 31. Rev. vii. 17 only. Ps. xxiv. 5.

C rel lat-*f* syr: om BDLℵ 33. 124 latt Syr syr-cu copt æth arm Clem-rom Justin Ptol Clem Orig[expr: *παρίθετο ῥητὸν ἀπὸ τοῦ Ἡσαΐου, ὅπερ αὐταῖς λέξεσιν οὕτως ἔχει, καὶ εἰπε κύριος Ἐγγίζει μοι ὁ λαὸς οὗτος ἐν τῷ στόματι αὐτῶν καὶ τὰ ἐξῆς· καὶ προεἰπομέν γε ὅτι οὐκ αὐταῖς λέξεσιν ἀνέγραψεν ὁ Ματθαῖος τὸ προφητικόν.* Comm in Matt, tom. xi. 11, vol. iii. p. 492] Bas Chr Cyr Tert Cypr Hil Ambr Ambrst Jer Gaud Juv. (ο λαος ουτ. εγγ. μοι (alone) 1.) for *απεχει, ισιν* D lat-*a b c* Clem, *est a me* Hil lat-ff (exc Tert Cypr).

11. aft *ου* ins *παν* D. for *εισερχ., ερχομενον* B. *κοινωνει* D[1](twice), *communicat* D-lat (and lat-*c* the 2nd time) Tert Jer(verbum *communicat* proprie scripturarum est et publico sermone non teritur ["non teritur" is quoted "conteritur" by Tisch]) Aug (and in vv 18, 20) ; *coinquinat* most latt. for *τουτο, εκεινο* D.

12. rec aft *μαθηται* ins *αυτου* (‖ *Mk*), with C rel vss: om BD 13. 61. 124 al. rec (for *λεγουσιν*) *ειπον* (*change to historic tense*), with C rel latt syr æth: txt BD 1. 13. 33. 61. 124 lat-*ff*[1] Syr syr-cu arm.

14. for *αυτους, τους τυφλους* D. for *οδ. εισιν τυφλοι τυφλων, τυφλοι εισιν οδηγοι* BD: *οδ. εισι τυφλων* K: *τυφλοι εισιν οδ. τυφλων* L Z(appy) 1. 33 vulg lat-*a c* syrr æth Orig$_2$ Bas$_{ms}$ Cyr$_7$ Cypr Jer Gild (*all apparently emendations of the arrangement, or mistakes owing to the recurrence of τυφλοι τυφλων*): txt C rel syr-cu.
for *βοθυνον, βοθρον* D 1 Cyr: *εις βοθ.* is aft the verb in DFLZ 1 æth. *αμπεσουνται* DF al Scr's l m n o ev-y Chr Cyr.

ought to be supplied in Mark, because *ἐγγίζει* is wanted to oppose to *πόρρω ἀπέχει*, and *στόματι* to connect with *στόμα* in ver. 11. 9.] LXX, *ἐντάλματα ἀνθ. καὶ διδασκαλίας*. The two are here in apposition, as in E. V. 10.] *ἐκείνους μὲν ἐπιστομίσας καὶ καταισχύνας ἀφῆκεν ὡς ἀνιάτους· τρέπει δὲ τὸν λόγον πρὸς τὸν ὄχλον ὡς ἀξιολογώτερον.* Euthym. 12.] This took place after our Lord had entered the house and was apart from the multitude: see Mark ver. 17. *τὸν λόγον*] the saying addressed to the multitude in ver. 11. 13.] The plant is the teaching of the Pharisees, altogether of human, and not of divine planting. That this is so, is clear by *ἄφετε αὐτούς* following, and by the analogy of our Lord's parabolic symbolism, in which *seed, plant*, &c., are compared to *doctrine*, which however in its growth becomes identified with, and impersonated by, its recipients and disseminators. See this illustrated in notes on the parable of the sower, ch. xiii. '*φυτόν*, naturâ: *φυτεία*, curâ.' Bengel. On this verse see John xv. 1, 2. 15.] The

[a] Φράσον ἡμῖν τὴν παραβολὴν [ταύτην]. [16] ὁ δὲ εἶπεν [b] Ἀκμὴν καὶ ὑμεῖς [c] ἀσύνετοί ἐστε; [17] οὔπω νοεῖτε ὅτι πᾶν τὸ [d] εἰσπορευόμενον εἰς τὸ [d] στόμα εἰς τὴν [e] κοιλίαν [f] χωρεῖ καὶ εἰς [g] ἀφεδρῶνα ἐκβάλλεται; [18] τὰ δὲ [h] ἐκπορευόμενα ἐκ τοῦ στόματος ἐκ τῆς καρδίας ἐξέρχεται, κἀκεῖνα [h] κοινοῖ τὸν ἄνθρωπον. [19] ἐκ γὰρ τῆς καρδίας ἐξέρχονται [i] διαλογισμοὶ πονηροί, φόνοι, [k] μοιχεῖαι, [l] πορνεῖαι, [m] κλοπαί, [n] ψευδομαρτυρίαι, [o] βλασφημίαι. [20] ταῦτά ἐστιν τὰ [h] κοινοῦντα [p] τὸν ἄνθρωπον· τὸ δὲ [q] ἀνίπτοις χερσὶν φαγεῖν οὐ [h] κοινοῖ [p] τὸν ἄνθρωπον.

[a] ch. xiii. 36 only. Job vi. 24. xii. 8 only.
[b] here only. ὁ ὄχλος ἀκμὴν διέβαινε. Xen. Anab. iv. 8. 26.
[c] ‖ Mk., Rom. i. 21, 31. x. 19 (from Deut. xxxii. 21) only. Wisd. i. 5.
[d] here only. see ver. 11.
[e] ‖ 1 Cor. vi. 13. Rev. x. 9, 10 al. 2 Kings xx. 10. 2 Chron. xxi. 15, 19.
[f] = & w. εἰσ, 2 Pet. iii. 9 only ‡. (ch. xix. 11, 12 al. 2 Macc. xv. 37.)
[g] only †.

[21] Καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς [r] ἀνεχώρησεν εἰς τὰ [s] μέρη Τύρου καὶ Σιδῶνος. [22] καὶ ἰδοὺ γυνὴ Χαναναία ἀπὸ τῶν [t] ὁρίων ἐκείνων ἐξελθοῦσα [u] ἐκραύγασεν λέγουσα

χερσὶν F.

(-δρος, Lev. xv. 10, 20.) 4 al. Ps. iv. 5. 2. Wisd. xiv. 26 only.
h ver. 11 reff.
i Mk. [John viii. 3 and Gal. v. 19 rec.] only. Jer. xiii. 27. Hos. ii. 2. iv. 2. Wisd. xiv. 26 only.
k 1 Cor. vi. 13, 18, &c. Hos. ii. 2.
l Luke ii. 36. ix. 47. 1 Cor. iii. 20. Jam. ii. 25.
m only. Gen. xl. 15.
n ch. xxvi. 59 only †. (-ρεῖν, ch. xix. 18.)
o ch. xii. 31 al. fr. Ezek. xxxv. 12.
p art., ch. v. 15 reff.
q Mark vii. 2 (5 v. r.) only †. Hom. Il. ζ. 266.
r = ch. ii. 12, &c. reff.
s = ch. ii. 22. xvi. 13. Mark viii. 10 al. Acts xiii. 50. Josh. xv. 1.
t ch. ii. 16. xix. 1 al. Mt. Mk. only, exc. Neh. iii. 15.
u ch. xii. 19. John xi. 43 al⁴. Acts xxii. 23 only. Ezra iii. 13.

15. αυτω bef ειπεν B. om ταυτην (*as not in Mk* vii. 17) BZ 1 copt Orig: ins CD rel latt, bef τ. παραβ. 13. 124.
16. rec ins ιησους bef ειπεν, with CL rel lat-*f* syr arm: om BDZ 33 latt Syr syr-cu copt æth.
17. *for* ουπω, ου (*see* ‖ *Mk*) BDZ 33 latt Syr syr-cu æth: txt C rel syr copt(Treg). *for* εισπορευομ., εισερχομενον B Orig$_{1}$.
18. *for* εκεινα, εκεινα D lat-*c ff*$_{1}$ copt. κοινωνει D^{1}.
19. βλασφημεια D^{1}-gr lat-*e* syr-cu syr æth.
20. εισιν τα κοινωνουντα, and κοινωνει D^{1}.
22. ἔκραζεν (*more usual word*) BD 1 lat-*c ff*$_{1}$ syr-cu copt arm: εκραξεν Z vulg lat-*a e f g*$_{1.2}$ syr Orig Chr Hil: εγερανγαζεν M: ερανγασεν C rel. rec aft ερανγασεν ins αυτω, with L rel lat-*f ff*$_{1}$ syr; οπισω αυτου D: aft λεγουσα ins αυτω

saying in ver. 11, which is clearly the subject of the question, was not strictly a παραβολή, but a plain declaration; so that either Peter *took it* for a parable,—or παραβ. must be taken in its wider sense of 'an hard saying.' Stier thinks that their questioning as to the meaning of parables in ch. xiii. had habituated them to asking for explanations in this form.

16.] The saying in ver. 11 was spoken for the multitude, who were exhorted ἀκούετε κ. συνίετε: much more then ought the disciples to have understood it. ἀκμήν = *adhuc* is a later Greek word: Phrynichus (p. 123, ed. Lobeck) says that Xenophon uses it once (ref.): but this is not in the sense of ἔτι, but ἄρτι, '*even now*,' '*in articulo*;' see Lobeck's note, where he gives more examples.

17.] στόματι, δι' οὗ γίνεται θνητῶν μέν, ὡς ἔφη Πλάτων, εἴσοδος, ἔξοδος δὲ ἀφθάρτων. εἰσειέρχεται μὲν γὰρ αὐτῷ σιτία καὶ ποτά, φθαρτοῦ σώματος φθαρταὶ τροφαί. λόγοι δὲ ἐξίασιν, ἀθανάτου ψυχῆς ἀθάνατοι νόμοι, δι' ὧν ὁ λογικὸς βίος κυβερνᾶται. Philo de Opif. Mundi, i. 29.

21—28.] THE CANAANITISH WOMAN. Mark vii. 24—30: omitted by Luke. It is not quite clear whether our Lord actually passed the frontier into the land of the heathen, or merely was *on* the frontier. The usage of εἰς τὰ μέρη in Matthew favours the former supposition: see ch. ii. 22; xvi. 13; also for ὅρια, ch. ii. 16; iv. 13; viii. 34. Exod. xvi. 35, εἰς μέρος τῆς Φοινίκης, 'to the borders of Canaan,' has been quoted as supporting the other view; but the usage of our Evangelist himself seems to carry greater weight. And the question is not one of importance; for our Lord did not go to teach or to heal, but, as it would appear, to avoid the present indignation of the Pharisees. Mark's

v — ch. xvii. 15. xxi. 41. (John xviii. 22. Acts xxiii. 5. James iv. 3.) elsew. w. ἔχειν, ch. iv. 24 al. w ch. viii. 6 reff. x 4 Kings xviii. 35. see ch. viii. 8. xxi. 24. y — Phil. iv. 8. 1 Thess. iv. 12. 2 Thess. ii. 1. z — ch. xiv. 15 reff. a w. gen., Luke xxiii. 26 (ch. ix. 26 ‖. Rev. iv. 6. v. 1) only. Gen. xviii. 10. b — Acts ix. 2. c ch. x. 6. (Luke xv. 4.) Psa. cxviii. 176. Jer. xxvii. (l.) 6. d ch. ii. 2 reff. Gen. xliii. 26. e Mark ix. 22, 24. Acts xvi. 9. xxi. 28. 2 Cor. vi. 2, from Isa. xlix. 8. Heb. ii. 18. Rev. xii. 16 only. Ps. lxix. b. cxviii. 117. f ch. xii. 2 al. fr. g — ch. vii. 6. h here (bis) and ‖ only †.

Ἐλέησόν με κύριε υἱὸς Δαυείδ· ἡ θυγάτηρ μου [v] κακῶς [w] δαιμονίζεται. 23 ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ [x] λόγον. καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ [y] ἠρώτουν αὐτὸν λέγοντες ...οι μαθ. Z. BCDEG KLMS UVXΔ 1. 33. [z] Ἀπόλυσον αὐτήν, ὅτι κράζει [a] ὄπισθεν ἡμῶν. 24 ὁ δὲ ἀποκριθεὶς εἶπεν Οὐκ ἀπεστάλην εἰ μὴ [b] εἰς τὰ [c] πρόβατα τὰ [c] ἀπολωλότα οἴκου Ἰσραήλ. 25 ἡ δὲ ἐλθοῦσα [d] προσ-
ἐκύνει αὐτῷ λέγουσα Κύριε [e] βοήθει μοι. 26 ὁ δὲ ἀποκρι-
θεὶς εἶπεν [f] Οὐκ ἔξεστιν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ
[g] βαλεῖν τοῖς [h] κυναρίοις. 27 ἡ δὲ εἶπεν Ναὶ κύριε, καὶ

vulg lat-*c* g_1: om BCZ 1 am lat-*a e* Syr syr-cu copt æth arm Orig. rec (for υιος) *υιε*, with CZ rel lat-*a c d* Orig: txt BD Bas.

23. om λογον Z. rec *ηρωτων*, with E^2L rel, *-τον* E^1M: txt BCDXℵ.

24. aft *προβατα* ins *ταυτα* D.

25. for *προσεκυνει, προσεκυνησεν* (*corrn to historical tense*) C rel vulg lat-*a f l* syrr syr-cu copt Chr Thl: txt BD M(*-νη*) 1. 33 lat-*b c* $ff_{1,2}$ $g_{1,2}$ *k* arm Orig.

26. rec (for *εξεστιν*) *εστι καλον* (*from* ‖ *Mk*), with BC rel vulg lat-*e f* g_2 *k* $Orig_1$: txt D (and perhaps no other ms) lat-*a b c* $ff_{1,2}$ g_1 *l* $Orig_2$ hom-Cl Bas-sel Hil_2 Ambr Ambrst Jer.

account certainly implies that the woman was in the same place where our Lord was wishing to be hid, and could not. **22.**] **ἀπὸ τ. ὁρ. ἐκ. . .** does not belong to **ἐξελθ.**, but means **of** or **from** those parts.

ἐξελθ.] **coming out** (they were going by the way, see ver. 23): i. e. from her house, or town, or village. The inhabitants of these parts are called Canaanites, Num. xiii. 29; Judg. i. 30, 32, 33; and Phœnicians, Exod. vi. 15 (LXX); Josh. v. 1 (LXX). Mark calls her Ἑλληνίς, i. e. a heathen by religion, and **Σύρα Φοινίκισσα τῷ γένει**: and describes her only as having come to our Lord *in the house*. But by the account in our text, she had been crying after the Lord and the disciples by the way previously; and Mark's account must be understood to begin at ver. 25. From Mark iii. 8, Luke vi. 17, we learn that the fame of our Lord had been spread in these parts, and multitudes from thence had come to Him for healing. It was not this woman's dwelling-place, but her *descent*, which placed the bar between her and our Lord's ministrations. The expression **υἱὸς Δαυείδ** shews her acquaintance with Jewish expressions and expectations; but the whole narrative is against De Wette's supposition, that she may have been a proselyte of the gate.

23.] The reason alleged by the disciples must be coupled with our Lord's unwillingness to be known, stated by Mark (vii. 24), and means, '*she will draw the attention of all upon us.*' The word **ἀπόλυσον** does not necessarily imply *granting* her request, nor the contrary; but simply **dismiss her**, leaving the method to our Lord Himself. **24.**] See ch. x. 5. Such was the purpose of our Lord's personal ministry; yet even this was occasionally broken by such incidents as this. The 'fountain sealed' sometimes broke its banks, in token of the rich flood of grace which should follow. See Rom. xv. 8.

25.] **ἐλθοῦσα**, i. e. into the house where our Lord was. See Mark vii. 24.

26.] **κυναρίοις**] No *further* contempt is indicated by the *diminutive*, still less any allusion to the *daughter* of the woman: the word is commonly used of *tame* dogs, as diminutives frequently express familiarity. So in Xen. Cyr. viii. 4. 20, **εἰ δὲ μεγάλην γαμεῖς, ἣν ποτε βούλῃ αὐτὴν ὀρθὴν φιλῆσαι, προσάλλεσθαί σε δεήσει ὡς τὰ κυνάρια.** **27.**] The sense of **καὶ γάρ** is not given by '*yet*' in the E. V. The woman, in her humility, *accepts* the appellation which our Lord gives her, and *grounds her plea upon an inference from it.* Her words also have a reference to **ἄφες πρῶτον χορτασθῆναι τὰ τέκνα**, expressed by Mark vii. 27. The Vulgate has rightly, 'Etiam Domine: *nam et* catelli edunt.' **Yes, Lord: for even the dogs eat**: or, **for the dogs too eat.** Our Lord in the use of the familiar diminutive, has expressed not the *uncleanness* of the dog so much, as his *attach-*

γὰρ τὰ [h] κυνάρια [i] ἐσθίει ἀπὸ τῶν [k] ψιχίων τῶν [l] πιπτόν- [i] w. ἀπό, only. Gen. iii. 1, 2. 5 (φαγεῖν).
τῶν ἀπὸ τῆς [j] τραπέζης τῶν κυρίων αὐτῶν. [28] τότε [w. ὅς, 1 Cor. ix. 7 al.
ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ Ὦ γύναι, μεγάλη σου ἡ [k] (Luke xvi. 21 v. r.) only †.
πίστις· [m] γενηθήτω [m] σοι ὡς θέλεις. καὶ ἰάθη ἡ θυγάτηρ [l] Luke xvi. 21.
αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης. [m] ch. viii. 13.

P μεταβαι— [29] Καὶ [n] μεταβὰς [n] ἐκεῖθεν ὁ Ἰησοῦς ἦλθεν παρὰ τὴν [ix. 29. Luke i. 38.
θάλασσαν τῆς Γαλιλαίας· καὶ [o] ἀναβὰς εἰς [o] τὸ ὄρος [n] ch. xi. 1 reff.
ἐκάθητο ἐκεῖ. [30] καὶ προσῆλθον αὐτῷ ὄχλοι πολλοὶ [o] ch. v. 1 reff.
ἔχοντες μεθ' ἑαυτῶν [p] χωλούς, τυφλούς, [q] κωφούς, [r] κυλ- [p] ch. xi. 5 al. fr. Isa. xxxv. 6.
R παρα.. λοὺς καὶ ἑτέρους πολλούς· καὶ [s] ἔῤῥιψαν αὐτοὺς παρὰ [q] ch. ix. 32 al. Hab. ii. 18.
τοὺς πόδας αὐτοῦ, καὶ ἐθεράπευσεν αὐτούς, [31] ὥστε [r] ch. xviii. 8
F σχλοι θαυμα- τὸν ὄχλον θαυμάσαι βλέποντας [q] κωφοὺς λαλοῦντας, [1 Mk. only †. s ch. ix. 36. xxvii. 5. Luke iv. 35. xvii. 2. Acts xxvii. 19, 29 only. — 2 Macc. iii. 15. (-ψτεῖν, Acts xxii. 23.)
σαι— BCDEF GHKL MPSUV XΔ1. 33. [r] κυλλοὺς ὑγιεῖς, καὶ [p] χωλοὺς περιπατοῦντας, καὶ τυφ-

27. om γαρ (*as superfluous: see also in* || *Mk*) B lat-*e* Syr. for ἐσθιει, ἐσθιουσιν D ev-y_1. for ψιχιων, ψειχων D. for κυριων, ευναριων D^1 (not lat).

28. om ο ιησ. D fuld syr-cu. om ω D 259 forj.

30. χωλ. κυλλ. τυφλ. κωφ. B: χωλ. κωφ. τυφλ. κυλλ. CK: χωλ. τυφλ. κυλλ. D 219 al Scr's c lat-g_2 *l*: κωφ. χωλ. τυφλ. κυλλ. LMΔ am(with fuld) syr: κωφ. τυφλ. χωλ. κυλλ. 33 ev-y vulg-ed æth $Orig_2$: al vary: txt P rel Syr syr-cu copt arm. for παρα, υπο D lat-*b*.—om π. τ. C^1. rec (for αυτου) του ιησου, with CP rel lat-*f* syrr æth: txt BDL 33 latt syr-cu copt arm Chr Aug. aft αυτους add παντας D lat-*b c ff*$_2$ g_1: αυτοις C^1.

31. rec (for τον οχλον) τους οχλους (*perhaps to conform to* οχλοι *above and* βλεποντας *below*), with BP rel: txt CDUΔ 1. 33 ev-y $Orig_1$ Chr-γ-H-K. βλεποντας bef θαυμασαι B: βλεποντα 33. 237 ev-150[1] Chr-γ. for λαλουντας, ακουοντας B 59. 115. 238 syr-marg æth: add και D 13. 157 syrr. om κυλλους υγιεις 1 ev-y latt syr-cu copt æth Jer("ubi Latinus interpres transtulit *debiles*, in Græco scriptum est κυλλούς, quod non generale debilitatis sed unius infirmitatis est nomen, ut quomodo claudus dicitur qui uno claudicat pede, sic κυλλός appelletur, qui unam manum debilem habet. Nos proprietatem hujus verbi non habemus. Unde et in consequentibus *Evangelista cæterorum debilium exposuit sanitates, horum tacuit*. Quid enim sequitur? 'Et curavit &c.' De κυλλοῖς tacuit, quia quid e contrario diceret non habebat." Comm in loc. Tischdf ed. 2, made Jer state "interpretem id præteriisse;" in ed. 7 he says "Hier interpretem latinum dicit de κυλλοῖς *tacuisse quia quid*" &c: it will be seen from the full quotation given above that for "interp. lat." Tischdf ought to have written "evangelistam," what Jer says of the interp. lat. having ref to κυλλούς ver. 30). rec om και bef χ., with L rel latt arm: ins

ment to and dependence on the human family: she lays hold on this favourable point and makes it her own, 'if we are dogs, then may we fare as such;—be fed with the crumbs of Thy mercy.' She was, as it were, under the edge of the table—close on the confines of Israel's feast. Some say that the ψίχια are the pieces of bread on which the hands were wiped, εἰς ὃ τὰς χεῖρας ἀποματτόμενοι εἶτα ἐνσὶν ἔβαλλον (Eustathius, cited by Trench on Mir. p. 342); but the πιπτόντων looks more like accidental falling, and the ψίχια like minute crumbs. 28.] In Mark, διὰ τοῦτον τὸν λόγον, ὕπαγε. The greatness of the woman's faith consisted in this, that in spite of all discouragements she continued her plea; and not only so, but accepting and laying to her account all adverse circumstances, she out of them made reasons for urging her request. St. Mark gives the additional circumstance, that on returning to her house she found the devil gone out, and her daughter lying on the bed.

29—39.] HEALING BY THE SEA OF GALILEE. Peculiar to Matthew (see Mark vii. 31—37). FEEDING OF THE FOUR THOUSAND. Mark viii. 1—10.

29.] τὸ ὄρος is the high land on the coast of the lake, not any particular mountain. From this account it is uncer-

λους βλέποντας, καὶ [t] ἐδόξασαν τὸν [u] θεὸν [u] Ἰσραήλ. 32 ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ BCDEF GHKL MPSUV ΧΔΙ.Σ

[v] εἶπεν [v] Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη [w] ἡμέραι

[w] τρεῖς [x] προσμένουσίν μοι καὶ οὐκ [y] ἔχουσιν τί φάγωσιν.

καὶ [x] ἀπολῦσαι αὐτοὺς [a] νήστεις οὐ θέλω, μήποτε [b] ἐκ-

t — ch. v. 16. ix. 8 al. Ps. lxxxv. 9, 12. u Luke i. 68. Isa. xxix. 23. v ch. xiv. 14 reff. w constr., Mk. Luke x. 23. Act. v. 7. x Mk. Acts xi. 23. xiii. 43. xviii. 18. 1 Tim. i. 3. v. 5 only. Judg. iii. 25. Wisd. iii. 9 only. y ch. viii. 20 reff. z — rec. 23. a Only. Dan. vi. 18 LXX only. b Mk. Gal. vi. 9. Heb. xii. 5, 5 only. Judg. viii. 15. 1 Kings xiv. 28. 1 Macc. iii. 17.

BCDMPΔ 1 lat-*f* syrr syr-cu copt æth. ins τους bef τυφλους D. εδυξαζον L 1. 33 al Scr's d l m n p ev-y latt(not D-lat) syr-cu arm Orig Chr Thl.

32. for ειπεν, λεγει C: add αυτοις CK al copt. (*See Mark* viii. 1.) aft οχλον add τουτον DE² Scr's c lat-*b c f* copt Hil. om ηδη B 106. 301 lat-*l*: ιδου Syr copt. rec ημεραι (*gramml emendation*), with E(Treg) Orig$_3$: txt BCDP rel.—ηδη ημεραι γ εισιν και D arm (*also an emendation, but testifying to* ημεραι *being the original*).

tain to which side of the lake our Lord came; from Mark vii. 31 we learn that it was to the eastern side, ἀνὰ μέσον τῶν ὁρίων Δεκαπόλεως. 30.] κυλλοί are persons *maimed in the hands*; see Jerome in var. readd. (But it is also used of the feet, τί δεῦρο πόδα σὺ κυλλὸν ἀνὰ κύκλον κυκλεῖς; Aristoph. Av. 1379.) The meaning need not be, that a *wanting member was supplied* to these persons; but that a debility, such as that arising from paralysis or wound, was healed.

ἔῤῥιψαν, not in neglect, but from haste and rivalry. 31.] Mark (vii. 32—37) gives an instance of κωφοὺς λαλοῦντας.

τὸν θ. Ἰσραήλ] Perhaps this last word is added as an expression of the joy of the disciples themselves, who contrasted the fulness and abundance of the acts of mercy now before them with the instance which they had just seen of the difficulty with which the faith of a Gentile had prevailed to obtain help. 32.] The modern German interpreters assume the identity of this miracle with that narrated in ch. xiv. 14 ff. If this be so, then our Evangelists must have *forged* the speech attributed to our Lord in ch. xvi. 9, 10. But, as Ebrard justly remarks (Evangelienkritik, p. 532), every circumstance which could vary, does vary, in the two accounts. The situation in the wilderness, the kind of food at hand, the blessing and breaking, and distributing by means of the disciples, these are *common to the two accounts*, and were likely to be so: but *here* the matter is introduced by our Lord Himself with an expression of pity for the multitudes who had continued with Him three days: here also the provision is greater, the numbers are less than on the former occasion. But there is one small token of authenticity which marks these two accounts as referring to two distinct events, even had we not such direct testimony as that of ch. xvi. 9, 10. It is, that whereas the baskets in which the fragments were collected on the other occasion are called by all four Evangelists κόφινοι, those used for that purpose after this miracle are in both Matt. and Mark σπυρίδες. And when our Lord refers to the two miracles, *the same distinction is observed*; a particularity which could not have arisen except as pointing to a matter of fact, that, whatever the distinction be, which is uncertain, different kinds of baskets were used on the two occasions. Perhaps the strangest reason for supposing the two identical (given by De Wette, Schleiermacher, and others) is an imagined difficulty in the question of the disciples, πόθεν ἡμῖν κ.τ.λ., so soon after the former miracle; as if the same slowness to believe and trust in divine power were not repeatedly found among men, and instanced in Scripture itself;—compare Exod. xvi. 13 with Num. xi. 21, 22; and read in Exod. xvii. 1—7 the murmurings of the Israelites immediately after their deliverance at the Red Sea. And even could we recognize this as a difficulty, it is not necessarily implied in the text. Our Lord puts the matter to them as a question, without the slightest intimation of His intention to supply the want supernaturally. They make answer in the same spirit, without venturing (as indeed it would have been most unbecoming in them to do, see John ii. 3, 4) to suggest the working of a miracle. De Wette's assumption that the usage of κόφινοι and σπυρίδες shews two different traditional sources used by the author, would make it necessary to suppose that the *forger* of ch. xvi. 9, 10 has been skilful enough to preserve this distinction; an accuracy seldom found in interpolations of early Christian

λυθῶσιν [c] ἐν τῇ ὁδῷ. 33 καὶ λέγουσιν αὐτῷ οἱ μαθηταὶ [d] Πόθεν ἡμῖν ἐν [e] ἐρημίᾳ ἄρτοι τοσοῦτοι [f] ὥστε [g] χορτάσαι ὄχλον τοσοῦτον; 34 καὶ λέγει αὐτοῖς ὁ Ἰησοῦς Πόσους ἄρτους ἔχετε; οἱ δὲ εἶπον Ἑπτά, καὶ ὀλίγα [h] ἰχθύδια. 35 καὶ ἐκέλευσεν τοῖς ὄχλοις [i] ἀναπεσεῖν ἐπὶ τὴν γῆν· 36 καὶ λαβὼν τοὺς ἑπτὰ ἄρτους καὶ τοὺς ἰχθύας [k] εὐχαριστήσας [l] ἔκλασεν καὶ ἔδωκεν τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ τοῖς ὄχλοις. 37 καὶ ἔφαγον πάντες καὶ [g] ἐχορτάσθησαν, καὶ τὸ [m] περισσεῦον τῶν [m] κλασμάτων ἦραν ἑπτὰ [n] σπυρίδας πλήρεις. 38 οἱ δὲ ἐσθίοντες ἦσαν τετρακισχίλιοι ἄνδρες χωρὶς γυναικῶν καὶ παιδίων. 39 καὶ [o] ἀπολύσας τοὺς ὄχλους [p] ἀνέβη εἰς τὸ πλοῖον καὶ ἦλθεν εἰς τὰ [q] ὅρια Μαγαδάν.

—απο- λυσας P. BCDEF GHKL MSUV ΧΔ 1. 33.

c Gen. xlii. 38. d — ch. xiii. 27, 54 al. Num. xi. 18. e ‖ Mk. 2 Cor. xi. 26. Heb. xi. 38 only. Ezek. xxxv. 4. f 1 Cor. xiii. 2. Num. viii. 11. g ch. xiv. 20 al. Ps. cxxxi. 15. h only †. i Mark vi. 40 ‖ John. John xxi. 20. Tobit ii. 1. Judith xii. 16. k absol., ch. xxvi. 26, 27. 1 Thess. v. 18 †. Wisd. xviii. 2. l ch. xiv. 19 reff. m ch. xiv. 20 reff. n ‖ ch. xvi. 10. Acts ix. 25 only †. o ch. xiv. 15 reff. p — ch. xiv. 32 ‖ Mk. only. Jonah i. 3 vat. q ver. 22 reff.

33. rec aft *μαθηται* ins *αυτου* (*from* ‖ *Mk*), with CDP rel lat-*c f* syrr syr-cu æth: om B 1. 237 vulg lat-*a b e ff*$_{1.2}$ *g*$_1$ *l* copt arm. aft *ποθεν* ins *ουν* D 1 latt(not *f*) æth arm. for *ερημια, ερημω τοπω* (ch. xiv. 13, 15; *Lu* ix. 12) C copt Orig.

34. aft *ειπον* ins *αυτω* D-gr 106 syrr syr-cu.

35. for *εκελευσεν, παραγγειλας* (*see* ‖ *Mk*) BD 1. 13. 33. 124 copt Orig(expr, *ἐνθάδε οὐ κελεύει, ἀλλὰ παραγγέλλει*), *præcipit* latt, *cum jussisset* D-lat: txt CP rel arm Hil(*turbis jubetur discumbere*). *τω οχλω* (*as* ‖ *Mk*) BD 1. 13. 33. 124 vulg lat-*b c ff*$_{1.2}$ *g*$_{1.2}$ *l* syr æth arm Orig: *τους οχλους* CU^1 al Scr's c Chr-2-6-9-η-ρ(and Fd.): txt PU-corr^1 rel lat-*a e f k* Syr syr-cu copt Hil Chr-K-L-M.

36. for *και λαβων, ελαβεν* (*grammatical emendation*) BD 1. 13. 33. 124 copt: txt CP rel æth arm. *ευχαριστησεν* (omg *εκλασεν*) C^1(appy) (lat-*a* ?). ins *και* bef *ευχ.* BD 1 latt Syr syr-cu copt. for *εδωκεν, ειδου* (*from* ‖ *Mk*) BD 1. 13. 33. 124 Chr Thdor-mops: txt CP rel vss. rec aft *μαθηταις* ins *αυτου* (*from* ‖ *Mk*), with CP rel vulg lat-*a b f* syrr syr-cu: om BD 1. 13. 33. 124 al em lat-*c ff*$_1$ *g*$_1$ copt arm Chr. rec (for *τοις οχλοις*) *τω οχλω* (*from* ‖ *Mk*), with CDP rel latt(*populo*) syr arm: txt BKLM 1. 13. 33. 124 al lat-*e f ff*$_1$ Syr syr-cu copt.

37. rec *ηραν* bef *το περ. των κλ.* (*from* ‖ *Mk*), with CP rel lat-*f ff*$_1$ (syrr syr-cu) copt arm: txt BD 1. 33 latt æth.

38. ins *ως* bef *τετρακισχιλιοι* (*from* ‖ *Mk &c*) B 1. 13. 33. 124 lat-*ff*$_1$ syr æth arm. transp *παιδιων* and *γυναικων* D 1. 124 latt(not *f*) syr-cu copt æth Aug.

39. rec *ενεβη* (*emendation to more usual word,* ‖ *Mk also having εμβας*), with B (S 1. 33, e sil) (*ενβαινει* D): txt C rel (and 15 of Scr's mss) Chr. rec *μαγδαλα*, with L rel syr æth arm: *μαγδαλαν* CM 33 copt: txt B D(*ης μαγ.*) ℵ^1 syr-cu(*-don*) syr-jer, also *μαγεδαν* ℵ^2 latt Jer Aug, and *magado* Syr. (*Txt appears to have been original, and the better known name* Magdala *to have been substituted: see note.*)

times. On *ἡμέραι τρεῖς* see reff. and Winer, § 62. 2, note. **37.**] The *σπυρίς* (commonly derived from *σπεῖρα*, as being of woven work; or by some from *πυρός*, wheat, as being *τὸ τῶν πυρῶν ἄγγος*. Hesych.) was large enough to contain a man's body, as Paul was let down in one from the wall of Damascus, ref. Acts. Greswell (Diss. viii. pt. 4, vol. ii. p. 325) supposes that they may have been used to sleep in, during the stay in the desert. **39.**] Of **Magadan** nothing is known. Lightfoot (Centurio Chorographi. Marco præmissa, p. 413) shews *Magdala* to have been only a Sabbath-day's journey from Chamnath Gadara on the Jordan, and on the east side of the lake: but probably he is mistaken, for most travellers (see Winer, Realwörterbuch, in v.) place it about three miles from Tiberias, on the west side of the lake, where is now a village named Madschel. *Dalmanutha*, mentioned by Mark (viii. 10), seems to have been a village in the neighbourhood.

BCDEF GHKL MSUV XΔ1.33.

XVI. [1] Καὶ προελθόντες οἱ Φαρισαῖοι καὶ Σαδ-
δουκαῖοι [r] πειράζοντες ἐπηρώτησαν αὐτὸν [s] σημεῖον ἐκ τοῦ
οὐρανοῦ [t] ἐπιδεῖξαι αὐτοῖς. [2] ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς
[[u] Ὀψίας [u] γενομένης λέγετε [v] Εὐδία, [w] πυρράζει γὰρ ὁ
οὐρανός· [3] καὶ πρωῒ Σήμερον [x] χειμών, [w] πυρράζει γὰρ
[y] στυγνάζων ὁ οὐρανός, τὸ μὲν [z] πρόσωπον τοῦ οὐρανοῦ
[a] γινώσκετε [b] διακρίνειν, τὰ δὲ [c] σημεῖα τῶν [d] καιρῶν οὐ
δύνασθε;] [4] γενεὰ πονηρὰ καὶ [e] μοιχαλὶς σημεῖον [f] ἐπιζη-
τεῖ· καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον

r ch. iv. 1, 3 al. 3 Kings x. 1. s ch. xii. 39 reff. t ch. xxii. 19. xxiv. 1. Acts ix. 39 al. Sir. i. 21 al. u ch. xiv. 15, 23 al. Judith xiii. 1 only. v here only †. Sir. iii. 15 only. w here (bis) only †. (-ρόε, Rev. vi. 4. -ράζειν, Lev. xiii. 19.) x = Acts xxvii. 20 (ch. xxiv. 20) 1 Mk. John x. 22. 2 Tim. iv. 21) only. Job xxxvii. 6. y Mark x. 22 only. Ezek. xxvii. 35. xxviii. 19 F. xxxii. 10 only. (-γνόε, Wisd. xvii. 5.) z Luke xii. 56. Jam. i. 11. Ps. ciii. 30. a constr., see Neh. xiii. 24. b = 1 Cor. xi. 29. (ch. xxi. 21 al.) Job xii. 11. c = ch. xxiv. 3 reff. d = Acts i. 7. 1 Thess. v. 1. e ch. xii. 39 reff. f ch. vi. 33 reff.

CHAP. XVI. 1. om οι 1. 33. 124 al ev-y Orig. αυτον bef επηρωτησαν D.

2. om αυτοις D lat-a c ff$_1$ g$_1$. om οψιας to end of ver 3 BV X-txt ℵ mssmentd-by-Jer syr-cu arm-zoh Orig(appy): with asterisks in E: ins CD rel latt syrr copt æth Eus-canon Chr Thl Euthym Hil Juv. (*The omn has prob arisen from the similar passage, ch* xii. 38.)

3. for ουρανος, αηρ D-gr. rec ins υποκριται bef το μεν (*see Luke* xii. 56), with E rel lat-b e f ff$_1$ g$_1$ Syr copt; και C^2 33: om C^{1}DLΔ 1. 33 al Scr's b ev-z vulg lat-a c ff$_2$ i syr æth arm Aug.

4. om και μοιχαλις D lat-a e ff$_{1,2}$ g$_1$ Prosp. for επιζητει, αιτει B^2(sic

CHAP. XVI. 1—4. REQUEST FOR A SIGN FROM HEAVEN. Mark viii. 11—13, but much abridged. See also Luke xii. 54 and notes. 1. σημεῖον ἐκ τοῦ οὐρανοῦ] see notes at ch. xii. 38. There is no ground for supposing that this narrative refers to the same event as that. What can be more natural than that the adversaries of our Lord should have met His miracles again and again with this demand of a sign *from heaven?* For in the Jewish superstition it was held that dæmons and false gods could give signs *on earth*, but only the true God signs *from heaven*. In the apocryphal Epistle of Jeremiah, ver. 67, we read of the gods of the heathen, σημειά τε ἐν ἔθνεσιν ἐν οὐρανῷ οὐ μὴ δείξωσιν .... And for such a notion they alleged the bread from heaven given by Moses (see John vi. 31), the staying of the sun by Joshua (Josh. x. 12), the thunder and rain by Samuel (1 Sam. xii. 17, compare Jer. xiv. 22), and Elijah (James v. 17, 18). And thus we find that immediately after the first miraculous feeding the same demand was made, John vi. 30, and answered by the declaration of our Lord that He was the true bread from heaven. And what more natural likewise, than that our Lord should have uniformly met the demand by the same answer,—the *sign of Jonas*, one so calculated to baffle his enemies and hereafter to fix the attention of His disciples? Here however that answer is accompanied by other rebukes sufficiently distinctive. It was now probably the evening (see Mark viii. 10, εὐθύς) and our Lord was looking on the glow in the west which suggested the remark in ver. 2. On the practice of the Jews to *demand a sign*, see 1 Cor. i. 22. 2.] Mark viii. 12 adds καὶ ἀναστενάξας τῷ πνεύματι αὐτοῦ . . ., omitting however the sentences following. The Jews were much given to prognosticating the rains, &c. of the coming season in each year. See Lightf. who cites examples. 3.] Polybius iv. 21. 1, speaks of the ἠθῶν αὐστηρίαν (of the Arcadians) ἥτις αὐτοῖς παρέπεται διὰ τὴν τοῦ περιέχοντος (ἀέρος) ψυχρότητα καὶ στυγνότητα. 'Si circa occidentem rubescunt nubes, serenitatem futuræ diei spondent; concavus oriens pluvias prædicit; idem ventos cum ante exorientem eum nubes rubescunt: quod si et nigræ rubentibus intervenerint (πυῤῥάζει στυγνάζων) et pluvias.' Plin. Hist. Nat. xviii. 35. πρόσωπον, because στυγνός and στυγνάζω are properly used of sadness and obscurity in the visage of man. τῶν καιρῶν, of times, generally. The Jews had been, and were, most blind to the signs of the times, at all the great crises of their history;—and also particularly to the times in which they were *then* living. The sceptre had departed from Judah, the lawgiver no longer came forth from between his

Ἰωνᾶ. καὶ καταλιπὼν αὐτοὺς ἀπῆλθεν. 5 Καὶ ἐλθόντες [k] οἱ μαθηταὶ [g] εἰς τὸ [g] πέραν [h] ἐπελάθοντο ἄρτους λαβεῖν. 6 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Ὁρᾶτε καὶ [i] προσέχετε ἀπὸ τῆς [j] ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων. 7 οἱ δὲ [k] διελογίζοντο ἐν ἑαυτοῖς λέγοντες Ὅτι ἄρτους οὐκ ἐλάβομεν. 8 γνοὺς δὲ ὁ Ἰησοῦς εἶπεν Τί [k] διαλογίζεσθε ἐν ἑαυτοῖς [l] ὀλιγόπιστοι, ὅτι ἄρτους οὐκ ἐλάβετε; 9 οὔπω νοεῖτε οὐδὲ [m] μνημονεύετε τοὺς πέντε ἄρτους τῶν πεντακισχιλίων, καὶ πόσους [n] κοφίνους ἐλάβετε, 10 οὐδὲ τοὺς ἑπτὰ ἄρτους τῶν τετρακισχιλίων, καὶ πόσας [o] σπυρίδας ἐλάβετε; 11 πῶς οὐ νοεῖτε ὅτι οὐ περὶ ἄρτων εἶπον ὑμῖν;

[k] ch. viii. 18, 23. xiv. 22 al. Mt. Mk. only, exc. Luke viii. 22. Judg. xi. 29. [h] ‖. Luke xii. 6. Phil. iii. 14. Heb vi. 10. xiii. 2, 16. Jam. i. 25 only. Gen. xli. 30. Ps. cxviii. 16. [i] w. ἀπό, ch. vii. 15 reff. [j] ch. xiii. 33 ‖. Ex. xii. 15. mct., ‖. vv. 11, 12. Luke xii. 1. 1 Cor. v. 6, &c. Gal. v. 9 only. [k] ch. xxi. 25. Mark ii. 6, 8. Luke iii. 15

al. Ps. lx. 23 (7). 2 Macc. xii. 43. iii. 8. 1 Chron. xvi. 12. Exod. xlii. 3. lx. 25 only †.

[l] ch. xiv. 31 reff. [m] constr., 1 Thess. ii. 9. 2 Tim. [n] ch. xiv. 20 reff. [o] ‖. ch. xv. 34 ‖. Acts

from inspection): ζητει (and bef σ.) D'-gr, *quærit* latt: txt B¹C rel. rec aft ιωνα ins του προφητου (*from* ch xii. 39), with C rel latt syrr syr-cu copt æth arm Orig: om BDL am(with em forj fuld harl tol) lat-ff_1 g_1 *l* Hil.

5. εις το περαν επελαθοντο bef οι μαθηται D lat-*a b c e* $ff_{1,2}$ *g* syr-cu Hil.—om οι μαθ. Δ 301. rec aft μαθηται adds αυτου, with L rel lat syrr syr-cu copt æth Orig: om BCD 209. 346 ev-y lat-*e* arm Hil. λαβειν bef αρτους (*see* ‖ *Mk*) BK Scr's e w lat-*e*.

7. for οι δε, τοτε D 4 lat-*a b c e* ff_2 g_1 Lucif.

8. rec aft ειπεν ins αυτοις, with C X(Treg) rel lat-*a* ff_1 Syr syr-cu copt: om BDKLMS X(Tisch) Δ 1. 33. 124¹ Scr's a e w¹ ev-y vulg lat-*c e f* g_2 *l* syr æth arm Orig Thl. for ελαβετε, εχετε (*from* ‖ *Mk*) BD 13. 124 latt syr-ms-marg copt æth arm Lucif: txt C rel lat-*f* syrr syr-cu Orig$_1$ Chr.

9. aft μνημονευετε ins οτε *quando* DΔ. τους πεντακισχιλειους D (and so τους τετρ. below), simly lat-*c f* ff_2 g_2.

11. rec (for αρτων) αρτου, with D-gr rel latt Orig Lucif Ambr: txt BCKLMS 1. 33 al$_{m}$ lat-*e f* D-lat syr-ms copt Chr. υμιν bef ειπον C 209. 237. 259: om υμιν

feet, the prophetic weeks of Daniel were just at their end; yet they discerned none of these things. 4.] See note on ch. xii. 39.

5—12.] WARNING AGAINST THE LEAVEN OF THE PHARISEES AND SADDUCEES. Mark viii. 13—21. 5.] This crossing of the lake was not the voyage to Magadan mentioned in ch. xv. 39, for after the dialogue with the Pharisees, Mark adds (viii. 13), πάλιν ἐμβὰς ἀπῆλθεν εἰς τὸ πέραν. ἐπελάθ.] not for a pluperfect: **After they had come to the other side, they forgot to take bread**; viz. *on their land journey further*. This is also to be understood in Mark (viii. 14), who states their having only one loaf in the ship, not to shew that they *had* forgotten to take bread before starting, but as a reason why they should have provided some on landing. 6. τῆς ζύμης] See beginning of note on ch. xiii. 33. It is from the penetrating and diffusive power of leaven that the comparison, whether for good or bad, is derived. In Luke xii. 1, where the warning is given on a wholly different occasion, the leaven is explained to mean, *hypocrisy*; which is of all evil things the most penetrating and diffusive, and is the charge which our Lord most frequently brings against the Jewish sects. In Mark we read, καὶ τῆς ζύμης Ἡρῴδου. The Herodians were more a political than a religious sect, the dependants and supporters of the dynasty of Herod, for the most part Sadducees in religious sentiment. These, though directly opposed to the Pharisees, were yet united with them in their persecution of our Lord, see ch. xxii. 16; Mark iii. 6. And their leaven was the same,—*hypocrisy*,—however it might be disguised by external difference of sentiment. They were all unbelievers at heart. 7.] ἐν ἑαυτοῖς = πρὸς ἀλλήλους Mark viii. 16. This is an important parallelism to which I may have occasion to refer again. 8—12.] not only had they forgotten these miracles, but the weighty lesson given them in ch. xv. 16—20. The re-

p ver. 6. q ch. vii. 28. John vii. 16 al. Ps. lix. tit. only. r — ch. ii. 22. xv. 21. Mark viii. 10. Acts ii. 10. xix. 1. xx. 3. Exod. xvi. 35.

BCDEF GHKL MSUV XΔ l. 33.

p προσέχετε δὲ ἀπὸ τῆς p ζύμης τῶν Φαρισαίων καὶ Σαδ-
δουκαίων. 12 τότε συνῆκαν ὅτι οὐκ εἶπεν p προσέχειν ἀπὸ
τῆς p ζύμης τῶν ἄρτων, ἀλλὰ ἀπὸ τῆς q διδαχῆς τῶν
Φαρισαίων καὶ Σαδδουκαίων.
13 Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ r μέρη Καισαρείας τῆς
Φιλίππου ἠρώτα τοὺς μαθητὰς αὐτοῦ λέγων Τίνα λέγου-
σιν οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου; 14 οἱ δὲ

D lat-*a b ff*$_2$ Lucif. rec (for προσεχετε δε) προσεχειν, with X rel syr-cu syr arm: προσεχετε D^1 13. 124 latt (Syr) Lucif Ambr: προσεχειν προσεχετε δε C^3 33. 346 al Scr's a d i^2 p: προσεχειν αλλ᾽ evv-y-z al Thl (*all emendations from misunderstanding* τοῦτ) : txt BC^{1}L 1. 6. 148. 234^2 copt æth Orig.

12. rec (for των αρτων) του αρτου, with C rel lat-*c f*: om D 124^1 lat-*a b ff*$_2$ arm Lucif: txt BL 1 ev-y vulg lat-*g*$_{1,2}$ *l* syr-ms copt æth. [rec αλλ, with EF: om 33: txt B(see table) CD rel.] transp σαδ. and φαρ. B.

13. om αυτου D. rec ins με bef λεγουσιν (*from* ‖ *Mk Lu. This is more apparent from the readings in* C *and* D), with L rel syrr syr-cu Iren-lat Orig$_3$ Hil Aug Leo: τινα λεγουσιν με κ.τ.λ. C: τινα με οι ανθ. λ. ειναι κ.τ.λ. D lat-*a b g*$_2$ Iren-lat: txt B vulg lat-*c* syr-jer copt æth Iren-ms Orig$_{1\text{ or }2}$ Ambr$_{1/4}$. om τον D.

proof is much fuller in Mark, where see note. On **κωφίνους** and **σπυρίδας**, see note, ch. xv. 36. This voyage brought them to Bethsaïda: i. e. Bethsaïda Julias, on the North-Eastern side of the lake, see Mark viii. 22, and the miracle there related.

13—20.] Confession of Peter. Mark viii. 27—30. Luke ix. 18—21. Here St. Luke rejoins the synoptic narrative, having left it at ch. xiv. 22. We here begin the *second great division* of our Saviour's ministry on earth, introductory to His sufferings and death. Up to this time we have had no distinct intimation, like that in ver. 21, of these events. This intimation is brought in by the solemn question and confession now before us. And as the former period of His ministry was begun by a declaration from the Father of His Sonship, so this also, on the Mount of Transfiguration. 13. **Καισαρείας τῆς Φ.**] A town in Gaulonitis at the foot of Mount Libanus, not far from the source of the Jordan, a day's journey from Sidon, once called Laish (Judg. xviii. 7, 29) and afterwards Dan (ibid.), but in later times Paneas, or Panias, from the mountain Panium, under which it lay (Joseph. Antt. xv. 10. 3. Φιλίππου Καισαρείας, ἣν Πανιάδα Φοίνικες προσαγορεύουσι, Euseb. H. E. vii. 17). The tetrarch Philip enlarged it and gave it the name of Cæsarea (Joseph. Antt. xviii. 2. 1). In after times King Agrippa further enlarged it and called it Neronias in honour of the emperor Nero (Jos. Antt. xx. 9. 4). This must not be confounded with the Cæsarea of the Acts, which was Cæsarea Stratonis, on the Mediterranean. See Acts x. 1, and note. The following enquiry took place *ἐν τῇ ὁδῷ*, Mark viii. 27. St. Luke gives it without note of place, but states it to have been asked on the disciples joining our Lord, who was praying alone, Luke ix. 18. **τίνα λέγουσιν**] **who do men say that the Son of Man is?** τὸν υἱὸν τοῦ ἀνθρ. being equivalent to με in the corresponding sentence below, ver. 15. Of those who read με in the text, some would render as if our Lord had said, '*Who say men that I am? the Son of Man?*' i. e. *the Messiah?* (Beza, Le Clerc, and others,) but this is inadmissible, for the answer would not then have been expressed as it is, but *affirmatively* or *negatively*. Equally inadmissible is Olshausen's rendering *ἐμὲ τὸν υἱὸν τοῦ ἀνθ.* (*ὡς οἶδατε*) *ὄντα*. 'Me, who am, as ye are aware, the Son of Man?' an expression, Olshausen says, by which the disciples would be led to the idea of the *Son of God*. But then this would destroy the simplicity of the following question, **But who say ye that I am?** because it would put into their mouths the answer intended to be given. The E. V. has beyond doubt the right rendering of *this reading*: and τὸν υἱ. τ. ἀνθ. is a pregnant expression, which we now know to imply the *Messiahship in the root of our human nature*, and which even then was taken by the Jews as = *the Son of God*, (see Luke xxii. 69, 70,) which would serve as a test of the faith of the disciples, according to their understanding of it. **οἱ ἄνθρωποι** (generic: = οἱ ὄχλοι in Luke), i. e. the σὰρξ κ. αἷμα of ver. 17, the *human opinion*.

14.] It is no contradiction to this verdict

εἶπον Οἱ μὲν Ἰωάννην τὸν βαπτιστήν, ἄλλοι δὲ Ἠλίαν, ἕτεροι δὲ Ἰερεμίαν ἢ ἕνα τῶν προφητῶν. 15 λέγει αὐτοῖς Ὑμεῖς δὲ τίνα με λέγετε εἶναι; 16 ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπεν Σὺ εἶ ὁ [t] χριστὸς ὁ υἱὸς τοῦ [t] θεοῦ [t] τοῦ [t] ζῶντος. 17 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ Μακάριος εἶ Σίμων Βαριωνᾶ· ὅτι [u] σὰρξ καὶ αἷμα οὐκ [v] ἀπεκάλυψέν σοι, ἀλλ' ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς.

[s] ch. i. 1 refl. [t] ch. xxvi. 63 (Acts xiv. 15. Rom. ix. 26 [from Hos. i. 10]. 2 Cor. iii. 3 al.). Ps. xlii. 2. [u] 1 Cor. xv. 50. Gal. i. 16. Eph. vi. 12. Heb. ii. 14 only. Sir. xiv. 18. [v] = ch. xi. 25, 26 al. fr. Jer. xl. 20.

14. om οι μεν (see || *Mk Lu*) D lat-*a b e ff*$_1$ *g*$_1$: αλλοι Δ.—for αλλοι, οι B Chr.
15. aft αυτοις ins ο ις C 33 vulg lat-*b c f g*$_1$ arm-zoh.
16. aft ειπεν ins αυτω D lat-*ff*$_1$ arm-usc. for ζωντος, σωζοντος *salvatoris* D^1.
17. rec (for αποκρ. δε) και αποκρ., with C rel lat-*f ff*$_1$ syr : om syr-cu : txt BD 1. 13. 33 vulg lat-*b c ff*$_2$ *g*$_{1,2}$ *l* copt Eus. om αυτω D am(with fuld). [om οτι B^1, but ins in marg B^1.] om τοις bef ουρ. B ev-y Orig$_1$(ins$_2$).

that some called him *the Son of David* (ch. ix. 27; xii. 23; xv. 22); for either these were or were about to become His disciples, or are quoted as examples of rare faith, or as in ch. xii. 23, it was the passing doubt on the minds of the multitude, not their settled opinion. The same may be said of John vii. 26, 31; iv. 42. On our Lord's being taken for John the Baptist, see ch. xiv. 2, from which this would appear to be the opinion of *the Herodians*. ἵνα τῶν προφ. = ὅτι προφ. τις τῶν ἀρχαίων ἀνέστη, Luke ix. 19. It was not a metempsychosis, but a bodily resurrection which was believed. On Ἠλίαν, see note at ch. xi. 14. Jeremiah was accounted by the Jews the first in the prophetic canon (Lightfoot on Matt. xxvii. 9). 16.] τί οὖν τὸ στόμα τῶν ἀποστόλων ὁ Πέτρος, ὁ πανταχοῦ θερμός, ὁ τοῦ χοροῦ τῶν ἀποστόλων κορυφαῖος; πάντων ἐρωτηθέντων αὐτὸς ἀποκρίνεται, Chrysost. Hom. liv. p. 546. The confession is not made in the terms of the other answer: it is not 'we say' or 'I say,' but **Thou art**. It is the expression of an inward conviction wrought by God's Spirit. The excellence of this confession is, that it brings out both the human and the divine nature of the Lord: ὁ χριστός is the Messiah, the Son of David, the anointed King: ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος is the Eternal Son, begotten of the Eternal Father, not 'Son of God' in any inferior figurative sense, not *one of* the sons of God, of angelic nature, but THE SON OF THE LIVING GOD, having in Him the Sonship and the divine nature *in a sense in which they could be in none else*. This was a view of the Person of Christ quite distinct from the Jewish Messianic idea, which appears to have been (Justin Mart. Dial. § 48, p. 144) that he should be a man born from men, but selected by God for the office on account of his eminent virtues. This distinction accounts for the solemn blessing pronounced in the next verse. τοῦ ζῶντος must not for a moment be taken here as it sometimes is used, (e. g. ref. Acts,) as merely distinguishing the true God from dead idols: it is here emphatic, and imparts force and precision to υἱός. That Peter, when he uttered the words, understood by them in detail all that we now understand, is not of course here asserted: but that they were his testimony to the true Humanity and true Divinity of the Lord, in that sense of deep truth and reliance, out of which springs the Christian life of the Church.

17. μακάριος] as in ch. v. 4, &c., is a solemn expression of blessing, an inclusion of him to whom it is addressed in the kingdom of heaven, not a mere word of praise. And the reason of it is, the fact that the Father had revealed the Son to him (see ch. xi. 25—27); cf. Gal. i. 15, 16, in which passage the occurrence of σαρκὶ καὶ αἵματι seems to indicate a reference to this very saying of the Lord. The whole declaration of St. Paul in that chapter forms a remarkable parallel to the character and promise given to St. Peter in our text,—as establishing Paul's claim to be another such πέτρα or στύλος as Peter and the other great Apostles, because the Son had been revealed in him not of man nor by men, but by God Himself. The name **Simon Bar Jonas** is doubtless used as indicating his fleshly state and extraction, and forming the greater contrast to his spiritual state, name, and blessing, which follow. The same 'Simon son of Jonas' is uttered when he is reminded by the thrice repeated enquiry,

w Gospp, ch. xviii. 17 bis only. Acts, Epp. Rev., passim. Prov. v. 14. 1 Chron. xiii. 2.

18 κἀγὼ δέ σοι λέγω ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ʷ ἐκκλησίαν, καὶ ˣ πύλαι ʸ ᾅδου οὐ ᶻ κατισχύσουσιν αὐτῆς. 19 καὶ δώσω σοι τὰς

BCDEF GHKL MSUV XΔ 1. 33.

x here only. Isa. xxxviii. 10. 3 Macc. v. 51. only. Exod. xvii. 11. Jer. xv. 18. Wisd. vii. 30 F.

y ch. xi. 23 al. z Luke xxi. 36. xxiii. 23

18. ταυτην την πετραν D Eus. την εκκλησιαν bef μου D latt Tert Cypr.
19. om και C²D 1. 33 Syr syr-cu. σοι bef δωσω DL vulg lat-*b c* &c Chr Cypr.

'Lovest thou me?' of his frailty, in his previous denial of his Lord. 18.] The name **Πέτρος** (not now first given, but prophetically bestowed by our Lord on His first interview with Simon, John i. 43) or **Κηφᾶς**, signifying a rock, the termination being only altered to suit the masculine appellation, denotes the *personal position of this Apostle in the building of the Church of Christ*. He was the first of those *foundation-stones* (Rev. xxi. 14) on which the living temple of God was built: this building itself beginning on the day of Pentecost by the laying of *three thousand living stones* on this very foundation. That this is the simple and only interpretation of the words of our Lord, the whole usage of the New Testament shews: in which not doctrines nor confessions, but *men*, are uniformly the pillars and stones of the spiritual building. See 1 Pet. ii. 4—6; 1 Tim. iii. 15 (where the pillar is not Timotheus, but the congregation of the faithful) and note: Gal. ii. 9: Eph. ii. 20: Rev. iii. 12. And it is on Peter, as by divine revelation making this confession, as thus under the influence of the Holy Ghost, as standing out before the Apostles in the strength of this faith, as himself founded on the one foundation, **Ἰησοῦς χριστός**, 1 Cor. iii. 11—that the Jewish portion of the Church was built, Acts ii.—v., and the Gentile, Acts x., xi. After this we hear little of him; but during this, the first building time, he is never lost sight of: see especially Acts i. 15; ii. 14, 37; iii. 12; iv. 8; v. 15, 29; ix. 34, 40; x. 25, 26. We may certainly exclaim with Bengel (Gnomon, p. 117) 'Tute hæc omnia dicuntur; nam quid hæc ad Romam?' Nothing can be further from any legitimate interpretation of this promise, than the idea of a perpetual primacy in the successors of Peter; the very notion of *succession* is precluded by the form of the comparison, which concerns the person, and *him only*, so far as it involves a *direct* promise. In its other and general sense, as applying to all those living stones (Peter's own expression for members of Christ's Church) of whom the Church should be built, it implies, as Origen (in Matth. tom. xii. 11, p. 525) excellently comments on it, *καὶ εἴ τις λέγει τοῦτο πρὸς αὐτόν, οὐ σαρκὸς καὶ αἵματος ἀποκαλυψάντων αὐτῷ, ἀλλὰ τοῦ ἐν τοῖς οὐρανοῖς πατρός, τεύξεται τῶν εἰρημένων, ὡς μὲν τὸ γράμμα τοῦ εὐαγγελίου λέγει, πρὸς ἐκεῖνον τὸν Πέτρον, ὡς δὲ τὸ πνεῦμα αὐτοῦ διδάσκει, πρὸς πάντα τὸν γενόμενον ὁποῖος ὁ Πέτρος ἐκεῖνος*. The application of the promise to St. Peter has been elaborately impugned by Wordsw., whose note see. His zeal to appropriate *πέτρα* to Christ has somewhat overshot itself. In arguing that the term can apply to none but God, he will find it difficult surely to deny all reference to a rock in the name **Πέτρος**. To me, it is equally difficult, nay impossible, to deny all reference, in *ἐπὶ ταύτῃ τῇ πέτρᾳ*, to the preceding *πέτρος*. Let us keep to the plain straightforward sense of Scripture, however that sense may have been misused by Rome. In this as in so many other cases we may well say, 'Non tali auxilio, nec defensoribus istis.' In the prefixing of *μου* to *τὴν ἐκκλησίαν*, there is no mystic sense, nor solecism, as Wordsw. fancies (nor even emphasis, which is never expressed by the abbreviated enclitic form *μου*, but always by *ἐμοῦ*): it is the very commonest arrangement. Cf. ch. vii. 24, *ὅστις ἀκούει μου τ. λόγους*: ib. 26; ch. viii. 8; xvii. 15; Mark xiv. 8; Luke vi. 47; xii. 18 al. freq. **ἐκκλησίαν**] This word occurs but in one place besides in the Gospels, ch. xviii. 17 bis, and there in the same sense as here, viz., **the congregation of the faithful**: only there it is one portion of that congregation, here the whole.

πύλαι ᾅδου] The **gates of Hades** by a well-known oriental form of speech, = the *power of the kingdom of death*. The form is still preserved when the Turkish empire is known as 'the Ottoman Porte.' This promise received a remarkable literal fulfilment in the person of Peter in Acts xii. 6—18, see especially ver. 10. The meaning of the promise is, that over the Church so built upon him who was by the strength of that confession the Rock, no adverse power should ever prevail to extinguish it.

19.] Another personal promise to

[a] κλειδας της βασιλειας των ουρανων· και ο αν [b] δησης επι της γης εσται [b] δεδεμενον εν τοις ουρανοις, και ο εαν [c] λυσης επι της γης εσται [c] λελυμενον εν τοις ουρανοις. 20 τοτε [d] διεστειλατο τοις μαθηταις ινα μηδενι ειπωσιν οτι αυτος εστιν ο χριστος. 21 [e] Απο τοτε ηρξατο [ο] Ιησους δεικνυειν τοις μαθηταις αυτου οτι δει αυτον εις Ιεροσολυμα [f] απελθειν και πολλα παθειν [g] απο των πρεσβυτερων και αρχιερεων και γραμματεων, και αποκτανθηναι,

[a] Luke xi. 52. Rev i. 18. iii. 7. ix. 1. xx. 1 only. Judg. iii. 25. 1 Chron. ix. 27. Isa. xxii. 22 only.
[b] — ch. xviii. 18 Num. xxx. 2, &c. Heb.
[c] ch. xviii. 18. Isa. xl. 2. Sir. xxviii. 2.
[d] Mark v. 43. vii. 36 bis. viii. 15. ix. 9. Acts x v. 24. Heb. xii. 20 only. Ezek. iii. 18.
[e] ch. iv. 17. xxvi. 16. Luke xvi. 16 only. Eccl. viii. 12 only.
[f] — ch. xiv. 25 reff.
[g] ch. xi. 19 reff.

rec (for κλειδας) κλεις, with B^{r}[*sic*, from inspection] CD rel Orig$_{1}$ Eus Chr Phot: txt B^{1}L Orig$_{g}$. rec εαν, with C rel: txt BD 1 Orig.

20. for διεστειλατο, επετιμησεν (*from* ‖ *Mk Lu*) B^{1}D mss-mentd-by-Orig syr-cu arm Hil, *comminatus est* D-lat: txt B^{r}[*sic*, from inspection] CLX rel 1. 33 syrr copt æth Orig$_{4}$. rec aft μαθηται ins αυτου, with L rel latt syrr syr-cu copt æth Orig$_{3}$: om BCD arm Orig$_{3}$ Hil. ουτος DU. rec ins ιησους bef ο χριστος, with C rel vulg lat-*f* g_{2} *l* D-lat syr copt æth: aft ο χρ., D-gr fuld lat-*c* ff_{2}: om BL X(Tisch) Δ 1 al lat-*a b e* ff_{1} g_{1} Syr syr-cu arm Orig$_{4}$ Chr Thl-ed Euthym Hil Ambr. (*Prob the insn of ιησ. was a mere mechanical mistake of an inattentive copyist.*)

21. om ο (-ο *preceding might have caused either the omission or the insertion*) BD: txt CL rel Orig$_{gn}$. διεκνυεν B Orig. rec απελθειν bef εις ιεροσολυμα, with C rel vss: txt B D-gr 1. 33(appy) lat-*e* Iren-lat Orig$_{6}$ Hil. for απο, υπο D.

Peter, remarkably fulfilled in his being *the first to admit both Jews and Gentiles into the Church*; thus using the power of the keys to open the door of salvation. As an instance of his shutting it also, witness his speech to Simon Magus,—*ουκ εστιν σοι μεριις ουδε κληρος εν τω λογω τουτω*, Acts viii. 21. Those who deny the reference of ver. 18 to St. Peter, will find it very difficult to persuade any unbiassed Greek scholar, that the *και δωσω σοι*, with *σοι* thus lying unemphatically behind the verb, is not a continuation of a previous address, but a change of address altogether. ὃ ἂν δήσῃς κ.τ.λ.] This same promise is repeated in ch. xviii. 18, to *all the disciples generally*, and to *any two or three gathered together in Christ's name*. It was first however verified, and in a remarkable and prominent way, to Peter. Of the *binding*, the case of Ananias and Sapphira may serve as an eminent example: of the *loosing*, the ὃ ἔχω, τοῦτό σοι δίδωμι, to the lame man at the Beautiful gate of the Temple. But strictly considered, the binding and loosing belong to the *power of legislation* in the Church committed to the Apostles, in accordance with the Jewish way of using the words אסר and התיר for *prohibuit* and *licitum fecit*. They cannot relate to the *remission and retention of sins*, for (as Meyer observes) though λύειν ἁμαρτίας certainly appears (reff. LXX) to mean *to forgive sins*, δέειν ἁμαρτ. for *retaining* them would be altogether without example, and, I may add, would bear no meaning in the interpretation: it is *not the sin*, but the *sinner*, that is *bound*, ἕνοχος αἰωνίου ἁμαρτήματος (Mark iii. 29). Nor can the ancient custom of fastening doors by means of cord be alluded to; for the expressions, ὃ ἄν, ὃ ἐάν, clearly indicate *something bound* and *something loosed*, and not merely the power of the keys just conferred. The meaning in John xx. 23, though an expansion of this in one particular direction (see note there), is not to be confounded with this. **20.**] See note on ch. viii. 4.

21—28.] OUR LORD ANNOUNCES HIS APPROACHING DEATH AND RESURRECTION. REBUKE OF PETER. Mark viii. 31—ix. 1. Luke ix. 22—27. See note on ver. 13. Obscure intimations had before been given of our Lord's future sufferings, see ch. x. 38; John iii 14, and of His resurrection, John ii. 19 (x. 17, 18?), but never yet plainly, as now. With Mark's usual precise note of circumstances, he adds, *και παρρησια τον λογον ελαλει*.

21.] On δεῖ, which is common to the three Evangelists, see Luke xxiv. 26; John iii. 14, and ch. xxvi. 54. πολλὰ παθεῖν = ἀποδοκιμασθῆναι in Mark and Luke. These πολλά were afterwards explicitly mentioned, ch. xx. 18; Luke xviii. 31, 32. πρεσβ. κ. ἀρχ. κ. γραμ.] The

h ch. x. 8. xiv. 2 al. Isa. xxvi. 19. ‖ Mk. Acts xvii. 5 al. k = ch. xii. 16 reff. l Heb. viii. 13 (from Jer. xxxviii. [xxxi.] 34) only. 1 Kings xiv. 45 F. 2 Kings xx. 20. xxiii. 17. 1 Chron. xi. 19. 1 Macc. ii. 21. m Mark xi. 24. Luke ii. 10. xiv. 10. τί σφισιν ἔσται, Xen. An. i. 7. 3. n ch. iv. 10 al.† Sir. xxi. 27 only. -τάν, 3 Kings xi. 14. o ch. xiii. 41 al. fr. Ps. cxviii. 165.

καὶ τῇ τρίτῃ ἡμέρᾳ [h]ἐγερθῆναι. 22 καὶ [i]προσλαβόμενος BCDEF
αὐτὸν ὁ Πέτρος λέγει αὐτῷ [k]ἐπιτιμῶν [l]Ἵλεώς σοι, κύριε, GHKL
οὐ μὴ [m]ἔσται [m]σοι τοῦτο. 23 ὁ δὲ στραφεὶς εἶπεν τῷ MSUV
Πέτρῳ Ὕπαγε ὀπίσω μου, [n]σατανᾶ, [o]σκάνδαλον εἶ μου· ΧΔ1. 33.

for τη τριτη ημ., μετα τρεις ημερας D, *post tertium diem* lat-*a b c e ff*$_2$ *g*$_1$ copt. for εγερθηναι, αναστηναι D [Justin], *resurgere* latt Hil Iren.

22. rec ηρξατο επιτιμαν αυτω λεγων (*from* ‖ *Mk*), with C rel vulg lat-*e f g*$_2$ Orig$_1$: (for αυτω, αυτον H: ins και bef λεγων F:) ηρξ. αυτω επιτιμαν λεγ. 1 Orig$_1$: ηρξ. αυτω επιτιμαν κ. λεγειν D lat-*a b c ff*$_2$ *g*$_1$: *et dixit ei* syr-cu: txt B 346. (Tischdf refers to corrns Mk xiv. 69. x. 41: but against this is the fact that B has not corrected it in this instance in ‖ Mk.) τουτο bef σοι D: om σοι lat-*a b* syr-cu Hil.

23. επιστραφεις (*from* ‖ *Mk*) DKL: txt BC rel Orig$_2$ rec μου bef ει (*for perspicuity*), with L rel Orig$_6$: ει εμοι D latt Marcell-in-Eus Jer: μοι ει V lat-*e f*

various classes of members of the Sanhedrim: see note on ch. ii. 4. On the prophecy of the *resurrection*, some have objected that the disciples and friends of our Lord appear *not to have expected it* (see John xx. 2; Luke xxiv. 12). But we have it directly asserted (Mark ix. 10 and 32) that they *did not understand* the saying, and therefore were not likely to make it a ground of expectation. Certainly enough was known of such a prophecy to make the Jews set a watch over the grave (Matt. xxvii. 63), which of itself answers the objection. Meyer in loc. reasons about the state of the disciples after the crucifixion just as if they had not suffered any remarkable overthrow of their hopes and reliances, and maintains that they *must* have remembered this precise prophecy if it had been given by the Lord. But on the other hand we must remember how slow despondency is to take up hope, and how many of the Lord's sayings must have been completely veiled from their eyes, owing to their non-apprehension of His sufferings and triumph as a *whole*. He Himself reproaches them with this very slowness of belief after His resurrection. It is in the highest degree improbable that the precision should have been given to this prophecy *after the event*, as Meyer supposes: both from the character of the Gospel History in general (see Prolegomena), and because of the carefulness and precision in the words added by Mark; see above. **22.**] The same Peter, who but just now had made so noble and spiritual a confession, and received so high a blessing, now shews the weak and carnal side of his character, becomes a stumbling-block in the way of his Lord, and earns the very rebuff with which the Tempter before him had been dismissed. Nor is there any thing improbable in this, as Schleiermacher would have us believe (Translation of the Essay on St. Luke, p. 153); the expression of spiritual faith may, and frequently does, precede the betraying of carnal weakness; and never is this more probable than when the mind has just been uplifted, as Peter's was, by commendation and lofty promise. **προσλαβ. αὐτ.**] *by the dress* or *hand*, or perhaps *ἀντὶ τοῦ παραλαβὼν κατ' ἰδίαν*. Euthym. **Ἵλεώς σοι**] Supply *εἴη ὁ θεός*. ἵλεως with a dative is practically equivalent to the Hebrew חָלִילָה לְ, for which (see reff., especially 1 Chron. xi. 19 compared with the Heb.) the LXX have sometimes used it. **οὐ μὴ ἔσται**] I cannot think with Winer (§ 56. 3) that this means 'absit, ne accidat;' it is an authoritative declaration, as it were, on Peter's part, **This shall not happen to Thee**, implying that he *knew better*, and could ensure his Divine Master against such an event. It is this spirit of confident rejection of God's revealed purpose which the Lord so sharply rebukes. On **οὐ μή** with the future, see note on ch. xv. 6: and consult Winer, as above. **23.**] As it was Peter's *spiritual discernment*, given from above, which made him a foundation-stone of the Church, so is it his *carnality*, proceeding from want of unity with the divine will, which makes him an adversary now. Compare ch. iv. 10, also Eph. vi. 12. **σκάνδαλον εἶ μου**] **Thou art my stumbling-block** (not merely *a* stumbling-block to me; the definite article is omitted before a noun thrust forward for emphasis, but in English it must be supplied), my *πέτρα σκανδάλου*, (in Peter's own remarkable words, 1 Pet. ii. 7, 8,—joined too with the

ὅτι οὐ [p] φρονεῖς [q] τὰ τοῦ θεοῦ ἀλλὰ [q] τὰ τῶν ἀνθρώπων. 24 τότε ὁ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ Εἴ τις θέλει [r] ὀπίσω μου ἐλθεῖν, [st] ἀπαρνησάσθω [s] ἑαυτὸν καὶ ἀράτω τὸν [a] σταυρὸν [a] αὐτοῦ καὶ ἀκολουθείτω μοι. 25 ὃς γὰρ ἐὰν θέλῃ τὴν [v] ψυχὴν αὐτοῦ σῶσαι, [v] ἀπολέσει αὐτήν· ὃς δ' ἂν [v] ἀπολέσῃ τὴν [v] ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, εὑρήσει αὐτήν. 26 τί γὰρ [w] ὠφεληθήσεται ἄνθρωπος, ἐὰν τὸν [x] κόσμον [x] ὅλον [y] κερδήσῃ, τὴν δὲ [z] ψυχὴν αὐτοῦ [aa] ζημιωθῇ ; ἢ τί [bc] δώσει ἄνθρωπος [cd] ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ ; 27 [e] μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι [f] ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ· καὶ τότε [g] ἀποδώσει ἑκάστῳ κατὰ τὴν [h] πρᾶξιν αὐτοῦ. 28 [i] ἀμὴν λέγω ὑμῖν, εἰσίν τινες ὧδε ἑστῶτες, [k] οἵτινες οὐ

p ‖ Mk. only in Gosp. Acts xxviii. 22. Rom. viii. 5 al. 1 Macc. x. 20.
q ch. viii. 33 reff.
r ch. iv. 19 reff. Num. xxxii. 11.
s ‖ Mk. (L. v. r.) only.
t as above (s). elsw. of Peter's denial (ch. xxvi 34, &c. ‖) only, exc. Luke xii. 9. Isa. xxxi. 7 only.
u ‖ ch. x. 38. xxvii. 32 ‖ Mk. ‖ Mark x. 21.
v ‖ Mk. ch. x. 39. Luke xvii. 33. Sir. xx. 22.
w ch. xv. 5 reff. Prov. x. 2. xi. 4 F.
x ‖ ch. xxvi. 13 Rom. i. 8 al. 2 Macc. viii. 18.
y ‖ ch. xxv. 17, &c. Jam. iv. 13 †. Job xxii. 3 Symm.
z acc., ‖ Mk. Phil. iii. 8. Prov. xix. 19.
a ‖ Mk. L. ‖ Cor. iii. 15. 2 Cor. vii. 9. Phil. at supra only.
b — ch. xxvii. 10. Gen. xxv. 36.
c 3 Kings xx. (xxi.) 2 F. Jer. xv. 13.
d ‖ Mk. only. Sir. vi. 15.
e — ch. ii. 13 al. Isa. xlviii. 6. Job iii. 5.
f ‖. ch. xxv. 31. Ps. cl. 16.
g — ch vi. 4, &c. Rom. ii. 6. 2 Thn. iv. 8, 14. Rev. xxii. 12. Prov. xxiv. 12
h Luke xxiii. 51. Acts xix. 18. Rom. viii. 13. xii. 4. Col. iii. 9 only. 2 Chron. xii. 10. Sir. xxxii. (xxxv.) 19.
i ch. v. 18 reff.
k ch. vii. 13 reff.

copt Hil$_{s}$ Aug Ruf: txt B(ιμου) C. αλλ' ὰ του ανθρωπου D lat-ff$_{1}$ sah æth Aug$_{ali}$.

24. om ο bef ιησ. B^{1}(Mai, expr).

25. [εαν, so BC.] for απολεση, απολεσει (*itacism ?*) DHLΔ 33: txt BC rel Orig$_{2}$.

26. rec ωφελειται (*from* ‖ *Lu: this is much more prob than with Meyer, to believe the fut to have been an emendation to suit δωσει below*), with CD rel latt arm Justin Clem Hil Lucif: txt BL 1. 33 gat lat-*e f* syrr syr-cu coptt Orig$_{3}$ Chr$_{1}$ Cyr$_{alt}$ Cypr.

27. ins αγιων bef αγγελων D (‖ *Luke*), τ. αγγ. τ. αγιων C (‖ *Mk*).

28. ins οτι bef εισιν (*from* ‖ *Mk*) BL 33 lat-*b c e f ff*$_{1.2}$ *g*$_{1}$ syrr syr-cu sah Hil$_{2}$: om CD rel vulg lat-*a* Orig$_{2}$. rec των ωδε εστηκοτων (*see* ‖ *Mk*), with KM Thdot: των ωδε εστωτων BCDLSU 1. 13. 33. 124 al Scr's s ev-y latt Syr syr-cu syr-w-ast coptt æth arm Orig$_{ex pr}$ Ephr Epiph Chr Thdrt Damasc: ωδε εστωτες E rel 131. 218 ev-36 al Scr's b f g h i k l m n o (syr) Thl, των ωδε εστωτες Scr's c r ev-150.

very expression, ὃν ἀνεδοκίμασαν οἱ οἰκοδομοῦντες, which, as above noticed, occurs in this passage in Mark and Luke.) Wordsw.'s note here, "our blessed Lord keeps up the metaphor of πέτρος, or a stone: thou who wert just now, by thy faith in confessing Me, *a lively stone*, art now by thy carnal weakness *a stumbling stone* to Christ," seems to shew that his strong repudiation of any allusion to πέτρος in the πέτρα of ver. 18 has not carried full conviction to its writer. Before this rebuke St. Mark inserts καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ, that the reproof might be before them all. **24.**] προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθ. αὐτοῦ, Mark viii. 34; ἔλεγε δὲ πρὸς πάντας, Luke ix. 23. This discourse is a solemn sequel to our Lord's announcement respecting Himself and the rebuke of Peter: teaching that not only He, but also His followers, must suffer and self-deny; that they all have a life to save, more precious than all else to them; and that the great day of account of that life's welfare should be ever before them. On this and the following verse, see ch. x. 38, 39. After τὸν στ. αὐτοῦ, Luke inserts καθ' ἡμέραν.

26.] There is apparently a reference to Psalm xlviii. (LXX) in this verse. Compare especially the latter part with ver. 7 of that Psalm. τὴν ψ. ζημιωθῇ = ἑαυτὸν δὲ ἀπολίσας Luke. Compare also 1 Pet. i. 18. In the latter part of the verse, ἄνθρωπος and αὐτοῦ refer to the same person:—ἀντάλλαγμα = ἐξίλασμα, τὴν τιμὴν τῆς λυτρώσεως τῆς ψ. αὐτοῦ Ps. xlviii. 7, 8. What shall a man give to purchase back his life? ψυχή, not *soul*, but life, in the higher sense.

27.] A further revelation of this important chapter respecting the Son of Man. He is

l Heb. ii. 9. m ch. xxvii. 34 al. Job xx 18. Ps. xxxiii. 8. n ch. viii. 20 ref. o Luke xxiii. 42. p — ch. ii. 13, &c. iv. 5, 8 al. Num. xxiii. 14.

l μὴ [lm] γεύσωνται θανάτου ἕως ἂν ἴδωσιν τὸν [n] υἱὸν τοῦ m [n] ἀνθρώπου [o] ἐρχόμενον ἐν τῇ [o] βασιλείᾳ αὐτοῦ. ...αυτου X. BCDEF GHKL MSUVΔ I. 33.

XVII. [1] Καὶ μεθ' ἡμέρας ἓξ [p] παραλαμβάνει ὁ Ἰησοῦς

to be JUDGE OF ALL—and, as in ch. xiii. 41, is to appear with *His* angels, and in the glory of His Father—the δόξα ἣν δέδωκάς μοι, John xvii. 22. Mark and Luke place here, not this declaration, but that of our ch. x. 33. Our Lord doubtless joined the two. Compare ch. xxiv. 30; xxv. 31. γάρ] implies, "And it is not without reason that I thus speak: a time will come when the truth of what I say will be shewn." τὴν πρ.] his work, considered as *a whole*. 28.] This declaration refers, in its full meaning, certainly *not to the transfiguration which follows*, for that could in no sense (except that of being a *foretaste*; cf. Peter's own allusion to it, 2 Pet. i. 17, where he evidently treats it as such) be named 'the Son of Man coming in His Kingdom,' and the expression, τινὲς ... οὐ μὴ γ. θ., indicates a distant event,—but *to the destruction of Jerusalem*, and the full manifestation of the Kingdom of Christ by the annihilation of the Jewish polity; which event, in this aspect as well as in all its terrible attendant details, was a *type* and *earnest* of the final coming of Christ. See John xxi. 22, and compare Deut. xxxii. 36 with Heb. x. 30. This dreadful destruction was indeed judgment beginning at the house of God. The interpretation of Meyer, &c., that our Lord referred to His *ultimate glorious* παρουσία, the time of which was hidden from Himself (see Mark xiii. 32: Acts i. 7), is self-contradictory on his own view of the Person of Christ. That our Lord, in His humanity in the flesh, *did not know* the day and the hour, we have from His own lips: but that *not knowing it*, He should have uttered a determinate and solemn prophecy of it, is utterly impossible. His ἀμὴν λέγω ὑμῖν always introduces His solemn and authoritative revelations of divine truth. The fact is, there is a reference back in this discourse to that in ch. x., and the *coming* here spoken of is the same as that in ver. 23 there. Stier well remarks that this cannot be the great and ultimate coming, on account of οὐ μὴ γεύσ. θανάτου ἕως ἂν ἴδωσιν, which implies that they *should taste* of death *after they had seen* it, and would therefore be inapplicable to the final coming (Reden Jesu, ii. 224). This is denied by Wordsw., who substitutes for the simple sense of οὐ μὴ γεύσ. θαν. the fanciful expositions, "shall not feel its bitterness," "shall not taste of the death of the *soul*," and then, thus interpreting, gives the prophecy the very opposite of its plain sense: "they will not taste of death till I come: *much less will they taste of it then*." It might be difficult to account for such a curious wresting of meaning, had he not added, "the signification of ἕως ἄν here may be compared to ἕως οὐ in Matt. i. 25." "Latet anguis in herba."

CHAP. XVII. 1—13.] THE TRANSFIGURATION. Mark ix. 2—13. Luke ix. 28—36. This weighty event forms the solemn installation of our Lord to His sufferings and their result. Those three Apostles were chosen to witness it, who had before witnessed His power over death (Mark v. 37), and who afterwards were chosen to accompany Him in His agony (ch. xxvi. 37), and were (John xx. 2: Mark xvi. 7) in an especial sense witnesses of His resurrection. The Two who appeared to them were the representatives of the *law* and the *prophets*: both had been removed from this world in a mysterious manner:—the one without death,—the other by death indeed, but so that his body followed not the lot of the bodies of all; both, like the Greater One with whom they spoke, had endured that supernatural fast of forty days and nights: both had been on the holy mount in the visions of God. And now they came, endowed with glorified bodies before the rest of the dead, to hold converse with the Lord on that sublime event, which had been the great central subject of all their teaching, and solemnly to consign into His hands, once and for all, in a symbolical and glorious representation, their delegated and expiring power. And then follows the Divine Voice, as at the Baptism, commanding however here in addition the *sole hearing and obedience* of Him whose power and glory were thus testified. There can be no doubt of the *absolute historical reality* of this narration. It is united by definite marks of date with what goes before; and by intimate connexion with what follows. It cannot by any unfairness be severed from its context. Nor again is there any thing mentioned which casts a doubt on the *reality* of the appearances (see below, on

τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν [q] αὐτοῦ, καὶ [q] ἀναφέρει αὐτοὺς εἰς [r] ὄρος [r] ὑψηλὸν [s] κατ' ἰδίαν. 2 καὶ [t] μετεμορφώθη ἔμπροσθεν αὐτῶν, καὶ [u] ἔλαμψεν τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, τὰ δὲ [v] ἱμάτια αὐτοῦ ἐγένετο λευκὰ ὡς τὸ [v] φῶς. 3 καὶ ἰδοὺ [w] ὤφθη

q = ‖ Mk. Luke xxiv. 51 (Heb. vii. 27 al.) only. Neh. xii. 31. r ch. iv. 8 reff. Isa. xl. 9. s ch. xiv. 13 reff. t ‖ Mk. Rom. xii. 2. 2 Cor. iii. 18 only †. w = ‖ Luke i.

Ps. xxxiii. tit. Symm. 11. xxii. 48 al. Exod. xxiv. 11. u ch. v. 16, 16 reff. v see Ps. civ. 2.

CHAP. XVII. 1. aft και ins εγινετο D lat-a b c e ff$_{1,2}$ g$_{1,2}$ Hil. ins τον bef ιακωβον D 33 al, and bef ιω. D^{1} al. αναγει D-gr 1 latt Orig. for κατ ιδιαν, λειαν nimis D.

2. μεταμορφωθεις ο ιησ., omg και below, D. for το φως, χιων, D latt syr-cu æth arm-mss Dion-alex Hil$_{3}$ Aug Juvenc.

3. rec ωφθησαν (*gramml corrn*), with C rel vulg-ed(with forj al) lat-f ff$_{1}$: txt BD

ὅραμα, ver. 9). The persons mentioned *were seen by all—spoke*—and *were recognized*. The concurrence between the three Evangelists is exact in all the circumstances, and the fourth alludes, not obscurely, to the event, which it was not part of his purpose to relate; John i. 14. Another of the three spectators distinctly makes mention of the facts here related, 2 Pet. i. 16—18. [I cannot but add, having recently returned from the sight of the wonderful original at Rome, that the great last picture of Raffaelle is one of the best and noblest comments on this portion of the Gospel history. The events passing, at the same time, on, and under, the Mount of Transfiguration, are by the painter combined, to carry to the mind of the spectator the great central truth, There is none but Christ to console and to glorify our nature. It is a touching reflection, that this picture was left unfinished by the painter, and carried in his funeral procession. July, 1861.]

1.] μεθ' ἡμέρας ἕξ = μετὰ τοὺς λόγους τούτους ὡσεὶ ἡμ. ὀκτώ Luke ix. 28. The one computation is inclusive, the other not; or perhaps, from the ὡσεί being inserted, the one is accurate, the other roughly stated. The time of the transfiguration was probably *night*, for the following reasons. (1) Luke informs us that the Lord had gone up to the mount *to pray*; which He usually did at night (Luke vi. 12; xxi. 37; xxii. 39: Matt. xiv. 23, 24 al.). (2) All the circumstances connected with the glorification and accompanying appearances would thus be more prominently seen. (3) The Apostles were *asleep*, and are described, Luke, ver. 32, as '*having kept awake through it*' (διαγρηγορήσαντες). (4) They *did not descend till the next day* (Luke, ver. 37), which would be almost inexplicable had the event happened by day, but a matter of course if by night. ὄρος ὑψ.] The situation of this mountain is uncertain. It was not, probably, Tabor, according to the legend; for on the top of Tabor then most likely stood a fortified town (De Wette, from Robinson). Nor is there any likelihood that it was Panium, near Cæsarea Philippi, for the six days would probably be spent in journeying; and they appear immediately after to have come to Capernaum. It was most likely one of the mountains bordering the lake. Luke speaks of it merely as τὸ ὄρος. Stanley, Sinai and Palestine, p. 399, contends for Hermon: as does, though doubtingly, Dr. Thomson, the Land and the Book, p. 231. Stanley thinks that our Lord would still be in the neighbourhood of Cæsarea Philippi: and that "it is impossible to look up from the plain to the towering peaks of Hermon, almost the only mountain which deserves the name in Palestine, and one of whose ancient titles ('the lofty peak') was derived from this very circumstance, and not be struck with its appropriateness to the scene .... High up on its southern slopes there must be many a point where the disciples could be taken 'apart by themselves.' Even the transient comparison of the celestial splendour with the snow, where alone it could be seen in Palestine, should not perhaps be wholly overlooked." 2.] μετεμορ. = ἐγένετο τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον Luke. In what way, is not stated; but we may conclude from what follows, by being lighted with radiance both from without and from within. λευκὰ ὡς τὸ φῶς = λευκὸς ἐξαστράπτων Luke; = λευκὰ λίαν, οἷα γναφεὺς ἐπὶ τῆς γῆς οὐ δύναται οὕτως λευκᾶναι Mark.

3.] There need be no question concerning the *manner* of the recognition of Moses and Elias by the disciples: it may have been intuitive and immediate. We can

αὐτοῖς Μωυσῆς καὶ Ἠλίας μετ' αὐτοῦ [z] συλλαλοῦντες. 4 [y] ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν τῷ Ἰησοῦ Κύριε [a] καλόν ἐστιν ἡμᾶς ὧδε εἶναι· εἰ θέλεις, ποιήσω ὧδε τρεῖς [a] σκηνάς, σοὶ [b] μίαν· καὶ Μωυσεῖ [b] μίαν καὶ Ἠλίᾳ [b] μίαν. 5 ἔτι αὐτοῦ λαλοῦντος ἰδοὺ νεφέλη [c] φωτεινὴ [d] ἐπεσκίασεν αὐτούς, καὶ ἰδοὺ φωνὴ ἐκ τῆς νεφέλης λέγουσα Οὗτός ἐστιν ὁ [e] υἱός μου ὁ [e] ἀγαπητός, ἐν ᾧ [f] ηὐδόκησα· [g] ἀκούετε αὐτοῦ. 6 καὶ ἀκούσαντες οἱ μαθηταὶ [h] ἔπεσαν ἐπὶ [h] πρόσωπον αὐτῶν καὶ [i] ἐφοβήθησαν [ik] σφόδρα. 7 καὶ προσελθὼν ὁ Ἰησοῦς [l] ἥψατο αὐτῶν καὶ εἶπεν Ἐγέρθητε καὶ [m] μὴ φοβεῖσθε. 8 [n] Ἐπάραντες δὲ τοὺς [n] ὀφθαλμοὺς αὐτῶν οὐδένα εἶδον εἰ μὴ τὸν Ἰησοῦν μόνον. 9 Καὶ [o] καταβαινόντων αὐτῶν ἐκ τοῦ [o] ὄρους ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς

x w. μετά. Acts xxv. 12.
y πρός, Luke iv. 36. dat. ‖. Luke xxii. 4 only. Exod. xxxiv. 35. Isa. vii. 6.
z = ch. xi. 26 reff.
a ch. xvii. 5, 9 ‖ Mk. xvi. 24. Rom. xiv. 21. 1 Cor. vii. 8 al. Job x. 8. Sir. xiv. 3.
a ‖. Luke xvi. 9. Acts vii. 43, 44. xv. 16 (from Amos ix. 11) al.
b ch. xx. 12. 1 Kings x. 8.
c ch. vi. 22. Luke xi. 34, 36 bis only ‖. Sir. xvii. 31. xxiii. 19 only.
d ‖. Luke i. 35. Acts v. 15 only. Exod. xl. 29 (35). lxii. 4. Hagg. i. 8. 26. Rev. xl. 16. Lev. ix. 24. Judg. xiii. 20.
e ch. iii. 17 ‖. 2 Pet. i. 17. Gen. xxii. 2.
f ch. iii. 17. xii. 18. Isa. xlii. 1. Heagg. i. 8.
g Deut. xviii. 15, 19.
h ch. xxvi. 39. Luke v. 12. xvii. 16. 1 Cor. xiv. 25. Rev. xl. 16. Lev. ix. 24. Judg. xiii. 20.
i ch. xxvii. 54. Num. xxii 3.
k ch. ii. 10 reff.
l Dan. viii. 18.
m ch. xxviii. 5, 10 al. Deut. i. 21.
n Luke vi. 20. xvi. 23. John iv. 35. vi. 5. xvii. 1 al. Gen. xiii. 10. 1 Chron. xxi. 16 al.
o (but w. ἀπό, ch. viii. 1.) Exod. xxxiv. 29 var. (ἀπό F.).
Z τοῦ ορους... BCDEF GHKL MSUV ΖΔ 1. 33.

33 am (with em fuld gat mm tol) lat-*a b c e* $g_{1,2}$ *l* Bede. συλλαλουντες bef μετ' αυτου B 1 lat-*ff*$_{1,2}$ Syr syr-cu coptt æth Orig$_2$ Chr Cyr.

4. rec ποιησωμεν (*from* ‖ *Lu*), with C^{3}D rel vulg lat-*a c* &c syrr syr-cu coptt æth arm Orig$_2$: txt BC^1 lat-*b ff*$_1$ g_1. σκηνας bef τρεις B lat-*e*. rec μιαν bef ηλια, with B rel arm: txt CDKLΔ 1. 33 latt syrr syr-cu æth.

5. επεσκιαζεν D^1. [ηυδοκ., so CDG.] rec αυτου bef ακουετε (*from* ‖ *Lu* —*as also it has been corrd in* ‖ *Mk*), with C rel latt Tert Cypr Hil: txt BD 1. 33 lat-*ff*$_1$ Hippol Orig Tert.

6. for και ακουσ., ακουσ. δε D sah. [επεσαν, so BCD 33.]

7. κ. προσηλθεν ο ιησ. κ. αψαμενος αυτ. ειπ. B: κ. προσηλθεν ο ι. κ. ηψ. αυτ. κ. ειπ. D latt Syr syr-cu: txt C rel. for εγερθητε, εγειρισθαι D.

8. aft αυτων ins ουκετι C^1. for τον, αυτου B^1. μονον bef τον ιησουν D latt. add μεθ εαυτων (*from* ‖ *Mk*) C^2 33.

9. καταβαινοντων, omg αυτων, D. rec (for εκ) απο, with K^1 Orig$_1$: txt BCD

certainly not answer with Olshausen, that it may have arisen from subsequent information derived from our Lord, for Peter's words in the next verse preclude this. Luke adds, οἱ ὀφθέντες ἐν δόξῃ ἔλεγον τὴν ἔξοδον αὐτοῦ ἣν ἤμελλεν πληροῦν ἐν Ἰερουσαλήμ. 4.] Luke inserts, that the Apostles *had been asleep*, but wakened through this whole occurrence;—thereby distinguishing it from a mere vision of sleep; and that this speech was made ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ. Both Mark and Luke add, that Peter *knew not what he said*: and Mark—ἔκφοβοι γὰρ ἐγένοντο. The speech was probably uttered with reference to the sad announcement recently made by our Lord, and to which his attention had been recalled by the converse of Moses and Elias.

A strange explanation of this verse is adopted by Meyer from Paulus, 'It is fortunate that we disciples are here: let us make,' &c. Surely the *words* καλόν ἐστιν ἡμᾶς ὧδε εἶναι will not bear this.

It is one of those remarkable coincidences of words which lead men on, in writing, to remembrances connected with those words, that in 2 Peter i. 14, 15, σκήνωμα and ἔξοδος have just been mentioned before the allusion to this event: see note there. κύριε = ῥαββί Mark, = ἐπιστάτα Luke. 5.] αὐτούς, viz. our Lord, Moses and Elias. Luke adds, ἐφοβήθησαν δὲ ἐν τῷ εἰσελθεῖν αὐτοὺς εἰς τὴν νεφέλην. That the Apostles did not enter the cloud, is shewn by the voice being heard ἐκ τῆς νεφέλης. The ἀκούετε αὐτοῦ, and disappearance of the two heavenly attendants, are symbolically connected,—as signifying that God, who had spoken in times past to the Fathers by the Prophets, henceforth would speak by His

λέγων Μηδενὶ εἴπητε τὸ [p] ὅραμα, ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν [q] ἐγερθῇ. 10 καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες Τί οὖν οἱ γραμματεῖς λέγουσιν ὅτι [r] Ἠλίαν [s] δεῖ ἐλθεῖν πρῶτον; 11 ὁ δὲ ἀποκριθεὶς εἶπεν Ἠλίας μὲν [t] ἔρχεται καὶ [u] ἀποκαταστήσει πάντα· 12 λέγω δὲ ὑμῖν ὅτι Ἠλίας ἤδη ἦλθεν, καὶ οὐκ [v] ἐπέγνωσαν αὐτόν, ἀλλὰ ἐποίησαν [w] ἐν αὐτῷ ὅσα ἠθέλησαν· οὕτως καὶ ὁ [x] υἱὸς τοῦ ἀνθρώπου [z] μέλλει πάσχειν ὑπ' αὐτῶν. 13 τότε [y] συνῆκαν οἱ μαθηταὶ ὅτι περὶ Ἰωάννου τοῦ βαπτιστοῦ εἶπεν αὐτοῖς. 14 Καὶ ἐλθόντων [αὐτῶν] πρὸς τὸν ὄχλον προσῆλθεν αὐτῷ ἄνθρωπος [a] γονυπετῶν αὐτὸν καὶ λέγων 15 Κύριε ἐλέησόν μου τὸν υἱόν, ὅτι [a] σεληνιάζεται καὶ [b] κακῶς [b] πάσχει· πολλάκις γὰρ πίπτει εἰς τὸ πῦρ, καὶ

X και ελθοντων... BCDEF GHKL MSUV XZΔ 1. 33.

p here only, exc. Acts vii. 31 al[10]. Exod. iii. 3.
q w. ἐκ ν., (Mark vi. 14, 16 v. r.) Luke ix. 7. John ii. 22. xii. 1, &c. xxi. 14. Acts iii. 15. Rom. iv. 24 al. ἀπὸ ν., ch. xiv. 2.
r Mal. iv. 5.
s = ch. xvi. 21 al. Dan. ii. 28.
t pres., ch. xi. 3.
u ‖ Mk. ch. xii. 13 ‖. Mark viii. 25. Acts i. 6. Heb. xiii. 19 only. Mal. iv. 6. Jer. xvi. 15. (-σταση, Acts iii. 21.)
v ch. xiv. 35 al. 1 Kings xxvi. 17.
w Luke xxii. 37. xxiii. 31. 1 Cor. ix. 15. Gen. xxxiv. 7, but ſ
x — ver. 22 al.
y ch. xiii 23, 51 al.
z ch. xxvii. 29. Mark [i. 40] x. 17 only†. γονυπετοῦσα, Polyb. xv. 29. 9.
a ch. iv. 24 only†.
b here only. Wisd. xviii. 19.

K-corr[1] rel Orig[1], Chr Thl Euthym. rec (for εγερθη) αναστη (*from* ‖ *Mk*), with CZ rel Orig[3]: txt BD sah.

10. om *αυτου* LZ 1. 33 latt coptt arm Orig: ins BCD rel lat-*f* syrr syr-cu æth.

11. rec aft *ο δε* ins *ιησους*, with C rel lat-*f* æth: om BDLZ 1. 33 latt syrr coptt. rec aft *ειπεν* ins *αυτοις*, with CZ rel vulg-ed lat-*f* g_1 syrr syr-cu æth arm; pref 1: om BD 33 am lat-*a b c e ff*$_2$ coptt. rec aft *ερχεται* ins *πρωτον* (*from* ‖ *Mk, and ver* 10), with CZ rel syrr æth: bef *παντα*, L: om BD 1. 33 latt syr-cu coptt arm Justin Hil Aug. *αποκαταστησει*, omg *και*, D lat-*a b c ff*$_2$ g_1 Syr syr-cu sah: *και αποκαθιστησι* L.

12. om *ηδη* Z(appy) Syr syr-cu. [*αλλα*, so CDKM 33.] om *εν* DFU lat-*a b c* &c syr-txt copt Justin: om *εν αυτω* Δ. *ουτως* to *υπ' αυτων* is after ver 13 in D lat-*a b c* &c (not *f*).

14. om *αυτων* (*perhaps from similarity of endings*) BZ 1 sah(Treg): *ελθων* (*from* ‖ *Mk*) D latt syr-cu syr-jer copt-ms Hil Aug: txt C rel syrr copt æth arm Orig Chr. rec (for *αυτον*) *αυτω*, with E[1] Orig: *ενπροσθεν αυτου* D latt syr: om *αυτ.* lat-*e f ff*$_1$ *l* Syr syr-cu arm Hil: txt BCZ (E-corr[1] ?) rel Thl.

15. om *κυριε* Z. *μου τον υιον μου* B[1]. *ἔχει* (*perhaps substitution of more usual expression, or perhaps emendation, και. πασχ. appearing pleonastic*)

Son. Vv. 6, 7 are peculiar to Matthew.

9.] No unreality is implied in the word **ὅραμα**, for it = *ἃ εἶδον* in Mark, and . . . . *ὧν ἑωράκασιν* in Luke: see Num. xxiv. 3, 4. St. Luke, without mentioning the condition of time imposed on them, remarkably confirms it by saying, *οὐδενὶ ἀπήγγειλαν ἐν ἐκείναις ταῖς ἡμέραις οὐδέν* . . .

10.] The occasion of this enquiry was, that they had just seen Elias withdrawn from their eyes, and were enjoined not to tell the vision. How (*οὖν*) should this be? If this was not the coming of Elias, *was he yet to come?* If it was, how was it so *secret* and so short?

On ver. 12, see note on ch. xi. 14.

Our Lord speaks here plainly *in the future*, and uses the very word of the prophecy Mal. iv. 6. The *double* allusion is only the assertion that the Elias (in spirit and power) who foreran our Lord's first coming, was a partial fulfilment of the great prophecy which announces the *real Elias* (the words of Malachi will hardly bear any other than a personal meaning), who is to forerun His greater and second coming.

14—21.] HEALING OF A POSSESSED LUNATIC. Mark ix. 14—29. Luke ix. 37—42. By much the fullest account of this miracle is contained in Mark, where see notes. It was *the next day*: see Luke ix. 37, and note on our ver. 1. Our Lord found the Scribes and the disciples disputing (Mark).

15.] He was an *only* son, Luke ix. 38. The dæmon had de-

c | L. Phil. ii. 15. Deut. xxxii. 5.
d — l. Rev. xxi. 8 al. Isa. xvii. 10.
e at supra (c). Luke xxiii. 2. Acts xiii. 8, 10. xx. 3 only. Exod. v. 4.
f | Mk. (bis) L. John x. 24. Rev. vi. 10 only. Ps. xciii. 3.
g 1. 2 Cor. xi. 1, &c. Eph. iv. 2. Isa xlvi. 4. Gen. xlv. 1.
h ch. xvi. 22 al. fr. Gen. xxxvii. 10.
i (| Mk.) Mark vii. 29, 30. Luke viii. 38, &c.
k ch. xiv. 13 reff.
l ch vii. 22 al.
m here only †. (-στος, ch. vi. 30.) ἀπιστ-, ch. xiii. 58. Mark xvi. 14. Rom. iv. 20 al.
n ch. xxi. 21. Mark iv. 40. Acts xiv. 9. 1 Cor. xiii. 2.

πολλάκις εἰς τὸ ὕδωρ. 16 καὶ προσήνεγκα αὐτὸν τοῖς μαθηταῖς σου, καὶ οὐκ ἠδυνήθησαν αὐτὸν θεραπεῦσαι. 17 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν Ὦ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε μεθ' ὑμῶν ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; φέρετέ μοι αὐτὸν ὧδε. 18 καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον, καὶ ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης. 19 Τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ κατ' ἰδίαν εἶπον Διὰ τί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό; 20 ὁ δὲ λέγει αὐτοῖς Διὰ τὴν ὀλιγοπιστίαν ὑμῶν. ἀμὴν γὰρ λέγω ὑμῖν, ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει τούτῳ Μετάβα ἔνθεν ἐκεῖ, καὶ μεταβήσεται. καὶ οὐδὲν ἀδυνατήσει ὑμῖν. 21 τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.

22 Ἀναστρεφομένων δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ εἶπεν αὐτοῖς ὁ Ἰησοῦς Μέλλει ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι εἰς χεῖρας ἀνθρώπων, 23 καὶ ἀποκτενοῦσιν αὐτόν,

—ebe Z. BCDEP GHKL MSUV XΔ1. 33.

I_g δε... BCDEP GHI_gK LMSUV XΔ1. 33.

o ch. xiii. 31 reff.
p act., ch. viii. 34. John v. 24. xiii. 1. 1 John iii. 14 †. Wisd. vii. 27 al.
q Luke xvi. 23 only.
r — ch. ii. 22 al. Gen. xix. 20, 23 al.
s fut., here only.
t Luke i. 37 only. Gen. xviii. 14. Job xlii. 2.
u ch. xiii. 47 reff.
v — Acts xix. 12 only.
w — Luke xxi. 34. Acts xiii. 39 al.
x | Mk. Luke ii. 37. Acts xiv. 23. xxvii. 9. (1 Cor. vii. 5 v. r.) 2 Cor. vi. 5. xi. 27 only. 2 Kings xii. 16. Dan. ix. 3. Tobit xii. 8.
y 2 Cor. i. 12. Eph. iii. 3. 1 Tim. iii. 11. 1 Pet. i. 17. 2 Pet. ii. 16. Josh. v. 5. Ezek. xix. 6.
z ver. 12. ch. xvi. 27.
a — ch. x. 17, &c. xx. 18, 19 al. fr. Ezek. xxiii. 22.

BLZ sah Orig$_1$: πασχει CD rel vulg lat-*a c* &c. (*torquetur* lat-*b*.) for (2nd) πολλακις, ενιοτε D 1 lat-*a b* c(*aliquando*) arm Orig$_2$(ὅτι δὲ καὶ εἰς τὸ πῦρ σκανίωτερον) Aug^{t}: *sæpius* D-lat (1st *aliquotiens*).

16. ηδυνασθησαν B: ηδυναντο Z: txt CD rel. θεραπευσαι bef αυτον D latt (not *e ff*$_1$).

17. for αποκρ. δε, τοτε αποκρ. Z forj copt æth: *et respondens* lat-*a*: *respondens* (alone) am lat-*b ff*$_{1,2}$ *g*$_1$ *l* Syr syr-cu sah. for απιστος, πονηρα Z. διεστραμμενη Z. rec εσομαι bef μεθ' υμων, with L rel latt syrr æth Hil: txt BCDZ 1. 33 lat-*ff*$_1$ Orig.

20. rec aft ο δε ins ιησους, with C rel vulg lat-*b c e f* syrr: txt BD 33 am (with forj tol) lat-*a ff*$_{1,2}$ *g*$_{1,2}$ *n* syr-cu copt æth arm. rec (for λεγει) ειπεν, with C rel vulg lat-*a f g*$_2$ arm: txt BD 1. 13. 33. 124 al am (with forj fuld) lat-*b c e ff*$_{1,2}$ *g*$_1$ *n*. rec απιστιαν (*see reff*), with CD rel latt syrr arm-ms Chr: ολιγοπιστιαν BN 1. 33 syr-cu copt æth arm Orig Chr-γ$_{exp}$ Hil. aft υμιν ins οτι C ev-27 copt Orig. rec μεταβηθι εντευθεν (*see John* vii. 3), with C rel Eus; μεταβηθι ενθεν D Orig$_1$: txt B 1 Orig$_2$.

21. om ver B 33 lat-*e ff*$_1$ syr-cu syr-jer copt-mss sah: ins CD rel latt syrr copt-edd æth-ed-pl arm Orig Chr Thl Euthym Hil Ambr Aug Juvenc.

22. αναστρεφομενων (*perhaps to prevent the word being understood of* return into *Gal.*: *see below*) B 1, *conversantibus* vulg lat-*a b f ff*$_2$ *g*$_{1,2}$ D-lat Hil.—αυτων δε αναστρ. D-gr.

prived him of speech, Mark ix. 17.

17.] Bengel remarks, "severo elencho discipuli accensentur turbæ." Compare the διὰ τὴν ὀλιγοπιστίαν ὑμῶν, ver. 20, which however does not make this so certain, linked as it is to ὦ γενεὰ ἄπιστος, as in the rec. text: see digest. μεθ' ὑμῶν = πρὸς ὑμᾶς Luke. 19.] It was *in the house*, Mark ix. 28.

22, 23.] Our Lord's second announcement of His death and resurrection. Mark ix. 30—32. Luke ix.

καὶ τῇ τρίτῃ ἡμέρᾳ [b] ἐγερθήσεται. καὶ [c] ἐλυπήθησαν
[d] σφόδρα.
24 Ἐλθόντων δὲ αὐτῶν εἰς Καφαρναοὺμ προςῆλθον οἱ
τὰ [e] δίδραχμα [f] λαμβάνοντες τῷ Πέτρῳ καὶ εἶπαν Ὁ
[g] διδάσκαλος ὑμῶν οὐ [h] τελεῖ τὰ [e] δίδραχμα; 25 λέγει
Ναί. καὶ ἐλθόντα εἰς τὴν οἰκίαν [i] προέφθασεν αὐτὸν
ὁ Ἰησοῦς λέγων Τί σοὶ δοκεῖ, Σίμων; [k] οἱ βασιλεῖς τῆς
[k] γῆς ἀπὸ τίνων [f] λαμβάνουσιν [l] τέλη ἢ [m] κῆνσον; ἀπὸ
τῶν [n] υἱῶν αὐτῶν, ἢ ἀπὸ τῶν [o] ἀλλοτρίων; 26 λέγει αὐτῷ

b — ch. xxvi. 32. xxvii. 52 al. 4 Kings iv. 31.
c ch. xiv. 9. xviii. 31. xix. 22. 2 Cor. ii. 2, &c. vi. 10 al. Neh. v. 6.
d ver. 6.
e here (bis) only. Gen. xxiii. 15, 16 al. fr. for Heb. שֶׁקֶל.
f — ch. xxi. 34. Heb. vii. 8, 9. Exod. xxx. 16.
g ch. ix. 11. xii. 38 al. fr.† 2 Macc. i. 10 only.
h — Rom. xiii. 6 (ch. x. 23 al.) only‡.
i here only. 1 Kings xx. 25. Ps. xvi. 13.
k Acts iv. 26, from Ps. ii. 2. Rev. vi. 15 al.
l — Rom. xiii. 7 (ch. x. 22 al. fr.) only. Num. xxxi. 28, &c. 1 Macc. x. 31.
m ch. xxii. 17 ‖ Mk., 19 only †. — φόρος. Luke xx. 22.
n see ch. viii. 12. xiii. 38.
o — John x. 5. Heb. xi. 34. Ps. xlviii. 10.

23. *αποκτεινουσιν* D-gr. for *τη τριτη ημερα*, *μετα τρεις ημερας* D copt; *post tertiam diem* lat-*a b c n*, *post triduum* lat-*e*. for *εγερθησεται*, *αναστησεται* (*from* ‖ *Mk*) B 13. 124. 209 al Scr's *f* $Orig_1$ Chr.

24. for *ελθ. δε*, *και ελθ.* D latt(not *f*) Syr syr-cu. *τα διδραγματα* (1st) D (*didragma* am [with forj fuld gat] lat-ff_2). *ειπαν* bef *τω πετρω* D syr-jer. [*ειπαν*, so BD.]

25. rec (for *ελθοντα*) *οτε εισηλθεν* (*explanatory corrn*), with I_d rel vulg lat-*c e f* ff_1 $g_{1.2}$ syrr coptt arm; *οτε ηλθον* C ev-27; *οτε εισηλθον* U al syr-cu: *ελθοντων αυτων* 33: *εισελθοντι* D lat-*b*: *εισελθοντων* 13. 124. 346: txt B 1 æth. *τινος* B (sah?) æth arm.

26. for *λεγει αυτω*, *ειποντος δε* (*emendn of style—see below*) B 1 coptt æth-rom arm Orig Chr: txt D rel syrr syr-cu (æth-pl?), and (but see below) CL. (I_d defective.) rec aft *αυτω* ins *ο πετρος*, with C rel lat-*f* syr; *πετρος* H; *σιμων* Syr syr-cu:

43—45. This followed immediately after the miracle (Mark ix. 30);—our Lord went privately through Galilee; *ἐδίδασκεν γὰρ κ.τ.λ.*:—the imparting of this knowledge more accurately to His disciples, which He had begun to do in the last chapter, was the reason for His privacy. For more particulars, see Luke, ver. 45: Mark, ver. 32.

24—27.] Demand of the sacred tribute, and our Lord's reply. Peculiar to Matthew. The narrative connects well with the whole chapter, the aim of the events narrated in which is, to set forth Jesus as the undoubted *Son* of God. **24. οἱ τὰ δίδρ. λαμβ.**] This **tribute**, hardly properly so called, was a sum paid annually by the Jews of twenty years old and upwards, *towards the temple* in Jerusalem. Exod. xxx. 13: 2 Kings xii. 4: 2 Chron. xxiv. 6. 9. The LXX reckon according to the Alexandrian *double drachma*, and have therefore, as in the first of the above places, *ἥμισυ τοῦ διδράχμου*: but Josephus and Philo reckon as here, and Aquila, Exod. xxxviii. 26, and an anonymous interpreter: see Hexapla, and apparently Jerome, Gen. xxiv. 22, translate בֶּקַע by *δίδραχμ.* Josephus (B. J. vii. 6. 6) says of Vespasian, *φόρον δὲ τοῖς ὅπου δήποτ' οὖσιν Ἰουδαίοις ἐπέβαλε, δύο δραχμὰς ἕκαστον κελεύσας ἀνὰ πᾶν ἔτος εἰς τὸ καπιτώλιον φέρειν, ὥςπερ πρότερον εἰς τὸν ἐν Ἱεροσολύμοις νεὼν συνετέλουν.* See, for more particulars, Winer, RWB, art. *Sekel.* It does not quite appear whether this payment was *compulsory* or not; the question here asked would look as if it were *voluntary*, and therefore *by some declined.*

Many Commentators both ancient and modern, and among them no less names than Clement Alex., Origen, Jerome, and Augustine, have entirely missed the meaning of this miracle, by interpreting the payment as a *civil* one, which it certainly was not. **οἱ τ. δ. λαμβ.**] not the *publicans*, but **they who received** *the* **didrachma**, i. e. one for each person. Peter answered in the affirmative, probably because he had known it paid before.

25, 26.] The whole force of this argument depends on the fact of the payment being a *divine* one. It rests on this: 'if the *sons* are *free*, then on *Me*, being the *Son of God*, has this tax no claim.' **κῆνσος**, money taken according to the reckoning of the census,—*a capitation tax*: a Latin word. **ἀλλοτρίων**, all

p ch. vii. 20 reff.
q — 1 Cor. vii. 20. ix. 1, 19. Rom. vii. 3. 1 Kings xvii. 25 P. 1 Macc. xv. 7.
r ch. xv. 12 reff.
s Isa. xix. 3.
t here only.
4 Kings xix. 28.
u — here only. Καρῖνος ἀπὸ τ. θαλάσσης ἀναβάτ. Æsop. Fab. 95.
v here only †. Exod. xxxviii. 24 Aq. xx. 28. al. Ezek. xliii. 7.
w ch. xiii. 31, 33 reff.
x — ch. v. 33, but ? rather ch. xx. 26.
y ch. xiii. 32 al.
z ch. x. 1 al. Gen. xxviii. 1.
a ch. x. 16. ver. 20

ἈΠὸ τῶν [a] ἀλλοτρίων. ἔφη αὐτῷ ὁ Ἰησοῦς [p] Ἆρα [p] γε [q] ἐλεύθεροί εἰσιν οἱ υἱοί. 27 ἵνα δὲ μὴ [r] σκανδαλίσωμεν αὐτούς, πορευθεὶς εἰς θάλασσαν [s] βάλε [st] ἄγκιστρον, καὶ τὸν [u] ἀναβάντα πρῶτον ἰχθῦν ἆρον· καὶ ἀνοίξας τὸ στόμα αὐτοῦ εὑρήσεις [v] στατῆρα· ἐκεῖνον [w] λαβὼν δὸς αὐτοῖς [x] ἀντὶ ἐμοῦ καὶ σοῦ. XVIII. 1 Ἐν ἐκείνῃ τῇ ὥρᾳ προσῆλθαν οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες Τίς ἄρα [y] μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν; 2 καὶ [z] προσκαλεσάμενος παιδίον ἔστησεν αὐτὸ [a] ἐν μέσῳ αὐτῶν

—αρα C. Z αρα... BDEFG HI₁KL MSUVX ZΔ 1. 33.

om BD 1 latt syr-jer coptt æth arm Cyr. (I_d def.) ins αποντος δε αυτου απο των αλλοτριων bef εφη C L(omg αυτου) 73^2 æth-rom(not pl).

27. rec ins την bef θαλασσαν (*art supplied, but not necessary aft a prepn: cf Middleton* vi. 1), with DEFGHSX: txt B I_d Z rel Did. αναβαινοντα E^2FG I_d SXZ(appy) Δ Cyr: txt BD rel Orig Chr. aft ευρησεις ins εκει D lat-*a b c* g_1.

CHAP. XVIII. 1. aft εκεινη ins δε BM copt sah-ms. for ωρα, ημερα 1. 33 lat-*a b c* &c(not *f*) syr-cu arm Orig(κατὰ μέν τινα τῶν ἀντιγράφων ἐν ἐκ. τ. ὥρᾳ . . , κατὰ δὲ ἄλλα, ἐν ἐκ. τ. ἡμέρᾳ,—and he leaves it undecided: Com. in Matt. tom. xiii. 14, vol. iii. p. 588) Hil.

2. rec aft προσκαλεσαμενος ins ο ιησους, with D I_d rel vulg lat-*e f* g_1 syrr syr-cu sah arm Orig: pref, lat-*a b c* g_2: om BFLV[1] 1 copt æth Chr. (Z 33 defective.) aft παιδιον ins εν D syr-cu.

who are not their children; those out of their family. 27.] In this, which has been pronounced (even by Olshausen) the most difficult miracle in the Gospels, the deeper student of our Lord's life and actions will find no difficulty. Our Lord's words amount to this:—"that, notwithstanding this immunity, *we* (graciously including the Apostle in the earthly payment, and omitting the distinction between them, which was not now to be told to any), that we may not offend them, will pay what is required—and shall find it furnished by God's special providence for us." In the foreknowledge and power which this miracle implies, the Lord recalls Peter to that *great confession* (ch. xvi. 16), which his hasty answer to the collectors shews him to have again in part forgotten. Of course the miracle is to be understood in its literal historic sense. The *natural* interpretation (of Paulus and Storr), that the fish was to be sold for the money (and a wonderful price it would be for a fish caught with a hook), is refuted by the terms of the narrative,—and the *mythical* one, besides the utter inapplicability of all mythical interpretation to any part of the evangelic history,—by the absence of all possible occasion, and all possible significancy, of such a myth. The stater = *four drachmæ*—the exact payment required. ἀντί, because the payment was a *redemption* paid for the *person*, Exod. xxx. 12—to this also refers the ἐλεύθεροι above. ἐμοῦ κ. σοῦ—not ἡμῶν,—as in John xx. 17:—because the footing on which it was given was *different*.

CHAP. XVIII. 1—35.] DISCOURSE RESPECTING THE GREATEST IN THE KINGDOM OF HEAVEN. Mark ix. 33—50. Luke ix. 46—50. 1.] In Mark we learn that this discourse arose out of a dispute among the disciples *who should be the greatest*. It took place soon after the last incident. Peter had returned from his fishing: see ver. 21. The dispute had taken place before, on the way to Capernaum. It had probably been caused by the mention of the Kingdom of God as at hand in ch. xvi. 19, 28, and the preference given by the Lord to the Three. In Mark it is our Lord who *asks them what they were disputing about*, and they are silent. ἄρα need not necessarily refer to the incident last related. As De Wette remarks, it may equally well be understood as indicating the presence in the mind of the querist of something that had passed in the preceding dispute.

2.] From Mark ix. 36 it appears that our Lord first placed the child in the midst,

3 καὶ εἶπεν Ἀμὴν λέγω ὑμῖν, ἐὰν μὴ [b] στραφῆτε καὶ γένησθε ὡς τὰ παιδία, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν [c] τῶν οὐρανῶν. 4 ὅστις οὖν [c] ταπεινώσει ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν ὁ [y] μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. 5 καὶ ὃς ἐὰν δέξηται ἓν παιδίον τοιοῦτον [de] ἐπὶ τῷ [e] ὀνόματί μου, ἐμὲ δέχεται· 6 ὃς δ' ἂν [f] σκανδαλίσῃ ἕνα τῶν [g] μικρῶν τούτων τῶν [h] πιστευόντων εἰς ἐμέ, [i] συμφέρει αὐτῷ [j] ἵνα [k] κρεμασθῇ [l] μύλος [m] ὀνικὸς εἰς τὸν τράχηλον αὐτοῦ, καὶ [n] καταποντισθῇ ἐν τῷ [op] πελάγει

— ins μη I. BDEFG HKLM ΚUVXZ Δ 1. 33.

b John xii. 4a. Acts vii 39. 1 Kings x. 6. c ch. xxiii. 12. Luke xiv. 11. xviii. 14. James iv. 10 al. Prov. xiii. 7. d = ch. xix. 9. e ch. xxiv. 5 reff. Deut. xxviii. 5. f ch. v. 29, 30. xiii. 21. xvii. 27 al. fr. † Sir. ix. 5 al. g ch. x. 42. vv. 10, 14. Acts viii. 10 al. Zech. xiii. 7.

h w. εἰς, John ii. 12 reff. here only. ch. xxii. 40. only. 1 Macc. i. 61. 2 Kings x i. 21. i ch. v. 29, 30 reff. Luke xxiii. 30. Acts v. 30. x. 30. xxviii. 4. Gal. iii. 13 (from Deut. xxi. 23) ‖ Mk. ch. xxiv. 41. (Luke xvii. 2 v. r.) m ‖ Mk. (L. v. r.) only †. k w. εἰς, Rev. xviii. (21 v. r.) 22 only. Pa. lxviii. 15. n ch. xiv. 30 only. o Acts xxvii. 5 only †. 2 Macc. v. 21 only. p here only †.

4. rec ταπεινωσῃ, with (Scr's p w, e sil) vulg lat-*a b* D-lat Clem : txt BDZ rel Scr's mss Orig$_1$. (33 def.) αυτον LΔ.

5. for ἐαν, αν DLZ Orig$_1$: txt B rel Orig$_2$—om latt Lucif : ἐαν μη Δ. rec παιδιον τοιουτον bef ἓν, with E rel : παιδ. ἓν τοι. G syr arm(Treg) : om ἓν SXΔ lat-*e* Syr coptt Chr : txt BDLZ 1 latt Orig$_3$ Lucif.—τοιουτο B(Mai) KLMVZΔ 1 Orig.

6. for μ. ονικος, μυλος [. .] υλικος (*see Luke* xvii. 2) Z : λιθος μυλικος L ev-y$_2$. rec επι (*more usual than* ως), with D G(Tisch) U : περι (*from* ‖ *Mk and Lu* xvii. 2) BLZ 28. 157 Scr's p evv-y-tisch^1 Orig$_1$ Bas Chr Bas-sel : txt G(Treg) rel 1. 13. 22. 124. 131. 209 al Scr's mss(18 in number) latt(*in collo*) copt arm Orig$_1$ Chr.

and then took it in His arms: possibly drawing a lesson for His disciples from its ready submission and trustfulness.

3.] στραφῆτε = μετανοῆτε: it also conveys the idea of *turning back* from the course previously begun, viz. that of ambitious rivalry. Without this they should not only not be pre-eminent in, but not even admitted into, the Christian state—the Kingdom of Heaven. 4.] Not ὡς τὸ παιδ. τ. ταπεινοῖ ἑαυτόν: 'iste parvulus non se *humiliat*, sed *humilis est*.' Valla (in Meyer). 'Quales pueri natura sunt, ab ambitu scilicet alieni, tales nos esse jubemur τῇ προαιρέσει.' Grotius.

5.] Having shewn the child as the pattern of humility, the Lord proceeds to shew the honour in which children are held in His heavenly kingdom; and not only actual, but *spiritual* children—for both are understood in the expression παιδίον τοιοῦτον ἓν. The receiving in My name is the serving (ἔσται πάντων διάκονος Mark ix. 35) with Christian love, and as belonging to Christ (see also ch. xxv. 40).

6.] Here St. Mark and St. Luke insert the saying of John respecting one casting out demons in Jesus' name, who followed not with the Apostles: which it appears gave rise to the remark in this verse. St. Luke however goes on no further with the discourse: St. Mark inserts also our ch. x. 42. The verbs κρεμασθῇ, καταποντισθῇ, may perhaps be understood in their strict tenses: it is better for him that a millstone *should have been* hanged, &c., and he drowned .... *before the day when he gives this offence*. But this is somewhat doubtful. The aorists more probably, as so often, denote an act complete in itself and accomplished at once: without any strict temporal reference. The punishment here mentioned, *drowning*, may have been practised in the sea of Galilee; ('secundum ritum provinciæ ejus loquitur, quo majorum criminum ista apud veteres Judæos poena fuerit, ut in profundum ligato saxo demergerentur.' Jerome in loc.) De Wette however denies this, saying that it was not a Jewish punishment; but it certainly was a Roman, for Suetonius mentions it as practised by Augustus on the rapacious attendants of Caius Cæsar (Aug. ch. lxvii.):—and a Macedonian,—Diod. Sic. xvi. 35, ὁ δὲ Φίλιππος τὸν μὲν Ὀνόμαρχον ἐκρίμασε, τοὺς δ' ἄλλους ὡς ἱεροσύλους κατεπόντισε. Compare also Livy i. 51, where Turnus Herdonius ("novo genere leti," it is true) "dejectus ad caput aquæ Ferentinæ, crate superne injecta, saxisque congestis, mergitur." ὀνικός, as belonging to a mill turned by an ass, and therefore larger than the stones of a handmill. In the Digests, the '*mola jumentaria*' is distinguished from the '*mola manuaria*;' and in Cato, de re rustica, c. 10, we have 'molas asinarias.'

q ch. xi. 21 al. fr. Hos. ix. 12 al.
r = ch. xiii. 44 al. aft. οὐαί, here only.
s ch. xiii. 41 reff.
t see ch. v. 29, &c. reff.
u ch. xvii. 4 reff.
v ‖ Mk. ch. xv. 30, 31 only †.
w constr. ‖ Mk. (des). Luke xv. 7. xvii. 2. 1 Cor. xiv. 19. Gen. xxxviii. 26. Ps. cxvii. 8. Jonah iv. 2.
x ch. xxv. 41. Jude 7 only.
y ‖ Mark only.
z ch. vi. 24. Luke xvi. 13. Rom. ii. 4 al.

τῆς [p] θαλάσσης. 7 [q] οὐαὶ τῷ κόσμῳ [r] ἀπὸ τῶν [s] σκαν- δάλων· ἀνάγκη γὰρ ἐλθεῖν τὰ [s] σκάνδαλα, πλὴν οὐαὶ τῷ [t] ἀνθρώπῳ ἐκείνῳ δι' οὗ τὸ [s] σκάνδαλον ἔρχεται. 8 [t] εἰ δὲ ἡ χείρ σου ἢ ὁ πούς σου [t] σκανδαλίζει σε, [t] ἔκκοψον αὐτὸν καὶ βάλε ἀπὸ σοῦ· [u] καλόν σοι ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν ἢ [v] κυλλόν, [w] ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα βληθῆναι εἰς τὸ [x] πῦρ τὸ [x] αἰώνιον. 9 καὶ εἰ ὁ ὀφθαλμός σου [t] σκανδαλίζει σε, [t] ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· [u] καλόν σοι ἐστὶν [y] μονόφθαλμον εἰς τὴν ζωὴν εἰσελθεῖν [w] ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν [t] γέενναν τοῦ πυρός. 10 ὁρᾶτε μὴ [z] καταφρονήσητε ἑνὸς τῶν [a] μικρῶν τούτων· λέγω γὰρ ὑμῖν ὅτι οἱ

Prov. xiii. 13. a ver. 6 reff.

..θαλασσης Z. BDEFG HKLM SUVXΔ 1. 33.

7. rec ins εστιν bef ελθειν, with D rel latt syr-cu syr Orig, Hil Lucif: om BL 1. 33 al Syr sah æth Chr-2. aft πλην ins δε D¹. om εκεινω DFL 1 am(with forj) lat-g_1 syrr syr-cu copt: ins B(Mai, expr) rel latt sah æth arm Dial Hil Lucif.

8. rec αυτα, with X rel syr copt: txt BDL 1 latt Syr syr-cu sah æth arm Hil Lucif. κυλλον η χωλον (*transposition to suit χειρ and πους*) B 157 Scr's f latt. transp ποδας and χειρας D lat-*a b c* Chr-L(-H-K-2).

9. for και ει, το αυτο ει και D. σκανδαλει (sic) B. om του πυρος D.

10. τουτων bef των μικρων DL vulg lat-*a b ff*$_1$ *m* Syr syr-cu (sah ?) Orig$_2$ Lucif:

duas, trusatiles unas.' πελάγει, i. e. the deep part, in the open sea. 7.] See 1 Cor. xi. 19. Stier suggests that Judas, who took offence at the anointing in Bethany, may have been on other occasions the man by whom the offence came, and so this may have been said with special reference to him. Still its *general* import is undeniable and plain. See also Acts ii. 23. 8.] The connexion is—*'Wilt thou avoid being the man on whom this woe is pronounced?—then cut off all occasion of offence in thyself first.'* The cautions following are used in a wider sense than in ch. v. 29, 30. In Mark, the *'foot'* is expanded into a separate iteration of the command. **τὸ πῦρ τὸ αἰώνιον**, which here first occurs, is more fully in Mark τὸ πῦρ τὸ ἄσβεστον, ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται. **καλόν . . , ἤ . . .**, a mixture of the two constructions, καλόν . . . . καὶ μὴ . . . , and κάλλιον . . . ἤ . . . See reff. 9.] **μονόφθαλμος**, in classical Greek, is *'born blind of one eye;'* here it is used for ἑτερόφθαλμος. See Herod. iii. 116.

10.] Hitherto our text has been parallel with that of Mark ix.; from this, Matthew stands alone. The warning against contempt of these little ones must not be taken as only implying 'maxima debetur puero reverentia' (Juv. xiv. 47), nor indeed as relating exclusively, or even principally, to children. We must remember with what the discourse began—a contention who should be greatest among them: and the **μικροί** are those who are the furthest from these 'greatest,' the humble and new-born babes of the spiritual kingdom. And **καταφρονήσητε** must be understood of that kind of contempt which ambition for superiority would induce for those who are by weakness or humility incapacitated for such a strife. There is no doubt that *children are included* in the word **μικροί**, as they are always classed with the humble and simple-minded, and their character held up for our imitation. The *little children* in the outward status of the Church are in fact the only disciples who are sure to be that in reality, which their Baptism has put upon them, and so exactly answer to the wider meaning here conveyed by the term: and those who would in after-life enter into the kingdom must turn back, and become as these little children—as they were when they had just received the new life in Baptism. The whole discourse is in deep and constant reference to the *covenant with infants*, which was to be made and ratified by an ordinance, in the Kingdom of Heaven, just as then.

On the reason assigned in the latter part of this verse (**λέγω γὰρ** κ.τ.λ.), there have been many opinions; some of which (e. g.

[b] ἄγγελοι αὐτῶν ἐν τῷ οὐρανῷ [c] διὰ παντὸς [d] βλέπουσιν τὸ [d] πρόσωπον τοῦ πατρός μου τοῦ ἐν οὐρανοῖς. [11] ἦλ- θεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου σῶσαι τὸ [e] ἀπολωλός.] [12] τί ὑμῖν δοκεῖ; ἐὰν [f] γένηταί τινι ἀνθρώπῳ ἑκατὸν πρό- βατα, καὶ [g] πλανηθῇ ἓν ἐξ αὐτῶν, οὐχὶ [h] ἀφεὶς τὰ ἐννενη- κονταεννέα [i] ἐπὶ τὰ ὄρη πορευθεὶς ζητεῖ τὸ [g] πλανώμενον;

I_d σωσαι BDEFG H^1 I_g KL MSUVX Δ 1. 33.

b — Acts xii. 15. Rev. i. 20, &c.
c — Mark v. 5. Luke xxiv. 53. Acts ii. 25, from Ps. xv. 8, al. here only. see Acts xx. 25, 38. 1 Thess. iii. 10. 4 Kings xxv. 19. Jer. iii. 25.
d — ch. x. 6. xv. 24 al. Ps. cxviii. 176.
e — Heb. v. 2. 1 Pet. ii. 25. Isa. xiii. 14. lii. 6.
f — Rom. vii. 3, 4. Lev. xxii. 12. Jer. iii. 1. Hos. iii. 3.
g — ch. xiii. 2. xxiv. 2. xxvii. 45.
h — ch. iv. 11, 20, 22. John x. 12 al.
i — ch. xiii. 2. xxiv. 2. xxvii. 45.

add των πιστευοντων εις εμε D lat-*b c ff*$_{1,2}$ *g*$_{1,2}$ syr-cu sah Hil. rec (for εν τω ουρανω) εν ουρανοις (*to conform to following*), with D rel latt syrr syr-cu copt æth arm Lucif; εν τοις ουρανοις H: txt B: εν ουρανω 33.—om altogether (*as superfluous, εν ουρ. occurring again below: but it is here solemn and characteristic, and could by no possibility have been interpolated*) 1. 13 al lat-*c ff* Syr-ed sah Clem$_2$ Orig$_4$ Bas Chr Thdrt Hil. ins τοις bef ουρ. DV 33 Orig Eus.

11. om ver BL^{1}ℵ 1^1. 33 lat-*c ff*$_1$ syr-jer copt æth-ms-iii Orig Eus-canon Jer Juvenc: ins D I_d rel latt syrr syr-cu copt-ms æth arm Chr,—aft ανθρ. ins ζητησαι και G lat-*c* æth syr; ζητησαι σωσαι L^2. (*That this verse has not been inserted from Lu* xix. 10 *appears, 1st, from the absence of any sufficient reason for insn; 2ndly, from the nearly unanimous omn of Luke's* ζητησαι και *wh wd have exactly suited the* ζητει *of ver* 12.)

12. aft τι ins δε D lat-*a* syr-cu copt. for αφεις, αφησει BL 1 am lat-*a b c* &c æth arm: αφιησιν D vulg-ed lat-*ff*$_1$ coptt (*probably emendations of style to avoid the two participles*): txt I_d rel syrr syr-cu. aft εννενηκον. ins προβατα B 13 arm. ins και (*see above*) bef πορευ. BDL latt Syr syr-cu copt æth arm: om I_d rel syr sah. for πορευθεις, πορευομενος D.

that given by Webster and Wilkinson, 'ἄγγελοι, their *spirits* after death:' a meaning which the word never bore,—see Suicer sub voce,—and one respecting which our Lord never could have spoken in the present tense, with διὰ παντός) have been broached merely to evade the plain sense of the words, which is—that *to individuals* (whether invariably, or under what circumstances of minor detail, we are not informed) *certain angels are allotted as their especial attendants and guardians.* We know elsewhere from the Scriptures, both of the Old and New Testament (Ps. xxxiv. 7; xci. 11: Heb. i. 14 al.), that the angels do *minister about the children of God:* and what should forbid that in this service, *a prescribed order* and *appointed duty* should regulate their ministrations? Nay, is it not analogically certain that such would be the case? But this saying of our Lord assures us that such *is* the case, and that those angels whose honour is high before God are entrusted with the charge of the humble and meek,—the children in age and the children in grace.

The phrase λέγω γὰρ ὑμῖν, or λέγω ὑμῖν, as in Luke xv. 7, 10, is an introduction to a revelation of some previously unknown fact in the spiritual world.

Stier has some very beautiful remarks on the guardian angels, and on the present general neglect of the doctrine of angelic tutelage, which has been doubtless a reaction from the idolatrous angel-worship of the Church of Rome (see Acts xii. 15: Daniel xii. 1: in the former case we have an individual, in the latter a national, guardianship). βλέπουσιν τὸ πρόσωπον κ.τ.λ., i. e. are in high honour before God; not perhaps *especially* so, but the meaning may be, 'for they have angelic guardians, who always,' &c. See Tobit xii. 15. [11. The angels are the servants and messengers of the Son of Man; and they therefore (ἦλθ. γὰρ κ.τ.λ.) are appointed to wait on these little ones whom He came to save: and who, in their utter helplessness, are especially examples of τὸ ἀπολωλός. 'Here,' remarks Stier (ii. 241), 'is Jacob's ladder planted before our eyes: beneath are the little ones;—then their angels;—then the Son of Man in heaven, in whom alone man is exalted above the angels, Who, as the Great Angel of the Covenant, cometh from the Presence and Bosom of the Father;—and above Him again (ver. 14) the Father Himself, and His good pleasure.'] 12, 13.] See notes on Luke xv. 4—6, where the same parable is more expanded. Compare also Ezek. xxxiv. 6, 11, 12. ἐπὶ τὰ ὄρη

13 καὶ ἐὰν [k] γένηται εὑρεῖν αὐτό, ἀμὴν λέγω ὑμῖν ὅτι
1 χαίρει ἐπ' αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς ἐννενηκονταεννέα τοῖς
μὴ [g] πεπλανημένοις. 14 οὕτως οὐκ ἔστιν θέλημα [m] ἔμ-
προσθεν τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ἵνα ἀπόληται
εἷς τῶν [n] μικρῶν τούτων. 15 Ἐὰν δὲ [n] ἁμαρτήσῃ [n] εἰς σὲ
ὁ ἀδελφός σου, ὕπαγε [o] ἔλεγξον αὐτὸν [p] μεταξὺ σοῦ καὶ [r] 9 σου και... BDEFG HI,KL MSUXΔ 1. 33. 69.
αὐτοῦ μόνου· ἐάν σου ἀκούσῃ, [q] ἐκέρδησας τὸν ἀδελφόν
σου. 16 ἐὰν δὲ μὴ ἀκούσῃ, [r] παράλαβε μετὰ σοῦ ἔτι ἕνα
ἢ δύο, [s] ἵνα [t] ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν [t] σταθῇ

k Acts xx. 16. Gal. vi. 14. Gen. xliv. 7, 17. 2 Kings xx. (xxi.) 2.
l w. ἐπί, Luke i. 14. Acts xv. 31. 1 Cor. xiii. 6 al. 4 Kings xx. 13.
m ch. xi. 26. Luke x. 21.
n = ver. 21. Luke xv. 18, 21. xvii. (3 v. r.) 4. 1 Cor. vi. 18. viii. 12. 1 Kings xxiv. 12. Xen. Hell. i. 7. 20.
o = Luke iii. 19. 1 Tim. v. 20. Gen. xxi. 25. Lev. xix. 17.
p ch. xxiii. 35. Acts xv. 9 al.† Wisd. iv. 10 al.
q = 1 Cor. ix. 19. 1 Pet. iii. 1 †. Job xxii. 3 Symm.
r ch. xvii. 1 reff.
s Deut. xix. 15.
t Mark xiii. 9. Acts xxiv. 20. 2 Cor. xiii. 1, from i. e.

14. for *υμων, μου* (*to suit ver* 10, *and more usual*) BFH I_d 33 Syr-ms syr-txt coptt æth arm $Orig_3$: *ημων* (*also corrn from the unusual υμων*) D^1-gr harl[1] Chr-2-6-9-η-ρ-G: txt D^2L rel latt syrr syr-cu Chr(Fd) Aug. [B does not omit 2nd *του*, as Vercellone.] aft *εν* ins *τοις* D(E[1]V[1], appy) 33 $Orig_{2a}$. *ἕν* (*perhaps gramml corrn*) BDLM[2] 33 harl[1] lat-e^1: *εἷς* I_d rel latt $Orig_{2a}$.

15. *αμαρτη* 33 al Orig Chr Damasc: *αμαρτησει* (and *ακουσει*) L. [not B as Bartol.] om *εις σε* (*for hierarchical reasons: see note*) B 1. 22. 234[1] sah Orig. rec ins *και* bef *ελεγξον*, with I_d rel latt copt æth Hil Lucif: om BD 1. 33 al lat-$ff_{1,2}$ syrr syr-cu sah arm Orig Bas Chr Cyr Damasc Cypr Ambr. *εκερδησας* (*itacism?*) D.

16. aft *μη* ins *σου* (*from ver* 15) LΔ 33 al latt(not forj) Syr syr-cu coptt æth Orig-lat. *ετι ενα η δυο* bef *μετα σου* B lat-ff_1 copt. om *μαρτυρων* D 435 Aug_1: ins bef *δυο* L al: aft *τριων* 1 al vulg lat-$e\ ff_1\ g_{1,2}\ h$ Syr syr-cu coptt æth arm $Orig_3$ Tert Lucif. for *σταθη, σταθησεται* I_d MUΔ 33 al lat-$e\ ff_1$ Orig.

belongs to *ἀφείς*, not to *πορευθ*. See var. read. The preposition of motion, *ἐπί*, gives the idea of the wandering and scattering of the flock over the mountains. If we join the words to *πορευθείς*, we give them an unmeaning emphasis, besides destroying the elegance of the sentence.

14.] This verse sets forth to us the *work of the Son as accomplishing the will of the Father*;—for it is unquestionably the Son who is the Good Shepherd, searching for the lost, ver. 11. For similar declarations see Ezek. xviii. 23; xxxiii. 11: 2 Pet. iii. 9. The inference from this verse is—'then whoever despises or scandalizes one of these little ones, acts in opposition to the will of your Father in Heaven.' Observe, when the dignity of the little ones was asserted, it was *πατρός μου*: now that a motive directly acting on the conscience of the Christian is urged, it is *πατρὸς ὑμῶν*.

15—20.] OF THE METHOD OF PROCEEDING WITH AN OFFENDING BROTHER: AND OF THE POWER OF THE CHRISTIAN ASSEMBLY IN SUCH CASES. 15.] The connexion of this with the preceding is: Our Lord has been speaking of *σκάνδαλα*, which subject is the ground-tone of the whole discourse. One kind is, when *thou sinnest against another*, vv. 7—14. A second kind, when *thy brother sins against thee*. The remedy for the former must be, in each individual being cautious in his own person,—that of the latter, in the exercise of brotherly love, and if that fail, the authority of the congregation, vv. 15—17. Then follows an exposition of what that authority is, vv. 18—20.

On this verse see Levit. xix. 17, 18. This direction is only in case of *personal offence* against ourselves, and then the *injured person* is to *seek private explanation*, and that by *going to his injurer*, not waiting till *he* comes to apologize. The stop must be after *μόνου*, as ordinarily read, and not after *αὐτοῦ*, as proposed by Fritzsche and Olshausen, which construction would be contrary to the usage of the N. T. An attempt has been made (see var. readd.) to render the passage applicable to *sin in general*, and so to give the Church power over sins upon earth. *ἐκέρδησας*, in the higher sense, **reclaimed**, gained for God, see reff.: and for thyself too: *πρῶτον γὰρ ἐζημίου τοῦτον, διὰ τοῦ σκανδάλου ῥηγνύμενον ἀπὸ τῆς ἀδελφικῆς σου συναφείας*. Euthym. 16. *παρ. . . ἔτι*] **Go again, and take . . .** The *first* at-

πᾶν [a] ῥῆμα. 17 ἐὰν δὲ [v] παρακούσῃ αὐτῶν, [v] εἰπὲ τῇ [x] ἐκκλησίᾳ. ἐὰν δὲ καὶ τῆς ἐκκλησίας [v] παρακούσῃ, ἔστω σοὶ ὥσπερ ὁ [y] ἐθνικὸς καὶ ὁ [z] τελώνης. 18 ἀμὴν λέγω ὑμῖν, ὅσα ἂν [a] δήσητε [b] ἐπὶ τῆς γῆς ἔσται [a] δεδεμένα [b] ἐν οὐρανῷ, καὶ ὅσα ἐὰν [a] λύσητε [b] ἐπὶ τῆς γῆς ἔσται [a] λελυμένα [b] ἐν οὐρανῷ. 19 πάλιν ἀμὴν λέγω ὑμῖν ὅτι ἐὰν δύο [c] συμφωνήσουσιν ἐξ ὑμῶν ἐπὶ τῆς γῆς περὶ [d] παντὸς πράγματος οὗ ἐὰν αἰτήσωνται, [e] γενήσεται αὐτοῖς [f] παρὰ τοῦ πατρός μου τοῦ ἐν οὐρανοῖς. 20 οὗ γάρ εἰσιν δύο ἢ τρεῖς

[a] Luke i. 37. ii. 15. Acts x. 37.
[v] — here (Mark v. 36) only. Esther iii. 3, 3. iv. 14. Isa. lxv. 12 only.
[x] ch. xvii. 9.
[y] ch. xvi. 18 reff. 1 Macc. iii. 13.
[z] ch. v. 47. vi. 7. 3 John 7 only †. (-κῶς, Gal. ii. 14.)
[a] ch. v. 46 reff.
[b] ch. xvi. 19 reff.
[c] ch. xxviii. 18 al. [d] ch. xx. 2, 13. Luke v. 36. Acts v. 9. xv. 15 only. Gen. xiv. 3. 4 Kings xii. 3. Isa. vii. 2 only. (-νοι, 1 Cor. vii. 5.) [e] — ch. xiii. 19 reff. [f] ch. xxi. 42 | Mk., from Ps. cxvii. 23. τὰ . . . . χωρία μοι δεσποτικὰ παρὰ σοῦ, Xen. Anab. vii. 2. 25.

—μου τοῦ I$_a$ BDEFG HKLM SUVXΔ 1. 33. 69.

17. ins ως bef ο τελωνης D 301 lat-*ff*$_1$ syr-cu syr.

18. rec (for 1st αν) εαν, with I$_d$ rel Orig$_1$: txt BDKL 69. om εσται δεδ. to της γης D^1. rec (twice) εν τω ουρ. (*insert of art as usual*), with X rel Orig$_1$: εν τοις ουρ. DL M(once) 33 lat-*f* coptt (δεδ. εν τω ουρ. and λελ. εν τοις ουρ. M): txt B Orig$_1$. (I$_d$ def.)

19. rec om αμην, with DL 1 vulg lat-*ff*$_2$ *l* Syr copt arm Orig: for αμην, δε MΔ: txt B I$_d$(appy) rel mm lat-*a b c f g*$_{1,2}$ *k* ℵ syr-cu sah Bas. δυο bef εαν D-gr. rec συμφωνησωσιν, with B[*sic*, from inspection] rel Orig$_2$: txt DEH I$_d$ LVΔ 33. rec om εξ, with I$_d$ rel lat-*c* arm Orig: ins BDL (69 vulg lat-*b c f* syrr syr-cu) æth Orig$_1$ Chr.—rec υμων bef συμφ., with I$_d$ rel Orig: txt BD rel. ins του bef πραγματος D^1. for εαν, αν D.

20. ουκ εισιν γαρ, and παρ' οις ουκ ειμι D^1 (and lat), simly lat-*g*$_1$.

tempt of brotherly love is to heal the wound, to remove the offence, *in secrecy*; to *cover* the sin: but if this cannot be done, the *next* step is, to take two or three, still, in case of an adjustment, *preventing publicity*; but in the other event, *providing sufficient legal witness*. See reff. and John viii. 17. ῥῆμα, not *thing*, but **word**, as always. Cf. St. Paul's apparent reference to these words of our Lord, 2 Cor. xiii. 1. 17. παρακούσῃ] a stronger word than μὴ ἀκ., implying something of *obduracy*. τῇ ἐκκλησίᾳ, by what follows, certainly not 'the Jewish synagogue' (for how could vv. 18—20 be said in any sense *of it?*), but **the congregation** of Christians; i. e. in early times, such as in Acts iv. 32, the *one* congregation,—in after times, that congregation of which thou and he are members. That it cannot mean *the Church as represented by her rulers*, appears by vv. 19, 20,—where *any* collection of believers is gifted with the power of deciding in such cases. Nothing could be further from the spirit of our Lord's command than proceedings in what were oddly enough called 'ecclesiastical' courts. ἔστω σοὶ κ.τ.λ.] 'let him no longer be accounted as a brother, but as one of those without,' as the Jews accounted Gentiles and Publicans. Yet even then *not with hatred*, see 1 Cor. v. 11, and compare 2 Cor. ii. 6, 7, and 2 Thess. iii. 14, 15. The articles ὁ ἐθν., ὁ τελ., are *generic*; the expressions being the singulars of οἱ ἐθνικοί, οἱ τελῶναι. And thus the quality expressed by ἐθνικός and τελώνης, rather than the individual who may happen to bear these characters, is prominent in the sentence: the ἐθν. or the τελ., inasmuch and as far as he is ἐθν. or τελ. But this is not, as Words., the effect of the article only; the predicate ἐθνικός conveys plainly enough, that it is *as a heathen*, not as a man, that he is here introduced. 18.] This verse reasserts in a wider and more general sense the grant made to Peter in ch. xvi. 19. It is here not only to him as the first stone, but to the whole building. See note there, and on John xx. 23, between which and our ch. xvi. 19 this is a middle point. 19. παντὸς πρ.] '*every thing*:'—but the construction is an instance of attraction: πᾶν πρᾶγμα, the subject of the sentence, is thrown into government after the verb: the plain construction would be ὅτι πᾶν πρ., ἐὰν δύο ὑμ. συμφ. ἐπὶ τ. γ. περὶ αὐτοῦ, οὗ ἐὰν αἰτήσωνται, γενήσεται κ.τ.λ.: so that παντὸς πρ. amounts in English to **any thing**. This refers to that entire accordance of hearty faith, which could hardly have place except also in accordance with the divine will. It was apparently misunderstood by the Apostles James and

BDEFG HKLM SUVXΔ 1. 33. 69.

[g] ch. ii. 4. John xi. 52. Ps. ii. 2. [h] ch. xxviii. 19 ref. [i] ver. 2. Luke ii. 46. viii. 7. [j] ch. xxiii. 37. Luke xiii. 34 only. 2 Chron. xviii. 16. Ps. lxxiv. 40. Sir. xx. 17 only. [k] ver. 15. [l] = Mark vi. 23 ref. [m] Luke xvii. 4 (bis) only. Ps. cxviii. 164 al.

[g] συνηγμένοι [h] εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ εἰμὶ ἐν [i] μέσῳ αὐτῶν. 21 Τότε προσελθὼν ὁ Πέτρος εἶπεν αὐτῷ Κύριε, [j] ποσάκις [k] ἁμαρτήσει [k] εἰς ἐμὲ ὁ ἀδελφός μου καὶ ἀφήσω αὐτῷ; [l] ἕως [m] ἑπτάκις; 22 λέγει αὐτῷ ὁ Ἰησοῦς Οὐ λέγω σοι [l] ἕως [m] ἑπτάκις, ἀλλὰ [l] ἕως [n] ἑβδομηκοντάκις ἑπτά. 23 Διὰ τοῦτο [o] ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν [p] ἀνθρώπῳ βασιλεῖ, ὃς ἠθέλησεν [q] συνᾶραι λόγον μετὰ τῶν δούλων αὐτοῦ. 24 ἀρξαμένου δὲ αὐτοῦ [q] συναίρειν [r] προσήχθη αὐτῷ εἷς [s] ὀφειλέτης μυρίων [t] ταλάντων. 25 μὴ [u] ἔχοντος

[n] here only. Gen. iv. 24 only. [o] ch. xiii. 24, &c. [p] ch. xiii. 45, 52 ref. [q] ch. xxv. 19 only. Exod. xxiii. 5 var. but not =. (σ. λόγ. = συλλογίζεσθαι, Lev. xxv. 50.) [r] Luke ix. 41. Acts xvi. 20. xxvii. 27. 1 Pet. iii. 18 only. Gen. xlviii. 9. [s] ch. vi. 12. Luke xiii. 4. Rom. i. 14. viii. 12. xv. 27. Gal. v. 3 only †. [t] here and ch. xxv. 15, &c. only. Exod. xxv. 39 al. (-τιαῖος, Rev. xvi. 21) [u] Luke vii. 42. xii. 4. xiv. 14. Eph. iv. 28. Heb. vi. 13.

21. rec **αυτω** bef **ο πετρος ειπεν**, with L rel lat *a* (*b c*) syr arm copt (sah) Chr Lucif$_2$: txt B D(om ὁ) Orig. **ο αδελφος μου** bef **εις εμε** B 69. 124. 346.

22. [**αλλα**, so BD.] for **επτα, επτακις** D^1 lat-*a b c* Lucif.

24. rec **προσηνεχθη** (*more usual word, see ch* xii. 22, xix. 13, *and for* **προσηχθη**, *reff*), with L rel latt Orig$_2$ Lucif: txt BD Orig$_3$. **εἷς** bef **αυτω** B.

John;—see St. Mark's account, ch. x. 35, in which they nearly repeat these words. Notice again the **ἀμὴν λέγω ὑμῖν**: see on ch. xvi. ult. **20.**] A generalization of the term **ἐκκλησία**, and the powers conferred on it, which renders it independent of particular forms of government or ceremonies, and establishes at once a canon against pseudo-catholicism in all its forms: cf. 1 Cor. i. 2. **ἐκεῖ εἰμί** must be understood of the presence of the Spirit and Power of Christ, see chap. xxviii. ult.

21—35.] REPLY TO PETER'S QUESTION RESPECTING THE LIMIT OF FORGIVENESS; AND BY OCCASION, THE PARABLE OF THE FORGIVEN BUT UNFORGIVING SERVANT. See Luke xvii. 3, 4. It is possible that Peter may have asked this question in virtue of the power of the keys before (ch. xvi. 19) entrusted to him, to direct him in the use of them: but it seems more likely, that it was asked as in the person of any individual: that Peter wished to follow the rules just laid down, but felt a difficulty as to the limit of his exercise of forgiveness.

The Rabbinical rule was, to forgive *three times and no more;* this they justified by Amos i. 3, &c., Job xxxiii. 29, 30 LXX, and marg. E. V. The expression 'seven times a day' is found Prov. xxiv. 16, in connexion with sinning and being restored: see also Levit. xxvi. 18—28. In our Lord's answer we have most likely a reference to Gen. iv. 24. **Seventy times seven**, not '*seven and seventy times*,' is the rendering. **οὐκ ἀριθμὸν τιθεὶς ἐνταῦθα, ἀλλὰ τὸ ἄπειρον καὶ διηνεκὲς καὶ ἀεί.** Chrys. Hom. lxi. p. 611. **23. διὰ τοῦτο**] 'because this is so,' because unlimited forgiveness is the law of the Kingdom of Heaven. The **δοῦλοι** here are not *slaves*, but ministers or stewards. By the **πραθῆναι** of ver. 25 they could not be slaves in the literal sense. But in Oriental language (see Herodotus passim) all the subjects of the king, even the great ministers of state, are called **δοῦλοι**. The individual example is one in *high trust*, or his debt could never have reached the enormous sum mentioned. See Isa. i. 18.

24.] Whether these are talents of silver or of gold, the debt represented is enormous, and far beyond any private man's power to discharge. 10,000 talents of silver is the sum at which Haman reckons the revenue derivable from the destruction of the whole Jewish people, Esth. iii. 9. Trench remarks (Parables, p. 124) that we can best appreciate the sum by comparing it with other sums mentioned in Scripture. In the construction of the tabernacle, twenty-nine talents of gold were used (Exod. xxxviii. 24): David prepared for the temple 3000 talents of gold, and the princes 5000 (1 Chron. xxix. 4—7): the Queen of Sheba presented to Solomon 120 talents (1 Kings x. 10): the King of Assyria laid on Hezekiah thirty talents of gold (2 Kings xviii. 14): and in the extreme impoverishment to which the land was brought at last, one talent of gold was laid on it, after the death of Josiah, by the King of Egypt (2 Chron. xxxvi. 3). **25. ἐκέλευσεν αὐτ. . . . . κ.τ.λ.**] See Exod. xxii. 3: Levit. xxv. 39,

...σκε-λευσεν ev. X. BDEFG HKLM SUVΔ 1. 33. 69.

δὲ αὐτοῦ [v] ἀποδοῦναι ἐκέλευσεν αὐτὸν ὁ κύριος [w] πραθῆναι, καὶ τὴν γυναῖκα αὐτοῦ καὶ τὰ τέκνα καὶ πάντα ὅσα [x] ἔχει, καὶ [y] ἀποδοθῆναι. 26 [z] πεσὼν οὖν ὁ δοῦλος προσεκύνει αὐτῷ λέγων [a] Μακροθύμησον ἐπ' ἐμοί, καὶ πάντα [v] ἀποδώσω [σοι]. 27 [a] σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου ἐκείνου [b] ἀπέλυσεν αὐτόν, καὶ τὸ [c] δάνειον [d] ἀφῆκεν αὐτῷ. 28 ἐξελθὼν δὲ ὁ δοῦλος ἐκεῖνος εὗρεν ἕνα τῶν [e] συνδούλων αὐτοῦ ὃς ὤφειλεν αὐτῷ ἑκατὸν [f] δηνάρια, καὶ [g] κρατήσας αὐτὸν [h] ἔπνιγεν λέγων Ἀπόδος εἴ τι ὀφείλεις. 29 [i] Πεσὼν

C μου εις —

v ch. v. 26 reff. Judg. xvii. 4.
w ch. xiii. 46 reff.
x pres. John i. 40 reff.
y — ch. iv. 9 reff. 1 Kings xx. 41 al.
z Luke xviii. 7. 1 Cor. xiii. 4. James v. 7 al. Prov. xix. 11. Sir. xviii. 11. xxxii. (xxxv.) 18.
a ch. ix. 36 reff.
b — ch. xxvii. 15, &c. John xix. 10, 12. Acts iv. 21,

23. Heb. xiii. 23 al. 1 Macc. x. 29. a here only. Deut. xv. 8. xxiv. 11 only (f). see ch. v. 42 reff. d ch. vi. 12 reff. e here (4 times) ch. xxiv. 49. Col. i. 7. iv. 7. Rev. vi. 11. xix. 10. xxii. 9 only. Ezra iv. 7, 9 al6. only. f ch. xx. 2 reff. g ch. xii. 11 reff. h — here only. (Mark v. 13. 1 Kings xvi. 14, 15 only.) i ver. 26.

25. rec aft κυριος ins αυτου (*to avoid misunderstanding*), with E rel vulg lat-*b c e f ff*$_{1,2}$ *h* syrr coptt æth arm Lucif: om BDL 1 am(with em forj harl) lat-*a* g_2 Jer Lucif. aft γνν. om αυτου B 1 lat-*h*. rec ειχε (*for conformity: but the pres in such cases is* idiomatic,—*see reff*), with D rel latt Lucif: txt B 1. 124 al syrr syr-cu sah Orig$_{expr}$.

26. for ουν, δε D ev-y latt syr-txt sah (æth) arm Lucif. aft δουλος ins εκεινος (*from below*) DLΔ 33 latt syrr syr-cu copt æth Lucif: om B rel sah arm. rec aft λεγων ins κυριε, with L rel lat-*f ff*$_2$ g_1 syrr coptt æth arm; aft επ. εμ., gat mm; aft μακρ., lat-*b*: om BD ev-y vulg lat-*a c e ff*$_1$ g_2 *h l* syr-cu Orig Lucif. (*The* omn *conforms to ver* 29, *but the* insn *to the spiritual interpretation.*) εμε DL. rec σοι bef αποδωσω, with Δ rel lat-*f*: αποδ. σοι BL 33. 69 al vulg lat-*a c* g_1 *h* syrr syr-cu coptt æth arm Orig Lucif: αποδ. (omg σοι) D lat-*b e ff*$_{1,2}$ copt.

27. om εκεινου B 1. 124 sah.

28. om εκεινος B arm-zoh. rec aft αποδος ins μοι (*supplementary and explanatory*), with C rel lat-*e f* syrr syr-cu arm: om BDL 1. 33 ev-y latt coptt æth Orig$_2$ Damasc Lucif. rec (for ει τι) ο τι, with 69-marg latt(*quod*) æth arm Lucif: txt BCD rel Scr's mss Orig$_2$ Chr Damasc Thl Euthym Thphn.

47: 2 Kings iv. 1. The similitude is however rather from Oriental despotism: for the selling was under the Mosaic law softened by the liberation at the year of jubilee. The imprisonment also, and the tormentors, vv. 30, 34, favour this view, forming no part of the Jewish law.

ἀποδοθῆναι, impersonal, as in E. V. payment to be made. 26.] Luther explains this as the voice of mistaken self-righteousness, which when bitten by sense of sin and terrified with the idea of punishment, runs hither and thither, seeking help, and imagines it can build up a righteousness before God without having yet any idea that God Himself will help the sinner. Trench remarks, "It seems simpler to see in the words nothing more than exclamations characteristic of the extreme fear and anguish of the moment, which made him ready to promise impossible things, even mountains of gold." p. 127. 28.] Perhaps we must not lay stress on ἐξελθών, as indicating any wrong frame of mind already begun, as Theophylact does:—the sequel shews how completely he had 'gone out' from the presence of his Lord. At all events the word corresponds to the time when the trial of our principle takes place: when we 'go out' from the presence of God in prayer and spiritual exercises, into the world. We may observe, that *forgiveness of sin* does not imply *a change of heart or principle in the sinner.* The fellow-servant is probably not in the same station as himself, but none the less a fellow-servant. The insignificance of the sum is to shew us how trifling any offence against one another is in comparison to the vastness of our sin against God. Chrysostom finely remarks: ὁ δὲ οὐδὲ τὰ ῥήματα ᾐδίσθη δί' ὧν ἐσώθη· καὶ γὰρ αὐτὸς ταὐτὰ εἰπὼν ἀπηλλάγη τῶν μυρίων ταλάντων· καὶ οὐδὲ τὸν λιμένα ἐπίγνω δι' οὗ τὸ ναυάγιον διέφυγεν· οὐ τὸ σχῆμα τῆς ἱκετηρίας ἀνίμνησεν αὐτὸν τῆς τοῦ δεσπότου φιλανθρωπίας· ἀλλὰ πάντα ἐκεῖνα ὑπὸ τῆς πλεονεξίας καὶ τῆς ὠμότητος καὶ τῆς μνησικακίας ἐκβαλών, θηρίου παντὸς χαλεπώτερος ἦν, ἄγχων τὸν σύνδουλον. τί ποιεῖς, ἄνθρωπε; σεαυτὸν

k ch. viii. 5. xxvi. 53. 1 Kings xxii. 4. Esth. vii. 7 Ald. l — ch. xiv. 8, 10 al. 3 Kings xxii. 27. m Luke xv. 4. xvii. 8. (Ps. lxxi. 7 al.) n ch. xvii. 26 (ref.). o ch. ii. 10 reff. p here (ch. xiii. 36 v. r.) only. Deut. i. 5 only. 1 Macc. xii. 8 al. q ver. 2. r Rom. xiii. 7. 1 Cor. vii. 3 only †. s ver. 27. t ch. xxiii. 23. xxv. 27 al. u ch. ix. 27. xv. 22 al. Ps. vi. 9. cxxii. 8. v ch. v. 22 reff. w here only †. (-στήριον, Jer. xx. 2 Symm.)

οὖν ὁ [e] σύνδουλος αὐτοῦ [εἰς τοὺς πόδας αὐτοῦ] [k] παρ- BDEFG HKLM SUVΔ 1. 33. 69.
εκάλει αὐτὸν λέγων [l] Μακροθύμησον ἐπ' ἐμέ, καὶ ἀποδώσω
σοι. 30 Ὁ δὲ οὐκ ἤθελεν, ἀλλὰ ἀπελθὼν ἔβαλεν αὐτὸν
εἰς [l] φυλακήν, [m] ἕως ἀποδῷ τὸ ὀφειλόμενον. 31 ἰδόντες δὲ
οἱ [e] σύνδουλοι αὐτοῦ τὰ γενόμενα [n] ἐλυπήθησαν [no] σφόδρα
καὶ ἐλθόντες [p] διεσάφησαν τῷ κυρίῳ ἑαυτῶν πάντα τὰ
γενόμενα. 32 τότε [q] προσκαλεσάμενος αὐτὸν ὁ κύριος
αὐτοῦ λέγει αὐτῷ Δοῦλε πονηρέ, πᾶσαν τὴν [r] ὀφειλὴν
ἐκείνην [s] ἀφῆκά σοι, ἐπεὶ [k] παρεκάλεσάς με· 33 οὐκ [t] ἔδει
καὶ σὲ [u] ἐλεῆσαι τὸν [e] σύνδουλόν σου ὡς κἀγώ σε [u] ἠλέησα;
34 Καὶ [v] ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς
[w] βασανισταῖς, ἕως οὗ ἀποδῷ πᾶν τὸ ὀφειλόμενον.

29. om εις τους ποδας αυτου BC¹DGL 1 latt syr-cu sah Orig Lucif: ins C² Δ(sic) rel lat-*f* syrr arm. (*Meyer would omit it, as a* gloss on πεσων. *But then how comes it, that* no such gloss *was ined* above, *ver* 26? *There would be* two reasons *for* omg *the words,* (1) the desire to conform the ver to ver 26: (2) the homœoteleuton *αυτου to αυτου*:—*but none for omg them, which would not apply equally to ver* 26.)
rec εμοι (*to conform to ver* 26), with B rel: txt CDL. for και, καγω D.
rec aft και ins παντα (*to conform to ver* 26), with C²L 1. 33 vulg lat-*c f ff*$_{1.2}$ *g*$_{1.2}$ Syr syr-marg coptt æth: aft σοι, K: om BC¹D rel lat-*a b e h* Syr-ms syr-cu syr-txt arm Thl Euthym Damasc Lucif. σοι bef αποδωσω C² 33. 69 al Scr's e f p w ev-y lat-*f* Chr.

30. ηθελησεν D 69 al latt Damasc Lucif. rec ins εως bef ου, with D rel: om BCL arm. ins παν bef το οφειλομενον C 124 al tol lat-*g*$_1$ syr-ms sah-mss Chr$_1$.

31. for δε, ουν BD 33 lat-*e*: txt C rel latt syrr syr-cu coptt æth Lucif. αυτου bef οι συνδουλοι B. for γειν., γινομενα D(γειν.) L al latt Chr Euthym Lucif.
rec (for εαυτων) αυτων, with DHLS 1 (αὐτων DS): txt BC rel Orig$_1$.

32. om αυτω D 22 al.

33. aft ουκ εδει ins ουν D latt(not forj *e*) syr-cu sah arm Aug. [καγω, so BDL 33 Orig.]

34. om οὖ B arm Orig. om παν D ev-y al Chr (Fd: παν added only in mss G-γ). rec aft οφειλομενον ins αυτω, with C rel syrr coptt æth: om BD al latt syr-cu arm Orig.

ἀπαιτῶν οὐκ αἰσθάνῃ, κατὰ σεαυτοῦ τὸ ξίφος ὠθῶν, καὶ τὴν ἀπόφασιν καὶ τὴν δωρεὰν ἀνακλούμενος; Hom. lxi. p. 616.

ἕωνιγεν] So 'obtorto collo ad prætorem trahor,' Plaut. Pœnul. iii. 5. 45. See other examples in Wetstein. The *εἴ τι ὀφείλεις*, which is beyond doubt the true reading, must be understood as a haughty expression of one ashamed to meet the mention of the paltry sum really owing, and by this very expression generalizing his unforgiving treatment to all who owed him aught. **31.**] The fellow-servants **ἐλυπήθησαν**, the lord **ὠργίζετο**. *Anger* is not *man's* proper mood towards sin, but *sorrow* (see Ps. cxix. 136), because all men are sinners. These fellow-servants are the *praying people of God*, who plead with Him against the oppression and tyranny in the world. **33.**] *ὅτε μὲν μυρία τάλαντα ὤφειλεν, οὐκ ἐκάλεσε πονηρόν, οὐδὲ ὕβρισεν, ἀλλ' ἠλέησεν.* Chrysost. Hom. lxi. p. 616. **34. τοῖς βασανισταῖς**] not merely *the prison-keepers*, but **the torturers**. Remember he was to have been sold into slavery before, and now *his punishment is to be greater*. The condition following would amount in the case of the sum in the parable to *perpetual* imprisonment. So Chrysostom, *τουτέστι διηνεκῶς· οὔτε γὰρ ἀποδώσει πότε.* Hom. lxi. p. 617. See note on ch. v. 26.
There is a difficulty made, from the punishment of this debtor for *the very debt which had been forgiven*, and the question has been asked, 'utrum peccata semel dimissa redeant.' But it is the spiritual meaning which has here ruled the form of the parable. He who falls from a state of grace falls into a state of condemna-

35 Οὕτως καὶ ὁ [x] πατήρ μου ὁ [xy] ἐπ]ουράνιος ποιήσει ὑμῖν, ἐὰν μὴ [z] ἀφῆτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ [z] ἀπὸ τῶν [y] καρδιῶν ὑμῶν.

XIX. [1] Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, [a] μετῆρεν ἀπὸ τῆς Γαλιλαίας καὶ ἦλθεν εἰς τὰ [b] ὅρια τῆς Ἰουδαίας [c] πέραν τοῦ Ἰορδάνου. [2] καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί, καὶ [d] ἐθεράπευσεν αὐτοὺς ἐκεῖ. [3] καὶ προσῆλθον αὐτῷ Φαρισαῖοι [e] πειράζοντες αὐτὸν καὶ λέγοντες [f] Εἰ ἔξεστιν [g] ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ [h] πᾶσαν [i] αἰτίαν; [4] ὁ δὲ ἀποκριθεὶς

x here only. see ch. v. 48 reff.
y John iii. 12. 1 Cor. xv. 40 al. Ps. lxvii. 14. 2 Macc. iii. 28 only. Dan. iv. 23 Theod.-alex. (not P.).
z ἀπό, = here only. Judg. xvi. 17, 18 F. mss. w. ἐκ, Mark xii. 30, 33.
a ch. xiii. 53 only. Gen. xii. 8 Aq. transit., 4 Kings xxv. 11 al.
b ch. ii. 16 reff.

Josh. xix. 49. c ch. iv. 15 al. Gen. i. 10. d ch. iv. 23, 24 reff. e ch. iv. 1, 3. xvi. 1. xxii. 18, 35. 3 Kings x. 1. f ch. xii. 10 reff. g ch. v. 31, 32 reff. h = ch. xiii. 14. xviii. 19 al. i Luke viii. 47. Acts x. 21. 2 Tim. i. 6, 12 al. Gen. iv. 13. 2 Macc. xii. 40. Prov. xxviii. 17.

35. for επουρανιος, ουρανιος (*more usual phrase; see also ch* vi. 14) BC²DKL 33 Orig₂ Damasc: txt C¹ rel Chr. υμιν ποιησει bef ο πατ. μ. ο επ. D lat-*a b c* Lucif. rec at end adds τα παραπτωματα αυτων (*from ch* vi. 14, 15. *Mark* xi. 25, 26), with C rel lat-*f h* syrr sah-mnt arm: om BDL 1 latt syr-cu coptt æth Orig Jer Lucif Ambr Aug.

CHAP. XIX. 1. for ετελεσεν, ελαλησεν D lat-*a b c e ff*₁.₂ *g*₁ Hil.

3. rec ins οι bef φαρισαιοι (*so also in* || *Mk: it was natural to supply the art*), with D rel sah Orig₁ Naz: txt BCLMΔ 1. 33 Scr's w evv-y 150 copt. for λεγοντες, λεγουσιν D. rec aft λεγ. ins *αυτω*, with D rel lat-*c h* syr Op: om BCKLM¹ 1 vulg lat-*a b* &c Syr syr-cu coptt æth arm Orig Naz Hil. rec aft εξεστιν ins ανθρωπω (*see ver* 5, *and also* || *Mk*), with CD rel latt syrr syr-cu coptt Orig₂ Naz Hil Op: om BL 125¹ Scr's f Aug.

tion, and is overwhelmed with 'all that debt,' not of this or that actual sin formerly remitted, but of a *whole state* of enmity to God. Meyer (Comm. in loc.) well remarks, that the motive held up in this parable could only have full light cast on it by the great act of Atonement which the Lord was about to accomplish. We may see from that consideration, how properly it belongs to this last period of His ministry. **35.** ὁ π. μου] not ὑμῶν, as in the similar declaration in ch. vi. 14, 15. This is more solemn and denunciatory (*οὐ γὰρ ἄξιον τοῦ τοιούτου πατέρα καλεῖσθαι τὸν Θεόν, τοῦ οὕτω πονηροῦ κ. μισανθρώπου.* Chrys. Hom. lxi. p. 617). ἐπουράνιος is not elsewhere used by our Evangelist.

CHAP. XIX. 1—12.] REPLY TO THE PHARISEES' QUESTION CONCERNING DIVORCE. Mark x. 1—12. This appears to be the journey of our Lord into the region beyond Jordan, mentioned John x. 40. If so, a considerable interval has elapsed since the discourse in ch. xviii. **1.**] τὰ ὅρια τῆς Ἰουδ. πέρ. τοῦ Ἰορδ. form one continuous description. Bethany, where He went, was beyond Jordan, but on the confines of Judæa. See notes on Mark x. 1, and Luke ix. 51, **2.**] This agrees with what is said John x. 41, 42. For ἐθεράπ., St. Mark has *ἐδίδασκεν*. **3.**] This was a question of dispute between the rival Rabbinical schools of Hillel and Shammai; the former asserting the right of arbitrary divorce, from Deut. xxiv. 1, the other denying it except in case of adultery. It was also, says De Wette, a delicate question in the place where our Lord now was, — in the dominions of Herod Antipas. κ. πᾶσαν αἰτ., as E. V. for every cause; — i. e. *is any charge which a man may choose to bring against his wife to justify him in divorcing her?* So Jos. Antt. iv. 8. 23, γυναικὸς τῆς συνοικούσης βουλόμενος διαζευχθῆναι καθ' ἃς δηποτοῦν αἰτίας,—πολλαὶ δ' ἂν τοῖς ἀνθρώποις τοιαῦται γίνοιντο,—γράμμασι μὲν περὶ τοῦ μηδέποτε συνελθεῖν ἰσχυριζέσθω. **4—6.**] On these verses we may remark (1) that our Lord refers to the Mosaic account of the Creation as *the historical fact* of the first creation of man; and grounds his argument on the *literal* expressions of that narrative. (2) That He cites both from the first and second chapters of Genesis, and in immediate connexion; thus shewing them to be con-

k Ecclus. iii. 11. l ‖ Mk. Rom. i. 27. Gal. iii. 28 only. Gen. i. 27. m as above (l). Luke ii. 23. Rev. xii. 5 only. n as above (l). Rom. i. 26 only. o Gen. ii. 24. p Luke v. 28. x. 40. Eph. v. 31, from l. c. Gen. xliv. 22. q Acts v. 13. ix. 26 al. Ruth ii. 8. 2 Kings xx. 2. Ezek. i. 11, 23 ff. only. s Deut. xxiv. 3 (1). x ver. 8.

εἶπεν Οὐκ ἀνέγνωτε ὅτι ὁ [k] ποιήσας [k] ἀπ' ἀρχῆς [lm] ἄρσεν καὶ [ln] θῆλυ ἐποίησεν αὐτούς [5] καὶ εἶπεν [o] Ἕνεκα τούτου [p] καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα καὶ [q] κολληθήσεται τῇ γυναικὶ αὐτοῦ, καὶ ἔσονται οἱ δύο [r] εἰς σάρκα μίαν; [6] ὥστε οὐκέτι εἰσὶν δύο, ἀλλὰ σὰρξ μία· ὃ οὖν ὁ θεὸς [s] συνέζευξεν, ἄνθρωπος μὴ [t] χωριζέτω. [7] λέγουσιν αὐτῷ Τί οὖν [u] Μωυσῆς ἐνετείλατο δοῦναι [v] βιβλίον [w] ἀποστασίου καὶ [x] ἀπολῦσαι αὐτήν; [8] λέγει αὐτοῖς [y] Ὅτι

Z om o... N εἰσιν δυο... BCDEF GHI$_1$K LMNS UVZΔ 1. 33. 69.

r ch. xxi. 42. Luke iii. 6. Rom. ii. 26. Gen. xv. 6. s ‖ Mk. only. t Rom. viii. 35, 39. 1 Cor. vii. 10, &c. Ezek. xlvi. 19. Lev. xiii. 45. v — ‖ (from l. c.) only. 4 Kings x. 1, &c. w ‖. ch. v. 3 (reff.) only.

4. rec aft ειπεν ins αυτοις, with C rel vulg lat-*b f* $g_{1.2}$ syrr syr-cu (arm) Op: om BDL lat-*a c e ff*$_{1.2}$ *h* coptt æth Orig. for ο ποιησας, ο κτισας B 1. 33 al coptt arm Orig$_2$ hom-Cl Method Tit-bostr Ath: txt CDZ rel latt Orig-lat$_1$.

5. rec ενεκεν, with CD rel Orig Constt: txt BLZ Orig. aft πατερα ins αυτου CE I$_d$ Δ 1. 33 syrr syr-cu coptt æth arm-mss Orig-lat$_1$ Constt Tit-bostr Damasc Op spec: om BDZ rel latt Orig-lat$_1$ Thph Ath. aft μητ. ins αυτου E 69 syrr syr-cu coptt æth Orig-lat Thph Ath Chr Thl Op. rec προσκολληθησεται (*from* LXX), with CKLMZΔ: *adhærebit* lat-*b c*: txt BD I$_d$ rel Orig(but κολλαται comm) Chr Epiph. om οι Z.

6. μια bef σαρξ D latt. om ο bef θεος Z 6. aft συνεζευξεν ins εις εν D lat-*a e*^{2} *ff*$_{1.2}$ *h* Aug Chrom. αποχωριζετω D.

7. ins ο bef μωυσης D. aft ενετειλατο ins ημιν N. om αυτην (*see* ‖ *Mk*) DLZ 1 vulg lat-*a e ff*$_1$ $g_{1.2}$ *h l* syr-jer sah-mnt æth arm Orig$_2$ Aug Op: txt BC I$_d$(appy) N rel lat-*f* syrr (*avrac* coptt, *uxorem* gat mm lat-*b c ff*$_2$ syr-cu Iren-lat Ambr).

secutive parts of a continuous narrative, which, from their different diction, and apparent repetition, they have sometimes been supposed not to be. (3) That He quotes as *spoken by the Creator* the words in Gen. ii. 24, which were actually said by Adam; they must therefore be understood as said in prophecy, *divino afflatu*, which indeed the terms made use of in them would require, since the relations alluded to by those terms did not yet exist. Augustin. de Nupt. ii. 4, 'Deus utique per hominem dixit quod homo prophetando prædixit.' (4) That the force of the argument consists in the *previous unity* of male and female, not indeed organically, but by implication, in Adam. Thus it is said in Gen. i. 27, not *ἀνδρα καὶ γυναῖκα ἐποίησεν αὐτούς*, but *ἄρσεν καὶ θῆλυ ἐπ. αὐ.* **He made them** (man, as a race) **male** (not, a male) **and female**: but then the male and female were implicitly shut up in one; and therefore after the creation of woman from man, when one man and one woman were united in marriage they should be *one flesh*, *ἕνεκεν τούτου, because* woman was taken out of man. The answer then is, that *abstractedly*, from the nature of marriage, *it is indissoluble*. The words **οἱ δύο** are in the LXX and the Samaritan Pentateuch, but not in the Hebrew.

5. **εἰς σάρκα μίαν**] *εἶναι εἰς* is not Greek, but a Hebraism, לְ יִהְיוּ (Meyer). Stier remarks, that the essential bond of marriage consists *not in unity of spirit and soul*, by which indeed the marriage state should ever be hallowed and sweetened, but without which it still exists in all its binding power:—the wedded pair are ONE FLESH, i. e. ONE MAN *within the limits of their united life in the flesh*, for *this world*: beyond this limit, the marriage is broken by the *death of the flesh*. And herein alone lies the justification of a *second* marriage, which in no way breaks off the unity of love in spirit with the former partner, now deceased. Vol. ii. p. 267, edn. 2. 7—9.] In this second question, the Pharisees imagine that they have overthrown our Lord's decision by a *permission* of the law, which they call a *command* (compare *ἐνετείλατο*, ver. 7, with *ἐπέτρεψεν*, ver. 8). But He answers them that this was done by Moses *on account of their hardness and sinfulness*, as a *lesser of evils*, and belonged to that dispensation which *παρεισῆλθεν*, Rom. v. 20; *τῶν παραβάσεων χάριν προσετέθη*, Gal. iii. 19. This He expresses by the *ὑμῶν, ὑμῖν, ὑμῶν*, as opposed to *ἀνθρωπος*, and to *ἀπ' ἀρχῆς*. Only that *πορνεία*, which *itself breaks marriage*, can be a ground for dis-

Μωυσῆς πρὸς τὴν [y] σκληροκαρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν [x] ἀπολῦσαι τὰς γυναῖκας ὑμῶν· ἀπ' ἀρχῆς δὲ οὐ γέγονεν οὕτως. [9] λέγω δὲ ὑμῖν, ὃς ἂν [x] ἀπολύσῃ τὴν γυναῖκα αὐτοῦ μὴ ἐπὶ [z] πορνείᾳ καὶ γαμήσῃ ἄλλην, [a] μοιχᾶται· καὶ ὁ [x] ἀπολελυμένην γαμήσας [a] μοιχᾶται. [10] λέγουσιν αὐτῷ οἱ μαθηταὶ [αὐτοῦ] Εἰ οὕτως ἐστὶν ἡ [b] αἰτία τοῦ [c] ἀνθρώπου μετὰ τῆς γυναικός, οὐ [d] συμφέρει γαμῆσαι. [11] ὁ δὲ εἶπεν αὐτοῖς Οὐ πάντες [e] χωροῦσιν τὸν λόγον

y Mark xvi. 14 only. Deut. x. 16. Sir. xvi. 10 only. (-δ. or, Prov. xvii. 20. Ezek. iii. 7.)
x ch. v. 32. 1 Cor. vii. 2 al. Ezek. xvi. 15, &c.
z ch. v. 32 reff. (-χείαν, ch. v. 28 reff.)
a — here only.
b — 1 Cor. vii. 1.
c w. inf., John xviii. 14. 2 Cor. xii. 1. Esth. iii. 8. absol., 1 Cor. vi. 12. x. 23.
d Gen. xiii. 6.) e — 2 Cor. vii. 2.

8. ins και bef λεγει D[1]-gr æth. υμιν bef μωυσης D lat-*a b c* &c (not g_2). for ου γεγονεν, ουκ εγενετο D hom-Cl Chr.

9. rec ins οτι bef ος (*see ver* 8), with C I_dN rel vulg lat-*f ff*$_2$ g_1 syrr syr-cu coptt æth arm spec: om BDZ lat-*a b c e ff*$_1$ g_2 *h* Aug Op. εαν CM. rec ins ει bef μη (*explanatory*), with 69[2] (Scr's u, e sil).—παρεκτος λογου πορνειας (*from ch* v. 32) BD 1. 33. 69[1] mss-in-Aug lat-*a b c e ff*$_{1,2}$ g_1 *h* syr-cu coptt Orig$_2$ Chr Aug Op spec: [πλην ει μη επι λογῳ πορν. Clem:] txt C I_d NZ rel vulg lat-g_2 syrr æth arm Chr Damasc Thl. om κ. γαμ. αλλην BN 1 lat-*ff*$_1$ copt [Clem Orig] Tert Aug$_2$ Op$_1$: ins CD I_d Z rel latt syrr syr-cu sah æth arm Aug$_1$ Op$_1$. ποιει αυτην μοιχευθηναι (*from ch* v. 32, *var readd*) BC[1]N 1 lat-*ff*$_1$ syr-jer(appy) copt Orig$_2$ Aug$_2$: [μοιχᾶται αὐτήν, τοῦτ' ἐστιν ἀναγκάζει μοιχευθῆναι Clem:] *adulterium committit adversus eam* syr-cu: *adulterium facit* spec: μοιχαται C[3]D I_d Z rel latt syrr sah æth arm Tert Aug$_1$ Op. om κ. ο. απολ. γαμ. μοιχ. C[3]DLS 69 gat(with mm) lat-*a b e ff*$_{1,2}$ g_1 *h l* syr-cu copt-ms sah Chr: ins BC[1] I_d NZ rel vulg lat-*c f* g_2 syrr syr-jer copt æth arm [Tert].—for γαμησας, γαμων C I_d NΔ 1. 33.

10. om αυτου B lat-*e ff*$_1$ g_1 sah-ms. for ανθρωπου, ανδρος (*corrn for precision*) D lat-*a b c ff*$_2$ g_1 *h* arm(appy) Ambr Op Ambrst: om lat-*ff*$_1$ Aug$_{ca}$.

solving it. The question, whether demonstrated *approaches to* πορνεία, short of the act itself, are to be regarded as having the same power, must be dealt with cautiously, but at the same time with full remembrance that our Lord does not confine the guilt of such sins to the outward act only: see ch. v. 28. St. Mark gives this last verse (9) as spoken *to the disciples in the house*; and his minute accuracy in such matters of detail is well known. This enactment by our Lord is a formal repetition of what He had said before in the Sermon on the Mount, ch. v. 32. Notice, as on ch. v. 32, ἀπολελυμένην without the art., and thus logically confined to the case of her who has been divorced μὴ ἐπὶ πορνείᾳ. This not having been seen, expositors (e. g. of late Dr. Wordsworth) have fallen into the mistake of supposing that the dictum applies to the marrying a woman divorced ἐπὶ πορνείᾳ, which grammatically would require τὴν ἀπολελυμένην. The proper English way of rendering the word as it now stands, would be, a woman thus divorced, viz., μὴ ἐπὶ πορνείᾳ.

10.] αἰτία, not the *cause* of divorce just mentioned; nor, the *condition* of the man with his wife: but the account to be given, '*the original ground and principle*,' of the relationship of man and wife:—ἐὰν τοιαύτη ἐστὶν ἡ αἰτία τῆς συζυγίας, Euthym., who however mentions other renderings. The disciples apprehend that the trials and temptations of marriage would prove sources of sin and misery. This question and its answer are peculiar to Matthew. Meyer refers αἰτία back to the αἰτία in ver. 3, and understands it to mean *the only reason justifying divorce*; but the above interpretation seems to me preferable.

11, 12.] τὸν λόγον τοῦτον, **this saying of yours**, viz. οὐ συμφέρει γαμῆσαι. The γάρ in ver. 12 shews that the sense is carried on: see ch. i. 18. Our Lord mentions the *three exceptions*, the οἷς δέδοται οὐ γαμῆσαι. 1. Those who from natural capacity, or if not that, inaptitude, *have no tendencies* towards marriage: 2. Those who by actual physical deprivation, or compulsion from men, *are prevented* from marrying: 3. Those who in order to do the work of God more effectually (as e. g. Paul), *abstain* from marriage, see 1 Cor. vii. 26. The εὐνοῦχοι and εὐνουχίζω in the two first cases are to be taken both literally and figuratively: in the

τοῦτον, ἀλλ' οἷς [f] δέδοται. 12 εἰσὶν γὰρ [g] εὐνοῦχοι οἵτινες [h] ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτως, καὶ εἰσὶν [g] εὐνοῦχοι οἵτινες [i] εὐνουχίσθησαν ὑπὸ τῶν ἀνθρώπων, καὶ εἰσὶν [g] εὐνοῦχοι οἵτινες [i] εὐνούχισαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν. ὁ δυνάμενος [e] χωρεῖν [e] χωρείτω.

13 Τότε προσηνέχθησαν αὐτῷ παιδία, ἵνα τὰς χεῖρας [i bis] [k] ἐπιθῇ αὐτοῖς καὶ προσεύξηται. οἱ δὲ μαθηταὶ [l] ἐπετίμησαν αὐτοῖς. 14 ὁ δὲ Ἰησοῦς εἶπεν [m] Ἄφετε τὰ παιδία καὶ μὴ [n] κωλύετε αὐτὰ ἐλθεῖν πρός με· [o] τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. 15 καὶ [k] ἐπιθεὶς τὰς χεῖρας αὐτοῖς ἐπορεύθη ἐκεῖθεν.

16 Καὶ ἰδοὺ [p] εἷς προσελθὼν αὐτῷ εἶπεν [q] Διδάσκαλε,

f Joh. xiii. 11 reff. g here (3ce) and Acts viii. 27, &c. only. Isa. lvi. 3, 4. see Gen xxxix. 1. h Luke i. 15. Mark x. 6. Acts iii. 2. xiv. 8. Gal. i. 15. Gen. xxv. 8. Job i. 21. i here (bis) only †. Jos. Ant. x. 2. 2. k constr., Mark v. 23. vi. 5 al. fr. Job xi. 27 var. see ch. ix. 18 reff. l ch. xii. 16 reff. m = ch. iii. 15 al. n = ‖ Mark ix. 38, 39 ‖ L. Luke xi. 52. xxiii. 2 al. Num. xi. 28. o constr., 1 Cor. iii. 21. vi. 19. p ‖ Mk. see ch. viii. 19 reff. q ch. xvii. 24 reff.

οὕτινες Z. — ἐπετί- μησαν N. — ἄφετε I$_g$ LCDEF GHKL MSUVΔ 1. 33. 69.

11. om τουτον B 1 ev-y lat-*e* æth Orig$_2$ Cypr$_3$: ins CD I$_d$ NZ rel latt Clem$_1$ Orig-lat Ambr Aug Philast. (om τον λογον τουτον Chr.)

13. rec προσηνεχθη (*gramml corrn*), with I$_g$(appy) rel Orig-comm: txt BCDL 33 al Orig-txt. επιθη bef τας χειρας D sah æth. επετιμων C al latt Hil.

14. aft ειπεν ins αυτοις CDLM vulg lat-*f* $g_{1,2}$ *l* Syr syr-cu syr-with-ast copt æth Chr: om B I$_g$ rel latt sah arm. κωλυσητε D 69^2(-σετε^1).

15. rec αυτοις bef τας χειρας, with C rel latt syr arm: txt BDL Δ-corr^1 69 Syr syr-cu coptt æth Orig$_2$.

16. τω καιρω εκεινω νεανισκος τις προσηλθεν τω ιῦ γονυπετων αυτον και λεγων C^3, simly G^2 al. rec ειπεν bef αυτω (*to avoid ambiguity*), with C rel syrr syr-cu Orig: λεγει αυτω D vulg: txt B 69 sah æth arm Hil. rec aft διδασκαλε ins αγαθε (*from* ‖ *Mk Lu*), with C rel vulg lat-*b c f ff*$_2$ $g_{1,2}$ *h* syrr syr-cu coptt arm Iren-lat

latter, figuratively only. It is to be observed that our Lord does not here utter a word from which any superiority can be attributed to the state of celibacy: the imperative in the last clause being not a command but a permission, as in Rev. xxii. 17. His estimate for us of the expediency of celibacy, as a general question, is to be gathered from the parable of the talents, where He visits with severe blame the burying of the talent for its safer custody. The remark is Neander's, and the more valuable, as he himself lived and died unmarried. See his Leben Jesu, edn. 4, p. 584. 12.] χωρεῖν, as in E. V. and in ver. 11, to receive it.

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

16—30.] Answer to the enquiry of a rich young man, and discourse thereupon. Mark x. 17—31. Luke xviii. 18—30. 16.] From Luke ver. 18 we learn that he was *a ruler*: from Mark ver. 17, that he *ran* to our Lord. The spirit in which he came,—which does not however appear here so plainly as in the other gospels, from the omission of ἀγαθέ, and the form of our Lord's answer,—seems to have been that of excessive admiration for Jesus as a man of eminent virtue, and of desire to know from Him by what work of exceeding merit he might win eternal life. This spirit He reproves, by replying that there is but One Good, and that the walking by His grace in the way of holiness is the path to life. On the question and answer, as they stand in the received text,—and on their doctrinal bearing, see notes to Mark. This passage furnishes one of the most instructive and palpable

τί ἀγαθὸν ποιήσω ἵνα σχῶ [r]ζωὴν [r]αἰώνιον; 17 ὁ δὲ εἶπεν αὐτῷ Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἷς ἐστιν ὁ ἀγαθός. εἰ δὲ θέλεις [s]εἰς τὴν [s]ζωὴν [s]εἰσελθεῖν, [t]τήρει τὰς [u]ἐντολάς. 18 λέγει αὐτῷ [v]Ποίας; ὁ δὲ Ἰησοῦς εἶπεν [w]Τὸ οὐ φονεύσεις, οὐ μοιχεύσεις, οὐ κλέψεις, οὐ [x]ψευδομαρτυρήσεις, 19 τίμα τὸν πατέρα καὶ τὴν μητέρα, [y]καὶ ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. 20 λέγει [z]αὐτῷ ὁ [a]νεανίσκος Πάντα ταῦτα [b]ἐφύλαξα· τί ἔτι [c]ὑστερῶ; 21 ἔφη αὐτῷ ὁ Ἰησοῦς Εἰ θέλεις [d]τέλειος εἶναι, [z τελ-σον...] ὕπαγε πώλησόν σου τὰ [e]ὑπάρχοντα καὶ [f]δὸς τοῖς πτω-

r] l. ver. 29 l. ch. xxv. 46. Luke x. 25 only in three first Gospp. John passim. Dan. xii. 2.
s] ch. xviii. 8, 9 | Mk.
t] = ch. xxiii. 3. xxviii. 20. John viii. 51, &c. 1 John ii. 3, 4 al. Prov. iii. 21.
u] 1 Cor. vii. 19. 1 John iii 22, 24 al. Sir. xxxv. (xxxii.) 23.
v] ch. xxi. 23, &c. refl.
w] Exod. xx. 13—16. Deut. v.

16—20. x] (and Rom. xiii. 9 v. r.) from l. c. Mark xiv. 56. 57 only. (ρία, ch. xv. 19.)
y] Lev. xix. 18. a] (ver. 22) Mark xiv. 51 (bis v. r.). xvi. 5. Luke vii. 14. Acts ii. 17 (from Joel ii. 28). v. 10. 1 John ii. 13, 14 only. b] act., | L Luke xi. 28. Acts vii. 53. xvi. 4. xxi. 24. Lev. xviii. 5. Eccl. xii. 13. c] constr., 2 Cor. xi. 5. xii. 11. Ps. xxxviii. 4. (] Mk. Luke xv. 14. xxii. 35. Rom iii. 23. 1 Cor. i. 7 al.) d] ch v. 48 refl. e] w. gen., ch xxiv. 47. xxv. 14. Luke xi. 21 al6. f] (or. xiii. 3. Heb. x. 34. Prov. vi. 31. (dat., Luke viii. 3 al.) ff] Mk. ch. xxvi. 9 |. Luke xix. 8. Prov. xxviii. 27.

Hil$_1$ Aug: om BDL 1 lat-*a e ff$_1$* æth Orig Hil$_1$. rec *εχω* (*more usual*), with C(now) rel: *κληρονομησω* (L 33) syr-cu syr-marg copt (æth Iren-lat) Orig$_1$-comm: txt B C^1(perhaps) D Orig-txt.

17. rec *τι με λεγεις αγαθον* (*from* ‖ *Mk Lu*), with C rel lat-*f* Syr syr-txt sah Justin Iren-lat Chr Cyr$_1$ Euthym Thl Hil$_2$ Op: *τι με αγαθον* Δ: txt (om *τον* D Orig$_1$) BDL 1. 22. 251 latt syr-cu syr-marg syr-jer copt æth arm Orig$_4$(expr$_1$: *ὁ μὲν οὖν Ματθ. ὡς περὶ ἀγαθοῦ ἔργου ἐρωτηθέντος τοῦ σωτῆρος ἐν τῷ 'τί ἀγαθὸν ποιήσω;' ἀνέγραψεν· ὁ δὲ Μάρκος καὶ Λουκᾶς φασὶ τὸν σωτ. εἰρηκέναι 'τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θ.'*) Eus Cyr$_1$ Dion-areop Antch Novat Jer Aug Juvenc. rec *ουδεις αγαθος ει μη εις* (*also from* ‖ *Mk Lu*), with C rel lat-*f g*$_1$ syrr sah æth Eus Chr Dion-areop [Hil] Ambr Op spec: txt BDL 1 latt syr-cu syr-jer copt arm Iren Orig$_2$. (om *ο* D 1 Iren.) rec add *ο θεος*, with CΔ rel (om *ὁ* U) vulg lat-*b c f ff*$_2$ *g*$_1$ *h l* syrr syr-cu coptt æth Eus Antch Novat [Hil]: om BDL 1. 22 lat-*a* syr-jer arm Orig$_2$. rec *ειςελθειν* bef *εις την ζωην*, with Δ rel syrr syr-cu coptt: *εις τ. ζ. ελθειν* D lat-*a b c e ff*$_2$ *g*$_1$ Cypr Lucif Ambr: txt BCKL 33 vulg lat-*f ff*$_1$ æth Iren-lat Orig hom-Cl Cypr Jer. rec (for *τηρει*) *τηρησον* (*more usual tense*), with C rel Orig$_2$: txt BD hom-Cl.

18. for *ειπεν, εφη* B(but *λεγει* above) 13. om *το* DM ev-y.

19. rec aft *πατερα* ins *σου*, with C^2 33. 69 vulg lat-*a b f ff*$_{1,2}$ *h* syrr syr-cu coptt æth Aug: om BC^{1}D rel am lat-*c e g*$_{1,2}$ arm Iren-lat Orig$_3$ Cypr Hil Aug Jer Ambr.

20. *ταυτα* bef *παντα* (*from* ‖ *Mk Lu*) BDHKM 1. 69 syrr syr-cu æth Orig$_1$ Hil Ambr Op: txt C rel latt Orig$_1$ Ath Cypr. rec *εφυλαξαμην* (*from* ‖ *Mk*), with C rel Orig: txt BDL 1. 22 Ath Cypr. rec adds *εκ νεοτητος μου* (*from* ‖ *Mk*), with C rel latt syrr syr-cu coptt æth arm Orig Hil Op: *εκ νεοτητος* (*from* ‖ *Luke*) D: om BL 1 am(with em forj fuld harl) lat-*ff*$_1$ *g*$_{1,2}$ Iren-lat Cypr Ambr Jer Aug Juvenc Promiss Bede.

21. for *εφη, λεγει* (*to conform to ver* 20) B 69. 124 Cypr. rec om *τοις* (*from*

cases of the smoothing down of apparent discrepancies by correcting the Gospels out of one another and thus reducing them to conformity. 18.] De Wette observes well, that our Lord gives this enumeration of the commandments to *bring out the self-righteous spirit* of the young man, which He before saw. He only mentions those of the second table, having in ver. 17, in His declaration respecting *ἀγαθός*, included those of the first. Mark has the addition of *μὴ ἀποστερήσῃς*, representing probably the tenth commandment. 19.] *καὶ ἀγαπ. π.τ.λ.* is peculiar to Matthew. 20.] We may remark that this young man, though self-righteous, was *no hypocrite*, no Pharisee: he spoke earnestly, and really strove to keep, as he really believed he had kept, all God's commandments. Accordingly Mark adds, that Jesus looking upon him *loved him*: in spite of his error there was a nobleness and openness about him, contrasted with the hypocritical bearing of

χοῖς, καὶ ἕξεις [g] θησαυρὸν ἐν οὐρανοῖς, καὶ [h] δεῦρο ἀκολούθει μοι. 22 ἀκούσας δὲ ὁ [a] νεανίσκος τὸν λόγον [X αυτου... BCDEP GHKL MSUV XZΔ 1. 33. 69.] [τοῦτον] ἀπῆλθεν [i] λυπούμενος, [k] ἦν γὰρ ἔχων [l] κτήματα πολλά. 23 ὁ δὲ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ Ἀμὴν λέγω ὑμῖν ὅτι πλούσιος [m] δυσκόλως εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν. 24 πάλιν δὲ λέγω ὑμῖν, [n] εὐκοπώτερόν ἐστιν [o] κάμηλον διὰ [p] τρυπήματος [q] ῥαφίδος εἰσελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τῶν οὐρανῶν. 25 ἀκούσαντες δὲ οἱ μαθηταὶ [r] ἐξεπλήσσοντο [s] σφόδρα λέγοντες Τίς ἄρα δύναται σωθῆναι; 26 [t] ἐμβλέψας δὲ ὁ

g ch. ii. 11 reff. — h. John xii. 26. Acts viii. 26 (from Gen. xii. 1 vat.). 24 (Rom. i. 13). Rev. xviii. 1. xxi. 9 only. Judg. ix. 14. i ch. xvii. 23 reff. k constr., Mk. ii. 18. xiii. 25. Luke i. 10, 20, 21. v. 15, &c. Exod. iii. 1. l ‖ Mk. Acts ii. 45. v. 1 only. Prov. xxxi. 16. m ‖ only †. (-λος, Mark x. 24.)

n ‖. ch. ix. 5 ‖. Luke xvi. 17 only †. 1 Macc. iii. 18. Sir. xxii. 15 only. o ‖. ch. iii. 4 ‖ Mk. xiii. 21 only. LXX, passim. p here (‖ v. r.) only †. — τρυμαλιάς, ‖ Mk. τρήματος, ‖ L. (-αῦ, Exod. xxi. ·.) q ‖ Mk. (L. v. r.) only †. (-φιδευτής. Exod. xxvii. 6.) Jon. iv. 9. r ch. vii. 28 reff. s ch. ii. 10 reff. t ch. vi. 26. Mark x. 21 reff.

‖ *Mk Lu*), with CZ rel [Clem$_2$] Orig$_5$ Bas Cyr-jer: ins BD coptt. rec *ουρανω* (*from* ‖ *Mk*), with Z rel latt copt arm Orig Cypr$_2$: txt BCD lat-*e* g_1 sah Cyr-jer Chr Isid Cypr$_1$ Hil Aug.

22. om *δε* D-gr forj lat-*f* *h*. om *τον λογον* LZ Chr: ins BCD rel vulg lat-*ff*$_2$ $g_{1.2}$ syr copt arm Orig$_1$ Chr-L-(γ ?). om *τουτον* CDZ rel: ins B lat-*a* *b* *c* *ff*$_1$ Syr syr-cu copt-ms sah. for *κτηματα*, *χρηματα* B Chr(Fd's and Mt's mss exc L).

23. rec *δυσκολως* bef *πλουσιος*, with X rel lat-*e* *f*^{1} *ff*$_2$ *h* syrr syr-cu arm Orig$_1$ Hil Aug: txt BCDLZ 1. 33. 69 latt æth Orig$_1$.

24. aft *υμιν* ins *οτι* CLM Z(appy) syrr syr-cu coptt æth. *καμιλον* (*itacism? but see notes*) 59. 61. 225. 235 evv-x-31-32: txt Z(Treg, expr) rel. *τρυμαλιας* (*from* ‖ *Mk*) CKMU Orig$_4$ Eus: *τρηματος* (*from* ‖ *Lu*) B Orig-mss: txt DZ rel Orig$_2$. rec *διελθειν* (*as easier word; and see* ‖ *Mk*), with BDGX (SV, e sil) latt syr-cu(appy) Orig$_1$ Hil: *εισελθειν* CZ rel syrr coptt æth(appy) arm Orig$_3$ Eus Chr Aug. rec *του θεου* (*perhaps from* ‖ *Mk Lu*), with BCD rel syrr coptt æth arm Orig$_3$ Arnob: *των ουρανων* Z 1. 33. 157. 236 ev-48 latt syr-cu Clem Orig$_1$ Eus Chr Hil Jer Ambr Aug. rec at end of ver ins *εισελθειν* (*see* ‖ *Mk Lu*), with C rel syr Hil: aft *πλουσιον*, BD latt Syr coptt æth Orig$_1$: om LZ 1. 33. 61. 124. 157. 235 lat-*ff*$_1$ g_1 syr-cu Orig$_2$ Eus Chr Arnob Aug.

25. rec aft *οι μαθηται* ins *αυτου*, with C^3 rel lat-*ff*$_1$ syr-cu æth Op: om BC^{1}DKLZΔ 33. 69 latt syrr coptt arm Hil Aug. aft *εξεπλ.* add *και εφοβηθησαν* D mm lat-*a* *b* *c* *e* *ff*$_2$ g_2 syr-cu.

the Pharisees and Scribes. **21, 22.**] Our Lord takes him on his own shewing. As Mark and Luke add, "*One thing is wanting to thee.*" Supposing thy statement true, this topstone has yet to be laid on the fabric. But then it is to be noticed, that part of that one thing is *δεῦρο ἀκολούθει μοι* (*ἆρας τὸν σταυρόν*, Mark). Stier remarks, that this was a test of his observance of the *first commandment* of the first table: of breaking which he is by the result convicted. *ἦν γὰρ ἔχ. κτ. π.* is common to Mark, verbatim.

24.] No alteration to *κάμιλον* is necessary or admissible. That word, as signifying a *rope*, or *cable*, seems to have been invented to escape the fancied difficulty here; see Palm and Rost's or Liddell and Scott's Lex. sub voce, and for the scholia giving the interpretation, Tischendorf's note here. Lightfoot brings instances from the Talmud of similar proverbial expressions regarding an *elephant*: we have a case in ch. xxiii. 24, of a *camel* being put for any thing very large: and we must remember that the object here was to set forth the greatest human impossibility, and to magnify divine grace, which could accomplish *even that*. **25.**] *τίς*, not *τίς πλούσιος*, which would have been a far shallower and narrower enquiry, but a general question—**what man?** Besides the usual reason given for this question, '*since all are striving to be rich*,' we must remember that the disciples yet looked for a temporal Kingdom, and therefore would naturally be dismayed at hearing that it was so difficult for any rich

Ἰησοῦς εἶπεν αὐτοῖς [u] Παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστιν, [u] παρὰ δὲ θεῷ πάντα δυνατά. 27 τότε [v] ἀποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ Ἰδοὺ ἡμεῖς [w] ἀφήκαμεν πάντα καὶ ἠκολουθήσαμέν σοι· τί ἄρα [x] ἔσται ἡμῖν; 28 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς [y] Ἀμὴν λέγω ὑμῖν ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι, ἐν τῇ [z] παλιγγενεσίᾳ ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου [a] ἐπὶ [b] θρόνου [b] δόξης αὐτοῦ, καθίσεσθε καὶ ὑμεῖς [a] ἐπὶ δώδεκα θρόνους [c] κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραήλ. 29 καὶ πᾶς ὅστις [w] ἀφῆκεν ἀδελφοὺς ἢ ἀδελφὰς ἢ πατέρα ἢ μητέρα ἢ τέκνα ἢ ἀγροὺς ἢ οἰκίας [d] ἕνεκεν τοῦ [d] ὀνόματός μου, [e] πολλαπλασίονα λήμψεται

—κρινοντες Z. BCDEF GHKL MSUV XΔ 1. 33. 69.

u (Luke i. 37.) Rom. ii. 13. Gen. xviii. 14.
v — ch. xi. 25 reff.
w — ch. iv. 11, 20, 22 al. fr. Exod. ix. 21.
x Luke i. 7. Acts vii. 5. Rom. ix. 9.
y ch. v. 18 reff.
z Titus iii. 5 only †. κ. τῆν πατρίδοτ, Jos. Antt. xi. 3. 9. Philo, passim.
a see Rev. iv. 2 and note.
b ch. xxv. 31. Isa. xxii. 23. see Heb. iv. 16. viii. 1.
c — Luke xxii. 30. 1 Cor. vi. 2, 3. Gen. xlix. 16 al. see Dan. vii. 22.
d Luke xxi. 19 only. e | L. only †.

28. ins τω bef θεω DM al. δυνατα bef παντα LZ copt. rec adds εστι (*from* || *Mk Lu*), with C³DEFGMV² latt Op: om BC¹Z rel syrr arm Orig Chr Thl Paulin.

27. om τοτε C. (αποκριθεις δε, omg τοτε [*beginning of pericopa*], evv-y-z-150-p.) ηκολουθηκαμεν D¹.

28. for αυτοις, αυτω D ev-150¹ al. καθησεσθε (*itacism, hardly a var reading*) BD²GLMUXΔ 69¹ Orig₄(txt) : καθεσθησεσθε Z 1. 435 Did. for υμεις, αυτοι DLZ 1 al Orig₂ Ambr Gaud. δεκα δυο D (1st time). om τας D¹.

29. rec (for οστις) ος (*see* || *Mk Lu*), with X rel vulg lat-*a b f ff₂ g₁* Hil: txt BCDE¹KLΔ 1. 33. 69 lat-*c e ff₁ g₂ k* Iren-lat Orig₃ Bas Chr Cyr Thl. rec aft αφηκεν ins οικιας η, omg η οικιας below (|| *Mk Lu*), with BC³D rel lat-*e* syrr syr-cu sah (οικιαν η K 33 latt): txt C¹L 1 (forj) syr-jer copt (sth Iren-lat) Orig₃. om η πατερα D lat-*b ff₁,₂* syr-cu Hil Paulin spec. rec ins η γυναικα bef η τεκνα (*from* || *Luke*), with C rel vulg lat-*c g₂ k* syrr syr-cu coptt arm Ambr₁ Promiss: om BD 1 lat-*a b e ff₁,₂ n* syr-jer Iren-lat Orig(expr: *οὐ συγκατηρίθμηται δὶ τούτοις γυνή*) Hil Ambr₁ Paulin. του εμου ονοματος B 124. rec (for πολλαπλασιονα) εκατονταπλασιονα (*from* || *Mk*), with C rel copt Clem(appy): εκατονταπλασιον D¹, *centuplum* latt Iren-lat Hil: txt BL sah syr-jer Orig₂(expr, addg ἢ ὡς ὁ Μάρκος φησὶν ἑκατονταπλασίονα) Eus Cyr.

man to enter it. **26. ἐμβλέψας**] Probably to give force to and impress what was about to be said, especially as it was a saying reaching into the spiritual doctrines of the Gospel, which they could not yet apprehend. **τοῦτο**, salvation in general, and even of those least likely to be saved. **παρά** in both cases, as in E. V. with, 'in the estimation of,' 'penes:' a subjective force of the preposition derived from its local meaning of close juxtaposition, in which sense we have it only once in the N. T., John xix. 25.

27.] The disciples, or rather Peter speaking for them, recur to the ἴξεις θησ. ἐν οὐρ. said to the young man, and enquire what *their* reward shall be, who have done all that was required of them. He does not ask respecting *salvation*, but *some pre-eminent reward*, as is manifest by the answer. The 'all' which the Apostles had left, was not in every case contemptible. The sons of Zebedee had hired servants (Mark i. 20), and Levi (Matthew ?) could make a great feast in his house. But whatever it was, it *was their all.*

28—30.] We may admire the *simple truthfulness* of this answer of our Lord. He does not hide from them their reward: but tells them prophetically, that in the new world, the accomplishment of that regeneration which He came to bring in (see Acts iii. 21: Rev. xxi. 5: Matt. xxvi. 29), when He should sit (καθίσῃ in the *active*) on His throne of glory (ἐπ. θρόνου τ. δ. αὐ., the gen. expressing the simple fact of His session on His throne), then they also should sit (καθίσεσθε in the *middle*) on twelve thrones (ἐπ. δώ. θρόνους, the accus. expressing motion towards, as prescribed for them by another: "shall be promoted to, and take your seats upon . . .") judging (see ref. 1 Cor.) the twelve tribes of Israel (see Rev. xx. 4; xxi. 12, 14:—one throne, Judas's, another took, Acts i. 20). At the same time he informs

f ver. 16. g ch. v. 5. xxv. 34. Prov. iii. 35. h ch. xiii. 52. i ch. xiii. 45. Gen. ix. 20. k ch. x. 25. xiii. 27 al.†

καὶ [f]ζωὴν [f]αἰώνιον [g]κληρονομήσει. [30] πολλοὶ δὲ ἔσονται [h]ἔσχατοι, καὶ ἔσχατοι πρῶτοι. XX. [1] ὁμοία [i]γάρ ἐστιν ἡ βασιλεία τῶν οὐρανῶν [kl]ἀνθρώπῳ [kk]οἰκοδεσ- BCDEF GHKL MSUV ΧΔ l. 33. 69.

30. ins οι bef εσχατοι CM 69 al.

CHAP. XX. 1. for ομ. γαρ εστ., ειπεν ο ις την παραβολην ταυτην ομνοθει C[2] and evangelistaria.

them, ver. 29, that this reward should *not* in its most blessed particulars be *theirs alone*, but that of *every one who should deny himself for Him* (see 2 Tim. iv. 8): and (ver. 30) cautions them, referring perhaps especially to Judas, but with a view to all, as appears by the following parable, that *many first should be last*, and *last first*. On ver. 29, Stier remarks that the family relations are mentioned by St. Matthew in the order in which *they would be left*. On the other points requiring notice, see note on Mark x. 29, 30. Meyer's rendering of ver. 30, joining πρῶτοι with ἔσονται, and thus making ἔσχατοι the subject and πρῶτοι the predicate of the first clause and vice versâ in the second, is not so good as the ordinary one: for whereas the πρῶτοι in the first clause, if it belonged to πολλοί, would naturally lose its article, ἔσχατοι, if it belonged to πολλοί, being divided from it by the predicate πρῶτοι, would take its article as the subject; πολλοὶ δὲ ἔσονται πρῶτοι οἱ ἔσχατοι: and the same of πρῶτοι in the second clause: καὶ ἔσχατοι οἱ πρῶτοι, ch. xx. 16, by which Meyer defends his rendering, does not necessitate it, containing the same propositions stated in different order.

CHAP. XX. 1—16.] PARABLE OF THE LABOURERS IN THE VINEYARD. Peculiar to Matthew. In interpreting this difficult Parable, we must first carefully observe its occasion and connexion. It is bound by the γάρ to the conclusion of chap. xix., and arose out of the question of Peter in ver. 27, τί ἄρα ἔσται ἡμῖν; (1) Its 'punctum saliens' is, that the Kingdom of God is of *grace*, not of debt; that *they who were called first, and have laboured longest, have no more claim upon God than those who were called last:* but that *to all, His covenant promise shall be fulfilled in its integrity*. (2) Its *primary application* is to the *Apostles*, who had asked the question. They were not to be of such a spirit, as to imagine, with the murmurers in ver. 11, that they should have something supereminent (because they were called first, and had laboured longest) above those who *in their own time* were to be afterward called (see 1 Cor. xv. 8—11). (3) Its *secondary applications* are to all those to whom such a comparison, of *first and last called*, will apply:—*nationally*, to the Jews, who were first called, and with a *definite covenant*, and the Heathens who came in afterwards, and on a covenant, though *really made* (see Jer. xxxi. 33: Zech. viii. 8: Heb. viii. 10), yet *not so open and prominent;—individually*, to those whose call has been in early life, and who have spent their days in God's active service, and those who have been summoned later; and to various other classes and persons between whom comparison, not only of *time*, but of advantages, talents, or any other distinguishing characteristic, can be made: that none of the first of these can boast themselves over the others, nor look for higher place and greater reward, inasmuch as there is but one "gift" of God according to the covenant of grace. And the "first" of these are to see that they do not by pride and self-righteousness become the "last," or worse—be rejected, as nationally were the Jews; for among the many that are called, there are few chosen —many who will fail of the reward in the end. (4) In subordination to this leading idea and warning of the Parable must the circumstances brought before us be interpreted. The *day* and its *hours* are not any fixed time, such as the duration of the world, or our Lord's life on earth, or the life of man, exclusively: but *the natural period of earthly work* as applied to the various meanings of which the parable is capable. The *various times of hiring* are not to be pressed as each having an exclusive meaning in each interpretation: they serve to spread the calling over the various periods, and to shew that it is again and again made. They are the *quarters* of the natural day, when the aliquot parts of the day's wages could be earned, and therefore labourers would be waiting. The *last* of these is inserted for a special purpose, and belongs more expressly to the instruction of the parable.

πότῃ, [l] ὅστις ἐξῆλθεν [m] ἅμα πρωὶ [n] μισθώσασθαι [o] ἐργάτας εἰς τὸν [p] ἀμπελῶνα αὐτοῦ. 2 [q] συμφωνήσας δὲ μετὰ τῶν [o] ἐργατῶν [r] ἐκ [s] δηναρίου [t] τὴν ἡμέραν ἀπέστειλεν αὐτοὺς εἰς τὸν [p] ἀμπελῶνα αὐτοῦ. 3 καὶ ἐξελθὼν [u] περὶ τρίτην

l = ch. vii. 24, 26 al. fr.
m ch. xiii. 29 reff. Neh. vii. 3.
n Macc. iv. 6. ver. 7 only. Judg. xviii. 4 al.
o ch. x. 10 reff.
p here, &c. ch. xxi. 28, &c. ‖. Luke xiii. 6. 1 Cor. ix. 7 only. Isa. v. 1, &c.
q ch. xviii. 19 reff.
r ch. xxvii. 7. Acts i. 18. 1 Cor. vii. 5. xiii. 9. 2 Cor. viii. 13. 19 t al. Cosep. only, exc. Rev. vi. 6 bis†. xxvii. 46. Ads x. 3, 9 only.
s ch. xviii. 28. xxii.
t John iii. 31.
u here (vv. 3, 5, [6,] 9) ch.

3. διεξελθων D. rec aft περι ins την, with V(e sil) Δ: om B C(prob) D rel Orig$_2$ Cyr Thl. (C has a space for 3 letters, occasioned appy by τρι having been twice written.)

(5) The μισθός bears an important part in the interpretation. I cannot with Stier (whose comment on this parable I think much inferior to his usual remarks) suppose it to mean "the promise of this life" attached to godliness. His anxiety to escape from the danger of *eternal life being matter of wages*, has here misled him. But there is no such danger in the interpretation of the parable which I believe to be the true one. The μισθός is the *promise of the covenant*, uniformly represented by our Lord and His Apostles as a '*reward*,' Matt. v. 12; Luke vi. 35; xiv. 14; John iv. 36; 1 Cor. iii. 14; 2 John 8; Heb. x. 35; xi. 6 al., *reckoned indeed of free grace*; but still, forensically considered, answering to, and represented by, 'wages,' as claimed under God's covenant with man in Christ. (The freeness and sovereignty of God's gift of grace is pointedly set before us in ver. 14, θέλω δὲ τοὺ. τ. ἐσχ. δοῦναι ....) This μισθός I believe then to be *eternal life*, or, in other words, GOD HIMSELF (John xvii. 3). And this, rightly understood, will keep us from the error of supposing, that the parable involves a declaration that all who are saved will be in an absolute equality. This gift is, and will be, to each man, as he is prepared to receive it. To the envious and murmurers, it will be as the fruit that turned to ashes in the mouth; by their own unchristian spirit they will "lose the things that they have wrought" (2 John 8), and their reward will be null: in other words, they will, as the spiritual verity necessitates, *not enter into that life to which they were called*. God's covenant is fulfilled to them —they have received their denarius—but from the essential nature of the μισθός, are disqualified from enjoying its use: for as Gregory the Great remarks (Hom. 19 in Evv., p. 1512) 'cœlorum regnum nullus murmurans accipit: nullus qui accipit murmurare poterit.' To those who have known and loved God, it will be, to each as he has advanced in the spiritual life, joy unspeakable and full of glory. [In the 2nd edn. of the Reden Jesu (p. 299, note), Stier has even more emphatically declared himself in favour of his former view, and that with reference to my note; wenn auch Alford mir widerſpricht und meine Exegeſe hier "much inferior to his usual remarks" nennt, ſo muß ich erwarten, ob vielleicht die zweite Auflage mit ihren genaueren Beziehungen ihn beſſer überzeugt. But after carefully weighing the whole, I am quite unable to accede to his view; indeed I feel more repugnance to it than ever. The "promise of the life that now is" seems to me wholly beneath the dignity of the parable, and in his explanation he appears painfully to feel it so. The text above quoted, 2 John 8, seems to me to furnish the key to the parable, and to have been written with reference to it: and there no one surely could interpret μισθός otherwise than of the μισθὸς ἐν τοῖς οὐρανοῖς of our ch. v.] ἅμα πρωΐ] See Jer. xxxv. 14, and other places.

ἐργάτας] in the primary meanings of the parable, 'apostles, prophets, ministers:' distinct from the *vines* in the vineyard. But inasmuch as every workman is himself subject to the treatment of the husbandman (see John xv. 1, 2), and every man in the Kingdom of God is in some sense or other a worker on the rest, the distinction is not to be pressed—the parable ranges over both comparisons. ἀμπελῶνα] not the Jewish church *only*, as Greswell, Parables, iv. 355 ff., maintains. The Jewish Church was God's vineyard especially and typically; *His Church in all ages* is His *true* vineyard, see John xv. 1. Our language admits of the idiom εἰς τὸν ἀμ. αὐ. being exactly rendered—into his vineyard, E. V. 2.] ἐκ seems to point, as commonly in other references, at the source or foundation of the συμφωνία: see reff. This view is more probable than that which supposes μισθώσασθαι understood. Meyer remarks that the accus. τὴν ἡμέραν must not be regarded as one of time, which would not suit with συμφων. to which it belongs, but as one of second-

ὥραν εἶδεν ἄλλους ἑστῶτας ἐν τῇ ἀγορᾷ [v] ἀργούς, [4] κἀκείνοις εἶπεν Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὃ ἐὰν ᾖ [w] δίκαιον δώσω ὑμῖν. οἱ δὲ ἀπῆλθον. [5] Πάλιν δὲ ἐξελθὼν [u] περὶ ἕκτην καὶ ἐνάτην [u] ὥραν ἐποίησεν [x] ὡσαύτως. [6] [u] περὶ δὲ τὴν ἑνδεκάτην ἐξελθὼν εὗρεν ἄλλους ἑστῶτας, καὶ λέγει αὐτοῖς Τί ὧδε ἑστήκατε [y] ὅλην τὴν [y] ἡμέραν [v] ἀργοί; [7] λέγουσιν αὐτῷ [w] Ὅτι οὐδεὶς ἡμᾶς [z] ἐμισθώσατο. λέγει αὐτοῖς Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα. [8] [a] ὀψίας δὲ [a] γενομένης λέγει ὁ [b] κύριος τοῦ ἀμπελῶνος τῷ [c] ἐπιτρόπῳ αὐτοῦ Κάλεσον τοὺς [d] ἐργάτας καὶ ἀπόδος αὐτοῖς τὸν [e] μισθὸν [f] ἀρξάμενος [fg] ἀπὸ τῶν ἐσχάτων [g] ἕως τῶν πρώτων. [9] καὶ ἐλθόντες οἱ [u] περὶ τὴν

N αυτους τ...

Z λοιπα μισ... BCDEF GHKL MNSU VXZΔ 1. 33. 69. Prag. Sin. πρωτων.

v ch. xii. 26. 1 Tim. v. 13 bis. Tit. 1. 12. James ii. 20. 2 Pet. i. 8 only. Wisd. xv. 15. (-γεἰν, 2 Pet. ii. 3.)
w Phil. i. 7. Col. iv. 1. 2 Pet. i. 13. Prov. xxix. 26.
x ch. xxi. 30, 31. Mark xii. 21 al. Ezek. xlii. 5.
y Rom. viii. 36 (from Ps. xliii. 22). z. 21 (from Isa. lxv. 2) only. Ps. xxiv. 5.
z ver. 1.
a ch. viii. 16 reff.
b — ch. ix. 38 reff. Exod. xxi. 28.
c Luke viii. 3. Gal. iv. 2 only †. 2 Macc. xi. 1. xiii. 2. xiv. 2 only.
d ver. 1.
e — Luke x. 7. Acts i. 18 al esp. 2 John 8, and ch. v. 12. vi. 1. &c.
f Luke xxiii. 5. xxiv. 27, 47 (John viii. 9 rec.). Acts i. 22. viii. 35. x. 37. 1 Pet. iv. 17. Gen. xliv. 12.
g ch. i. 17 al. Gen. xix. 11.

ωρ. bef τρ. DΔ latt (not e). for ειδεν, ευρεν D 245 lat-a b c ff$_2$ h Juvenc: txt B rel vulg lat-e f ff$_1$ g$_{1,2}$ Orig. (ιδων CKVX.)

4. aft αμπελωνα ins μου C 33. 69 vulg-ed(not am forj) lat-a f ff$_{1,2}$ h sah æth arm Chr-K-L Greg Op. for εαν, αν DL 1 Orig$_1$ Chr-2-6-ν-η-ρ.

5. rec om δε, with B(see table) rel mm lat-a b c e ff$_1$ h n copt: ins CDL 33 vulg lat-ff$_2$ g$_{1,2}$ l Syr syr-with-ast sah æth arm Cyr Op. ωραν bef εκτην D lat-f Arnob Op.

6. rec aft ενδεκατην ins ωραν, with C rel lat-e f syrr syr-cu coptt arm Hil: om BDL latt sah æth Orig$_2$ Cyr Op. for εξελθων, εξηλθεν και D latt. rec aft εστωτας ins αργους, with C^1 rel lat-f h syrr arm: om BC^{2}DL 33 latt syr-cu(sic) coptt æth Orig$_2$ Cyr Arnob.

7. aft αμπελωνα ins μου C^{3}DZ vulg-ed(with forj) lat-a b &c sah æth Chr Cyr Op: om BC^{1}L rel am lat-c ff$_1$ syrr syr-cu copt arm Orig Chr-G-L-M-2-γ Arnob. rec at end adds και ο εαν η δικαιον λημψεσθε (*from ver* 4), with CN rel lat-f h syrr copt-ed arm; simly with δωσω υμιν for λημψ. tol syr-cu syr-jer æth Op: om BDLZ 1 latt copt-mss sah Orig$_2$ Cyr Hil Arnob Jer Juvenc.

8. om αυτοις CLZ Orig$_2$: ins BDN rel vss.

9. for και ελθ., ελθ. δε B syr-cu sah: ελθ. ουν D 33. 69. 124. 346 latt: txt CZ rel syrr copt æth.

10. rec (for και ελθ.) ελθ. δε, with Z rel syr copt: ελθ. δε και N Scr's d vulg lat-a c

ary reference. The *denarius a day* was the pay of a Roman soldier in Tiberius' time, a few years before this parable was uttered (see Tacitus, Annal. i. 17). Polybius, ii. 15. 6 (but in illustrating the exceeding fertility and cheapness of the country), mentions that the charge for a day's entertainment in the inns in Cisalpine Gaul was half an as, = $\frac{1}{96}$th of the denarius. This we may therefore regard as liberal pay for the day's work.

3, 4.] The *third hour*, = at the equinox, our 9 a.m., and in summer 8, was the πλήθουσα ἀγορά, or ἀγορᾶς πληθώρα—when the market was fullest.

"The market-place of the world is contrasted with the vineyard of the Kingdom of God: the greatest man of business in worldly things is a mere idle gazer, if he has not yet entered on the true work which alone is worth any thing or gains any reward." Stier, ii. p. 307. No positive stipulation is made with these second, but they are to depend on the justice of the householder. They might expect $\frac{1}{3}$ths of a denarius. From the same dialogue being implied at the sixth and ninth hour (ἐποίησεν ὡσαύτως) the ὃ ἐὰν ᾖ δίκαιον is probably in each case the corresponding part of the denarius, at least *in their expectation*; so that *it cannot be said that no covenant was made.*

8.] By the Mosaic law (Deut. xxiv. 15) the wages of an hired servant were to be paid him *before night*. This was at the twelfth hour, or sunset: see ver. 12. I do not think the ἐσχάτους must be pressed as having a spiritual meaning. If it has, it represents *Christ* (see Heb. iii. 6, and ch. xi. 27).

ἀρξάμενος is not merely expletive,

ἐνδεκάτην [n] ὥραν ἔλαβον [h] ἀνὰ [o] δηνάριον. 10 καὶ ἐλθόν- h Luke ix. 3, 14 (‖ Mk. v. r.). x. 1. John ii. 6. Rev. iv. 8. xxi. 21 only.
τες οἱ πρῶτοι [i] ἐνόμισαν ὅτι πλεῖον λήμψονται· καὶ i ch. x. 34 reff.
ἔλαβον [k] τὸ [h] ἀνὰ δηνάριον καὶ αὐτοί. 11 λαβόντες δὲ k Mark ix. 23 reff.
[l] ἐγόγγυζον κατὰ τοῦ [m] οἰκοδεσπότου 12 λέγοντες [ὅτι] l Luke v. 30. John vi. 41, 43, 61. vii. 32. 1 Cor. x. 10 bis. only. Exod. xvi. 7 F. Judg. i. 14.
οὗτοι οἱ ἔσχατοι μίαν ὥραν [n] ἐποίησαν, καὶ [o] ἴσους ἡμῖν m ch. x. 25 al. † n — Rev. xiii. 5. Ruth ii. 19. 4 Kings xii. 11; or Acts xv. 33. 2 Cor. xi. 25. James iv. 13. Prov. xiii. 23. o Mark xiv. 56,
αὐτοὺς ἐποίησας τοῖς [p] βαστάσασιν τὸ [q] βάρος τῆς ἡμέρας
καὶ τὸν [r] καύσωνα. 13 [s] ὁ δὲ ἀποκριθεὶς εἶπεν ἑνὶ αὐτῶν
[s] Ἑταῖρε, οὐκ ἀδικῶ σε· οὐχὶ [t] δηναρίου [t] συνεφώνησάς
μοι; 14 ἆρον τὸ σὸν καὶ ὕπαγε· θέλω δὲ τούτῳ τῷ ἐσ-
χάτῳ δοῦναι ὡς καὶ σοί. 15 [ἢ] οὐκ ἔξεστίν μοι ὃ θέλω
...ομοῖν Frag. Sim. ποιῆσαι ἐν τοῖς ἐμοῖς; ἢ ὁ [u] ὀφθαλμός σου [u] πονηρός ἐστιν,

89. Luke vi. 34. John v. 18. Acts xi. 17. Phil. ii. 6. Rev. xxi. 16 only. Ezek. xl. 5. p ch. viii. 17 reff. Gal. vi. 2. q Acts xv. 28. 2 Cor. iv. 17. Gal. vi. 2. 1 Thess. ii. 6. Rev. ii. 24 only. 2 Macc. ix. 10. Sir. xiii. 2. r Luke xii. 55. James i. 11 only. Gen. xxxi. 40 F. Isa. xlix. 10. s ch. xi. 17 reff. t ver. 2 (reff.). u ch. vi. 23. Mark vii. 22. Sir. xiv. 8, 10. xxxiv. (xxxi.) 13. see Deut. xv. 9.

&c arm : txt BCD 33. 69 lat-*e* Syr syr-cu æth Chr. rec πλειονα (*corrn to plur, to indicate* 'most in number.' *Wordsw says*; "Tischendorf and others read not πλειον, but πλειονα, which has the best authority, and is more suitable than πλειον, as signifying an indefinite expectation of *more*, without any right to, or even anticipation of, any *one* particular greater sum" [repeated in 2nd edn]. *But Tischdf reads in both edd., πλειον, which has the best authority : and what Dr. W. means, it is impossible to say*), with C[3]LX rel : πλειω D : txt BC[1]NZ 1. 69 al[4] latt Orig[1] (πλεον Orig[1]).
for και ελαβον, ελαβον δε D latt. rec και αυτοι bef [το] *a. δην.* (*transposition for emphasis*), with CDN rel latt syr-cu syr coptt : txt BLZ 33 Syr æth arm.
rec om το (*perhaps as superfluous, or not understood*), with BD rel : ins CLNZ 33.

11. εγογγυσαν D 243 lat-*a b c* &c Syr syr-cu.

12. om οτι (*perhaps as superfluous, or from similarity to ουτοι*) BC[3]D 1 latt syrr syr-cu æth Chr Arnob : ins C[1](appy) NZ rel coptt arm Orig. (33 def.) om οι C[1]. (so H[1] but corrd by origl scribe.) αυτους bef ημιν (*perhaps to bring ισους αυτους together*) DLZ 69 latt Syr syr-cu coptt æth Jer : txt BCN rel lat-*c* (syr) arm Orig.

13. αυτων ενι ειπεν B : ενι αυτων ειπεν D 124 latt(*a* def) arm Orig[1]. (for ενι, μοναδι Δ.) συνιφωνησα σοι LZ 33 coptt æth Orig[1] Antch.

14. for θ. δε, θ. εγω B æth : θ. δε και E al latt Orig[1] : ει θελω syr-cu arm. τω εσχατω bef τουτω D Chr-γ.

15. om 1st η (*see below*) BDLZ syr-cu arm : ins CN rel latt syrr coptt æth.
for εξεστιν, εστιν D[1]-gr. rec ποιησαι bef ο θελω (*to avoid ambiguity*), with CN rel lat-*b ff*[2] *g*[2] (syr-cu) syr coptt (arm) : txt BDLZ 33. 69 vulg lat-*a c e ff*[1] *g*[1] *h l* Syr æth Chr. Steph (for 2nd η) ει, with B[2]HS 1. 69 Chr Did : txt B[1]CDNZ rel. (33 def.) (*I think with De W., against Meyer and Tischdf., that η both times is genuine, and its omn the first time, and alteration to ει the second, have been on account of its apparent irrelevancy.*)

but definite, as in Luke xxiii. 5. 9.] After ὥραν supply ἀπεσταλμένοι εἰς τὸν ἀμπελῶνα. 10.] The precedent cited by Greswell for this method of payment, from Josephus, Antt. xx. 9. 7, does not apply. It is there said that in the rebuilding of the temple, *εἰ μίαν τις ὥραν τῆς ἡμέρας ἐργάσαιτο, τὸν μισθὸν ὑπὲρ ταύτης εὐθέως ἐλάμβανεν* : the *ταύτης* referring to the *μίαν ὥραν*, not to *τῆς ἡμ.*, and the fact related being that if any one worked only one hour in the day, he was immediately paid *for that hour*. Indeed the manifest effect of such a *rule* as Greswell supposes, would have been to stop the building, not to hasten it, for if a man could get his day's pay for an hour's work, why work more? 12.] Some take ἐποίησαν, as in Acts xv. 33, to mean "*have tarried*,"—but the sense in the former reff. seems the best. 13, 14.] Ἑταῖρε, at first sight a friendly word merely, assumes a more solemn aspect when we recollect that it is used in ch. xxii. 12 to the guest who had not the wedding garment; and in ch. xxvi. 50 by

v ch. xxii. 14. Rev. xvii. 14.
w as above (v). Rom. i. 1, 6, 7. viii. 28. 1 Cor. i. [1,] 2, 24. Jude 1 only. 2 Kings xv. 9.
x as above (v). ch. xxiv. 22, &c. ‖ Mk. Luke xviii. 7. Rom. viii. 33. Prov. xvii. 3. Isa. xxviii. 16.
y ‖ Luke ii. 42. xix. 32. John ii. 13. Acts xi. 2 al. Ezra ii. 1.
z ch. xvii. 1 al. Num. xxii. 41.

ὅτι ἐγὼ ἀγαθός εἰμι; 16 οὕτως ἔσονται οἱ ἔσχατοι πρῶτοι, καὶ οἱ πρῶτοι ἔσχατοι[· πολλοὶ γάρ εἰσιν [vw] κλητοί, ὀλίγοι δὲ [vx] ἐκλεκτοί].

17 Καὶ [y] ἀναβαίνων ὁ Ἰησοῦς εἰς Ἰεροσόλυμα [z] παρέλαβεν τοὺς δώδεκα μαθητὰς [a] κατ' ἰδίαν καὶ [b] ἐν τῇ ὁδῷ εἶπεν αὐτοῖς 18 [c] Ἰδοὺ [y] ἀναβαίνομεν εἰς Ἰεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ γραμματεῦσιν, καὶ [d] κατακρινοῦσιν αὐτὸν θανάτῳ, 19 καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ [e] ἐμπαῖξαι καὶ [f] μαστιγῶσαι καὶ [g] σταυρῶσαι, καὶ τῇ τρίτῃ ἡμέρᾳ [h] ἐγερθήσεται. 20 Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν ..ανθρωπου F. BCDEG HKLM NSUVX ZΔ 1. 33. 69.

a ch. xiv. 13 reff. b ch. v. 25 reff. c ch. x. 16. xi. 19, from Mal. iii. 1. d ch. xii. 41, 42 ‖ L. xxvii. 3 al. Esth. ii. 1. Wisd. iv. 16. Sus. 41, &c. only. dat., ‖ Mk. 2 Pet. ii. 6. e ch. ii. 16. xxvii 29, 31, 41 al. Mt. Mk. L. Exod. x. 2. Ps. civ. 26. f ch. x. 17 reff. Jer. v. 3. g ch. xxiii. 34. xxvi. 2. xxvii. 22, &c. ‖ Acts ii. 36 al. Esth. vii. 9 only. h = ch. xvii. 9 reff.

16. om πολλ. to εκλεκτοι BLZ coptt æth-mss: ins CDN rel latt(*a* def) syrr syr-cu æth-ed arm Orig Chr [Barnab Iren-lat hom-Cl Clem]. (*The words were prob omitted as appy inappropriate here, or even from homœotel: it is hardly possible, as Tischdf in* 1849, *that they should have been* inserted from ch. xxii. 14, *as they are there in a wholly different connexion.*)

17. μελλων δε αναβαινειν (‖ *Mk Lu*) B 1 Syr (copt) sah $Orig_2$(txt$_1$). om μαθητας (‖ *Mk Lu*) DLZ 1 syr-cu copt æth-rom arm $Orig_4$: ins BCN rel latt syrr sah æth-pl. rec εν τη οδω bef και, with CDN rel lat-*a* (*c*) *e f k* syrr syr-cu æth $Orig_1$: om εν τ. οδ. vulg lat-*b ff*$_{1.2}$ *g*$_{1.2}$ *l* Hil: txt BLZ 1. 33. 69 ev-z coptt arm $Orig_3$.

18. om θανατῳ B æth.

19. rec (for εγερθησεται) αναστησεται (*from* ‖ *Mk Lu*), with BC^{3}D rel $Orig_1$: txt C^{1}LNZ $Orig_1$ Chr_1.

20. rec (for απ') παρ' (*more usual expression, cf Acts* iii. 2, ix. 2; *James* i. 5; 1 *John* v. 15. *See reff*), with CNZ rel: txt BD.

our Lord to Judas. Στυγε hardly denotes (as Stier in his 1st edn.) expulsion and separation from the householder and his employment: it is here only a word of course, commanding him to do what a paid labourer naturally should do.

15. ὀφθ. πον.] here envious: so עין is used Prov. xxviii. 22. 16.] The last were first, as *equal to the first*; first, *in order of payment*; first, *as superior to the first* (no others being brought into comparison), in that their reward was *more* in proportion to their work, and *not marred* by a murmuring spirit. The first were last in these same respects.

The last words of the verse belong not so much to the parable, as to the first clause, and are placed to account for its being as there described; for, while multitudes are called into the vineyard, many, by murmuring and otherwise disgracing their calling, will nullify it, and so, although first by profession and standing, will not be of the number of the elect: although called, will not be chosen. In ch. xxiii. 14 the reference is different.

17—19.] Mark x. 32—34. Luke xviii. 31—34. FULLER DECLARATION OF HIS SUFFERINGS AND DEATH—revealing His *being delivered to the Gentiles*—and (but in Matthew only) *His crucifixion*. See the note on the more detailed account in Mark.

20—28.] AMBITIOUS REQUEST OF THE MOTHER OF THE SONS OF ZEBEDEE; OUR LORD'S REPLY. Mark x. 35—45: not related by Luke. This request seems to have arisen from the promise made to the twelve in ch. xix. 28. In Mark's account, the *two brethren themselves* make the request. But the *narration* in the text is the more detailed and exact; and the two immediately coincide, by our Lord *addressing His answer* to the two Apostles (ver. 22). The difference is no greater than is perpetually to be found in narrations of the same fact, persons being often related to have done *per se* what, accurately speaking, they did *per alterum*. The mother's name was *Salome;*—she

Ζεβεδαίου μετὰ τῶν υἱῶν αὐτῆς [1] προσκυνοῦσα καὶ [k] αἰτοῦσά τι ἀπ' αὐτοῦ· [21] ὁ δὲ εἶπεν αὐτῇ Τί θέλεις; λέγει αὐτῷ [l] Εἰπὲ ἵνα καθίσωσιν οὗτοι οἱ δύο υἱοί μου [m] εἷς [n] ἐκ δεξιῶν σου καὶ [m] εἷς [o] ἐξ [op] εὐωνύμων σου ἐν τῇ βασιλείᾳ σου. [22] ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν Οὐκ οἴδατε τί αἰτεῖσθε. δύνασθε πιεῖν τὸ [q] ποτήριον ὃ ἐγὼ μέλλω πίνειν; λέγουσιν αὐτῷ Δυνάμεθα. [23] λέγει αὐτοῖς Τὸ μὲν [q] ποτήριόν μου πίεσθε, τὸ δὲ καθίσαι [n] ἐκ δεξιῶν

...σου ανα. N. BCDEG HKLM SUVXZ Δ 1. 33. 69.

[1] ch. ix. 18. xv. 25 al. Gen. xxxiii. 6, 7.

[k] w. ἀνώ, here only.

[l] w. παρά, John iv. 9. Acts iii. 2. ix. 2. James i. 5. 1 John v. 15 only. Isa. vii. 11 al.

[m] w. ἵνα, ch. iv. 3. Mark iii. 9. Luke x. 40. — Exod. xxxv. 1.

m ch. xvii. 4. Lev. xii. 8. n ch. xxii. 44 ‖ (also Acts ii. 34. Heb. i. 13, from Ps. cix. 1). xxvi. 64 al. 5v. o always in N. T. w. ἐκ δεξ. (1 v. r.). ch. xxv. 33, &c. xxvii. 38 ‖ Mk. (1. v. r.). Exod. xiv. 22, 29. p as above (o). Acts xxi. 3. Rev. x. 2 (w. ἐκ δεξ.) only. q — ‖. ch. xxvi. 39 ‖, 42. John xviii. 11. Rev. xiv. 10 al. Ezek. xxiii. 33. Isa. li. 17.

21. *η δε λεγει αυτω* MN lat-*b n* : *η δε ειπεν* B lat-*e* sah Op$_1$: txt CDNZ rel. om *ουτοι* (*as superfluous*) C 56. 58 lat-*a e n* coptt Bas Isid. (Z def.) om 1st *σου* B. rec om 2nd *σου*, with D (1. 33, e sil) vulg lat-*b c e ff*$_{1.2}$ arm spec : ins BCNZ rel harl(with tol) lat-*a f g*$_{1.2}$ *h l n* syrr syr-cu coptt æth Bas-sel Isid Thl Op. **22.** *αιτειτε* D^1. *το ποτηριον* bef *πιειν* D æth. for *πινειν, πιειν* B al : *πιειν* (i. e. appy *πινειν*) G. rec aft *πινειν* adds *και το βαπτισμα ο εγω βαπτιζομαι βαπτισθηναι* (*from* ‖ *Mk*), with C rel lat-*f h* syrr arm Chr Thl Op$_1$ (but for *και, η* CFGHKMVX &c) : om BDLZ 1 latt syr-cu copt æth Orig$_{expr}$ Epiph Hil Jer Ambr Juvenc Op$_1$. om *αυτω* D am syr-cu æth. **23.** rec ins *και* bef *λεγει*, with C rel syr copt æth Op$_1$: om BD Z(appy) 1 latt Syr syr-cu sah arm Ambr. aft *αυτοις* ins *ο ιησους* DΔ 69 lat-*a b c e ff*$_{1.2}$ *g*$_2$ *h* syr-cu copt arm Ambr spec. rec aft *πιεσθε* adds *κ. το βαπτισμα ο εγω βαπτιζομαι βαπτισθησεσθε* (*from* ‖ *Mk*), with C rel lat-*f h* syrr arm Chr Thl Op : om BDLZ 1

had followed our Lord from Galilee,—and afterwards witnessed the crucifixion, see Mark xv. 40. Probably the two brethren had directed this request *through their mother*, because they remembered the rebuke which had followed their former contention about precedence.

21.] The *places close to the throne* were those of *honour*, as in Josephus, speaking of Saul (Antt. vi. 11. 9), *τοῦ μὲν παιδὸς Ἰωνάθου ἐκ δεξιῶν, Ἀβενήρου δὲ τοῦ ἀρχιστρατήγου ἐκ τῶν ἑτέρων . . .* In the Rabbinical work Midrasch Tehillim, cited by Wetstein,—God, it is said, will seat the King Messiah at His right hand, and Abraham at his left. *One of these brethren*, John, the beloved disciple, had his usual place close to the Lord, John xiii. 23 : *the other* was among the chosen Three (this request hardly can imply in their minds any idea of the rejection of Peter from his peculiar post of honour by the rebuke in ch. xvi. 23, for since then had happened the occurrences in ch. xvii. 1—8, and especially ib. vv. 24—27). *Both* were called Boanerges, or the sons of thunder, Mark iii. 17. They thought the kingdom of God was *immediately to appear*, Luke xix. 11. **22.**] One at least of these brethren saw *the Lord on His Cross—on His right and left hand the crucified thieves*. Bitter indeed must the remembrance of this ambitious prayer have been at that moment! Luther remarks, 'The flesh ever seeks to be glorified, before it is crucified: exalted, before it is abased.' The '*cup*' is a frequent Scripture image for joy or sorrow : see Ps. xxiii. 5 ; cxvi. 13 : Isa. li. 22 : Matt. xxvi. 42. *It* here seems to signify more the *inner* and spiritual bitterness, resembling the agony of the Lord Himself,—and the *baptism*, which is an important addition in Mark, more the *outer* accession of persecution and trial,—through which we must pass to the Kingdom of God. On the latter image see Ps. xlii. 7 ; lxix. 2 ; cxxiv. 4. Stier rightly observes that this answer of our Lord contains in it *the kernel of the doctrine of the Sacraments* in the Christian Church : see Rom. vi. 1—7 : 1 Cor. xii. 13, and note on Luke xii. 50. Some explain their answer as if they understood the Lord to speak of *drinking out of the royal cup*, and *washing in the royal ewer* : but the words **δύνασθε πιεῖν**, and **δυνάμεθα**, indicating a *difficulty*, preclude this. **23.**] The *one* of these brethren was the *first of the Apostles to drink the cup of suffering, and be baptized with the baptism of blood*, Acts xii. 1, 2 ; the *other had the longest experience among them of a life of trouble and persecution*.

μου καὶ [o]ἐξ [p]εὐωνύμων, οὐκ ἔστιν ἐμὸν τοῦτο δοῦναι [r]ἀλλ' οἷς [s]ἡτοίμασται ὑπὸ τοῦ πατρός μου. 24 ἀκούσαντες δὲ οἱ δέκα [t]ἠγανάκτησαν [u]περὶ τῶν δύο ἀδελφῶν. 25 ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς εἶπεν Οἴδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν [v]κατακυριεύουσιν αὐτῶν, καὶ οἱ μεγάλοι [w]κατεξουσιάζουσιν αὐτῶν. 26 [x]οὐχ οὕτως ἔσται ἐν ὑμῖν· ἀλλ' ὃς ἐὰν θέλῃ ὑμῶν [y]μέγας γενέσθαι, ἔσται ὑμῶν [z]διάκονος. 27 καὶ ὃς ἐὰν θέλῃ ἐν ὑμῖν εἶναι πρῶτος, ἔστω ὑμῶν δοῦλος· 28 ὥςπερ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν [a]διακονηθῆναι, ἀλλὰ [a]διακονῆσαι καὶ [b]δοῦναι τὴν [c]ψυχὴν αὐτοῦ [d]λύτρον ἀντὶ [e]πολλῶν. 29 Καὶ ἐκπορευ-

Γ των εθνων— BCDE GHKL MSUV XZΓΔ 1. 33. 69.

r = Mark iv. 22. ix. 8. cf. ch. xvii. 8.
s — ‖. ch. xxv. 34, 41. 1 Cor. ii. 9 al. Gen. xxiv. 14. Isa. xxx. 33. Tobit vi. 17.
t ‖. ch. xxi. 15. xxvi. 8, 11. Mark x. 14. xiv. 4. Luke xiii. 14 only †. Wisd. v. 22. (-τησις, 2 Cor. vii. 11.)
u Mark xii. 14. Luke ii. 18. Gen. xii. 17. Exod. viii. 12.
v ‖. Acts xix. 6. 1 Pet. v. 3 only. Gen. i. 28.
w ‖ only †.
x Gen. xxxiv. 7. Ps. i. 4.
y 4 Kings v. 1.
z ‖. Rom. xiii. 4 al. Esth. i. 10. ii. 2. vi 8 vat. only.
a ch. xxv. 44. Acts xix. 22. Rom. xv. 25 al.†
b — Gal. i. 4. 1 Tim. ii. 6. Tit. ii. 14. see Exod. xxi. 23. Sir. xxix. 15.
c — ch. vi. 25 al. Josh. ii. 14.
d ‖ only. Exod. xxi. 30. Lev. xix. 20. xxv. 51. Isa. xiv. 18. (ἀντίλυτρ., 1 Tim. ii. 6.)
e Rom. viii. 29. Heb. ii. 10. ix. 28.

latt syr-cu coptt æth Ambr Jer Juvenc. for *και*, *η* BL 1. 33 latt(not am ff_1 g_1) sah $Orig_1$. rec aft *ευωνυμων* ins *μου*, with X rel lat-*c* g_2 *h l* syrr syr-cu coptt æth arm: om BCDKLMSZ 1. 33. 69 vulg lat-*a b e f* $ff_{1,2}$ g_1 *n* Orig Chr Thl Ambr Jer Op. rec om *τουτο* (‖ *Mk*), with BZ rel latt Orig: ins CDΔ 33 syr coptt Chr.

24. rec *και ἀκούσαντες* (*from* ‖ *Mk*), with BCD rel latt syr-cu syr æth arm: *ακουσαντες δε* LZ 33. 69 forj Syr coptt Orig.

25. aft *ειπεν* ins *αυτοις* D lat-*e* Syr syr-cu coptt æth. *κατακυριευσουσιν* B 124 al.

26. rec aft *ουτως* ins *δε* (*from* ‖ *Mk*), with CMXΓ (33, e sil) lat-ff_2 syrr syr-cu copt æth Orig-lat_1: om BDZ rel latt Syr sah arm Thl Jer. *εστιν* (*from* ‖ *Mk*, *where it is better attested*) BDZ sah Chr-H-K-M-γ spec: txt C rel latt copt æth arm Orig-lat Chr. for *εαν*, *αν* BD. rec *ἐν ὑμῖν* (*from* ‖ *Mk?*), with B(but aft *μεγ.*) C(aft *γεν.*) D rel latt syrr syr-cu coptt æth arm: *υμων* LZ. rec *εστω*, with HLMS vulg lat-*f* ff_1 $g_{1,2}$ *l* æth arm Chr Jer: txt BCDZ (UX, Treg) rel lat-*a b c e* ff_2 *h* coptt Orig Did Thl spec.

27. ἂν BDZ: *εαν* C rel. for *εν υμ. ειν.*, *ειναι υμων* B: *υμων ειναι* X. *εσται* (*from* ‖ *Mk*) CDKLM U(Treg) ZΔ 1. 33. 69 latt coptt Orig-lat Did Thl: txt B rel Orig Jer.

28. aft *πολλων* ins *υμεις δε ζητειτε εκ μεικρου αυξησαι και εκ μειζονος ελαττον ειναι ειςερχομενοι δε και παρακληθεντες δειπνησαι μη ανακλεινεσθαι εις τους εξεχοντας τοπους μη ποτε ενδοξοτερος σου επελθη και προςελθων ο δειπνοκλητωρ ειπη σοι ετι κατω χωρει και καταισχυνθηση εαν δε αναπεσης εις τον ηττονα τοπον και επελθη σου ηττων ερει σοι ο δειπνοκλητωρ συναγε ετι ανω και εσται σοι τουτο χρησιμον* D; simly em lat-*a b c e* $ff_{1,2}$ g_2 *h m n* syr-cu syr-ms Hil Leo(appy) Juvenc. (For the variations, see Lachm, Scholz, Tischdf, or Treg.)

The last clause of the verse may be understood as in the E. V., 'is not mine to give, *but it shall be given to them* for whom it is prepared of my Father;' so Meyer, al.; or, taking ἀλλά as = εἰ μή (see reff.), 'is not mine to give, *except* to those for whom,' &c. So Chrys. &c., Grot. al. If however we understand after ἀλλά 'it shall be given *by Me*,' we may say with Bengel, 'res eodem recidit, sive oppositione, sive exceptione.' 25.] The two clauses, . . . κατακυρ. αὐτῶν and . . . κατεξ. αὐτῶν, are parallel, and *αὐτῶν* in both cases refers to *τῶν ἐθνῶν*. Grotius and others would take the second *αὐτῶν* to refer to *οἱ ἄρχοντες*, but wrongly. Observe the κατα in composition in both verbs, signifying subjugation and oppression. 26—28.] μέγας . . . . πρῶτος, i. e. in the *next life*, let him be *διάκ.* and *δοῦλος here*. Thus also the ἦλθεν, ver. 28, applies to the coming of the Son of man *in the flesh only*. λύτρον ἀντὶ πολ. is a plain declaration of the sacrificial and vicarious nature of the death of our Lord. The principal usages of λύτρον are the fol-

N μενων αυτων— BCDEG HKLM NSUVX ΓΔΛ 1. 33. 69.

ομένων αὐτῶν ἀπὸ Ἰεριχὼ ἠκολούθησεν αὐτῷ ὄχλος

29. ηκολουθησαν αυτω οχλοι πολλοι D al fuld lat-c e ff$_1$ g$_2$ syr coptt Chr(Fd and mss).

lowing:—(1) a payment as equivalent for a life destroyed, Ex. xxi. 30; (2) the price of redemption of a slave, Lev. xxv. 51 al.; (3) 'propitiation for,' as in Prov. xiii. 8, where Aquila, Symmachus, and Theodotion have ἐξίλασμα. λύτρον ἀντὶ πολλῶν here = ἀντίλυτρον ὑπὲρ πάντων 1 Tim. ii. 6. No stress is to be laid on this word πολλῶν as not being πάντων here; it is placed in opposition to the *one* life which is given—the *one* for *many*—and not with any distinction from πάντων. (I may observe once for all, that in the usage of these two words, as applied to our redemption by Christ, πάντων is the OBJECTIVE, πολλῶν the SUBJECTIVE designation of those for whom Christ died. He *died for all*, objectively; subjectively, the great multitude whom no man could number, πολλοί, will be the saved by Him in the end.) 'As the Son of man came to give His life for many and to serve many, so ye, being many, should be to each one the object of service and self-denial.' Hofmann, Schriftbeweis, ii. 1, p. 197, argues for ἀντὶ πολλῶν being taken with δοῦναι, not with λύτρον. But Meyer well remarks, 1) that the sense of ἀντί will not be altered by this, and 2) that this sense is clearly marked by λύτρον to be that of *substitution*, not, as Hofm., that of compensation merely.

29—34.] HEALING OF TWO BLIND MEN ON HIS DEPARTURE FROM JERICHO, Mark x. 46—52. Luke xviii. 35—43; xix. 1, with however some remarkable differences. In the much more detailed account of St. Mark, we have but one blind man, mentioned by name as Bartimæus; St. Luke also relates it of only one, and besides says that it was ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἰεριχώ. The only fair account of such differences is, that they existed in the sources from which each Evangelist took his narrative. This later one is easily explained, from the circumstance having happened close to Jericho—in two accounts, just on leaving it—in the third, on approaching to it: but he must be indeed a slave to the *letter*, who would stumble at such discrepancies, and not rather see in them the corroborating coincidence of testimonies to the fact itself (see Olshausen, Comment. i. 752). Yet Mr. Greswell (as Theophylact, —Neander, and Ebrard, Evangelien-kritik, p. 572) strangely supposes our Lord to have healed *one blind man* (as in Luke) *on entering Jericho*, and *another* (Bartimæus, as in Mark) *on leaving it*,—and Matthew to have, 'with his characteristic brevity in relating miracles,' *combined both these in one*. But then, what becomes of Matthew's assertion, ἐκπορευομένων αὐτῶν ἀπὸ Ἰερ.? Can we possibly imagine, that the Evangelist, having *both facts* before him, could combine them and preface them with what he *must know to be false?* It is just thus that the Harmonists utterly destroy the credibility of the Scripture narrative. Accumulate upon this the absurd improbabilities involved in two men, under the same circumstances, addressing our Lord in the same words at so very short an interval,—and we may be thankful that biblical criticism is at length being emancipated from 'forcing narratives into accordance.' See notes on Mark: and a more curious and more recent example of harmonistic ingenuity, in Wordsw.'s note here. It is highly instructive to us, that a Commentator, with the marks of sequence in time given by ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἰερ. and ἐκπορευομένων αὐτῶν ἀπὸ Ἰερ. should fly for a solution to the rabbinical canon, "non est prius aut posterius in Scripturâ." JERICHO, 150 stadia (= 18 rom. miles) N. E. of Jerusalem (Jos. B. J. iv. 8. 3), and 60 (= 7.2 rom. miles) W. from the Jordan (Jos. ibid), in the tribe of Benjamin (Josh. xviii. 21), near the borders of Ephraim (Josh. xvi. 7). The environs were like an oasis surrounded by high and barren limestone mountains,—well watered and fertile, rich in palm-trees (Deut. xxxiv. 3. Judg. i. 16; iii. 13), roses (Sir. xxiv. 14), and balsam (Jos. Antt. iv. 6. 1 al.). After its destruction by Joshua, its rebuilding was prohibited under a curse (Josh. vi. 26), which was incurred by Hiel the Bethelite in the days of Ahab (1 Kings xvi. 34): i. e. he *fortified* it, for it was an inhabited city before (see Judg. iii. 13; 2 Sam. x. 5). We find it the seat of a school of the prophets, 2 Kings ii. 4 ff. After the captivity we read of it Ezra ii. 34; Neh. vii. 36: and in 1 Macc. ix. 50 we read that Jonathan strengthened its fortifications. It was much embellished by Herod the Great, who had a palace there (Jos. Antt. xvi. 5. 2 al.), and at this time was one of the principal cities of Palestine, and the residence of an ἀρχιτελώνης on account of the

f ch. xiii. 4 al. g ch. ix. 9 reff. prec., John i. 40 reff. h ch. ix. 27 reff. i ch. xvi. 22. w. ἵνα, ch. xii. 16 reff. k † Mk. (L. v. r.) ch. xxvi. 67. Mark iii. 4 al⁴. Luke i. 20. xix. 40. Acts xviii. 9 only. Neh. viii. 11. l constr., here only. pass., — ch. xxiv. 31 al. m — ch. xxvii. 47 † Mk.

πολύς. 30 καὶ ἰδοὺ δύο τυφλοὶ καθήμενοι [f]παρὰ τὴν [g]ὁδὸν ἀκούσαντες ὅτι Ἰησοῦς [g]παράγει ἔκραξαν λέγοντες Κύριε [h]ἐλέησον ἡμᾶς υἱὸς Δαυείδ. 31 ὁ δὲ ὄχλος [i]ἐπετίμησεν αὐτοῖς ἵνα [k]σιωπήσωσιν. οἱ δὲ [l]μεῖζον ἔκραξαν λέγοντες Κύριε [h]ἐλέησον ἡμᾶς υἱὸς Δαυείδ. 32 καὶ στὰς ὁ Ἰησοῦς [m]ἐφώνησεν αὐτοὺς καὶ εἶπεν Τί [n]θέλετε [ἵνα] ποιήσω ὑμῖν; 33 λέγουσιν αὐτῷ Κύριε, ἵνα [o]ἀνοιγῶσιν οἱ ὀφθαλμοὶ ἡμῶν. 34 [p]σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἥψατο τῶν [q]ὀμμάτων αὐτῶν, καὶ εὐθέως [r]ἀνέβλεψαν καὶ ἠκολούθησαν αὐτῷ. XXI. [1] Καὶ BCDEG HKLM NSUVX ΓΔ 1. 33. 69.

Mark ix. 35. John i. 49. ii. 9 al ‡ Tobit v 8. al. without, † ch. xiii. 28. xxvii. 17, 21 al. n w. ἵνα, ch. vii. 12. Mark vi. 25. John xvii. 24 o ch. ix. 30 reff. p ch. ix 36 reff. Matt. Mk. L. only †. q Mark viii. 23 only. Prov. vi. 4 al². Wisd. xv. 15 only. r ch. xi. 5 reff.

30. ηκουσαν and aft παραγ. ins και D vulg lat-*e*. rec ελεησον ημας bef κυριε, with CN rel lat-*f ff*$_2$ syrr Orig$_3$ Op: om κυριε D 69 al lat-*b c e ff*$_1$ *h n* syr-cu arm: txt BLZ vulg lat-*g*$_{1.2}$ *l* syr-jer coptt æth. ins ιησου bef υι. LN 69 lat-*c e h n* syr-jer copt arm Ambr. (not Z, as Tischdf.) υιε (here and ver. 31) CDEFLN 1. 33. 69 Orig$_2$ Eus Chr Damasc Thl: txt BŽ rel Orig$_3$.

31. οι δε οχλοι επετιμησαν N syr-cu(sic) (lat-*ff*$_1$ Syr, Tisch). σιωπησουσιν LNΔ. rec εκραζον (*see* || *Mk Lu*), with CN rel latt syr: εκραυγιζον 69: txt BDLZ Syr syr-cu coptt. rec ελεησον ημας bef κυριε, with CN rel lat-*f ff*$_2$ syr-cu syr: txt BDLZ 69 latt(*a* def) Syr coptt æth arm. υιε CDLN 33: txt BŽ rel.

32. rec om ινα (*to conform to* || *Mk Lu, where* θελ. ποι. *is undoubted*), with BCDN rel lat-*a b e n* Syr æth arm: ins LZ 106. 238 vulg lat-*c f ff*$_{1.2}$ *g*$_{1.2}$ *h* syr-cu syr sah Orig$_3$.

33. rec ανοιχθωσιν (*more usual tense*), with CN rel: txt BDLZ 33. 69^{1} Orig$_3$ Chr. rec ημων bef οι οφθαλμοι, with CN rel: txt BDLZ 33 latt(' ut solent' Tisch) Orig.

34. rec (for ομματων) οφθαλμων (*more usual word*), with CN rel Orig$_1$: txt BDLZ 69 Orig$_1$. αυτων bef των ομμ. B. rec aft ανεβλεψαν ins αυτων οι οφθαλμοι (*from ch* ix. 30?), with CN rel (Syr) syr-txt: om BDLZ 1. 33 latt syr-cu syr-marg syr-jer coptt æth arm Bas-sel Op.

balsam trade (Luke xix. 1). At present there is on or near the site only a miserable village, Richa or Ericha. Winer, RWB. **30, 31.**] The multitude appear to have silenced them, lest they should be wearisome and annoying to our Lord; not because they called Him the Son of David,—for the multitudes could have no reason for repressing this cry, seeing that they themselves (being probably for the most part the same persons who entered Jerusalem with Jesus) raised it very soon after: see ch. xxi. 9. I have before noticed (on ch. ix. 27) the singular occurrence of these words, 'Son of David,' in the three narratives of healing the blind in this Gospel. **32.**] ἐφώνησεν = εἶπεν Φωνήσατε Mark, = ἐκέλευσεν ἀχθῆναι Luke. **34.**] ἥψ. τῶν ὀμμ., not mentioned in the other Gospels. In both we have the addition of the Lord's saying, ἡ πίστις σου σέσωκέν σε. The question preceding was to elicit their faith.

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

ὅτε [s] ἤγγισαν εἰς Ἰεροσόλυμα καὶ ἦλθον εἰς Βηθ-
φαγὴ εἰς τὸ [t] ὄρος τῶν [t] ἐλαιῶν, τότε ὁ Ἰησοῦς
ἀπέστειλεν δύο μαθητὰς [2] λέγων αὐτοῖς Πορεύθητε εἰς
τὴν [u] κώμην τὴν [v] ἀπέναντι ὑμῶν, καὶ εὐθέως εὑρήσετε
ὄνον δεδεμένην, καὶ [w] πῶλον μετ' αὐτῆς· λύσαντες ἄγετέ
μοι. [3] καὶ ἐάν τις ὑμῖν εἴπῃ τι, ἐρεῖτε ὅτι ὁ [x] κύριος
αὐτῶν [y] χρείαν ἔχει· εὐθέως δὲ ἀποστελεῖ αὐτούς.
[4] τοῦτο δὲ γέγονεν [z] ἵνα πληρωθῇ τὸ [z] ῥηθὲν [z] διὰ τοῦ

s ‖ Mk. Luke xviii. 35,40. xix. 29, &c. Ezra iv. 2.
t ‖ Mk. ch. xxiv. 3 al. Mt. Mk. L. only (exc. John viii. 1 rec.). see ‖ L. Luke xxi. 37. Acts i. 12. Zech. xiv. 4.
u ‖ Mk. L. ch. ix. 35 al. Num. xxxii. 42.
v — ch. xxvii. (24) 61 (Acts iii. 16. xvii.
w here, &c. (3ce) and ‖ (Mk. L. 4 times, J. once)
x — ‖ Mk. L. Mark v. 19. xiii. 20.
y ch. vi. 8 reff.
z — ch. i. 22 (reff.).

7. Rom. iii. 18) only. Gen. xxiii. 19. only. Gen. xxxii. 15.

Chap. XXI. 1. (Z defective.) aft βηθφαγη ins και βηθανιαν (*from* ‖ *Mk Lu*) C² 33. 69 syr-jer. rec (for 3rd εις) προς (*from* ‖ *Mk Lu*), with DN rel vulg lat-*f* $g_{1.2}$ Orig$_2$ Chr: txt BC¹ 33 lat-*b c e ff$_1$ h n* Orig$_1$. (C¹Z *a* defective.) om *a* bef ιησ. DEHV al Orig. απεστειλεν bef *a* ιησ. N.

2. for πορευθητε, πορευεσθε (*more obvious tense, see ch* x. 6, xxii. 9, xxv. 9, 41: *so Meyer*) BDLZ 33. 69 Orig Eus$_1$ Chr: txt CN rel. κατεναντι (*from* ‖ *Mk Lu*) BCDLZ 33. 69 Orig$_1$ Eus$_1$ Chr: txt N rel Orig-ed$_1$ Eus$_2$. ευθυς LZ: om lat-*a b c ff$_1$ h n* syr-cu copt Orig-lat Chr. rec αγαγετε (*from* ‖ *Lu*), with CNZ rel Orig Eus$_2$: txt BD al.

3. *αν* D. aft τι ins ποιειτε D 157 æth Orig Eus$_2$. εχει bef χρειαν D¹. for ευθ. δε, και ευθ. D 33 al latt Syr syr-cu: txt BCN rel syr sah Orig$_3$.—ευθυς BL Orig$_3$: txt CDN rel Orig$_4$. (Z def.) απoστελλει (*from* ‖ *Mk, where it is better attested*) CNZ rel lat-*h* D-lat syrr syr-cu arm-zoh Chr Thl: αποστείλει M: αποστείλη H(Tisch): txt B D-gr 69 latt (*a* def) coptt æth arm-mss Orig$_5$.

4. rec aft δε ins ολον (*from similar passages in ch* i. 22, xxvi. 56), with BC²N rel vulg lat-*g*, syrr sah arm Chr-γ-ʟ Op: om C¹DZ am(with fuld forj) lat-*a b c* &c syr-cu copt æth Orig Chr Hil Jer. for *δια, υπο* LZ 69 al.

venture to suggest, that the supposition of the triumphal entry in Mark being related *a day too soon*, will bring all into unison. If this be so, our Lord's first entry into Jerusalem was *private*: probably the journey was interrupted by a short stay at Bethany, so that He did not enter the city with the multitudes. That this was the fact, seems implied in Mark xi. 11. Then it was that, περιβλεψάμενος πάντα, He noticed the abuse in the temple, which next day He corrected. Then in the evening He went back with the twelve to Bethany, and the supper there, and anointing, took place. Meantime the Jews (John xii. 9) knew that He was at Bethany; and many went there that evening to see Him and Lazarus. (Query, had not Lazarus followed Him to Ephraim?) Then on the morrow multitudes came out to meet Him, and the triumphal entry took place, the weeping over the city (Luke xix. 41), and the cleansing of the temple. The cursing of the fig-tree occurred early that morning, as He was leaving Bethany with the twelve, and before the multitude met Him or the asses were sent for. (On Matthew's narrative of this event see below on ver. 18.) According to this view, our narrative omits the supper at Bethany, and the anointing (in its right place), and passes to the events of the next day. On the day of the week when this entry happened, see note on John xii. 1. Βηθφαγή = בֵּית תְּאֵנָה, *the house of figs*: a considerable suburb, nearer to Jerusalem than Bethany, and sometimes reckoned part of the city. No trace of it now remains: see the Land and the Book, p. 697. 2, 3.] τὴν κ. τ. ἑξ., i. e. Bethphage. Mark and Luke mention the πῶλος only, adding "*whereon never yet man sat*" (see note on Mark): John ὀνάριον. Justin Martyr (Apolog. i. 32, p. 63) connects this verse with the prophecy in Gen. xlix. 11, δεσμεύων πρὸς ἄμπελον τὸν πῶλον αὐτοῦ, καὶ τῇ ἕλικι τὸν πῶλον τῆς ὄνου αὐτοῦ. ὁ κύριος, here, 'the LORD,' Jehovah (see reff.): most probably a general intimation to the owners, that they were wanted *for the service of God*. I cannot see how this interpretation errs against decorum, as Stier (ii. 332, edn. 2) asserts. The meanest animals might be wanted for the service of the Lord Jehovah. And after all, what difference is there as to *decorum*, if we understand with him ὁ κύρ. to signify "the King Messiah?" The two dis-

προφήτου λέγοντος 5 [a] Εἴπατε τῇ θυγατρὶ Σιὼν Ἰδοὺ ὁ
βασιλεύς σου ἔρχεται σοι [b] πραΰς [c] ἐπιβεβηκὼς ἐπὶ ὄνον F om καὶ—
καὶ ἐπὶ [a] πῶλον [d] υἱὸν [e] ὑποζυγίου. 6 πορευθέντες δὲ οἱ BCDEF
μαθηταὶ καὶ ποιήσαντες καθὼς [f] συνέταξεν αὐτοῖς ὁ GHKL
Ἰησοῦς, 7 ἤγαγον τὴν ὄνον καὶ τὸν πῶλον, καὶ [g] ἐπέθηκαν MNSU
ἐπ' αὐτῶν τὰ ἱμάτια, καὶ [h] ἐπεκάθισεν [i] ἐπάνω αὐτῶν. 8 ὁ VXZΓΔ
δὲ [k] πλεῖστος ὄχλος [l] ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ 1. 33. 69.
ὁδῷ. ἄλλοι δὲ [m] ἔκοπτον [n] κλάδους ἀπὸ τῶν δένδρων

a Isa. lxii. 11. Zech. ix. 9. b ch. v. 5 reff. c — here only. (see Luke x. 34. xix. 35.) Gen. xxiv. 61. Num. xxii. 22. 2 Kings xix. 28. d — Ps. xxviii. 1. e 2 Pet. ii. 16 only. Exod. iv. 20. f ch. xxvi. 19 reff. g ch. xxiii. 4 al. Gen. xxi.

14. constr., ἐπί & gen., ch. xxvii. 29 (Luke viii. 16 v. r.) 1 Kings vi. 18. 3 Kings xviii. 23. h here only. Gen. xxxi. 34. Lev. xv. 20. trans., 3 Kings i. 33, 44. i ch. xxviii. 2. Luke iv. 39. Rev. vi. 8. xx. 3 al. Gen. vii. 18. k — ch. xi. 20 (1 Cor. xiv. 27) only. Isa. ix. 3 al. (In LXX always w. gen., exc. Isa. vii. 22.) l ‖. Mark xiv. 15 ‖ L. Acts ix. 34 only. Esth. iv. 3. Job xvii. 13. Prov. xv. 19. m — ‖ Mk. only. Num. xiii. 24. see ch. xi. 17 reff. n ch. xiii. 32 reff.

5. rec aft πρανς ins και (*corrn to* LXX), with BCNZ rel am(with forj) lat-*c f* $g_{1.2}$ $Orig_3$: om D 61 vulg lat-*a b e* $ff_{1.2}$ *h* æth arm Cypr Hil Jer Op. rec om 2nd επι (*as superfluous, and not in* LXX), with CD rel latt copt arm Orig: ins BLN 1 Syr syr-cu syr-w-ast sah æth. (Z lat-*a* def.) om υιον LZ am[1] lat-*e* $Orig_2$ (see below): for υι. υποζ., νεον 1 Orig (*μὴ αὐταῖς λέξεσιν ὁ ματθ. κ. ὁ ἰωαν. ἐξέθεντο τὸ προφητικὸν . . . . ὁ ματθ. . . . . ἀντὶ τοῦ καὶ ἐπιβεβηκὼς ἐπὶ ὄν. κ. πῶλ. υἱὸν ὑποζυγίου καὶ πῶλον νίον ἢ ὡς ἐν τισι πῶλον ὑποζυγίου*). υποζυγιον D^1 lat-*b c* ff_2 g_1 *k* sah-mnt Hil.

6. for και ποιησαντες, εποιησαν D 61. 243 latt sah. rec προσεταξεν (*more usual word, substituted in error*), with LNZ rel $Orig_3$ Eus: txt BCD 33.

7. ins και bef ηγαγον D al, latt Syr syr-cu sah. rec (for επ') επανω, with CN rel: txt BDLZ 33. 69 $Orig_3$. for αυτων, αυτον D lat-*a b e f* $ff_{1.2}$ g_2 Orig-ms: αυτω (*so rec in* ‖ *Mk*) 33. 69: *super pullum* Syr syr-jer[2]: om επ' αυτων syr-cu. rec aft ιματια ins αυτων, with CNZ rel vulg lat-*a c f* g_1 syrr syr-cu syr-jer coptt æth arm-ms $Orig_1$: om BD gat lat-*b e* $ff_{1.2}$ g_2 arm. elz επεκαθισαν (*from* επεβιβασαν τον ιησ. *in* ‖ *Lk. This is more prob., than that -σεν should have come from* εκαθισεν *in* ‖ *Mk Jn*), with (L) al vulg lat-$g_{1.2}$ copt (εκαθησαν 225, επεκαθησαν L 16. 57. 61): εκαθητο D: om κ. επ. επανω αυτ. EG 1 al: επ[ ] Z: txt BC rel syr sah arm Justin $Orig_3$ Arnob(-σεν Scr's mss): επεκαθησεν H, εκαθισεν N al Thl Euthym, εκαθησεν K, *et equitavit Jesus* Syr syr-cu æth, *sedebat* lat-*a b c e* $ff_{1.2}$ D-lat, *sedit* lat-*f h*. for 3rd αυτων, αυτου D ev-27 lat-*b c e f* $ff_{1.2}$ g_2 *k* Syr syr-jer: om vulg lat-g_2 *l* Op.

8. for εαυτων, αυτων DLΔ 69: txt BCNZ rel $Orig_3$. for απο, εκ N.

ciples were perhaps Peter and John: compare Mark xiv. 13 and Luke xxii. 8.

4.] A formula of our Evangelist's (see ch. i. 22), spoken with reference to the *divine counsels*, but *not to the intention of the doers* of the act; for this application of prophecy is in John xii. 16 distinctly said not to have occurred to the *disciples* at the time, but after Jesus was glorified.

6, 7.] In Mark, εὗρον πῶλον δεδεμένον πρὸς θύραν ἔξω ἐπὶ τοῦ ἀμφόδου. Our Lord sat on the *foal* (Mark, Luke), and the mother accompanied, apparently after the manner of a sumpter, as prophets so riding would be usually accompanied (but not of course doing the work of a sumpter). In the last αὐτῶν, probably the *animals*, not the garments, are to be understood. Thus we say, 'the postilion rode on the horses.' Meyer objects to this interpretation, that no such latitude of expression is found in ver. 5. But I cannot see how this affects the matter. Even if we take ἐπάνω αὐτῶν of the garments, the former ἐπ' αὐτῶν will require similar latitude of interpretation. That this riding and entry were *intentional* on the part of our Lord, is clear: and also that He did not thereby mean to give any countenance to the temporal ideas of His Messiahship, but solemnly to fulfil the Scriptures respecting Him, and to prepare the way for his sufferings, by a public avowal of His mission. The typical meaning also is not to be overlooked. In all probability the evening visit to the temple was on the very day when the Paschal Lamb was to be taken up—i. e. set apart for the sacrifice. **8, 9.**] Which was a royal honour: see 2 Kings ix. 13.

ὁ πλεῖστος ὄχλος, the greater part of the multitude. Meyer refers to Plat. Rep. iii. p. 397 D; Thuc. vii. 78, in both which the same expression occurs; and Xen.

—ω Z. BCDEF GHKL MNSU VXΓΔ 1. 33. 69.

καὶ [1] ἱστρώννυον ἐν τῇ ὁδῷ. 9 οἱ δὲ ὄχλοι οἱ [o] προάγοντες αὐτὸν καὶ οἱ ἀκολουθοῦντες ἔκραζον λέγοντες [p] Ὡσαννὰ τῷ υἱῷ Δαυείδ, [q] εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου, [p] ὡσαννὰ [r] ἐν τοῖς [r] ὑψίστοις. 10 καὶ εἰσελθόντος αὐτοῦ εἰς Ἰεροσόλυμα [s] ἐσείσθη πᾶσα ἡ πόλις λέγουσα Τίς ἐστιν οὗτος; 11 οἱ δὲ ὄχλοι ἔλεγον Οὗτός ἐστιν ὁ προφήτης Ἰησοῦς ὁ ἀπὸ Ναζαρὲθ τῆς Γαλιλαίας. 12 καὶ εἰσῆλθεν Ἰησοῦς εἰς τὸ ἱερὸν τοῦ θεοῦ, καὶ ἐξέβαλεν πάντας τοὺς [t] πωλοῦντας καὶ [t] ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς [u] τραπέζας τῶν [v] κολλυβιστῶν [w] κατέστρεψεν καὶ τὰς [x] καθέδρας τῶν πωλούντων τὰς [y] περιστεράς, 13 καὶ

o — ch. xiv. 22 reff.
p ‖ Mk. bis. J. ver. 15 only†.
q ‖ c. ch. xxiii. 39. Luke i. 64 al. Judg. v. 2. Psa. cxvii. 26.
r ‖ Mk. i. Luke ii. 14 only. Job xvi. 20. (see Isa. lvii. 15. Mk. v. 7 reff.)
s — ch. xxviii. 4. (xxvii. 51. Heb. xii. 26, from Hag. ii. 6. Rev. vi. 13 only.) Ezek. xxxi. 16.
t Luke xvii. 28. Rev. xiii. 17. Isa. xxiv. 2.
u — ‖ Mk. Luke xix. 23. John ii. 15 only†.
x ‖ Mk. ch. xxiii. 2 only. Psa. i. 1.
v ‖ Mk. John ii. 15 only†.
y ch. iii. 16 reff.
w ‖ Mk. only. Judg. vii. 13 F.

ἐστρωσαν D lat-*c e ff*$_2$ copt Orig.

9. rec om *αυτον* (‖ *Mk*), with N rel latt arm Hil Op: ins BCDL 1. 33. 69 lat-*ff*$_1$ syrr syr-cu copt æth Orig$_1$ Eus.

11. for *οχλοι, πολλοι* D (1) lat-*a b c e ff*$_1$ *k*. for *ελεγον, ειπον* D lat-*a b c e*. aft *ελεγον* ins *οτι* N. rec *ιησ.* bef *ο προφ.* (*more obvious arrangement*), with CN rel vulg lat-*b c* &c syrr syr-cu æth Orig$_2$: txt BD 157 copptt arm Orig$_1$ Eus. om *ο* bef *απο* DΔ.

12. rec ins *ο* bef *ιησ.*, with DN rel Orig$_1$: om BCEHMΓΧΔ Orig$_2$. om *του θεου* (*as superfluous and not in* ‖) BL 33 lat-*b* copptt æth arm Orig$_2$ Chr Hil: ins CDN rel vulg lat-*a c* &c syrr syr-cu Orig$_2$ Op.

Anab. iii. 2. 36, *ὁ πολὺς ὄχλος*. κλ. ἐπ. τ. ἀνθ. = *τὰ βάϊα τῶν φοινίκων* John, = *σπιβάδας* Mark: see 1 Macc. xiii. 51: 2 Macc. x. 7. *ὡσαννά*] from Psalm cxviii. 25, *κύριε, σῶσον δή* LXX; a formula originally of supplication, but conventually of gratulation, so that it is followed by a dative, and by *ἐν τοῖς ὑψ.*, meaning, 'may it be also ratified in heaven!' see 1 Kings i. 36: Luke ii. 14, where however it is an *assertion*, not a wish. This is far better than Grotius's interpretation, 'idem valere quod *summè*; ut si Latinè dicas *terque quaterque*.' *ἐν ὑψ.* κυρ. is to be joined with *ὁ ἐρχ.*, not with *εὐλογ.*, and forms a title of the Messiah. Luke adds *βασιλεύς*, John *καὶ ὁ βασ. τοῦ Ἰσρ.* 12.] Compare the notes on John ii. 13—18. The cleansing related in our text is *totally distinct* from that related there. It is impossible to suppose that St. Matthew and St. John, or any one but moderately acquainted with the events which he undertook to relate, should have made such a gross error in chronology, as must be laid to the charge of one or other of them, if these two occurrences were *the same*. I rather view the omission of the first in the synoptic accounts as in remarkable consistency with what we otherwise gather from the three Gospels—that their narrative is *exclusively Galilæan until this last journey to Jerusalem*, and consequently the first cleansing is passed over by them (see Prolegomena, circa init.). On the difference from Mark, see note on ver. 1. Both comings of Jehovah to His temple were partial fulfilments of Mal. iii. 1—3,—which shall not receive its final accomplishment till His great and decisive visit at the latter day. The *ἱερόν* here spoken of was the *court of the Gentiles*.

We have no traces of this *market* in the O. T. It appears to have first arisen after the captivity, when many would come from foreign lands to Jerusalem. This would also account for the *money-changers*, as it was unlawful (from Exod. xxx. 13) to bring foreign money for the offering of atonement. *κόλλυβος λέγεται τὸ λεπτὸν νόμισμα παρ' Ἕλλησιν, ὃ Ῥωμαῖοι νοῦμμον* (nummum) *ὀνομάζουσι*, Theophylact. *τὰς περιστ.*] the poor were allowed to offer these instead of the lambs for a trespass-offering, Lev. v. 7; also for the purification of women, Lev. xii. 8: Luke ii. 24. 13.] Stier remarks that the verse quoted from Jeremiah is in connexion with the charge of *murder*, and the *shedding of innocent blood* (see Jer. vii. 6). Luther translates *σπ. λῃστ.*,

λέγει αὐτοῖς [a] Γέγραπται [a] Ὁ οἶκός μου [b] οἶκος [b] προσ-
εὐχῆς κληθήσεται· ὑμεῖς δὲ αὐτὸν ποιεῖτε [c] σπήλαιον
[d] λῃστῶν. 14 καὶ προσῆλθον αὐτῷ [e] τυφλοὶ καὶ [e] χωλοὶ ...λη-στων X. BCDEF GHKL MNSU VΓΔ 1. 33. 69.
ἐν τῷ ἱερῷ, καὶ ἐθεράπευσεν αὐτούς. 15 ἰδόντες δὲ οἱ ἀρχ-
ιερεῖς καὶ οἱ γραμματεῖς τὰ [f] θαυμάσια ἃ ἐποίησεν, καὶ
τοὺς παῖδας τοὺς κράζοντας ἐν τῷ ἱερῷ καὶ λέγοντας
[g] Ὡσαννὰ τῷ υἱῷ Δαυείδ, [h] ἠγανάκτησαν 16 καὶ εἶπαν
αὐτῷ Ἀκούεις τί οὗτοι λέγουσιν; ὁ δὲ Ἰησοῦς λέγει
αὐτοῖς Ναί· οὐδέποτε ἀνέγνωτε [i] ὅτι ἐκ στόματος [k] νηπίων
καὶ [l] θηλαζόντων [m] κατηρτίσω [n] αἶνον; 17 καὶ καταλιπὼν
αὐτοὺς ἐξῆλθεν ἔξω τῆς πόλεως εἰς Βηθανίαν καὶ [o] ηὐλίσθη
ἐκεῖ. 18 [p] πρωΐας δὲ [q] ἐπαναγαγὼν εἰς τὴν πόλιν [r] ἐπεί-

a ch. iv. 4, &c. Exth. x. 2.
a Isa. lvi. 7. Jer. vii. 11.
b ‖ (from l. c. Isa.) only. Isa. lx. 7.
c ‖ (from l. c. Jer.) John xi. 38. Heb. xi. 38. Rev. vi. 15 only. Gen. xix. 30 al.
d ‖ ch. xxvi. 55 ‖ Mk. L. xxvii. 38 ‖ Mk., 44 al. Ezek. xx. 9.
e Lev. xxi. 18.
f here only. Deut. xxxiv. 12. Ps. lxxvi. 14. cvi. 24.
g ver. 9.
h ch. xx. 24 reff.
i Psa. viii. 2.
k = 1 Cor. xiii. 11 (5 times) al. (ch. xi. 25 reff.)
l of the child, Luke xi. 27. Job iii. 12. of the mother, ch. xxiv. 19 ‖. (Luke xxiii. 29 v. r.) only. Gen. xxi. 7.
m = Rom. ix. 22. Heb. x. 5 (from Ps. xxxix. 6). xi. 3.
n Luke xviii. 43 only. Ezra iii. 11.
o Luke xxi. 37 only. Judg. xix. 6, &c.
p ch. xxvii. 1 reff.
q Luke v. 3, 4 only †. Sir. xvii. 26. xxxvi. 26. 2 Macc. ix. 21. xii. 4 only.
r ch. iv. 2 reff.

13. om ο bef οικ. D[1]. rec επoιησατε (*from* ‖ *Lu*), with CDN rel latt sah arm Iren-lat Hil: ποιειτε (*from* ‖ *Mk*) 1 Justin Orig[3]: txt BL 124 copt æth Orig[2] Eus.—bef αυτον N 28 al latt Iren-lat Hil.

14. transp χωλοι and τυφλοι (*see Luke* xiv. 13) CN rel syr sah Chr Thl: txt BDL 1. 33. 69 Syr copt æth arm.

15. rec om 2nd τους (*from misunderstanding?*), with C rel Orig[1]: ins BDLN.

16. [ειπαν, so BDL.] for αυτοις, αυτω D[1]-gr. om οτι D al lat-*b e f ff*[1,2] *h* æth Iren-lat Chr Hil.

17. καταλαπων (*itacism?*) CD rel: txt BE[2]GHNΓ 1. 69 (SV, e sil) Scr's b ev-x Orig[2]. (33 def.) ηυλισθησ[illegible]d-om εκει C[1].

18. for πρωιας, πρωι BD ev-ℵ[1]: txt CN rel. rec (for επαναγαγων) επαναγων, with B[2]CN rel vulg lat-*f g*[1,2] syrr copt æth arm Orig[1]: παραγων *transiens* D lat-*a b e ff*[1,2] *h* syr-cu Hil: txt B[1]L.

Mörbergrube. On the intention of this act of our Lord, see notes on John ii. 15. It was a purely Messianic act; see Mal. iii. 1—3.

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

Psalm viii. is frequently cited in the N. T. of Christ: see 1 Cor. xv. 27; Heb. ii. 6; Eph. i. 22. In understanding such citations as this, and that in ver. 4, we must bear in mind the important truth, that the external fulfilment of a prophecy is often itself only a type and representation of that inner and deeper sense of the prophecy which belongs to the spiritual dealings of God. Those who can, should by all means consult Stier's admirable remarks on this truth, vol. ii. p. 340 f. edn. 2.

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

18—22.] THE CURSE OF THE BARREN FIG-TREE. Mark xi. 12—14, 20—26, where see notes. St. Luke omits the incident.

The cursing of the fig-tree *had in fact taken place on the day before*, and the withering of it was *now noticed*. St. Mark separates the two accounts, which are here given together. We must remember that this miracle was *wholly typical and parabolical*. The fig-tree was THE JEWISH PEOPLE—full of the leaves of an useless profession, but without fruit:—and further, all hypocrites of every kind, in every age. It is true, as De Wette observes, that no trace of a parabolic meaning appears in the narrative (and yet, strangely enough, he himself a few lines after, denying the truth of the miracle, accounts for the narrative by supposing it to have *arisen out of a parable* spoken by our Lord); but neither does there in that of the driving out the buyers and sellers from the temple, and in those of many

...σεσκαν-σεν και N.

...γενηται F. BCDEF GHKL MSUVΔ 1. 33. 69.

νασεν, 19 καὶ ἰδὼν συκῆν [s] μίαν ἐπὶ τῆς ὁδοῦ ἦλθεν ἐπ' αὐτήν, καὶ οὐδὲν εὗρεν ἐν αὐτῇ εἰ μὴ [t] φύλλα μόνον· καὶ λέγει αὐτῇ Οὐ μηκέτι ἐκ σοῦ καρπὸς γένηται [u] εἰς τὸν αἰῶνα. καὶ [v] ἐξηράνθη [w] παραχρῆμα ἡ συκῆ. 20 καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν λέγοντες [x] Πῶς [w] παραχρῆμα [v] ἐξηράνθη ἡ συκῆ; 21 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς [y] Ἀμὴν λέγω ὑμῖν, ἐὰν [z] ἔχητε [z] πίστιν καὶ μὴ [a] διακριθῆτε, οὐ μόνον [b] τὸ τῆς συκῆς ποιήσετε, ἀλλὰ κἂν τῷ ὄρει τούτῳ εἴπητε [c] Ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, γενήσεται· 22 καὶ πάντα ὅσα ἐὰν αἰτήσητε ἐν τῇ [c] προσευχῇ πιστεύοντες λήμψεσθε.

Z αυτω διδασκοντι... BCDEF GHKL MSUV ZΔ 1. 33. 69.

23 Καὶ [d] ἐλθόντι αὐτῷ εἰς τὸ ἱερὸν προσῆλθον [d] αὐτῷ διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ [e] πρεσβύτεροι τοῦ [e] λαοῦ λέγοντες [f] Ἐν [g] ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, καὶ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην; 24 ἀποκριθεὶς δὲ ὁ Ἰησοῦς

s ch. v. 18, 41. ver. 24 al. fr. t | Mk. bis. ch. xxiv. 32 | Mk. Rev. xxii. 2 only. u Mark iii. 29. John viii. 35. Deut. xv. 17. v = ‖. ch. xiii. 6 ‖. John xv. 6. James i. 11. Rev. xiv. 15. (Mark iii. 1. v. 29 al.) Ps. ci. 4, 11. w here bis, elsew. Luke (Comp., i. 64 al⁹. Acts iii. 7 al⁵.) only. Num. vi. 9. Isa. xxx. 13. x = Mark x. 24, 26 ‖ L. Luke xii. 56. John xi. 39. Wisd. v. 5. y ch. v. 18 reff. z ch. xvii. 20 reff. a = ‖. Acts x. 20. Rom. iv. 20. xiv. 23. James i. 6 bis ‖. (Jer. xv. 10.) b ch. viii. 33 reff. c = Dan. ix. 21. d constr. ch. viii. 1 reff. e ch. xxvi. 3 al. Mt. only. (see Luke xxii. 66.) Num. xi. 16. f = Luke i. 17. iv. 14. Acts iv. 7. g = ch. xix. 18. xxii. 36 al. 2 Kings xv. 2. 3 Kings xiii. 12.

19. rec om ου bef μηκετι (*as superfluous*), with CD rel Orig$_4$ Peter-alex: ins BL. for εκ σου, εξ ου D.

21. for καν, και (insg εαν bef τουτω) D (al ?).

22. rec (for εαν) αν, with BHU (1. 33, e sil) Orig$_1$: om D: txt C rel Clem Orig.

23. ἐλθόντος αὐτοῦ (*corrn of Hellenistic idiom, see ch* viii. 1, &c) BCDL 1. 33. 69 Orig$_2$: txt Δ rel (K εισελθ.). for και [bef τις], η C lat:*ff*$_1$ *g*$_2$.

other actions which we know to have been symbolic. 19.] μίαν, 'unam illo loco:' a solitary fig-tree. ἐπὶ τ. ὁδ.] "by the road-side: so Herod. vii. 6, αἱ ἐπὶ Ἀθήνων ἐπικείμεναι νῆσοι: Demosth. p. 300. 16, ἡ ἐπὶ τοῦ ποταμοῦ μάχη. It was the practice to plant fig-trees by the road-side, because it was thought that the dust, by absorbing the exuding sap, was conducive to the production of the fruit. Plin. N. H. xv. 19." Meyer. 21, 22.] This assurance has occurred before in ch. xvii. 20. That truest and *highest faith*, which implies a mind and will perfectly in unison with that of God, can, even in its least degree, have been in Him only who spoke these words. And by it, and its elevating power over the functions and laws of inferior natures, were His most notable miracles wrought. It is observable, that such a state of mind entirely precludes the idea of an *arbitrary* exercise of power—none such can therefore be intended in our Lord's assertion—but we must understand,—"if expedient." Though we cannot reach this faith in its fulness, yet every approach to it (ver. 21) shall be endued with some of its wonderful power,—in obtaining requests from God. See the remarkable and important addition in Mark xi. 25, 26.

23—32.] Mark xi. 27—33. Luke xx. 1—8. OUR LORD'S AUTHORITY QUESTIONED. HIS REPLY. Now commences that series of parables, and discourses of our Lord with his enemies, in which He developes more completely than ever before His hostility to their hypocrisy and iniquity:—and so they are stirred up to compass His death. 23. οἱ ἀρχ. κ. οἱ πρεσ. τ. λ.] Mark and Luke add γραμματεῖς, and so make up the members of the Sanhedrim. It was an *official message*, sent with a view to make our Saviour declare Himself to be a prophet sent from God—in which case the Sanhedrim had power to take cognisance of His proceedings, as of a professed Teacher. Thus the Sanhedrim sent a deputation to John on his appearing as a Teacher, John i. 19. The question was *the result of a combination to destroy Jesus*, Luke xix. 47, 48. They do not now ask, as in John ii. 18, τί σημεῖον δεικνύεις ἡμῖν ὅτι ταῦτα ποιεῖς; for they had had many signs, which are now included in their ταῦτα.

h § 2 Kings iii. 13. see ch. xxvii. 14. Acts xxviii. 25.
i ch. iii. 7 al.†
k ch. xvi. 7, 8 reff. Ps. lx. 22. (2.)
l — Luke i. 80. ii. 52. 1 Pet. ii. 20.
m ch. xiv. 5 reff.
n Luke xiii. 14. Acts xviii. 2. 1 Cor. iv. 12. Gen. ii. 15. iii. 23. Jer. xxxiv. (xxvii.) 11.
o ch. xv. 32. xviii. 30. xxii. 3 al. Gen. xxxvii. 35. xxxix. 8.
p (ver. 32) ch. xxvii. 3. 2 Cor. vii. 9. Heb. vii. 21 (from Ps. cix. 4) only. Prov. xxv. 8.

εἶπεν αὐτοῖς Ἐρωτήσω ὑμᾶς κἀγὼ [h]λόγον ἕνα, ὃν ἐὰν BCDEF GHKL MSUV ΣΔ l. 33. 69.
εἴπητέ μοι, κἀγὼ ὑμῖν ἐρῶ [f]ἐν [g]ποίᾳ ἐξουσίᾳ ταῦτα
ποιῶ. 25 τὸ [l]βάπτισμα τὸ Ἰωάννου πόθεν ἦν; ἐξ οὐρα-
νοῦ ἢ ἐξ ἀνθρώπων; οἱ δὲ [k]διελογίζοντο [l]παρ' ἑαυτοῖς
λέγοντες Ἐὰν εἴπωμεν ἐξ οὐρανοῦ, ἐρεῖ ἡμῖν Διὰ τί οὖν
οὐκ ἐπιστεύσατε αὐτῷ; 26 ἐὰν δὲ εἴπωμεν ἐξ ἀνθρώπων,
φοβούμεθα τὸν ὄχλον· πάντες γὰρ ὡς προφήτην [m]ἔχου-
σιν τὸν Ἰωάννην. 27 καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπον
Οὐκ οἴδαμεν. ἔφη αὐτοῖς καὶ αὐτὸς Οὐδὲ ἐγὼ λέγω
ὑμῖν [f]ἐν [g]ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. 28 τί δὲ ὑμῖν δοκεῖ; Χπκ...
ἄνθρωπος εἶχεν τέκνα δύο. καὶ προσελθὼν τῷ πρώτῳ
εἶπεν Τέκνον ὕπαγε σήμερον [n]ἐργάζου ἐν τῷ ἀμπελῶνι.
29 ὁ δὲ ἀποκριθεὶς εἶπεν [o]Οὐ θέλω· ὕστερον δὲ [p]μετα-

24. om δε LZ latt copt. επερωτησω D al. ενα bef λογον (‖ *Mk*) CDF latt Orig Ambr Ang Op. om ον D^1 (lat-*c e ff*$_1$ *h* D-lat).

25. rec om το bef ιωαννου, with D rel: ins BCZ 33 Orig$_1$. for παρ', εν (*more usual: see ch* xvi. 7, 8) BLM^{1}Z 33 latt Syr syr-cu Cyr: txt CD rel syr. om ουν DL al lat-*a b e ff*$_2$ Syr Orig.

26. rec εχουσιν τον ιωαννην bef ως προφητην (*overlooking the emphasis*), with D rel latt syr copt arm: txt BCLZ 33 Syr syr-cu æth Cyr Aug.

28. aft ανθρωπος ins τις CEMUΔ 1. 33. 69 latt syrr syr-cu arm Orig$_1$ Eus Cyr Ps-Ath Hil Op: om BDZ rel am(with forj gat harl^{1}) lat-*g*$_2$ æth Orig$_{2}$. δυο bef τεκνα B 142. 299 latt Hil. om και LZ lat-*e ff*$_1$ copt Orig Ps-Ath. for εν τω αμπελωνι, εις τον αμπελωνα D forj lat-*a b c e f g*$_1$ *h* Chr Ps-Ath. rec aft αμπ. ins μου, with BC^{2}Z rel vulg lat-*c g*$_{1,2}$ *l* Orig-comm$_1$ Cyr Op: om C^{1}DKLMΔ 1. 33 lat-*a b e f ff*$_{1,2}$ *h* syrr syr-cu syr-jer copt(Treg) æth arm Orig-txt Bas Chr.

29. for ου θελ. ν. δ. μ., εγω κυριε και ουκ (*see note*) B 238 al syr-jer copt æth Isid

The second question, καὶ τίς κ.τ.λ. is an expansion of ποίᾳ. 25.] τὸ βάπτ., meaning thereby *the whole office and teaching*, of which the *baptism* was the central point and seal. If they had recognized the heavenly mission of John, they must have also acknowledged the authority by which Jesus did these things, for John expressly declared that he was sent to testify of Him, and bore witness to having seen the Holy Spirit descend and rest upon Him. John i. 33, 34. ἐπίστ. αὐτῷ—**believe him**, 'give credit to his words:' 'for those words were testimonies to me.' 26.] These 'blind leaders of the blind' had so far made an insincere concession to the people's persuasion as to allow John to pass for a prophet—but they shrunk from the reproof which was sure to follow their acknowledging it now. This consultation among themselves is related almost verbatim by the three Evangelists. The intelligence of it may have been originally derived from Nicodemus or Joseph of Arimathea. The οὐδὲ ἐγὼ λέγω of our Lord is an answer, not to their outward words οὐκ οἴδαμεν, but to their inward thoughts, οὐ θέλομεν λέγειν. 28.] τί δὲ ὑ. δ.: a formula of connexion—but doubtless here intended to help the questioners to the true answer of their difficulty about John's baptism. The following parable (peculiar to Matthew) refers, under the image of the two sons, to two classes of persons, both summoned by the great Father to "work in His vineyard" (see ch. xx. 1); *both Jews* and of His family. The *first* answer the summons by a direct and open refusal—these are the *open sinners*, the publicans and harlots, who disobey God to His face. But afterwards, when better thoughts are suggested, they repent, and go. The *second* class (no stress is to be laid on the *order* of calling—the parable merely mentions that the call was made ὁμοίως—it is the mistaken desire to set the chronology right which has given rise to such confusion in the readings) receive the summons with a respectful assent (not unaccompanied with a self-exaltation and contrast to the other,

μελη θεὶς [q] ἀπῆλθεν. [30] προσελθὼν δὲ τῷ ἑτέρῳ εἶπεν ὡσαύτως. ὁ δὲ ἀποκριθεὶς εἶπεν [r] Ἐγώ κύριε· καὶ οὐκ ἀπῆλθεν. [31] τίς ἐκ τῶν δύο [s] ἐποίησεν τὸ [s] θέλημα τοῦ πατρός; λέγουσιν Ὁ πρῶτος. λέγει αὐτοῖς ὁ Ἰησοῦς [t] Ἀμὴν λέγω ὑμῖν ὅτι οἱ τελῶναι καὶ αἱ πόρναι [u] προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ θεοῦ. [32] ἦλθεν γὰρ Ἰωάννης πρὸς ὑμᾶς ἐν [u] ὁδῷ [v] δικαιοσύνης, καὶ οὐκ [w] ἐπιστεύσατε αὐτῷ, οἱ δὲ τελῶναι καὶ αἱ πόρναι ἐπίστευσαν αὐτῷ, ὑμεῖς δὲ ἰδόντες οὐδὲ [p] μετεμελήθητε ὕστερον [x] τοῦ πιστεῦσαι αὐτῷ.

[33] [y] Ἄλλην παραβολὴν ἀκούσατε. [y] Ἄνθρωπος ἦν

q — ch. xiv. 23 reff.
r Acts ix. 10. 1 Kings iii. 4, 5.
s ch. vii. 21 reff.
t ch. xiv. 22. xxvi. 23. xxviii. 7 †. Wisd. xix. 11.
u 2 Pet. ii. 2. Job xxiv. 13. Prov. xxi. 16. see Luke i. 79. Acts xvi. 17. 2 Pet. ii. 2.
v — ch. v. 6, 10. vi. 1, 33 al.
w ver. 25. Deut. ix. 23.
x — Luke iv. 13. xxii. 31 al. fr.
y ch. xiii. 45. xxi. 33.

Damasc Ps-Ath: *υπαγω κυριε κ. ουκ* (13 ?) 69. 124 tol[2] arm. aft *απηλθεν* add *εις τον αμπελωνα* D lat-*a b c* syr-cu syr-jer arm.

30. rec (for *προσελθ. δε*) *και προσελθ.*, with C rel lat-*h* syrr Chr; *και* (alone) syr-cu æth: txt BDLZ 1. 33. 69 latt syr-jer copt arm Cyr Op. rec (for *ετερῳ*) *δευτερῳ* (*as following πρωτω*), with BC[2]LMSVŽ 1. 33 copt Orig[1] Chr: txt C[1]D rel latt syrr syr-cu æth arm Orig[1] Eus Ps-Ath[2] Cyr Damasc. for *εγω κυριε και ουκ, ου θελω υστερον μεταμεληθεις* B 13. 69. 124. 238 al tol[2] syr-jer copt æth-*a-m* arm. aft *κυριε* ins *υπαγω* D.

31. *το θελ. τ. πατρος* bef *εποιησεν* D. rec aft *λεγουσιν* ins *αυτω*, with C rel latt syrr syr-cu Eus: om BDL𝔑 33. 69 fuld(with forj tol) lat-g_1 *l* copt æth arm Chr(so mss and Fd). for *πρωτος, υστερος* B syr-jer copt æth-*a-m* arm; *novissimus* am(with forj fuld harl[1] tol) lat-*a b c ff*$_{1,2}$ g_1 *h l* Aug: *dicunt voluntati juniorem obedisse* Hil: *εσχατος* D(*αυσχ.*) 69 al Hippol Ps-Ath Damasc: txt CL𝔑 rel vulg-ed(with gat mm) lat-*c f* g_2 syrr syr-cu æth-ed Eus Chr Jer$_{expr}$.

32. rec *προς υμας* bef *ιωαννης*, with D rel latt syrr syr-cu copt: om *προς υμας* arm-zoh: txt BCL 33 lat-*c* æth Orig Chr. rec *ου* (*the force of ουδε not being seen*), with C rel Orig$_2$ Chr: om D lat-*e*: txt B 1. 33. 69 vulg lat-*a b* &c syrr syr-cu copt æth Hil Op.

33. rec aft *ανθρωπος* ins *τις*, with C[3]X rel lat-*e f h* Syr syr-cu arm (Iren-lat) Eus spec: om BC[1]DKLSVΔ 1. 33 latt(*a* def) syr copt æth Orig$_2$ Thl Lucif Hil.

implied in the emphatic ἐγώ)—having however no intention of obeying (there is no mention of a *change of mind* in this case): but go not. These are *the Scribes and Pharisees*, with their shew of legal obedience, who "said, and did not" (ch. xxiii. 3). It will of course admit of wider applications—to Jews and Heathens, or any similar pair of classes who may thus be compared. 31.] In connexion with the reading ὁ ὕστερος, which Tregelles has adopted *without the preceding transposition*, it may be mentioned, that some (not Origen, that I can find) have understood it to mean, ὁ ὕστερον μεταμεληθείς. προάγουσιν, either the declarative present—**go before you**, in the matter of God's arrangements,—or the assertive present, of the mere matter of fact, **are going before you**. I prefer this latter on account of the explanation following:—'go before,'—*not entirely without hope* for you, that you may *follow*, but *not necessarily implying* your following. The door of mercy was not yet shut for them: see John xii. 35; Luke xxiii. 34. προάγ. answers to ὕπαγε κ. ἐργ. in the parable. The idea of 'shewing the way' by being their example, is also included. There were publicans among the disciples, and probably repentant harlots among the women who followed the Lord.

32.] ὁδῷ δικ., not only in the **way of God's commandments**, so often spoken of, but in the very path of ascetic purity which you so much approve; yet perhaps it were better to let the simpler sense here be the predominant one, and take δικαιοσύνης for 'repentance,' as Noah is called δικ. κήρυξ (2 Pet. ii. 5) in similar circumstances. μετεμελ. ὕστ. are words repeated from the parable (ver. 29), and serving to fasten the application on the hearers. τοῦ πιστ., **that ye might believe on Him**: see reff.

33—46.] PARABLE OF THE VINEYARD LET OUT TO HUSBANDMEN. Mark xii.

a ch. xx. 1, 11 al.†
a ch. xv. 13 reff. Deut. xx. 6.
b ‖ Mk. Luke xiv. 8. Eph. ii. 14 only. Numb. xxii. 24. Ps. cxxix. 12.
c ‖ Mk. ch. xxv. 18 only. 1 Esd. v. 2.
d Rev. xiv. 19, 20 bis. xix. 15 only. Deut. xvi. 13. Prov. iii. 10.
e ‖ Mk. Luke xiii. 4. xiv. 28 only. Gen. xi. 4.
f ‖ ver. 41 only. Exod. ii. 21. Sir. vii. 25. 1 Macc. x. 58.
g Rev., &c. ‖. John xv. 1. 2 Tim. ii. 6. James v. 7 only. Jer. xiv. 4. (-γειον, 1 Cor. iii. 9. -γεῖσθαι, Heb. vi. 7.) Mark xiii. 34.) 1 Luke xxi. 8. Lam. iv. 18. xxv. 4.
h ‖. ch. xxv. 14, 15. Luke xv. 13 only†. (-μος, k Ps. i. 3. 1 ch. xxiii. 34, 37. Jer.
o ch. xiii. 3 reff. p ‖. Mark xiii. 9. Luke xii. 47, 48. Acts v. 40 al. 2 Chron. xxix. 34 P only.
q (‖ Mk. v. r.) ch. xxiii. 37. Luke xiii. 34. (John viii. 5 rec.) Acts vii. 58, 59. xiv. 5. Heb. xiii. 20 (from Exod. xix. 13) only. Exod. viii. 26 al. r mid. trans. ‖. Luke xviii. 2, 4. Heb. xii. 9. Exod. x. 3. Job xxxii. 21. absol., 2 Thess. iii. 14. Tit. ii. 8. Ps. xxxiv. 26. act., 1 Cor. iv. 14 only. s ‖. Rom. viii. 17. Gal. iv. 1 al. Judg. xviii. 7 var. 2 Kings xiv. 7. t ‖. Mk. (L. v. r.) ch. iv. 19. xi. 25 al. Gen. xxxvii. 20.

Z συκεφον... BCDEF GHKL MSUV XΔΛ 1. 33. 69.

33 οἰκοδεσπότης ὅστις ἐφύτευσεν ἀμπελῶνα καὶ φραγμὸν αὐτῷ περιέθηκεν καὶ ὤρυξεν ἐν αὐτῷ ληνὸν καὶ ᾠκοδόμησεν πύργον, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν. 34 ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέστειλεν τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς λαβεῖν τοὺς καρποὺς αὐτοῦ· 35 καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ ὃν μὲν ἔδειραν ὃν δὲ ἀπέκτειναν ὃν δὲ ἐλιθοβόλησαν. 36 πάλιν ἀπέστειλεν ἄλλους δούλους πλείονας τῶν πρώτων· καὶ ἐποίησαν αὐτοῖς ὡσαύτως. 37 ὕστερον δὲ ἀπέστειλεν πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ λέγων Ἐντραπήσονται τὸν υἱόν μου. 38 οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱὸν εἶπον ἐν ἑαυτοῖς Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτὸν καὶ

ἐξέδετο C¹L.

37. for προς αυτους, αυτοις D al lat-*a b c ff*$_2$ *k* Iren-lat Lucif Arnob Ambr.

1—12: Luke xx. 9—19. This parable is in intimate connexion with Isa. v. 1 ff., and was certainly intended by our Lord as an express application of that passage to the Jews of His time. Both Mark and Luke open it with an ἤρξατο λέγειν . . ., as a fresh beginning, by our Lord, of a series of parables. Luke adds, that it was spoken πρὸς τὸν λαόν. Its subject is, of course, *the continued rejection of God's prophets by the people of Israel, till at last they rejected and killed His only Son.* The οἰκοδεσπότης ἐφύτευσεν ἀμπελῶνα: i. e. '*selected it out of* all His world, and *fenced it in*, and *dug a receptacle for the juice* (in the rock or ground, to keep it cool, into which it flowed from the press above, through a grated opening), *and built a tower* (of recreation—or observation to watch the crops).' This exactly coincides with the state of the Jewish nation, under covenant with God as His people. All these expressions are in Isaiah v. The *letting out to husbandmen* was probably that kind of letting where the tenant pays his rent *in kind*, although the καρποί *may* be understood of money. God began about 430 years after the Exodus to send His prophets to the people of Israel, and continued even till John the Baptist; but all was in vain; they "persecuted the prophets," casting them out, and putting them to death. (See Neh. ix. 26: Matt. xxiii. 31, 37: Heb. xi. 36—38.) The *different sendings* must not be pressed; they probably imply the *fulness and sufficiency of warnings given*, and set forth the longsuffering of the householder; and the increasing rebellion of the husbandmen is shewn by their increasing ill-treatment of the messengers. Meyer understands αὐτοῦ after καρπούς, ver. 34, to mean *His* fruits; i. e. in *money*.

37.] See Luke ver. 13: Mark ver. 6. Our Lord sets forth His heavenly Father in human wise deliberating, τί ποιήσω; (Luke) and ἴσως ἐντρ., to signify His gracious adoption, for man's sake, of every means which may turn sinners to repentance. The difference here is fully made between the Son and all the other messengers; see Mark; ἔτι ἕνα υἱὸν εἶχεν ἀγαπητόν . . .: and, as Stier remarks, this is the real and direct answer to the question in ver. 23. The Son appears here, not in his character of Redeemer, but in that of a preacher—a messenger demanding the fruits of the vineyard. (See ch. iv. 17.)

38. οὗτός ἐστιν] So Nicodemus, John iii. 2, οἴδαμεν ὅτι ἀπὸ θ. ἐλήλυθας διδάσκαλος, even at the beginning of His ministry; how much more then after three years spent in His divine working. The latent consciousness that Jesus *was the Messiah*, expressed in the prophecy of Caiaphas (John xi. 49—52;

σχῶμεν τὴν [u] κληρονομίαν αὐτοῦ. 39 καὶ [v] λαβόντες αὐτὸν [w] ἐξέβαλον [w] ἔξω τοῦ ἀμπελῶνος καὶ ἀπέκτειναν. 40 ὅταν οὖν ἔλθῃ ὁ [x] κύριος τοῦ ἀμπελῶνος, τί ποιήσει τοῖς γεωργοῖς ἐκείνοις; 41 λέγουσιν αὐτῷ [y] Κακοὺς [y] κακῶς ἀπολέσει αὐτούς, καὶ τὸν ἀμπελῶνα [z] ἐκδώσεται ἄλλοις γεωργοῖς, οἵτινες [a] ἀποδώσουσιν αὐτῷ τοὺς [a] καρποὺς ἐν τοῖς καιροῖς αὐτῶν. 42 λέγει αὐτοῖς ὁ Ἰησοῦς Οὐδέποτε ἀνέγνωτε ἐν ταῖς [b] γραφαῖς [c] Λίθον ὃν [d] ἀπεδοκίμασαν

u ‖ Luke xii. 13. Acts vii. 5. Heb. xi. 8 al. Num. xxvii. 9 al.
v ver. 35 reff.
w ‖ John ix. 34, 35. Acts vii. 58 al. Lev. xiv. 40.
x = ch. xx. 8. Mark xii. 9 al. Exod. xxi. 28.
y see Wisd. vi. 6.
z ver. 33 reff.
a Heb. xii. 11. Rev. xxii. 2. Lev. xxvi. 4.

see Ps. i. 3.
b = John v. 39 reff.
c ‖ Acts iv. 11. 1 Pet. ii. 6. Psa. cxvii. 22.
d ‖ Luke ix. 22 ‖ Mk. xvii. 26. Heb. xii. 17. 1 Pet. ii. 4, 7 only. Jer. vi. 30.

38. rec κατασχωμεν (*gloss*), with C rel Eus: txt BDLZ 1. 33 latt(*habebimus*) arm Iren-lat Orig Lucif.

39. απ. ε. εξ. ε. τ. αμπ. (*see* ‖ *Mk*) D mm lat-*a b c e ff*$_2$ *h* Lucif Juvenc.

41. rec εκδοσεται, with 69 al: txt BDFSV rel Orig Eus: εκδωσει C al Cyr. (Z def.)

cf. the σὺ εἶπας of our ch. xxvi. 64), added no doubt to the guilt of the Jewish rulers in rejecting and crucifying Him, however this consciousness may have been accompanied with ἄγνοια of one kind or other in all of them,—see Acts iii. 17 and note.

ὁ κληρον.] This the Son is in virtue of *His human nature*: see Heb. i. 1, 2.

δεῦ. ἀπωστ. αὐτ.] The very words of the LXX, ref. Gen., where Joseph's brethren express a similar resolution: and no doubt used by the Lord in reference to that history, so deeply typical of His rejection and exaltation. This resolution had actually been taken, see John xi. 53: and that immediately after the manifestation of His power as the Son of God (πάτερ, εὐχαριστῶ σοι κ.τ.λ. John xi. 41), in the raising of Lazarus, and also immediately (οὖν) after Caiaphas's prophecy.

καὶ σχ.] See John xi. 48. As far as this, the parable is History: from this point, Prophecy. 39.] This is partly to be understood of our Lord being given up to the heathen to be judged; but also literally, as related by all three Evangelists. See also John xix. 17, and Heb. xiii. 11, 12. In Mark the order is different, ἀπέστειλαν κ. ἐξέβ. ἔξω.

40, 41.] See Isa. v. 5. All means had been tried, and nothing but judgment was now left. Mark and Luke omit the important words λέγουσιν αὐτῷ, though Luke has given us the key to them, in telling us that the parable was spoken in the hearing of the *people*, who seem to have made the answer. Perhaps however the Pharisees (as suggested by Trench, Parables, in loco) may have made this answer, having *missed*, or (as Olshausen thinks, Biblisch. Comm. i. p. 793, and Stier, R. J. ii. 363) *pretended* to miss, *the sense of the parable*; but from the strong κακοὺς κακῶς, I incline to the former view. Whichever said it, it was a self-condemnation, similar to that in ch. xxvii. 25: the *last form*, as Nitzsch finely remarks (cited by Stier, ib.), of the divine warnings to men, 'when they themselves speak of the deeds which they are about to do, and pronounce judgment upon them.' So striking, even up to the last moment, is the mysterious union of human free-will with divine foresight (see Acts ii. 23: Gen. l. 20), that after all other warnings frustrated, the conscience of the sinner himself interposes to save him from his sin. The expression κακοὺς κακῶς ἀπολ. is one of the purest Greek:—ἀπό σ' ὅλῳ κακὸν κακῶς, Aristoph. Plut. 65, and indeed passim in the best writers.

οἵτινες] *of a kind, who*: οἵ would identify, οἵτινες classifies. They do not specify *who*, but only *of what sort*, the new tenants will be. The clause is peculiar to Matthew. We may observe that our Lord here makes ὅταν ἔλθῃ ὁ κύριος *coincide with the destruction of Jerusalem*, which is incontestably the overthrow of the wicked husbandmen. This passage forms therefore an important key to our Lord's prophecies, and a decisive justification for those who, like myself, firmly hold that *the coming of the Lord* is in many places to be identified, primarily, with that overthrow. 42.] A citation from *the same Psalm of triumph from which the multitudes had taken their Hosannas*. This verse is quoted with the same signification in Acts iv. 11: 1 Pet. ii. 6, 7, where also the cognate passage Isa. xxviii. 16 is

e — ch. xix. 5 reff.
f | ch. vi. 5 reff.
g fem. | Mk. 1 Kings iv. 8. Ps. xxvi. 4.
h | Mk. reff.
i | Mk. 1 Kings xxvi. 21, 24. 1 Macc. i. 13 al.
k ch. iii. 8 reff.
l | L. only. Ps. lvii. 6. Micah iii. 3.
m | L. only. Job xxvii. 21. Dan. ii. 44 Theod.
n pres., John i. 40 reff.
o — ch. xii. 11. xiv. 3. xviii. 29. xxii. 6 al. fr. Fa. iv. tit.
p — ch. xxvii. 6. Luke i. 54 al. fr.
s — ch. xi. 25 reff.

οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη [e] εἰς κεφαλὴν [f] γωνίας· παρὰ κυρίου ἐγένετο [g] αὕτη, καὶ ἔστιν [h] θαυμαστὴ [i] ἐν ὀφθαλμοῖς ἡμῶν; [43] διὰ τοῦτο λέγω ὑμῖν ὅτι ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ θεοῦ, καὶ δοθήσεται ἔθνει [k] ποιοῦντι τοὺς [k] καρποὺς αὐτῆς. [44] καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον [l] συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ, [m] λικμήσει αὐτόν. [45] καὶ ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς παραβολὰς αὐτοῦ ἔγνωσαν ὅτι περὶ αὐτῶν [n] λέγει· [46] καὶ ζητοῦντες αὐτὸν [o] κρατῆσαι ἐφοβήθησαν τοὺς ὄχλους, [p] ἐπεὶ [q] εἰς προφήτην αὐτὸν [r] εἶχον.

...α ap. Z. BCDEP GHKL MSUV XΔ l. 33. 69.

XXII. [1] Καὶ [s] ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν ἐν

q — Acts vii. 5, 21. xiii. 23. 4 Kings iv. 1. Isa. xlix. 6. r — ch. xiv. 5 reff.

42. υμων D¹(and lat) 1. 69 al.

44. om ver D 33 lat-*a*(appy) *b e ff*₁,₂ Orig Iren-lat Lucif (*and Tischendorf, as introduced from* || *Luke; but the words* are not the same, *and it would not have been used* here *but* aft ver 42. *Its omn may be accounted for, as Meyer, by* the copyist passing from αυτης to αυτον).

45. for *και ακουσ., ακουσ. δε* LZ 33 syr-cu copt.

46. for *τους οχλους, τον οχλον* C al lat-*b* Syr syr-cu copt. rec επειδη, with C rel: txt BDL 1. 33 Orig$_{s}$. rec (for εις) ως (*from ver* 26), with CD rel latt syrr syr-cu copt arm: txt BL 1. 22 Orig$_{s}$.

quoted, as in Rom. ix. 33. The words here are those of the LXX. αὕτη ... θαυμαστὴ ... are feminine by a Hebraism, in which idiom the fem. is used as the neuter, there being no neuter. Meyer takes it as agreeing with κεφ. γωνίας, but surely with the examples in the reff. before us, it is simpler and better to understand the construction as above.

The οἰκοδομοῦντες answer to the *husbandmen*, and the addition is made in this changed similitude to shew them that *though they might reject and kill the Son, yet He would be victorious in the end.*

εἰς κεφ. γων.] The *corner-stone* binds together both walls of the building; so Christ unites Jews and Gentiles in Himself. See the comparison beautifully followed into detail, Eph. ii. 20—22.

On θαυμαστὴ ἐν ὀφθ. ἡμ., cf. Acts iv. 13, 14. 43.] Our Lord here *returns to the parable*, and more plainly than ever before announces to them their rejection by God. The ἀμπελών is now ἡ βασ. τ. θ. The ἔθνος here spoken of is not the Gentiles in general, but *the Church of the truly faithful*,—the ἔθνος ἅγιον, λαὸς εἰς περιποίησιν of 1 Pet. ii. 9: see Acts xv. 14. 44.] A reference to Isa. viii. 14, 15, and Dan. ii. 44, and *a plain identification of the stone there mentioned with that in* Ps. cxviii. The stone is *the whole kingdom and power of the Messiah summed up in Himself.* ὁ πεσών .... he that *takes offence*, that *makes it a stone of stumbling*, **shall be broken**: see Luke ii. 34: but **on whomsoever**, as its enemy, *it shall come in vengeance*, as prophesied in Daniel, λικμήσει αὐτόν, **it shall dash him in pieces**. Meyer maintains that the meaning of λικμ. is not this, but literally '*shall winnow him*,' throw him off as chaff (see ref. Job). But the confusion in the parable thus occasioned is quite unnecessary. The result of winnowing is complete separation and dashing away of the worthless part: and it is surely far better to understand this *result* as the work of the falling of the stone, than to apply the words to a part of the operation for which the *falling of a stone* is so singularly unsuited.

45, 46.] All three Evangelists have this addition. St. Mark besides says καὶ ἀφέντες αὐτὸν ἀπῆλθον, answering to our ch. xxii. 22. Supposing Mark's insertion of these words to be in the right place, we have the following parable spoken *to the people and disciples*: see below.

CHAP. XXII. 1—14.] PARABLE OF THE MARRIAGE OF THE KING'S SON. Peculiar to Matthew. A parable resembling this in several particulars occurs in Luke xiv. 15—24, yet we must not hastily set it down as the same. Many circumstances are entirely different: the locality and oc-

C defective in vv. 2, 3.

παραβολαῖς αὐτοῖς λέγων 2 [t] Ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν [u] ἀνθρώπῳ βασιλεῖ ὅστις [v] ἐποίησεν [w] γάμους τῷ υἱῷ αὐτοῦ, 3 καὶ [x] ἀπέστειλεν τοὺς δούλους αὐτοῦ [y] καλέσαι τοὺς [z] κεκλημένους εἰς τοὺς [w] γάμους, καὶ [a] οὐκ ἤθελον ἐλθεῖν. 4 πάλιν ἀπέστειλεν ἄλλους δούλους λέγων Εἴπατε τοῖς [z] κεκλημένοις Ἰδοὺ τὸ [b] ἄριστόν μου ἡτοίμακα, οἱ [c] ταῦροί μου καὶ τὰ [d] σιτιστὰ [e] τεθυμένα, καὶ πάντα ἕτοιμα· δεῦτε εἰς τοὺς [w] γάμους. 5 οἱ δὲ [f] ἀμελήσαντες

t ch. vii. 24 reff.
u = ch. xiii. 45 reff.
v = ch. xxvi. 18. Mark vi. 21. Luke v. 29. xiv. 13, 16. Gen. xxix. 22. Tobit viii. 19.
w plur. here, &c. ch. xxv. 10. Luke xiv. 8 only. Esth. ii. 18. see note.
x Prov. ix. 3.
y see ch. ix. 13.
z = Luke xiv. 7, &c. 1 Cor. x. 27. Esth. v. 12.
a ch. xxi. 29 reff.
b Luke xi. 38. xiv. 12 (14 v. r.) only. 2 Kings xxiv. 15. 2 Kings iv. 22 complet. Tobit xii. 13. Sus. 13. Bel & Dr. 24, 27 only.
c Acts xiv. 13. Heb. ix. 13. x. 4 only. Gen. xxxii. 15.
d here only †. Ps. xxi. 13 Symm. σιτιστοὺς ἄρνας ἑκατόν, Joseph. Antt. viii. 2. 4. (-τευτὸν, Luke xv. 23, &c.)
e = Luke xv. 23, 27, 30. John x. 10. Acts x. 13. xi. 7. 1 Kings xxv. 11. xxviii. 24. 3 Kings xix. 21. (see Mark xiv. 12.)
f 1 Tim. iv. 14. Heb. ii. 3. viii. 9 (2 Pet. i. 12 v. r.) only. Jer. iv. 17. xxxviii. (xxxi.) 32. Wisd. iii. 10. 2 Macc. iv. 14 only.

CHAP. XXII. 1. rec *αυτοις* bef *εν παραβολαις*, with C rel syr-cu syr arm: om *αυτοις* Syr æth: txt BDL 1. 33. 69 vulg lat-*g*, Orig.—om *ειπεν αυτοις* E.

4. rec *ητοιμασα* (*change to more usual historical tense*), with C³X rel Orig: *ετοιμον* ev-y: txt BC'DL 1. 33.

casion of delivery different, and in both cases stated with precision. And the difference in the style of the parables is correspondent to the two periods of their utterance. That in Luke is delivered earlier in our Lord's ministry, when the enmity of the Pharisees had yet not fully manifested itself: the refusal of the guests is more courteous, their only penalty, *exclusion*;—here they *maltreat the servants*, and are *utterly destroyed*. This binds the parable in close connexion with that of the wicked husbandmen in the last chapter, and with this period of our Lord's course. 2.] The *householder* of the former parable is the KING here, who ποιεῖ γάμους for his Son. γάμοι are not always necessarily 'a marriage,' but any great celebration, as accession to the throne, or coming of age, &c. See Esth. i. 5, LXX. Meyer (in loc.) denies this, but does not refer to the passage of Esther just cited, which to my mind is decisive. Esth. ix. 22 is not satisfactorily explained on his interpretation, viz. that the LXX translate freely and exegetically,—but is another instance in point. Here however the notion of a marriage is *certainly included*; and the interpretation is, *the great marriage supper* (Rev. xix. 9) *of the Son of God*: i. e. His full and complete union to His Bride the Church in glory: which would be to the guests the ultimate result of accepting the invitation. See Eph. v. 25—27. The difficulty, of the *totality of the guests* in this case constituting *the Bride*, may be lessened by regarding the ceremony as an enthronization, in which the people are regarded as being espoused to their prince. On the whole imagery, cf. Ps. xlv. 3.] These δοῦλοι are not the prophets, not the same as the servants in ch. xxi. 34, as generally interpreted:—the parable takes up its ground nearly from the conclusion of that former, and is altogether a *New Testament parable*. The office of these δοῦλοι ("κλήτορες, δειπνοκλήτορες, vocatores, invitatores," Webst. and Wilk.) was καλέσαι τοὺς κεκλημένους, to *summon* those who had been invited, as was customary (see Esth. v. 8 and vi. 14); these being *the Jewish people*, who had been before, by their prophets and covenant, invited. These first δοῦλοι are then *the first messengers of the Gospel*,—John the Baptist, the Twelve, and the Seventy,—who preached, saying 'The Kingdom of heaven is at hand.' And even our Lord Himself must in some sort be here included, inasmuch as He μορφὴν δούλου ἔλαβεν, and preached this same truth, with however the weighty addition of δεῦτε πρός με.

4.] We now come to a different period of the Evangelic announcement. Now, all is ready: *the sacrifice*, or the meat for the feast, *is slain*. We can hardly help connecting this with the declarations of our Lord in John vi. 51—59, and supposing that this second invitation is the preaching of the Apostles and Evangelists *after the great sacrifice was offered*. That *thus* the slaying of the Lord is not the *doing of the invited*, but is mentioned as *done for the Feast*, is no real difficulty. Both sides of the truth may be included in the parable, as they are in Acts ii. 23, and indeed wherever it is set forth. The

f ch. xiii. 8 reff. g here only. Isa. xlv. 14. Ezek. xxvii. 16. h ch. xxi. 46 reff. i Luke xi. 45. xviii. 32. Acts xiv. 5. 1 Thess. ii. 2 only. 2 Kings xix. 43. l ch. v. 22 reff. m Luke xxiii. 11. Acts xxiii. 10, 27. Rev. ix. 16. xix. 14, 19 bis only †. 2 Macc. v. 24 al. n Acts iii. 14. vii. 52. xxviii. 4. o here only. Josh. viii. 19. Judg. xv. 6 var. p ver. 3 reff. q = ch. x. 11 reff. r here only. Ps. i. 3. cxviii. 126. s vv. 2 &c. reff. t ch. xiii. 2 reff.

ἀπῆλθον, [g] ὃς μὲν εἰς τὸν ἴδιον ἀγρόν, [g] ὃς δὲ ἐπὶ τὴν [h] ἐμπορίαν αὐτοῦ. 6 οἱ δὲ λοιποὶ [i] κρατήσαντες τοὺς δούλους αὐτοῦ [k] ὕβρισαν καὶ ἀπέκτειναν. 7 ὁ δὲ βασιλεὺς [l] ὠργίσθη, καὶ πέμψας τὰ [m] στρατεύματα αὐτοῦ ἀπώλεσεν τοὺς [n] φονεῖς ἐκείνους, καὶ τὴν πόλιν αὐτῶν [o] ἐνέπρησεν. 8 τότε λέγει τοῖς δούλοις αὐτοῦ Ὁ μὲν γάμος ἕτοιμός ἐστιν, οἱ δὲ [p] κεκλημένοι οὐκ ἦσαν [q] ἄξιοι. 9 πορεύεσθε οὖν ἐπὶ τὰς [r] διεξόδους τῶν ὁδῶν, καὶ ὅσους ἐὰν εὕρητε [2 Macc. v. 24 only †.] καλέσατε εἰς τοὺς [s] γάμους. 10 καὶ ἐξελθόντες οἱ δοῦλοι ἐκεῖνοι εἰς τὰς ὁδοὺς [t] συνήγαγον πάντας ὅσους εὗρον, BCDEP GHKL MSUV XΔ 1. 33. 69.

5. rec (for ος μεν and ος δε) ο μεν and ο δε, with C[3]X rel Chr: οι μεν and οι δε D lat-*b d o e ff*$_2$ *h* Iren-lat Lucif: ο μεν and ος δε C[1]: txt BL 1. 69 Orig$_2$. (33 defective, but has ος δε.) rec (for επι) εις (*mechanical repetition of former*), with L rel Iren-lat Chr-H Op: txt BCD 33. 69 latt Orig$_2$ Chr Lucif. for αυτου, αυτων D lat-*b c ff*$_2$ *h* Iren-lat Lucif.

6. om αυτου L Orig$_1$ Iren-lat-in-4-mss Eus: ins B(see table) rel &c.

7. rec ins ακουσας δε bef ο βασιλευς, with 33(appy) al syrr: ο δε βασ. ακ. 13. 69. 124. 346 vulg lat-*ff*$_1$ *g*$_{1.2}$ *h* copt arm Iren-lat Eus Chr: και ακουσας ο βασ. εκεινος C rel lat-*f* syr Damasc: εκεινος ο βασ. ακουσας D, *ille autem* &c lat-*a b c e ff*$_2$ Lucif: txt BL 1. 22. 118. 209 lat-*l* Syr copt-ms sah æth. (*It appears from the variety of position, as if ακουσας had been a supplementary gloss, because the king was* not present, *and εκεινος, inad after ch* xviii. 28, or *ver* 10.) for τα στρατευματα, το στρατευμα D 1. 118. 209. 238 lat-*a b c* &c syr-cu copt Orig.

9. rec (for εαν) αν, with DGKLS Orig$_1$: txt BC rel Orig$_1$.

10. for εκεινοι, αυτου D 49 latt(not *f*) Iren-lat: om arm Chr Lucif. for ασους,

discourse of Peter in that chapter is the best commentary on πάντα ἕτοιμα· δεῦτε εἰς τοὺς γ. Meyer well remarks that 'ἄριστον is not = δεῖπνον, but is the meal at noon with which the course of marriage festivities *began*.' This will give even greater precision to the meaning of the parable as applying to these preparatory foretastes of the great feast, which the Church of God now enjoys. As the former parable had an O. T. foundation, so this: viz. Prov. ix. 1 ff. 5, 6.] Two classes are here represented: the *irreligious* and careless *people* (notice τὸν ἴδιον ἀγρόν, bringing out the selfish spirit), and the *rulers*, who *persecuted and slew God's messengers*. Stephen,—James the brother of John, James the Just, and doubtless other of the Apostles of whose end we have no certain account, perished by the hands or instigation of the Jews: they persecuted Paul all through his life, and most probably brought him to his death at last: and the guilt of the death of the Lord abode upon them (ch. xxvii. 25). They repeatedly insulted and scourged the Apostles (see Acts iv. 3; v. 18, 40). 7.] The occurrence of this verse before the opening of the Feast to the Gentiles has perplexed some interpreters: but it is strictly exact: for although the Gospel was preached to the Gentiles forty years before the destruction of Jerusalem, yet the final rejection of the Jews and the *substitution of the Gentiles* did not take place till that event.

τὰ στρατ. αὐτοῦ] The *Roman* armies; a similar expression for the unconscious instruments of God's anger is used Isa. x. 5; xiii. 5: Jer. xxv. 9: Joel ii. 25.

τὴν πόλιν αὐ.] no longer *His*, but *their* city. Compare ὁ οἶκος ὑμῶν ch. xxiii. 38. This is a startling introduction of the *interpretation into the parable*; we knew not before that they had *a city*.

8—10.] On οὐκ ἄξιοι see Acts xiii. 46. ἦσαν, as Bengel,—"*præteritum* indignos eo magis *prætermittit*."

διέξοδοι are the places of resort at the meetings of streets, the squares, or confluences of ways. De Wette and Meyer are wrong in saying that they are not in the city, 'for that was destroyed:' it is not *the city of the murderers, but that in which the feast is supposed to be held*, which is spoken of: not Jerusalem, but

[t] πονηρούς τε καὶ [u] ἀγαθούς· καὶ ἐπλήσθη ὁ γάμος [v] ἀνακειμένων. 11 εἰσελθὼν δὲ ὁ βασιλεὺς [w] θεάσασθαι τοὺς [v] ἀνακειμένους εἶδεν ἐκεῖ ἄνθρωπον οὐκ [x] ἐνδεδυμένον [y] ἔνδυμα γάμου 12 καὶ λέγει αὐτῷ [z] Ἑταῖρε, πῶς εἰσῆλθες [a] ὧδε μὴ ἔχων [y] ἔνδυμα γάμου; ὁ δὲ [b] ἐφιμώθη. 13 τότε ὁ βασιλεὺς εἶπεν τοῖς διακόνοις Δήσαντες αὐτοῦ πόδας καὶ χεῖρας [c] ἐκβάλετε αὐτὸν εἰς τὸ [c] σκότος τὸ [c] ἐξώτερον· ἐκεῖ

t ch. v. 45. v ch. ix. 10. xxvi. 20. Luke xxii. 27 al.† Esdr. iv. 10 only. w Luke x xliii. 56 reff. x ch. vi. 26. xxvii. 31 al. Exod. i. 3. Isa. lxi. 10. Zech. iii. 5. y ch. iii. 4. vi. 25, 28. xxviii. 3. Matt. only.

z ch. xi. 17 reff. a = ch. viii. 29. xiv. 18. Mark xi. 3. Acts ix. 21 al. b ver. 34. Mark i. 25 || . iv. 39. 1 Tim. v. 18 (& 1 Cor. ix. 9 v. r., from Deut. xxv. 4 [only]). 1 Pet. ii. 15 only. c ch. viii. 12 reff.

ους D al vulg lat-f g_1. for γαμος, νυμφων B^1L: txt B^1-marg (*sic*, from personal inspection: B^2 has retouched it) CD rel $Orig_3$ (ο αγαμος C). ins των bef ανακειμενων D 69 al.

11. for ους, μη C^3D al.

12. for ως εισηλθ., ηλθες D lat-b c &c syr-cu Iren-lat Lucif Aug Ambr$_1$. for ο, ος D.

13. rec ειπεν bef ο βασιλευς, with CD rel vss Iren-lat Lucif: txt BL 33. 69 al lat-A. rec bef εκβαλετε ins αρατε αυτον και (*see below*), with C rel lat-f ff_1 syr: om BL 1. 69 al am(with fuld) lat-$g_{1,2}$ l Syr coptt æth arm Orig, Chr Cyr$_{\text{appy}}$ Hil$_1$ Aug Op.—αρατε αυτον ποδων κ. χειρων κ. βαλετε D lat-a b c e ff_2 h syr-cu Iren-lat Hil$_1$ Lucif Donat: *tollite eum ligatis pedibus et manibus et mittite eum* lat-ff_1 Ambrst Jer Vict-tun. (The *origin of the variations seems to have been, the difficulty presented by a person* bound hand and foot *being* cast out,—*without some expression implying his being* taken up by the hands of others. *This has* perhaps *led to the insertion in rec and the change of the sentence in* D.) for εκβ., βαλετε DH 69 al, *mittite* latt. rec om αυτον (*see above*), with C rel lat-b f: ins BDL 1 latt syrr syr-cu coptt æth arm Irem-lat $Orig_2$ Eus Lucif.

God's world. πονηρ. τε κ. ἀγαθ.] Both the open sinners and the morally good together. See ch. xiii. 47, where the net collects ἐκ παντὸς γένους. Stier remarks that we might expect, from ch. xxi. 31, to find the guest who by and by is expelled, *among the* ἀγαθοί. ὁ γάμος is here the feast, not *the place where it was held*. Here, so to speak, the *first act* of the parable closes; and here is the situation of the Church at this day;—collected out of all the earth, and containing both bad and good. ἐπλήσθη, as Meyer well remarks, is emphatic.

11, 12.] This second part of the parable is in direct reference to the word of prophecy, Zeph. i. 7, 8: cf. especially ver. 8, καὶ ἔσται ἐν ἡμέρᾳ θυσίας κυρίου καὶ ἐκδικήσω .... ἐπὶ πάντας τοὺς ἐνδεδυμένους ἐνδύματα ἀλλότρια. The coming of the King to see his guests is the final and separating Judgment of the Church, see ch. xxv. 19,—when that distinction shall be made, which God's ministers have no power nor right to make in admissions into the visible Church. Yet as Trench remarks (Parables, p. 207), this coming of the King is not *exclusively* the final one, but every trying and sifting judgment adumbrates it in some measure.

With regard to the ἔνδυμα γάμου, we must not, I think, make too much of the usually cited Oriental custom of presenting the guests with such garments at feasts. For (1) it is not distinctly proved that such a custom existed; the passages usually quoted (Gen. xlv. 22: Judges xiv. 12: 2 Kings v. 22) are nothing to the purpose; 2 Kings x. 22 shews that the worshippers of Baal were provided with vestments, and *at a feast*: and at the present day those who are admitted to the presence of Royalty in the East are clothed with a *caftan*: but all this does not make good the assumption: and (2) even granting it, it is not to be pressed, as being manifestly not the punctum saliens of this part of the parable. The guest was bound to provide himself with this proper habit, out of respect to the feast and its Author: *how* this was to be provided, does not *here* appear, but does *elsewhere*. The garment is *the imputed and inherent righteousness of the Lord Jesus*, put on *symbolically* in Baptism (Gal. iii. 27), and *really* by a true and living faith (ib. ver. 26),—without which none can appear before God in His Kingdom of Glory;—Heb. xii. 14: Phil. iii. 7, 8: Eph. iv. 24: Col. iii. 10: Rom. xiii. 14:—which truth could not be put forward *here*, but at its subsequent mani-

ἔσται ὁ [c] κλαυθμὸς καὶ ὁ [c] βρυγμὸς τῶν ὀδόντων. 14 [d] πολλοὶ γάρ εἰσιν [d] κλητοί, ὀλίγοι δὲ [d] ἐκλεκτοί.

15 Τότε πορευθέντες οἱ Φαρισαῖοι [e] συμβούλιον [e] ἔλαβον ὅπως αὐτὸν [f] παγιδεύσωσιν ἐν λόγῳ. 16 καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἡρῳδιανῶν λέγοντες [g] Διδάσκαλε, οἴδαμεν ὅτι [h] ἀληθὴς εἶ, καὶ τὴν [i] ὁδὸν τοῦ [i] θεοῦ [k] ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ [l] μέλει σοι περὶ οὐδενός, οὐ γὰρ [m] βλέπεις εἰς [n] πρόσωπον ἀνθρώπων. 17 εἰπὲ οὖν ἡμῖν τί σοι δοκεῖ; ἔξεστιν δοῦναι [o] κῆνσον Καίσαρι ἢ οὔ; 18 Γνοὺς δὲ ὁ Ἰησοῦς τὴν [p] πονηρίαν αὐτῶν εἶπεν Τί με [q] πειράζετε ὑποκριταί; 19 [r] ἐπιδείξατέ μοι τὸ [s] νόμισμα τοῦ [o] κήνσου. οἱ δὲ προσήνεγκαν αὐτῷ

Z αλη-θως... BCDEF GHKL MSUV XZΔ 1. 33. 69.

c ch. xx. 16 reff. d ch. xii. 14 reff. xxvii. 1. f here only. 1 Kings xxviii. 9. Eccles. ix. 12 only. Prov. vi. 2 Sym. g ch. ix. 11 reff. h so John iii. 33. 2 Cor. vi. 8 al. i i. (Acts xviii. 26 v. r.) see Acts xiii. 10 al. k 2 Cor. vii. 14. 1 John iii. 18. 2 John i. 3 John i. 2 Chron. xix. 9. l w. περί. ‖ Mk. John x. 13. xii. 6. (1 Cor. ix. 9 v. r.) 1 Pet. v. 7 only. Wisd. xii. 13. 1 Macc. xiv. 43 only. (Mark iv. 38 reff.) m ‖ Mk. 2 Cor. x. 7. n 2 Cor. x. 7. 1 Thess. ii. 17. Jude 16. Lev. xix. 15. Deut. x. 17. 1 Kings xvi. 7. o ‖ Mk. ch. xvii. 25 only †. p Mark vii. 22. Luke xi. 39. Acts iii. 26. Rom. i. 29. 1 Cor. v. 8. Eph. vi. 12 only. Ps. cxl. 4. q ch. iv. 1 al. Exod. xvii. 2. r ch. xvi. 1 reff. s here only. Ezra viii. 36. Neh. vii. 71 vat. 1 Macc. xv. 6 only.

15. aft ελαβον ins κατ' αυτου C^2-marg Δ 1. 33 copt arm Orig: κατα του ιησου C^1M al. for οπως, πως D lat-*f* syrr syr-cu.

16. for αυτω, προς αυτον D lat-*a c f*. λεγοντας BL: txt CD rel. for εν, επ' D Eus.

17. for ειπε, ειπον LZ 33. om ειπε ουν ημιν D lat-*a b e ff*$_{1,2}$.

festation threw its great light over this and other such similitudes and expressions. This guest imagines *his own garment* will be as acceptable, and therefore neglects to provide himself. See 1 John v. 10: Isa. lxiv. 6; lxi. 10: Rev. xix. 8.

ἑταῖρε] see note on ch. xx. 13: and, as a curiosity of exegetical application, Wordsw.'s note here. 13, 14.] The διάκονοι are not the same as the δοῦλοι above, but *the angels*, see ch. xiii. 41, 49. The 'binding of his feet and hands' has been interpreted of his being now *in the night, in which no man can* work; but I doubt whether this be not too fanciful. Rather should we say, with Meyer, that it is to render his escape from the outer darkness impossible. On τὸ σκ. τὸ ἐξ. see reff. In ver. 14 our Lord shews us that this guest, thus single in the parable, is, alas, to be the representative of a numerous class in the visible Church, who, although sitting down as guests before His coming, have not on the *ἔνδυμα γάμου*.

15—22.] REPLY CONCERNING THE LAWFULNESS OF TRIBUTE TO CÆSAR. Mark xii. 13—17. Luke xx. 20—26. On the *Herodians*, see above, ch. xvi. 6. By the union of these two hostile parties they perhaps thought that the ἐγκάθετοι (Luke), who were to feign themselves honest men, Luke xx. 20, would be more likely *to deceive our Lord*. For this also is their *flattery* here designed. 'The devil never lies so foully, as when he speaks the truth.' Meyer compares that other οἴδαμεν ὅτι, John iii. 2. The application may have been as if to settle a dispute which had sprung up between the Pharisees, the strong theocratic repudiators of Roman rule, and the Herodians, the hangers-on of a dynasty created by Cæsar. In case the answer were *negative*, these last would be witnesses against Him to the governor (Luke xx. 20); as indeed they became, with false testimony, when they could not get true, Luke xxiii. 2; in case it were *affirmative*, He would be compromised with the Roman conquerors, and could not be the people's deliverer, their expected Messias; which would furnish them with a pretext for stirring up the multitudes against Him (see Deut. xvii. 15). 17.] κῆνσος = φόρος, Luke xx. 22; = ἐπικεφάλαιον: a poll-tax, which had been levied since Judæa became a province of Rome. 18—22.] Our Lord not only detects their plot, but answers their question; and in answering it, teaches them each a deep lesson. The νόμισμα κήνσου was a denarius. It was a saying of the Rabbis, quoted by Lightfoot and Wetstein, that 'wherever any king's money is current, there that king is lord.' The Lord's answer convicts them, by the matter of fact that this money was current among them, of

[t] δηνάριον. 20 καὶ λέγει αὐτοῖς Τίνος ἡ [u] εἰκὼν αὕτη καὶ
—αυτ- ἡ [v] ἐπιγραφή; 21 λέγουσιν αὐτῷ Καίσαρος. τότε λέγει
γραφη C. αὐτοῖς [w] Ἀπόδοτε οὖν [x] τὰ Καίσαρος Καίσαρι· καὶ [x] τὰ
τοῦ θεοῦ τῷ θεῷ. 22 καὶ ἀκούσαντες ἐθαύμασαν, καὶ
—αντηλ- ἀφέντες αὐτὸν ἀπῆλθαν.
θον X. 23 Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδουκαῖοι
BDEFG HKLM SUVZΔ λέγοντες μὴ εἶναι [y] ἀνάστασιν, καὶ ἐπηρώτησαν αὐτὸν
1. 33. 69. 24 λέγοντες Διδάσκαλε, Μωυσῆς εἶπεν [z] Ἐάν τις ἀποθάνῃ

t ch. xx. 2 reff.
u ‖ only in Gospp. Rom. i. 23. Heb. x. 1 al. Gen. v. 1.
v ‖. Mark xv. 26 † L. only †. w Rom. xiii. 7 al. Deut. xxiii. 21.
x ch. xi. 17 reff.
y = Gospp., here &c. ‖ Luke (ii. 34). xiv. 14. John v. 29 bis. xi. 24, 25 only.
Acts i. 22 al. (Lam. iii. 63. Zeph. iii. 8.) 2 Macc. vii. 14. xii. 43 only.
z Deut. xxv. 5.

20. for 1st *και*, *ο δε* C: om D lat-*b e ff*$_{1,2}$ *g*$_{1,2}$ *h* (sah). aft *αυτοις* add *ο ις* DLZ 33. 69 latt Syr syr-cu copt æth arm-mss Or$_{1}$. *κ. η επιγρ.* bef *αυτη* LZ.

21. om *αυτω* B lat-*g*$_{2}$ Syr arm. om *ουν* D 157 al Scr's k lat-*a b c e ff*$_{1}$ syr-cu copt æth arm (Orig$_{2}$ Did) Chr Tert Ambr. ins *τω* bef *καισαρι* DKΔ al Justin Orig$_{2}$.

22. [*απηλθαν*, so BD.]

23. rec ins *οι* bef *λεγοντες*, with L rel syr coptt arm, *qui dicunt* latt: om BDMSZ 1. 33 æth Orig$_{3}$ Thl.—*et dicentes ei* Syr syr-cu. (*Both variations arose appy from terms -καιοι of preceding word.*)

subjection to (Tiberius) Cæsar, and recognition of that subjection: **Pay therefore, He says, that which is Cæsar's to Cæsar, and** (not perhaps without reference to the Herodians, but with much deeper reference) **that which is God's, to God.** These weighty words, so much misunderstood, bind together, instead of separating, the political and religious duties of the followers of Christ. See Jer. xxvii. 4—18: Rom. xiii. 1: 1 Pet. ii. 13, 14: John xix. 11. The second clause comprehends the first, and gives its true foundation: q. d. 'this obedience to Cæsar is but an application of the general principle of obedience to God, of Whom is all power.' The latter clause thus reaches infinitely deeper than the former: just as our Lord in Luke x. 41, 42 declares a truth reaching far beyond the occasion of the meal. *Man is the coinage*, and *bears the image*, of God (Gen. i. 27): and this image *is not lost by the fall* (Gen. ix. 6: Acts xvii. 29: James iii. 9. See also notes on Luke xv. 8, 9: and compare Tertull. contr. Marc. iv. 38, p. 453, "Quæ erunt Dei? quæ similia sunt denario Cæsaris, imago scilicet et similitudo ejus. Hominem igitur reddi jubet Creatori, in cujus imagine et similitudine et nomine et materia expressus est"). We owe then *ourselves* to God: and this solemn duty is implied, of giving ourselves to Him, with all that we have and are. The answer also *gives them the real reason why they were now under subjection to Cæsar:* viz. *because they had fallen from their allegiance to God.* 'The question was as if an adulterer were to ask, whether it were lawful for him to pay the penalty of his adultery.' (Claudius, cited by Stier ii. 388.) They had again and again rejected their theocratic inheritance;—they refused it in the wilderness;—they would not have God to reign over them, but a king;—therefore were they subjected to foreigners (see 2 Chron. xii. 8).

23—33.] Reply to the Sadducees respecting the resurrection. Mark xii. 18—27. Luke xx. 27—40. From Acts xxiii. 8, the Sadducees denied resurrection, angel, and *spirit;* consequently the *immortality of the soul, as well as the resurrection of the body.* This should be borne in mind, as our Lord's answer is directed against both errors. It is a mistake into which many Commentators (including Wordsw. on the authority of Jerome) have fallen, to suppose that the Sadducees recognized only the Pentateuch: they acknowledged *the prophets also,* and rejected tradition only (see this abundantly proved by Winer, Realwörterbuch, Sadducäer). 23. λέγ.] In Luke, *οἱ ἀντιλέγ.* = *οἵτινες λέγουσιν* Mark. Here, the art. being absent, we must understand that they came, saying that there was no resurrection: i. e. either, in pursuance of their well-known denial of that doctrine,—or, which is more probable, actually saying, maintaining it against our Lord: viz., in shape and manner following. 24. *ἀναστ. σπέρ.*] The first-born son of a leviratical marriage was reckoned and registered as the son of the deceased brother.

μὴ ἔχων τέκνα, [ab] ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ [ac] ἀναστήσει [ad] σπέρμα τῷ ἀδελφῷ αὐτοῦ. 25 [r] Ἦσαν δὲ [e] παρ' ἡμῖν ἑπτὰ ἀδελφοί· καὶ ὁ πρῶτος γήμας ἐτελεύτησεν, καὶ μὴ ἔχων [d] σπέρμα [f] ἀφῆκεν τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ. 26 ὁμοίως καὶ ὁ δεύτερος καὶ ὁ τρίτος, [g] ἕως τῶν ἑπτά. 27 [h] ὕστερον δὲ πάντων ἀπέθανεν ἡ γυνή. 28 ἐν τῇ οὖν [y] ἀναστάσει τίνος τῶν ἑπτὰ ἔσται γυνή; πάντες γὰρ [i] ἔσχον αὐτήν. 29 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς [k] Πλανᾶσθε μὴ εἰδότες τὰς [l] γραφὰς μηδὲ τὴν δύναμιν τοῦ θεοῦ. 30 ἐν γὰρ τῇ [y] ἀναστάσει οὔτε γαμοῦσιν οὔτε [m] γαμίζονται, ἀλλ' ὡς ἄγγελοι [τοῦ θεοῦ] ἐν τῷ οὐρανῷ εἰσιν. 31 περὶ δὲ τῆς [ya] ἀναστάσεως τῶν [n] νεκρῶν οὐκ ἀνέγνωτε τὸ [o] ῥηθὲν ὑμῖν

Γ και ο πρωτος.. ..πρωτος Z. BDEFG HKLM SUVΓΔ 1. 33. 69.

a — Gen. xxxviii. 8 var. b here only. Gen. xxxiv. 9 al. bis not —. c — Acts iii. 22, 23. d — § Gen. iv. 25. e John xvii. 5. Rev. ii. 13. Prov. ii. 1. f — John xiv. 18. Ps. xvi. 14. g Mark vi. 23 al. h ch. iv. 2 reff. constr. ‖ L. only. Jer. xxxvi. (xxix.) 2. i — ch. xiv. 4 reff. k — 2 Tim. iii. 13. 1 Cor. vi. 9. xv. 33. Gal. vi. 7. Isa. xliv. 2. 1 John v. 20 reff.

m ‖ Mk. Luke xvii. 27 [1 Cor. vii. 33 bis] only †. see ‖ L. Acts xvii. 32. xxiii. 6. xxiv. 15, 21. 1 Cor. xv. 12, &c. n (ἀν. ἐκ ν., Luke xx. 35 reff.) o ch. i. 22 reff.

24. ins ινα bef επιγαμβρευσει D Z(appy) latt(*a* def) copt: om B rel syrr syr-cu sah æth arm Orig. om την γυν. αυτου D.

25. om δε D. rec (for γημας) γαμησας, with D rel: txt BL 1. 33 Orig.

27. rec ins και bef η γυνη (*see* ‖), with D rel vss: om BLUΔ 1 lat-*e* syr-cu æth.

28. αναστασει bef ουν BDL 1. 69 vulg lat-*b c e f ff*$_{1,2}$ g_1 *h l*.

30. rec εκγαμιζονται, with E rel syr-marg-gr Orig$_1$: εγγαμισκονται 69: *nubentur* vulg lat-*e f ff*$_1$ g_1: *uxores ducunt* lat-*b c ff*$_2$: txt BDL 1 [Clem] Orig$_2$ Ath Isid Thdrt: γαμισκονται 33 Orig$_3$. om του θεου (*see* ‖ *Mk*) BDE^1 1 harl^1 lat-*a b c e f ff*$_2$ *h* syr-cu sah arm Orig$_3$ Ambr Aug: om του L 33. 69 al Chr: ins Δ rel vulg lat-*ff*$_1$ g_1 syrr copt æth Orig-lat$_4$. rec om τω bef ουρανω, with D rel: ins BL 1. 33. 69 coptt Orig$_3$.

31. [B has υπο; not απο, as Tischdf.]

Michaelis, Mos. R. ii. 98 (Meyer).

23.] γυνή is the predicate. **29, 30.**] τὰς γρ. μ. τ. Σ. τ. θ., not = τὴν δ. τ. θ. τὴν ἐν ταῖς γρ.,—but to be rendered literally; **ye do not understand the Scriptures**, which imply the resurrection (ver. 31), **nor the power of God**, before which all these obstacles vanish (ver. 30). See Acts xxvi. 8: Rom. iv. 17; viii. 11: 1 Cor. vi. 14. γαμοῦσιν, *of males*; γαμίζ., *of females*. Our Lord also asserts here against them the *existence of angels*, and reveals to us the similarity of our glorified state to their present one. Not ἐν τῷ οὐρ. εἰσιν, ὡς ἀγ. [τ. θ.], but εἰσιν, ὡς ἀγ. [τ. θ.] ἐν τῷ οὐ. (see note on Luke xx. 35, and 1 Cor. xv. 44);—the *risen* are *not in heaven*, but *on earth*. Wetstein quotes the *Rabbinical* decision of a similar question—'Mulier illa quæ duobus nupsit in hoc mundo, priori restituitur in mundo futuro.' **31—33.**] Our Lord does not cite the strong testimonies of the Prophets, as Isa. xxvi. 19: Ezek. xxxvii. 1—14: Dan. xii. 2, but says, as in Luke (xx. 37), '*even Moses* has shewn,' &c., leaving those other witnesses to be supplied. The books of Moses were the great and ultimate appeal for all doctrine: and thus the assertion of the Resurrection comes from the very source whence their difficulty had been constructed. On the passage itself, and our Lord's interpretation of it, much has been written. Certain it is that our Lord brings out in this answer a depth of meaning in the words, which without it we could not discover. Meyer, in reply to Strauss and Hase, finely says, "Our Lord here testifies of the conscious intent of God in speaking the words. God uttered them, He tells us, to Moses, in the consciousness of the still enduring existence of his peculiar relation to Abraham, Isaac, and Jacob." The groundwork of His argument seems to me to be this:—the words 'I am thy God' imply a *covenant*; there is *another side* to them: "thou art Mine" follows upon "I am thine." When God therefore declares that He *is the God* of Abraham, Isaac, and Jacob, He declares *their continuance*, as the other parties in this covenant. It is an assertion which *could not be made of an annihilated being of*

[o] ὑπὸ τοῦ θεοῦ λέγοντος [32] [p] Ἐγώ εἰμι ὁ θεὸς Ἀβραὰμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ; οὐκ ἔστιν ὁ θεὸς [θεὸς] νεκρῶν, ἀλλὰ ζώντων. [33] καὶ ἀκούσαντες οἱ ὄχλοι [q] ἐξεπλήσσοντο ἐπὶ τῇ [q] διδαχῇ αὐτοῦ. [34] Οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι [r] ἐφίμωσεν τοὺς Σαδδουκαίους, [st] συνήχθησαν [tu] ἐπὶ τὸ [tu] αὐτό, [35] καὶ ἐπηρώτησεν [v] εἷς ἐξ αὐτῶν [w] νομικὸς [x] πειράζων αὐτὸν καὶ λέγων [36] Διδάσκαλε, [y] ποία [z] ἐντολὴ μεγάλη ἐν τῷ νόμῳ; [37] Ὁ δὲ ἔφη αὐτῷ [a] Ἀγαπήσεις κύριον τὸν θεόν σου [b] ἐν ὅλῃ τῇ καρδίᾳ σου καὶ [b] ἐν ὅλῃ τῇ ψυχῇ σου καὶ [b] ἐν ὅλῃ τῇ [c] διανοίᾳ σου. [38] αὕτη ἐστὶν ἡ μεγάλη καὶ πρώτη [z] ἐντολή. [39] Δευτέρα δὲ ὁμοία αὐτῇ [d] Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. [40] ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος [e] κρέμαται καὶ οἱ προφῆται.

Z κυριον τον... BDEFG HKLM SUVZ ΓΔ 1. 33. 69.

p Exod. iii. 6, 15, 16.
q ch. vii. 28 ref.
r ver. 12 ref.
s ch. xiii. 2 ref.
t Acts iv. 26 (from Ps. ii. 2) only. 2 Kings x. 15. Neh. vi. 2.
u as above (t). Luke xvii. 15. Acts i. 15. ii. 1, 44. (iii. 1.) 1 Cor. vii. 5. xi. 20. xiv. 23 only.
v ch. xxvii. 48. Mark ix. 17. Luke xvii. 16. xxii. 59 al. Gen. iii. 22.
w Matt., here only. Luke vii. 30 al⁵. Tit. iii. 9, 13 only †.
x ch. iv. 1, 3. ver. 15.
y — ch. xxi 23 ref.

z ch. v. 19 al. Lev. iv. 13. a Deut. vi. 5. b John iv. 23, 24. (ἐν, ‖ and Luke x. 27, from l. c.)
c ‖ and Luke x. 27, from l. c. var. Luke i. 51. Eph. ii. 3 al. Exod. ix. 21. d Lev. xix. 18.
e — and w. ὁν, here only. w. ἐκ, Judith viii. 24. (elsw. litt. w. εἰς, ch. xviii. 6. [ἐπί & acc., and περί, lb. v. r.) gen., Acts v. 36. x. 30. Gal. iii. 13, from Deut. xxi. 23. ἐκ, Acts xxviii. 4. ἐν, Ezek. xxvii. 10. absol, Luke xxiii. 39.) Plat. Legg. viii. p. 831, οὗ ἂν ἐρεμαμένη πᾶσα ψυχὴ πολίτου.

32. om 4th *o* DH. om 5th *θεος* (*see* ‖ *Mk Lu*) BDLΔ 1. 33 latt Syr syr-cu coptt Orig$_1$ Eus Chr Damasc Iren-lat Tert Hil$_2$ Aug: ins E rel syr (æth) arm Orig$_3$ Chr(but om [not ms-γ] preceding *o θεος*).

34. for *επι το αυτο, επ αυτον* D lat-*b c e ff*$_2$ syr-cu æth Hil.

35. om *και λεγων* (*see* ‖ *Mk*) BL 33 vulg lat-*e ff*$_1$ *g*$_{1,2}$ *l* Syr coptt æth Orig-lat: ins D rel lat-*b c f ff*$_2$ *k* syr syr-cu. (lat-*a* def.)

36. *εν τω νομω* bef *μεγαλη* D 122.

37. rec aft *ο δε* ins *ιησους* (*see* ‖ *Mk*), with E rel syrr æth arm: aft *αυτω* (omg *ο δε*) D latt syr-cu: txt BL 33 coptt Orig-lat. rec (for *εφη*) *ειπεν*, with 69(e sil): txt BD rel Scr's mss Bas Thl. om 1st *τη* B rel Clem: ins DKLMSZ. om 2nd *τη* B rel Thl: ins DKLMSZ Clem.

38. rec transp *πρωτη* and *μεγαλη* (*because πρωτη is the* leading predicate,—*cf. δευτ. below. So also Meyer, and in part, De W.*), with E rel lat-*f* syr arm Aug Op: *η πρ. κ. μεγ.* Δ: txt B D-gr(om *η*) L(*η πρω.*) Z 1. 33. 69 latt Syr syr-cu syr-jer coptt æth Orig-lat$_2$ Hil Aug Op.

39. *ομοιως*, omg *δε* and *αυτη*, B. *ταυτῃ* D al Cypr Hil Zeno Oros Op: *αυτης* Δ Chr Bas. (*αὕτη* B^{3}EFGHKMUV Bas: dative Γ 1. 33. 69 vss.)

40. rec *και οι προφ. κρεμανται* (*gramml corrn*), with E rel syr coptt arm Clem Orig$_1$ Zeno: txt BDLZ 33 latt Syr syr-cu æth Orig-lat$_4$ Hil Tert Cypr.

the past. And notice also (with Bengel), that Abraham's (&c.) *body*, having had upon it *the seal of the covenant*, is included in this. Stier (after Lavater) remarks that this is a weighty testimony against the so-called 'sleep of the soul' in the intermediate state. Compare *πάντες γὰρ αὐτῷ ζῶσιν* Luke xx. 38. Thus the burden of the Law, 'I AM THE LORD THY GOD,' contains in it the seed of immortality and the hope of the resurrection.

34—40.] REPLY CONCERNING THE GREAT COMMANDMENT. Mark xii. 28—34. In the more detailed account of Mark (Luke has a similar incident in another place, x. 25), this question does not appear as that of one *maliciously* tempting our Lord: and his seems to me the view to be taken,—as there could not be any evil consequences to our Lord, whichever way He had answered the question. See the notes there. 34.] *ἐπὶ τὸ αὐτό* is *local*; not of *their purpose*. 35. *νομικός*] These were Mosaic jurists, whose special province was the interpretation of the Law. *γραμματεύς* is a wider term, including them. *πειράζων*] See above.

36. *ποία ἐντ. μεγ.*] Not, '*which is the great commandment*,'—but which (*what kind of a*) commandment is great in the

41 [f] Συνηγμένων δὲ τῶν Φαρισαίων ἐπηρώτησεν αὐτοὺς BDEFG HKLM
ὁ Ἰησοῦς 42 λέγων Τί ὑμῖν δοκεῖ περὶ τοῦ χριστοῦ; τίνος SUVZ
υἱός ἐστιν; λέγουσιν αὐτῷ Τοῦ Δαυείδ. 43 λέγει αὐτοῖς ΓΔ 1. 33. 69.
Πῶς οὖν Δαυεὶδ ἐν [g] πνεύματι καλεῖ αὐτὸν κύριον, λέγων
44 [h] Εἶπεν Κύριος τῷ κυρίῳ μου Κάθου [i] ἐκ [i] δεξιῶν μου,
ἕως ἂν θῶ τοὺς ἐχθρούς σου [k] ὑποκάτω τῶν ποδῶν σου.
45 εἰ οὖν Δαυεὶδ καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἐστιν;
46 καὶ οὐδεὶς ἐδύνατο ἀποκριθῆναι αὐτῷ [l] λόγον, οὐδὲ
[m] ἐτόλμησέν τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν
οὐκέτι.

XXIII. [l] Τότε ὁ Ἰησοῦς [n] ἐλάλησεν τοῖς ὄχλοις καὶ

f ver. 34. g — | Mk. see Luke ii. 27. iv. 1. Rev. i. 10 al. h Pss. cix. 1. i ch. xx. 21 al. fr. k | Mk. Mark vi. 11. vii. 28. Luke viii. 16. John i. 51. Heb. ii. 8, from Ps. viii. 6. Rev. v. 8 alp. Ezek. xxiv. 5. l ch. xv. 22. Isa. xxxvi. 21. m Matt., here only. | Mark xv. 43. John xxi. 12. Acts v. 13 al. Esth. vii. 5. n ch. xiii. 3. xiv. 27. xxviii. 13. John viii. 12. Gen. xiii. 22. Lev. iv. 1, 2.

43. aft αυτοις ins ο ις LZ 1. 33 lat-ff$_1$ copt æth arm Orig-lat Dial Ambr. rec κυριον αυτον καλει (*transposition for emphasis*), with E rel lat-e arm Orig-lat Dial: καλ. κυρ. αυτον LZ: txt BD 33 latt Syr syr-cu coptt Did Hil Aug.

44. rec ins ο bef κυριος (*from* LXX), with L rel coptt Dial: om BDZN. rec (for υποκατω) υποποδιον (*from* LXX), with Δ(sic) rel vulg lat-a c &c æth arm Orig-lat Hil: υποποδιον υποκατω syr: txt BDGL U(Treg) ΖΓ 69 lat-b e h Syr syr-cu coptt Aug.

45. ins εν πνευματι bef καλει DKMΔ 69 fuld lat-a b c f ff$_2$ g$_1$ h l syr-with-ast syr-jer copt Eus Hil Dial Cypr Ambr.

46. ηδυνατο B^2 1 al: txt B^1 rel. rec αυτω bef αποκριθηναι, with E rel vulg-ed (with gat) lat-e f ff$_{1,2}$ Orig-lat$_1$ Ambr: txt BDKLZΔ 33. 69 am(with forj fuld tol) lat-a b c g$_{1,2}$ h l syrr syr-cu Orig-lat$_1$ Op. for ημερας, ωρας D E^1(appy) 1 lat-a syr-cu syr-ms-marg Orig-lat Op.

CHAP. XXIII. 1. om ο BV al. ελαλησεν bef ο ιης. D 69 al syr-cu æth Orig-lat.

law? In Mark, otherwise. 37. κύρ. τ. θ. σου] Not, '*The LORD as thy God*,'—but **the LORD thy God.** 40. ὁ ν. κ. οἱ πρ.] in the sense of ch. v. 17; vii. 12—all the details of God's ancient revelation of His will, by whomsoever made.

41—46.] THE PHARISEES BAFFLED BY A QUESTION RESPECTING CHRIST AND DAVID. Mark xii. 35—37. Luke xx. 41—44. [See also Acts ii. 34.] Our Lord now questions his adversaries (according to Matt.:—in Mark and Luke He asks the question not *to*, but *concerning* the Scribes or interpreters of the law), and again convicts them of ignorance of the Scriptures. From the universally recognized title of the Messiah as the Son of David, which by His question He elicits from them, He takes occasion to shew them, who understood this title in a mere worldly political sense, the difficulty arising from David's own reverence for this his Son: the solution lying in the incarnate Godhead of the Christ, of which they were ignorant. 43. **ἐν πνεύμ.**] **by the inspiration of the Holy Spirit**: = ἐν πν. ἁγίῳ Mark. This is a weighty declaration by our Lord of the inspiration of the prophetic Scriptures. The expression was a rabbinical one: see Schöttgen in loc. Mark (ver. 37) adds to this "the common people heard him gladly." Here then end the endeavours of His adversaries to entrap Him by questions: they now betake themselves to other means. 'Nova dehinc quasi scena se pandit.' Bengel.

CHAP. XXIII. 1—39.] DENUNCIATION OF THE SCRIBES AND PHARISEES. Peculiar to Matthew. 1.] Much of the matter of this discourse is to be found in Luke xi. and xii. On its appearance there, see the notes on those passages. There can, I think, be no doubt that it was delivered, as our Evangelist here relates it, all at one time, and in these the last days of our Lord's ministry. On the notion entertained by some recent critics, of St. Matthew having arranged the scattered sayings of the Lord into longer discourses, see Prolegomena to Matthew. A trace of this discourse is found in Mark xii. 38—40: Luke xx. 45—47. In the latter place it is spoken *to* the disciples, *in hearing of* the crowd: which (see ver. 8 ff.) is the exact account of the matter. It bears many resemblances to the Sermon on the

τοῖς μαθηταῖς αὐτοῦ [2] [n] λέγων Ἐπὶ τῆς Μωυσέως [o] καθ- [o] ch. xxi. 12 | only. 1 Kings xx. 13. Ps. cvi. 39.
ἕδρας [p] ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι· [3] πάντα [p] Instr., ch. v. 1 reff.
οὖν ὅσα ἂν [q] εἴπωσιν ὑμῖν ποιήσατε καὶ [r] τηρεῖτε· κατὰ δὲ [q] — Mark v. 43 al. Exod. xxxv. 1.
τὰ ἔργα αὐτῶν μὴ ποιεῖτε· λέγουσιν γὰρ καὶ οὐ ποιοῦσιν. [r] ch. xix. 17 reff.
[4] [s] δεσμεύουσιν δὲ [t] φορτία [u] βαρέα καὶ ἐπιτιθέασιν ἐπὶ τοὺς [s] Acts xxii. 4 only. Gen. xxxvii. 7. Job xxvi. 8.
[v] ὤμους τῶν ἀνθρώπων, αὐτοὶ δὲ τῷ [w] δακτύλῳ αὐτῶν οὐ [t] ch. xi. 30 reff.
θέλουσιν [x] κινῆσαι αὐτά. [5] πάντα δὲ τὰ ἔργα αὐτῶν [u] ver. 23. Acts xx. 29. xxv. 7. 2 Cor. x. 10. 1 John v. 3 only. Ps. xxxvii. 4. v Luke xv. 5 only. Judg. xvi. 3 al. w Mark vii. 33. Luke xi. 20, 46. xvi. 24. John [viii. 6 rec.] xx. 25, 27 only. Lev. iv. 6. x ch. xxvii. 39 | Mk. Acts xvii. 28. xxi. 30. xxiv. 5. Rev. ii. 5. vi. 14 only. Job xvi. 5.

λεγουσιν Z. BDEFG HKLM SUVΓΔ 1. 33. 69.

2. καθεδρας bef μωυσεως D 69 al latt Iren-lat Orig hom-Cl Hil$_4$.

3. for αν, εαν Z rel: txt BDΓ (FKS, e sil) Eus. om υμιν D-gr copt Aug. rec aft υμιν ins τηρειν (*gloss, as ποιειν shews*), with E rel lat-f_1(appy) syrr: ποιειν Γ Orig-lat Chr Damasc Phot: om BDLZ 1 latt syr-cu coptt æth arm Iren-lat Orig-lat$_2$ Eus Hil Ambr Aug Op Gild. rec τηρειτε κ. ποιειτε (ποιησατε *being first altered to* ποιειτε *for conformity, then transposed for logical accuracy: so Meyer*), with E rel latt(*a* def) syrr syr-cu Iren-lat Hil: ποιειτε (alone) Γ Scr's f^1 Orig-lat$_2$ Chr Hil$_1$ Aug$_{ex}$: τηρει κ. ποιειτε F: ποιειτε κ. τηρειτε D 1. 209 Eus$_1$ Damasc: txt BLZ fuld(with forj) syr-jer coptt æth arm Eus$_1$ Damasc Hil$_1$.

4. rec (for 1st δε) γαρ (*as more suitable*), with D^1 rel vulg lat-*e f h* Iren-lat Chr Hil: om D^{2}Γ al arm: txt BLMΔ 1. 33 am(with tol) lat-*a b c ff*$_{1,2}$ *g*$_{1,2}$ *l* syrr syr-cu coptt Thl Ambr Aug Jer Op. rec aft βαρεα ins και δυσβαστακτα (*from Luke* xi. 46 ?), with BD rel vulg lat-*e f ff*$_1$ *g*$_{1,2}$ *l* syr sah æth arm: om L 1. 209 lat-*a b e ff*$_2$ *h* Syr syr-cu copt Iren-lat Hil Ambr. rec (for αυτοι δε τω) τω δε, with E rel latt syr arm: txt BDL 33 Syr syr-cu coptt æth Iren-lat Ambr Jer Op$_1$.

Mount, and may be regarded as the solemn close, as that was the opening, of the Lord's public teaching. It divides itself naturally into three parts: (1) introductory description of the Scribes and Pharisees, and contrast to Christ's disciples (vv. 1—12): (2) solemn denunciations of their hypocrisy (vv. 14—33): (3) conclusion, and mournful farewell to the temple and Jerusalem. 2.] **Moses' seat** is the office of judge and lawgiver of the people: see Exod. ii. 13—25: Deut. xvii. 9—13. Our Lord says, 'In so far as the Pharisees and Scribes enforce the law and precepts of Moses, obey them: but imitate not their conduct.' **ἐκάθισαν** must not be pressed too strongly, as conveying blame,—'*have seated themselves*;'—it is merely stated here as a *matter of fact*. Vv. 8, 10 however apply to their *leadership* as well as their faults; and declare that *among Christians* there are to be *none sitting on the seat of Christ*. 3. **πάντα οὖν ὅσα ἄν**] The **οὖν** here is very significant:—*because* they sit on Moses' seat: and this clears the meaning, and shews it to be, 'all things which they, as successors of Moses, out of his law, command you to observe, do;' there being a distinction between their lawful teaching as expounders of the law, and their frivolous traditions superadded thereto, and blamed below. **ποιήσατε**, do, as occasion arises. **τηρεῖτε**, observe, having respect to them as a constant rule of conduct. The *present* binds on the habitual practice to the mere momentary act of the *aorist*. 4.] The warning was, *imitate* them not—for they do not themselves what they enjoin on others. And this verse must be strictly connected with ver. 3. The **φορτία** then are not, as so often misinterpreted (even by Olshausen, i. 834), *human traditions* and observances, but the *severity of the law*, which they enforce on others, but do not observe (see Rom. ii. 21—23): answering to the βαρύτερα τοῦ νόμου of ver. 23. The irksomeness and unbearableness of these rites did not belong to the Law *in itself*, as rightly explained, but were created by the rigour and ritualism of these men, who followed the letter and lost the spirit: 'omnem operam impendebant (says Grotius) ritibus urgendis et ampliandis.' **τῷ δακ. αὐτῶν**, not **αὐτῶν**: the emphasis is not on the pronoun, but on the **δακτύλῳ**. As a general rule, when the pron. is simply reflexive, the smooth breathing should always be printed. 5—7.] But what-

y ch. vi. 1 al. Jer. xxxiv. (xxvii.) 10. xli. (xxxiv.) 10.
z ch. vi. 1 reff.
a 2 Cor. vi. 11, 13 only. Isa. liv. 2. Jer. xxviii. (li.) 58.
b here only †.
c Luke i. 45, 58. Acts v. 13. x. 46. xix. 17. 2 Cor. x. 16. Phil. i. 20 only. — 1 Kings ii. 21. Dan. iv. 3 (11) Theod.
d ch. ix. 20 ‖ L. xiv. 36 ‖ only. Num. xv. 38 al.

ποιοῦσιν [y]πρὸς τὸ [z]θεαθῆναι τοῖς ἀνθρώποις. [a]πλα- BDEFG HKLM SUVΓΔ 1. 33. 69.
τύνουσιν γὰρ τὰ [b]φυλακτήρια αὐτῶν, καὶ [c]μεγαλύνουσιν
τὰ [d]κράσπεδα, [6 e]φιλοῦσιν δὲ τὴν [f]πρωτοκλισίαν ἐν τοῖς
δείπνοις, καὶ τὰς [g]πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς,
[7 καὶ τοὺς [h]ἀσπασμοὺς ἐν ταῖς ἀγοραῖς, καὶ [i]καλεῖσθαι
ὑπὸ τῶν ἀνθρώπων [k]ῥαββί [ῥαββί]. [8 ὑμεῖς δὲ μὴ
κληθῆτε [k]ῥαββί· εἷς γάρ ἐστιν ὑμῶν ὁ διδάσκαλος,
πάντες δὲ ὑμεῖς ἀδελφοί ἐστε. [9 καὶ [l]πατέρα μὴ καλέσητε
ὑμῶν ἐπὶ τῆς γῆς· εἷς γάρ ἐστιν ὁ [m]πατὴρ ὑμῶν ὁ

e — ‖ L. ch. vi. 5. f ‖. Luke (xi. 43 v. r.) xiv. 7, 8 only †. g ‖. Luke xi. 43 only †. h ‖. Luke i. 29, 41, 44. 1 Cor. xvi. 22. Col. iv. 18. 2 Thess. iii. 17 only †. i constr., ch. vi. 5. Isa. lvi. 10. k ch. xxvi. 25, 49. Mark ix. 5. xi. 21. xiv. 45 (bis). not in Luke. John i. 39, 50 al^c. only †. (-βουνί, Mark x. 51.) l — 4 Kings ii. 12. vi. 21.
m ch. v. 45 reff.

5. rec δέ, with E rel syr-cu: om arm: γαρ BDL X-comm 1. 33. 69 latt syrr coptt Chr Damasc. rec aft κρασπεδα ins των ιματιων αυτων (*interpolation from such places as ch* ix. 20, xiv. 36), with E rel gat(with mm) lat-*f ff*$_2$ *h* syrr syr-cu copt arm Chr Op$_1$ Orig-lat; των ιματιων LΔ: om BD X-comm 1 latt Op$_1$.

6. rec (for δε) τε (*corrn as more suitable copula; but Matth never uses it*), with E rel: om Γ arm Cypr: txt BDKLΔ 1. 69 latt syr copt Hil. τας πρωτοκλισιας L(Treg, expr) 1. 33 vulg lat-*a c f ff*$_1$ *g*$_1$ *h* D-lat syrr syr-cu copt æth arm Bas Hil Op: τ. πρωτοκλησιαν Γ rel: txt BDEKMSU lat-*b e ff*$_2$ Cypr.

7. om 2nd ραββι BLΔ 1. 33(appy) latt Syr coptt æth Chr Cypr Op. (*The omn was easy, and the fact of the reduplication not occurring below, seems to testify to its genuineness here.*)

8. rec (for διδασκαλος) καθηγητης (*mechanical alteration from below, ver* 10), with DL rel: txt BU 33 lat-*a b c* Syr syr-jer copt Orig Eus Chr. rec adds *o* χριστος, with E rel syr-cu syr-with-ast; χριστος HU: om BDE^{2}L 1. 33(appy) latt Syr syr-ms syr-jer coptt æth arm Bas Chr Thl Cypr.

9. for υμεις, υμιν D(υμειν) latt Syr sah arm Clem Cypr Aug Opt Op. υμων bef *o* πατηρ BU 33 al. rec (for ουρανιος) εν τοις ουρανοις (*to suit* επι της γης), with E rel latt Clem Orig Tert; εν ουρανοις DΔ 1 al: txt BL 33. 69 æth arm.

ever they *do* perform, has but one motive. φυλακ.] Heb. Tephillin, were strips of parchment with certain passages of Scripture, viz. Exod. xiii. 11—16 and 1—10: Deut. xi. 13—21; vi. 4—9, written on them, and worn on the forehead between the eyes, on the left side next the heart, and on the left arm. The name in the text was given because they were considered as charms. They appear not to have been worn till after the captivity; and are still in use among the rabbinical Jews. Their use appears to have arisen from a superstitious interpretation of Exod. xiii. 9: Deut. vi. 8, 9. See Joseph. Antt. iv. 8. 13. The fringes were commanded to be worn for a memorial, Num. xv. 38. See note on ch. ix. 20.

6, 7.] See Mark xvi. 38, 39: Luke xx. 46, 47. On πρωτ. ἐν τοῖς δειπ. see Luke xiv. 7. 8—10.] The prohibition is against loving, and in any religious matter, using such titles, signifying dominion over the faith of others. It must be understood in the spirit and not in the letter. Paul calls Timotheus his '*son*' in the faith, 1 Tim. i. 2, and exhorts the Corinthians (1 Cor. xi. 1) to be followers of him as he of Christ. To understand and follow such commands in the slavery of the letter, is to fall into the very Pharisaism against which our Lord is uttering the caution. See (e. g.) Barnes's note here. ῥαββί = רַבִּי my master: an expression used, and reduplicated as here, by *scholars to their masters*, who were never called by their own name by their scholars. So the Lord says, John xiii. 13, ὑμεῖς φωνεῖτέ με Ὁ διδάσκαλος κ. ὁ κύριος, καὶ καλῶς λέγετε, εἰμὶ γάρ. See Schöttgen, Hor. Heb. ii. 900. The Teacher is probably not *Christ*, as supplied here in the rec., but the Holy Spirit (see John xiv. 26: Jer. xxxi. 33, 34: Ezek. xxxvi. 26, 27), only *not here named*, because this promise was only given in private *to the disciples*. If this be so, we have God, in His Triunity, here declared to us as the only Father, Master, and Teacher of Christians; their πατήρ, καθηγητής (= ὁδηγὸς τυφλῶν Rom. ii. 19), and διδάσκαλος—the only One, in all these relations, on

[m] οὐράνιος. 10 μηδὲ κληθῆτε [n] καθηγηταί, ὅτι [n] καθηγητὴς ὑμῶν ἐστὶν εἷς ὁ χριστός. 11 ὁ δὲ [o] μείζων ὑμῶν ἔσται ὑμῶν [p] διάκονος. 12 ὅστις δὲ [q] ὑψώσει ἑαυτὸν [q] ταπεινωθήσεται, καὶ ὅστις [q] ταπεινώσει ἑαυτὸν [q] ὑψωθήσεται. 14 οὐαὶ δὲ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν [t] ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους [u] ἀφίετε εἰσελθεῖν. 15 οὐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι [v] περιάγετε τὴν [w] θάλασσαν καὶ τὴν

Z νμειν γαρ ... ουδε τους Γ. BDEFG HKLM SUVZΔ 1. 33. 69.

m here bis (ver. 8 v.r.) only †. occ. in Phil., Dion. Hal., Diog. Laert. v. Lexx. and cf. Ezek. xiv. 8.
n ch. xiii. 32 al.
o ch. xx. 26 al. fr. Gcopp. (not Luke) & Paul. Exh. i. 10. ii. 2. vi. 8 var. only.
p Luke xiv. 11 bis. xviii. 14 bis. 2 Cor. xi. 7. James iv. 10. 1 Pet. v. 6. Ps. lxxvii. 15.
q as above (q). ch. xi. 23 al. Deut. xvii. 20. 2 Chron. xxvi. 16. above (q). ch. xviii. 4. Luke iii. 5, from Isa. xl. 4. 2 Cor. xii. 21. Phil. ii. 8. iv. 12 only.
r as above (q). Luke xiv. 11 bis. xviii. 14 bis. 2 Cor. xi. 7. James iv. 10. 1 Pet. v. 6. Ps. s as Isa. x. 33.
t = Isa. xiv. 1.
u = ch. iii. 15. Sir. xxiii. 1.
v = ch. iv. 23 reff.
w Heb. xi. 29. Gen. i. 10. Jonah i. 9.

10. rec εις γαρ υμων εστιν ο καθηγητης (*corrn of order from ver* 8), with E rel lat-*f* syrr copt(appy) æth: (εστ. bef υμ. Δ 1: om ο bef καθ. U: om υμ. K al: υμ. aft καθ. 69:) txt BDGL 33 lat-(*a b*) *c* $ff_{1,2}$ $g_{1,2}$ *h l* Ambr Op. (D-gr vulg &c εἷς bef ἐστιν: lat-*a e* D-lat arm om εἷς.)

11. om δε D latt Hil Op.

[12.] rec ins ουαι υμιν γρ. κ. φαρ. υποκρ., οτι κατεσθιετε τας οικιας των χηρων, κ. προφασει μακρα προσευχομενοι· δια τουτο λημψεσθε περισσοτερον κριμα (*from Mark* xii. 40, *Luke* xx. 47: *this is further shewn by* οτι κατεσθιετε *being conformed to the other vv here, and* προφ. μ. προσευχομενοι *being carelessly left as in Mark*)— Steph, bef ver 14, with E rel lat-*f* syrr copt æth Chr Damasc Op—elz, aft ver 14, with 69 al vulg lat-*b c* ff_2 *h* syr-cu Hil (*for numerous other variations see Lachm and Scholz*): om BDL Z(appy) 1. 33 am(with em forj fuld gat harl mm) lat-*a e* ff_1 $g_{1,2}$ copt-mss sah-mnt arm Orig(calls ver 15 δεύτερον ταλανισμόν) Eus-canon (appy) Jer.

14. Steph om δε, with E rel lat-*f h* syrr syr-cu copt-ms æth arm Orig-lat Eus Hil: ins BDL 1 latt copt.

whom they can rest or depend. They are all *brethren*: all substantially equal—*none by office or precedence nearer to God than another; none standing between his brother and God.* 'And the duty of all Christian teachers is to bring their hearers to the confession of the Samaritans in John iv. 42: οὐκέτι διὰ τὴν σὴν λαλιὰν πιστεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἴδαμεν ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου.' (Olshausen, Christus der einige Meister, p. 10, cited by Stier, ii. 444.)

πατέρα μὴ κ. τ. λ., **name not any Father of you on earth**: no '*Abba*' or '*Papa*' (see the account of the funeral of John Wesley, Coke and More's Life, p. 441, and the opening of the Author's dedication of the book). 11.] It may serve to shew us how little the letter of a precept has to do with its true observance, if we reflect that he who of all the Heads of sects has most notably violated this whole command, and caused others to do so, calls himself '*servus servorum Dei.*'

12.] This often-repeated saying points here not only to the universal character of God's dealings, but to the speedy humiliation of the lofty Pharisees; and as such finds a most striking parallel in Ezek. xxi. 26, 27. 14.] In Luke xi. 52 it is added ἤρατε τὴν κλεῖδα τῆς γνώσεως—the Key being, not the Key *of*, i. e. *admitting to*, Knowledge, but *the Knowledge itself*, the true simple interpretation of Scripture which would have admitted them, and caused them to admit others, into the Kingdom of Heaven by the recognition of Him of whom the Scriptures testify; whereas now by their perverse interpretations they had shut out both themselves and others from it. See a notable instance of this latter in John ix. 24. They shut the door as it were in men's faces who were entering. On the interpolated ver. 13, see notes in Mark (xii. 40). 15.] And with all this betrayal of your trust as οἱ διδάσκαλοι τοῦ Ἰσραήλ (John iii. 10), *as if all your work at home were done*, ye περιάγ. τ. θ. κ.τ.λ. This was their work of supererogation—not commanded them, nor in the spirit of their law. The Lord speaks not here of those pious Godfearing men, who were found dwelling among the Jews, favour-

ᵂˣ ξηρὰν ποιῆσαι ἕνα ʸ προσήλυτον, καὶ ὅταν γένηται, ποιεῖτε αὐτὸν ᶻ υἱὸν ᵃ γεέννης ᵇ διπλότερον ὑμῶν. 16 οὐαὶ ὑμῖν ᶜ ὁδηγοὶ τυφλοὶ οἱ λέγοντες ᵈ Ὃς ἂν ᵈ ὀμόσῃ ἐν τῷ ναῷ, ᵉ οὐδέν ἐστιν· ὃς δ' ἂν ᵈ ὀμόσῃ ἐν τῷ χρυσῷ τοῦ ναοῦ, ᶠ ὀφείλει. 17 μωροὶ καὶ τυφλοί, ᵍ τίς γὰρ μείζων ἐστίν, ὁ χρυσός, ἢ ὁ ναὸς ὁ ʰ ἁγιάσας τὸν χρυσόν; 18 καὶ Ὃς ἂν ᵈ ὀμόσῃ ἐν τῷ ⁱ θυσιαστηρίῳ, ᵉ οὐδέν ἐστιν· ὃς δ' ἂν ᵈ ὀμόσῃ ἐν τῷ δώρῳ τῷ ἐπάνω αὐτοῦ, ὀφείλει. 19 τυφλοί, ᵍ τί γὰρ μεῖζον, τὸ δῶρον, ἢ τὸ ⁱ θυσιαστήριον τὸ ʰ ἁγιάζον τὸ δῶρον; 20 ὁ οὖν ᵈ ὀμόσας ἐν τῷ ⁱ θυσιαστηρίῳ ᵈ ὀμνύει ἐν αὐτῷ καὶ ἐν πᾶσιν τοῖς ἐπάνω αὐτοῦ· 21 καὶ ὁ ᵈ ὀμόσας ἐν τῷ ναῷ ᵈ ὀμνύει ἐν αὐτῷ καὶ ἐν τῷ ᵏ κατοικήσαντι αὐτόν· 22 καὶ ὁ ᵈ ὀμόσας ἐν τῷ οὐρανῷ

c ch. v. 22 reff. — b 1 Tim. v. 17. Rev. xviii. 6 bis only. Isa. xl. 2. comp., here only †. — e ch. xv. 14 reff. — d ch. v. 34 reff. w. ἀν, 1 Kings xx. 42. — e — John viii. 54. 1 Cor. vii. 19. xiii. 2. 2 Cor. xii. 11. — f absol., here only. Isa. xxiv. 2. see Luke xi. 4. — g — πότερος, ch. xxi. 31. xxvii. 17, 21. Luke vii. 42. Phil. i. 22. τίς ἀπῆσε (of two) δικαία ἐστί; Xen. Cyr. i. 3. 17. — h John x. 36. xvii. 17, 19 al. Gen. ii. 3 xxis. 27 al. fr. — i ver. 35. ch. v. 23, 24. Luke i. 11. xi. 51. 1 Cor. ix. 13 al. Gen. viii. 20. xii. 7, 8. — j constr., Luke xiii. 4. Acts i. 19. ii. 9, 14 al⁵. Rev. (xii. 13 v. r.) xvii. 2 only. Ps. cxxxiv. 21 al. fr.

w-x ch. xii. 10 reff. — as above(x). Mkr. xxxvii. 8 al. — y Acts ii. 10. vi. 5. xiii. 43 only. Exod. xii. 48, 49. Lev. xvii. 8 al. — z ch. viii. 12. 1 Kings xx. 31.

c, e, e vacat... BCDEF GHKL MSUV ΣΔ 1. 33. 69.

15. ινα ποιησητε D latt.

16. om οι D¹.

17. τι γαρ μειζον Z latt.—μειζω D. rec (for αγιασας) αγιαζων (*as more simple, and used in ver* 19), with CL rel latt: txt BDZ.

18. rec εαν, with E rel: txt BCDFKL 33. 69. (Z def.) [vv. 18—27 lat-*b* def.]

19. rec bef τυφλοι ins μωροι και (*from ver* 17: *no reason could be assigned for its* omission, *if genuine*), with BC rel lat-*c f* syrr copt sah-mnt arm Orig-lat: om DLZ 1 vulg lat-*a e ff*$_{1,2}$ *g*$_{1,2}$ *h l* syr-cu copt-mss æth. μειζω D.

20. for επανω, επ' Z(appy).

21. rec κατοικουντι, with BH 69 (S 1, e sil) latt syr æth arm: txt CDZ rel Damasc.

ing and often attending their worship—but of the *proselytes of righteousness*, so called, who by persuasion of the Pharisees, took on them the *whole Jewish law and its observances*. These were rare—and it was to the credit of our nature that they were. For what could such a proselyte, made by such teachers, become? A disciple of hypocrisy merely—neither a sincere heathen nor a sincere Jew—doubly the child of hell—condemned by the religion which he had left—condemned again by that which he had taken. The expression διπλότερον ὑμῶν occurs in the same connexion, and probably in allusion to this passage, in Justin Martyr, Tryph., § 122, p. 215, οἱ δὲ προσήλυτοι οὐ μόνον οὐ πιστεύουσιν, ἀλλὰ διπλότερον ὑμῶν βλασφημοῦσιν εἰς τὸ ὄνομα αὐτοῦ.

16—22.] The Lord *forbade all swearing* to His own disciples, ch. v. 34; and by the very same reasoning—because every oath is really and eventually an oath by God—shews these Pharisees the validity and solemnity of every oath. "This subterfuge became notorious at Rome. 'Ecce negas, jurasque mihi per templa Tonantis; Non credo: jura, verpe, per Anchialum' = am chai aloh (as God liveth). Martial xi. 94" (F. M.). The gold here is probably not the ornamental gold, but the Corban—the sacred treasure. (This Meyer doubts, because the question here is not of *vows*. But in the absence of any examples of an oath *by the gold of the temple*, it is just as likely as the other interpretation.) They were *fools* and *blind*, not to know and see, that *no inanimate thing can witness an oath*, but that all these things are called in to do so because of *sanctity* belonging to them, of which *God is the primary source*—the *order* likewise of the *things hallowed*, being, in their foolish estimate of them, *reversed*: for the *gold* must be less than the *temple which hallows it*, and the *gift* than the *altar*—not as if this were of any real consequence, except to shew their folly—for vv. 20—22, *every oath* is really an *oath by God*. But these men were servants only of the temple (ὁ οἶκος ὑμῶν, ver. 38) and the altar, and had forgotten God. ὀφείλει, *is bound* (see Exod. xxix. 37). κατοικήσαντι (not κατ-

[d] ὀμνύει ἐν τῷ [k] θρόνῳ τοῦ θεοῦ, καὶ ἐν τῷ [l] καθημένῳ ἐπάνω αὐτοῦ. 23 οὐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι [m] ἀποδεκατοῦτε τὸ [n] ἡδύοσμον καὶ τὸ [o] ἄνηθον καὶ τὸ [p] κύμινον, καὶ [q] ἀφήκατε τὰ [r] βαρύτερα τοῦ νόμου, τὴν [s] κρίσιν καὶ τὸ ἔλεος καὶ τὴν [t] πίστιν· ταῦτα δὲ ἔδει ποιῆσαι, κἀκεῖνα μὴ [q] ἀφεῖναι. 24 [u] ὁδηγοὶ τυφλοί, [v] διυλίζοντες τὸν [w] κώνωπα, τὴν δὲ [x] κάμηλον [y] καταπίνοντες. 25 οὐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι [z] καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς [a] παροψίδος, [b] ἔσωθεν δὲ [bc] γέμουσιν ἐξ [d] ἁρπαγῆς καὶ [e] ἀκρασίας.

—γραμματεῖς Z. BCDEF GHKL MSUV Δ 1. 33. 69.

k = ch. v. 34. Acts vii. 49, from Isa. lxvi. 1. Heb. i. 8. viii. 1. xii. 2 al.
l w. ἐπάνω, ch. xxviii. 2. Rev. vi. 8 only. see ch. xxi. 7.
m Luke xi. 42. xviii. 12. Heb. vii. 5 only. Gen. xxviii. 22. Deut. xiv. 22.
n Luke xi. 42 only †.
o here only †.
p here only. Isa. xxviii. 25, 27 bis only.
q = Mark vii. 8. Luke xi. 42 al.
r = 2 Cor. x. 10. Acts xxv. 7. (ver. 4 reff.)
s Isa. i. 17.
t = Rom. iii. 3. Tit. ii. 10. Prov. xii. 22.
u ver. 16.
v here only. Amos vi. 6 only.
w here only †. (-πιον, Judith x. 21.)
x ch. xix. 24 reff.
y 1 Cor. xv. 54, from Isa. xxv. 8. 2 Cor. ii. 7. v. 4. Heb. xi. 29. 1 Pet. v. 8. Rev. xii. 16 only. Num. xvi. 32.
z Mark vii. 19 al. fr.
a here (and ver. 26 v. r.) only †.
b ver. 27. Rev. iv. 8.
c w. ἐξ, here only. see Rev. viii. 5. w. gen. ver. 27 reff.
d Luke xi. 39. Heb. x. 34 only. Isa. iii. 14.
e 1 Cor. vii. 5 only †. (-τής, 2 Tim. iii. 3.)

23. *αφηκατε* B[1]. rec *τον ελεον*, with C rel (*το* M): txt BDL 33 Chr Epiph Cyr. rec om *δε*, with D rel vulg lat-*c f ff*$_{1,2}$ *g*$_{1,2}$ arm Lucif: ins BCKLMΔ 33 lat-*a h* D-lat syrr syr-cu copt æth Orig-lat Chr-*η*. rec *αφιεναι*, with CD rel: txt BL.

24. rec aft *τυφλοι* ins *οι*, with CD[2] rel (*οι διυλιζοντες* C[1]) syrr syr-cu. for *την*, *τον* D.

25. *εξω* D X-comm Clem Chr-*γ* (and Fd's mss exc κ). om *εξ* (*as unnecessary*), CD X-comm latt copt arm Chr: ins B rel. for *ακρασιας*, *αδικιας* (*gloss on unusual word, as is shewn by the variations below*) C rel lat-*f* Syr Chr Thl Euthym Op Promiss: *ακρ. κ. αδικ.* syr-w-ast: *ακαθαρσιας* vulg lat-*ff*$_1$ *g*$_{1,2}$ *l* coptt Clem: *πλεονεξιας* M Chr-M[1]: *αδικ. κ. πλειον.* æth: *πονηριας* al: txt BDLΔ 1. 33. 69 lat-*a o ff*$_2$ *k* syr arm.

οικοῦντι) is remarkable: God did *not then* dwell in the Temple, nor had He done so since the Captivity. [This *may* perhaps be so: but grammatically it is hardly probable. Rather should I say now, with Meyer, that the aor. refers to the one definite act by which God took possession of the temple as His dwelling-place on its dedication by Solomon; without any allusion to present circumstances. 1862.] **23, 24.**] It was doubtful, whether Levit. xxvii. 30 applied to every smallest garden herb: but the Pharisees, in their over-rigidity in externals, stretched it to this, letting go the heavier, more difficult, and more important (see ver. 4) matters of the Law. In the threefold enumeration, our Lord refers to Micah vi. 8 (see also Hosea xii. 6)—where *to do justly, to love mercy, and to walk humbly with God*, are described as being better than all offerings. **ταῦτα**—these last, are the great points on which your exertions should have (*ἔδει, oportebat*) been spent—and then, if for the sake of these they be observed, the others should not be neglected. Stier gives an instance of this, in (*Scripture*) *philology*, which if it be applied in subjection to a worthy appreciation of the *sense and spirit of the Writer*, may profitably descend to the minutest details: but if the philologian begin and end with his 'micrology,' he incurs the *μωρὲ καὶ τυφλέ* of the Pharisees (ii. 515, edn. 1). **διυλίζοντες τ. κ.**] The *straining the gnat*, is not a mere proverbial saying. The Jews (as do now the Buddhists in Ceylon and Hindostan) strained their wine, &c., carefully, that they might not violate Levit. xi. 20, 23, 41, 42 (and, it might be added, Levit. xvii. 10—14). The "strain *at* a gnat" in our present auth. vers. for "strain *out* a gnat" of the earlier English vss., seems not to have been a mistake, as sometimes supposed, but a deliberate alteration, meaning, "strain [out the wine] at [the occurrence of] a gnat." **τόν** and **τήν** indicate reference to a proverb or fable. The camel is not only *opposed*, as *of immense size*, but is also joined with the other, as being equally unclean. **25—28.**] This woe is founded not on a literally, but a typically denoted practice of the Pharisees.

26 Φαρισαῖε τυφλέ, [a] καθάρισον πρῶτον τὸ [f] ἐντὸς τοῦ
ποτηρίου, ἵνα γένηται καὶ [g] τὸ [g] ἐκτὸς αὐτοῦ καθαρόν.
27 οὐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι
[h] παρομοιάζετε [i] τάφοις [k] κεκονιαμένοις, [l] οἵτινες ἔξωθεν
μὲν φαίνονται [m] ὡραῖοι, [n] ἔσωθεν δὲ [o] γέμουσιν [p] ὀστέων
νεκρῶν καὶ πάσης [q] ἀκαθαρσίας. 28 οὕτως καὶ ὑμεῖς X ακα-
θαρσιας ...
BCDEP
GHKL
MSUV
ΧΔ 1. 33.
69.
ἔξωθεν μὲν [r] φαίνεσθε τοῖς ἀνθρώποις [r] δίκαιοι, ἔσωθεν δέ
ἐστε [s] μεστοὶ [t] ὑποκρίσεως καὶ [u] ἀνομίας. 29 οὐαὶ ὑμῖν
γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι [v] οἰκοδομεῖτε
τοὺς [l] τάφους τῶν προφητῶν καὶ [w] κοσμεῖτε τὰ [x] μνημεῖα
τῶν δικαίων, 30 καὶ λέγετε Εἰ [y] ἤμεθα ἐν ταῖς ἡμέραις τῶν
πατέρων ἡμῶν, οὐκ ἂν [y] ἤμεθα αὐτῶν [z] κοινωνοὶ ἐν τῷ
[a] αἵματι τῶν προφητῶν. 31 ὥστε [b] μαρτυρεῖτε [c] ἑαυτοῖς
ὅτι υἱοί ἐστε τῶν [d] φονευσάντων τοὺς προφήτας· 32 καὶ

f — here (Lake xvii. 21) only. Ps. cii. 10.
g here only †.
h here only †. (-μοιος, Mark vii. 8, 13.)
i Matt. only (ch. xxvii. 61, &c. xxviii. 1), exc. Rom. iii. 13, from Ps. v. 9. (-φή, ch. xxvii. 7 only.)
k Acts xxiii. 3 only. Deut. xxvii. 2, 4. Prov. xxi. 9 only.
l — ch. vii. 15 reff.
m Acts iii. 2, 10. Rom. x. 15 only. 3 Kings i. 6.
n ver. 25. Rev. iv. 8.
o w. gen., Luke xi. 39. Rom. iii. 14, from Ps. x. 25 (7). Rev. iv. 6, 8. v. 8 al. Gen. xxxvii. 25. acc., Rev. xvii. 3, 4.
p Luke xxiv. 39 reff.
q Gospp., here only. elsw. Paul only, Rom. i. 24 al. fr. Lev. v. 3 al.
r Prov. xxi. 2.
s John xix. 29 (bis) reff.
t Mark xii. 15. Luke xii. 1. Gal. ii. 13. 1 Tim. iv. 2. (James v. 12 v. r.) 1 Pet. ii. 1 only †. 2 Macc. vi. 25 only.
u ch. vii. 23. 2 Cor. vi. 14. Heb. i. 9 (from Ps. xliv. 7 vat.) al. Gen. xix. 15.
v ch. vii. 24, 26 al. fr. 1 Macc. xiii. 27.
w ch. xii. 44 ‖ L. 1 Pet. iii. 5 al. Ezek. xxiii. 41.
x ch. viii. 28 al. fr. Gen. xxiii. 6, 9.
y Acts xxvii. 37. Eph. ii. 3.
z Gospp., Luke v. 10 only. 1 Cor. x. 18, 20. Heb. x. 33 al. Isa. i. 23.
a — ch. xxvii. 6, &c. Acts xx. 28. Ezek. xxii. 4. xxiv. 6, 8. Sir. viii. 16.
b constr., Luke iv. 22. John iii. 26, 28. v. 33. Gal. iv. 15 al. Gen. xliii. 3 vat.
c 2nd pers., ch. iii. 9 reff. Deut. v. 17. Jam. ii. 11. iv. 2. v. 6 only.
d ver. 35. ch. v. 21. xix. 18 ‖ and Rom. xiii. 9, from Exod. xx. 15 (13), or

26. rec aft ποτηριον add και της παροψιδος (*repetition from ver* 25), with BC rel vulg lat-*c* Orig-lat: om D 1. 209 lat-*a e* Iren-lat Clem Chr. for εκτος, εξωθεν D Clem. rec αυτων (*to suit the insn of κ. της παροψ. above*), with C rel syrr copt arm: om X-comm vulg lat-*c* D-lat Iren-lat Clem Orig-lat Chr: txt B¹DE¹ 1. 69 lat-*a e* æth hom-Cl.

27. ομοιαζετε (*see varr readd in Matt* xxvi. 73, *Mk* xiv. 70) B 1. for οτι. εξ. μ. φ. ωρ., &c., εξωθεν ο ταφος φαινεται ωραιος, εσ. δ. γεμει D Iren-lat Clem.

28. rec μεστοι bef εστε (*for euphony*), with X rel latt Iren-lat Lucif: txt BCDL 33. 69.

30. rec (for ημεθα) ημεν (twice), with KM¹SU 1 Orig Chr: txt BCD rel Orig-ms Cyr. rec κοινωνοι bef αυτων, with C rel latt Orig: txt BD 1. 69 Chr.

Our Lord, in the ever-deepening denunciation of His discourse, has now arrived at the delineation of their *whole* character and practices by a parabolic similitude.

γέμουσιν ἐξ] not, '*are filled by*' (Dr. Burton), but, are full of: מָלֵא מִן in Hebrew. The straining out of the gnat is a cleansing pertaining to the ἔξωθεν, as compared with the *inner composition of the wine itself*, of which the cup is full: see Rev. xviii. 3. ἵνα γέν.] The exterior is not in reality pure when the interior is foul: it is not 'a clean cup,' unless both exterior and interior be clean: 'alias enim illa mundities externa non est mundities.' Bengel. Observe, the emphasis is on γένηται: "that its exterior also may not appear to be, but really *become*, pure." τάφ. κεκον.] The Jews used once a year (on the fifteenth of the month Adar) to *whitewash the spots where graves were*, that persons might not be liable to uncleanness by passing over them (see Num. xix. 16). This goes to the root of the mischief at once: 'your heart is not a temple of the living God, but a grave of pestilent corruption: not a heaven, but a hell. And your religion is but the whitewash—hardly skin-deep.'

29—33.] The guilt resting on these present Pharisees, from being the last in a progressive series of generations of such hypocrites and persecutors, forms the matter of the last Woe. The burden of this hypocrisy is, that they, being one with their fathers, treading in their steps, but vainly disavowing their deeds, were, by the very act of building the sepulchres of the prophets, joined with their prophet-persecuting acts, convicting themselves of continuity with their fathers' wickedness. See, as clearly setting forth this view, Luke xi.

ὑμεῖς [o] πληρώσατε τὸ [f] μέτρον τῶν πατέρων ὑμῶν. [o] = Mark i. 15. Phil. iv. 19. Dan. viii. 23. see Gen. xv. 16.
33 [g] ὄφεις [h] γεννήματα [h] ἐχιδνῶν, πῶς φύγητε ἀπὸ τῆς [i] κρίσεως τῆς [k] γεέννης; [f] ch. vii. 2. Mark iv. 24. Luke vi. 38 bis. Rom. xii. 3. Eph. iv. 7 al. Deut. xxv. 14.
34 διὰ τοῦτο ἰδοὺ ἐγὼ [l] ἀποστέλλω [l] πρὸς ὑμᾶς προφήτας καὶ σοφοὺς καὶ [m] γραμματεῖς· [n] ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσετε, καὶ [n] ἐξ αὐτῶν [o] μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν καὶ [p] διώξετε [g] ch. vii. 10. x. 16 al. Psa. cxxxix. 8. — here only.
ἀπὸ πόλεως εἰς πόλιν, 35 ὅπως [q] ἔλθῃ ἐφ' ὑμᾶς πᾶν [r] αἷμα

h ch. iii. 7 (reff.). i — John v. 24, 29. Heb. x. 27. 2 Pet. ii. 4 al. Isa. liii. 8. k ch. v. 22 reff.
l ch. xxi. 34. Jer. xxv. 4. m — ch. xiii. 52 reff. n Luke xi. 49. xxi. 16. 2 John 4 al.
2 Kings x. 22 ver. xviii. 4. Rev. iii. 10. o ch. x. 17 reff. Deut. xxviii. 15. p — Acts xxvi. 11. 1 Macc. v. 22. r — ver. 30. Gen. ix. 5, 6. iv. 10. q John

32. πληρωσατε B[1] lat-e: επληρωσατε DH al (*both correns, the imperative not being understood*): txt B[2]C rel Orig Eus.

34. om εγω D 33 al Iren-lat$_2$ Orig$_1$ Chr Phot Lucif$_2$. αποστελω D-gr 33 al copt Orig$_1$ Chr: txt BC rel latt syrr æth arm Iren-lat$_2$ Orig Lucif. om προς υμας D ev-y. rec ins και bef 1st εξ αυτων, with CD rel latt syr-w-ob copt æth arm-mss Iren-lat Orig Lucif: om BMΔ 1. 33. 69 am(with fuld harl[1]) lat-e Syr arm Orig$_1$. αποκτεινατε D. om κ. εξ αυτ. μαστ. εν τ. συν. υμ. D lat-a Iren-lat Lucif.

47, 48. '(Sit licet divus, dummodo non vivus). Instead of the penitent confession, "We have sinned, we and our fathers," this last and worst generation in vain protests against their participation in their fathers' guilt, which they are meanwhile developing to the utmost, and filling up its measure (Acts vii. 52).' Stier (ii. 453). Again notice the emphasis, which is now markedly on *υἱοί*; thus bringing out that relation in all its fulness and consequences.

πληρώσατε, imper., **fill ye also** (as well as they) **the measure** (*of* iniquity) **of your fathers.** Ver. 33 repeats almost verbatim the first denunciation of the Baptist—in this, the last discourse of the Lord: thus denoting the unchanged state of these men, on whom the whole preaching of repentance had now been expended. One weighty difference however there is: then it was, **τίς ὑπέδειξεν ὑμῖν φυγεῖν**; the wonder was, *how they bethought themselves* of escaping—now, **πῶς φύγητε**; **how shall ye escape?** On **ὄφεις**, see Rev. xii. 9. 34.] From the similar place in the former discourse (Luke xi. 49, see notes there) it would appear that the **διὰ τοῦτο** refers to the *whole* last denunciation: 'quæ cum ita sint'—'since ye are bent upon filling up the iniquities of your fathers, in God's inscrutable purposes ye shall *go on* rejecting His messengers.' Notice the difference between **ἡ σοφία τοῦ θ.** in Luke xi. 49, and **ἐγώ**, with its emphasis here. These words are no where *written* in Scripture, nor is it necessary to suppose that to be our Lord's meaning. He speaks this as Head of His Church, of those whom He was about to send: see Acts xiii. 1: 1 Cor. xii. 8: Eph. iii. 5. He cannot, as some (Olsh.) think, include *Himself* among those whom He sends—the Jews may have *crucified* many Christian teachers before the destruction of Jerusalem. And see Euseb. H. E. iii. 32, where he relates from Hegesippus the crucifixion of Symeon son of Clopas, in the reign of Trajan. The **καί** takes out the **σταυρώσετε**, the special, from the **ἀποκτενεῖτε**, the general; with, of course, somewhat of emphasis. The **προφήτας** were the *Apostles*, who, in relation to the Jews, were such—the **σοφοί**, Stephen and such like, men full of the Holy Ghost—the **γραμματεῖς**, Apollos, Paul (who indeed was all of these together), and such. On **μαστ. ἐν τ. συν. κ.τ.λ.** see Acts v. 40; xxii. 19; xxvi. 11. 35.] **ὅπως**, not *'in such a way that'* (?), as Webst. and Wilk.: but strictly 'in order that.'

αἷμα δίκ. or **ἀθῷον** is a common expression in the O. T. See 4 Kings xxi. 16; xxiv. 4: Jer. xxxiii. (xxvi.) 15; and more especially Lam. iv. 13, which perhaps our Lord referred to in speaking this.

πᾶν αἷ.] Thus in Babylon, Rev. xviii. 24, is found *the blood of all that were slain upon the earth*. Every such signal judgment is the judgment for a series of long-crying crimes—and these judgments do not exhaust God's anger, Isa. ix. 12, 17, 21.

The *murder of Abel* was the *first* in the strife between unrighteousness and holiness, and as these Jews represent, in their conduct both in former times and now, the murderer of the first, they must bear

s ch. xxvi. 28 ‖ Mk. L. Luke xi. 50. Acts xxii. 20. Gen. ix 6. t ver. 31 reff. u — ‖ Luke xi. 51. Acts xii. 6 †. (Wisd. xvi. 19 al.) v vv. 18, &c. reff. w ch. v. 18 reff. x w. ἐπί, Luke xix. 43. Rev. iii. 3

δίκαιον [s]ἐκχυννόμενον ἐπὶ τῆς γῆς, ἀπὸ τοῦ αἵματος BCDEF GHKL MSUV XΔ 1. 33. 69.
[t]Ἄβελ τοῦ δικαίου ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαρα-
χίου, ὃν [t]ἐφονεύσατε [u]μεταξὺ τοῦ ναοῦ καὶ τοῦ [v]θυσιαστη-
ρίου. 36 [w]ἀμὴν λέγω ὑμῖν [ὅτι] [x]ἥξει πάντα ταῦτα
ἐπὶ τὴν γενεὰν ταύτην. 37 Ἰερουσαλὴμ Ἰερουσαλὴμ ἡ
ἀποκτείνουσα τοὺς προφήτας καὶ [y]λιθοβολοῦσα τοὺς
[z]ἀπεσταλμένους [z]πρὸς [a]αὐτήν, [a]ποσάκις ἠθέλησα [b]ἐπι-

y ch. xxi. 35 reff. z = Luke i. 45 (?). xiii. 34. Rev. xviii. 24. Isa. xxii. 16 Heb. a ch. xviii. 21. Luke xiii. 34 only. 2 Chron. xviii. 15. Ps. lxxvii. 40. Sir. xx. 17 only. b ch. xxiv. 31 ‖ Mk. Mark i. 33. Luke xii. 1. xiii. 34 only. 2 Chron. xx. 26.

35. aft ὅπως ins ἂν C² M-marg 33. 69. rec ἐκχυνομενον, with B(see table) L rel 69 Orig: txt CDGUΔ 1. 33. om 1st του DL 33 ev-y Eus$_{p}$. om 2nd του D 33. om υιου βαραχιου ℵ evv-6-13 Eus (but Iren Orig have it): "In Evangelio quo utuntur Nazareni, pro filio Barachiæ, *filium Joiadæ* reperimus scriptum" (Jer in loc).

36. rec om οτι (*see Luke* xi. 51), with BDL 1 latt æth arm Iren-lat Lucif: ins C rel lat-*f* syrr Orig Chr Thl. rec ταυτα bef παντα, with C D-gr LMS X-comm latt copt Orig Lucif: txt B rel Iren-lat.

37. αποκτεινουσα CGK al Thdrt-ms: -ενουσα Δ 33. 69 al Thl: txt BD rel Clem Orig$_{4}$ Eus. for αυτην, σε D arm. (*ad te missi sunt* latt Iren-lat$_{2}$ Cypr Hil.) rec επισυναγει bef ορνις, with C rel: txt BDKL 1. 33. 69 latt copt Clem

the vengeance of the whole in God's day of wrath. Who **Zacharias son of Barachias** is has been much disputed. We may conclude with certainty that it cannot be (as Aug. and Greswell suppose) a *future* Zacharias, mentioned by Josephus, B. J. iv. 5. 4, as son of Baruch, and slain in the temple just before the destruction of Jerusalem—for our Lord evidently speaks of an event *past*, and never *prophesies* in this manner elsewhere. Origen has preserved a tradition (in Matth. Comm. Series, 24, vol. iii. p. 846), that *Zacharias father of John the Baptist* was slain by them in the temple; but in the absence of all other authority, this must be suspected as having arisen from the difficulty of the allusion here. Most likely (see Lightfoot in loc., and note on Luke xi. 49) it is *Zacharias the son of Jehoiada*, who was killed there, 2 Chron. xxiv. 21, and of whose blood the Jews had a saying, that it never was washed away till the temple was burnt at the captivity. **υἱοῦ Βαραχίου** does not occur in Luke xi. 51, and perhaps was not uttered by the Lord Himself, but may have been inserted by mistake, as *Zacharias the prophet* was son of Barachiah, see Zech. i. 1: a circumstance suppressed by Dr. Wordsworth in his elaborate account of the mystical reason of the patronymic being used here, as "signifying Son of the Blessed, which was a name of Christ Himself." See his note. **μετ. τ. ν. κ. τ. θ.**] He was killed in the *priests' court*, where the altar of burnt-offerings was. On ver. 36, see note on ch. xxiv. 34. It is no objection to the interpretation there maintained, that the *whole period* of the Jewish course of crime is not filled up by it: the *death of Abel* can by no explanation be brought within its limits or responsibility; and our Lord's saying reaches far deeper than a mere announcement of their responsibility for what *they themselves had done*. The Jews stood in the *central point of God's dealings with men*; and as they were the chosen for the election of grace, so, rejecting God and His messengers, they became, in an especial and awful manner, vessels of wrath. Our Lord mentions *this last murder*, not as being the *last* even before His own day, but *because it was connected especially with the cry of the dying man*, 'The Lord look upon it *and require it*.' Compare Genesis iv. 10. This death of Zacharias *was the last* in the *arrangement of the Hebrew Canon* of the O.T., though *chronologically* that of Urijah, Jer. xxvi. 23, was later.

37.] These words were before spoken by our Lord, Luke xiii. 34: see notes there. On the construction of **αὐτήν**, see reff. **ποσάκις ἠθ.** must be understood of all the messages of repentance and mercy sent by the prophets, for our Lord's words embrace the whole time comprised in the historic survey of ver. 35, as well as His own ministry. On the similitude, see Deut. xxxii. 11: Ps. xvii. 8; xxxvi. 7; lvii. 1; lxi. 4: Isa. xxxi. 5: Mal. iv. 2,

συναγαγεῖν τὰ τέκνα σου [c] ὃν [c] τρόπον [d] ὄρνις [b] ἐπισυνάγει τὰ [e] νοσσία αὐτῆς [f] ὑπὸ τὰς [fg] πτέρυγας, καὶ οὐκ ἠθελήσατε· [38] ἰδοὺ [h] ἀφίεται ὑμῖν ὁ [i] οἶκος ὑμῶν [i] ἔρημος. [39] λέγω γὰρ ὑμῖν Οὐ μή με ἴδητε [k] ἀπ' ἄρτι, ἕως ἂν εἴπητε [l] Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.

XXIV. [1] Καὶ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τοῦ ἱεροῦ ἐπορεύετο· καὶ προσῆλθον οἱ μαθηταὶ αὐτοῦ [m] ἐπιδεῖξαι αὐτῷ τὰς [n] οἰκοδομὰς τοῦ ἱεροῦ. [2] ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς Οὐ βλέπετε ταῦτα πάντα; ἀμὴν λέγω ὑμῖν, οὐ μὴ [o] ἀφεθῇ ὧδε [p] λίθος ἐπὶ λίθον, ὃς οὐ [q] καταλυθήσεται.

c Luke xiii. 34. Acts i. 11. vii. 28, from Exod. ii. 14. 2 Tim. iii. 8 only. Isa. xiv. 20, 24. xxxviii. 19. (καθ' ὃν τρ., Acts xv. 11. see Jude 7.)
d Luke xiii. 34 only. 3 Kings iv. 23 F. only. (-σσον, Rev. xviii. 2.)
e here only. Ps. lxxxiii. 3 only. (-σόν, Luke ii. 24. -σία, Luke xiii. 34.)
f Luke xiii. 34 only. Ps.
...καταλυθησεται X. BCDEF GHKL MSUVΔ 1. 33. 69.
g Luke as above. Rev. iv. 8. ix. 9. xii. 14 only.
h = ch. xxiv. 2 reff. i Hag. i. 9. see Isa. lxiv. 10, 11.
i ch. xxvi. 29, 64. John (i. 52 v. r.) xiii. 19. xiv. 7. Rev. xiv. 13 only.
k ch. xxi. 9 reff. Ps A. cxvii. 26.
l ch. xxi. 9 reff.
m = [Mk. (bis). 1 Cor. iii. 9. 2 Cor. v. 1. Eph. ii. 21. 1 Chron. xxix. 1 F.
n Ezek. xl. 2. mct., Paul only, Rom. xiv. 19 al.
o [. ch. iv. 11, 20. xxiii. 38. Luke xiii. 8. Judg. ii. 23. iii. 1. Ps. xvi. 14.
p Hag. ii. 16.
q = [. ch. xxvi. 61. Acts vi. 14. 2 Cor. v. 1. Gal. ii. 18. Ezra v. 12.

Orig$_s$ Eus$_2$ Bas Cyr Thdrt Hil. rec εαυτης (*see Lu* xiii. 34), with C rel Orig$_s$: txt B(Mai) DMΔ 33 latt Iren-lat Clem Eus Hil. aft πτερυγας ins αυτης B^1-marg XΔ al fuld(with gat mm) lat-*a b c* &c syrr copt æth Clem Orig Cypr Hil: om B^1-txt CDL rel vulg-ed(with am forj &c) lat-*ff*$_1$ arm Iren-lat$_1$ Orig$_3$ Eus$_4$.

38. ημων D^1-gr. om ερημος (*corrn to Luke* xiii. 35: *see there*) BL lat-*ff*$_2$ copt-ms Orig-ms.

39. aft υμ. ins οτι (*from* || *Luke*) D 1. 69 lat-*a b c f ff*$_2$ *h* syrr arm Orig-lat. for κυριου, θεου D.

CHAP. XXIV. 1. rec επορ. bef απ. τ. ιερ. (*corrn to avoid* εξελθ. απο, *see* B *below*), with C rel: σε τ. ιερ. επορ. B: txt DLΔ 1. 33. 69 latt syrr syr-jer copt æth arm Orig-lat Chr Hil Op.

2. rec (for αποκριθεις) ιησους, with C rel lat-*f* syr (*αποκρ. seeming inappropr*): txt BDL 1. 33. 69 latt syr-jer copt æth arm Chr: om H lat-*l* Syr. om ου (*see* || *Mk*) DLX 33 latt coptt æth arm Orig-lat$_1$ Thl Ambr Op: ins BC rel syrr Orig-lat$_1$ Chr. rec ταυτα bef ταυτα, with DEFGKSΔ lat-*e* syr: txt BC rel latt Syr copt arm Orig-lat$_2$ Chr Thl Ambr. aft υμιν ins οτι D. rec aft ος ου ins μη, with GKU (1. 33, e sil): om BCD rel Chr Mac Thl.

and compare ch. xxiv. 28. οὐκ ἠθ.] See Isa. xxviii. 12; xxx. 15. The tears of our Lord over the perverseness of Jerusalem are witnesses of *the freedom of man's will to resist the grace of God.*

38, 39.] This is our Lord's last and solemn departure from the temple—the *true μεταβαίνωμεν ἐντεῦθεν* ('motus excedentium Deorum.' Tacitus). οἶκος ὑμῶν—no more *God's*, but **your** house—said primarily of the temple,—then of Jerusalem,—and then of the whole land in which ye dwell. οὐ μή με ἴδητε—He did not shew Himself to all the people after His resurrection, but only to chosen witnesses, Acts x. 41. ἕως ἂν εἴπ.] until that day, the subject of all prophecy, when your repentant people shall turn with true and loyal Hosannas and blessings to greet 'Him whom they have pierced:' see Deut. iv. 30, 31: Hosea iii. 4, 5: Zech. xii. 10; xiv. 8—11. Stier well remarks, 'He who reads not this in the prophets, reads not yet the prophets aright.' Ἱερουσαλήμ, which is *Luke's* more frequent form, does not occur elsewhere in Matt. This is to be accounted for by these verses being a solemn utterance of our Lord, and the sound yet dwelling on the mind of the narrator; and not by supposing the verses to be spurious and inserted out of Luke, as Wieseler has done, Chronolog. Synops. p. 322. His assertion that ver. 39 has no sense here, is implicitly refuted above.

CHAP. XXIV. 1—51.] PROPHECY OF HIS COMING, AND OF THE TIMES OF THE END. Mark xiii. 1—37. Luke xxi. 5—36. Matt. omits the incident of the widow's mite, Mark xii. 41—44. Luke xxi. 1—4.

1, 2.] St. Mark expresses their remarks on the buildings; see note there:—they were probably occasioned by ver. 38 of the last chapter. Josephus writes, B. J. vii. 1. 1, κελεύει Καῖσαρ ἤδη τήν τε πόλιν ἅπασαν καὶ τὸν νεὼν κατασκάπτειν . . . . τὸν δ' ἄλλον ἅπαντα τῆς πόλεως περίβολον οὕτως ἐξωμάλισαν οἱ κατασκάπτοντες, ὡς μηδὲ πώποτ' οἰκισθῆναι πι-

r ch. xxi. 1 reff. s ch. xiv. 13 reff. t — ch. xvi. 3. ver. 30. Luke ii. 12. (2 Cor. xii. 12.) Exod. iii. 12. 4 Kings xx. 8, 9. a — vv. 27, 37. 39 (only in Gospp.). 1 Cor. xv. 23. 1 Thess. ii. 19 al². 2 Thess. ii. 1, 8, 9. James v. 7, 8. 2 Pet. i. 16 al². 1 John ii. 28 †. (2 Macc. viii. 12. xv. 21 only.) v ch. xiii. 39 reff. w = ¦. 1 Cor. viii. 9. Gal. v. 15. Col. ii. 8 al. x here & ¦ Mk. (bis) vv. 11, 24. 2 Tim. iii. 13 al. Micah iii. 6.

3 καθημένου δὲ αὐτοῦ ἐπὶ του ʳ ὄρους τῶν ʳ ἐλαιῶν προς- BCDEF GHKL
ηλθον αὐτῷ οἱ μαθηταὶ ˢ κατ᾽ ἰδίαν λέγοντες Εἰπὲ ἡμῖν MSUVΔ
πότε ταῦτα ἔσται, καὶ τί τὸ ᵗ σημεῖον τῆς σῆς ᵘ παρουσίας 1. 33. 69.
καὶ ᵛ συντελείας τοῦ αἰῶνος. 4 καὶ ἀποκριθεὶς ὁ Ἰησοῦς
εἶπεν αὐτοῖς ʷ Βλέπετε μή τις ὑμᾶς ˣ πλανήσῃ. 5 πολλοὶ

3. aft ἐλαιων ins κατεναντι του ιερου (*from* ‖ *Mk*) C. aft μαθηται ins αυτου CUΔ Syr copt æth Orig-lat: om BDL rel latt(*c* ?) syr arm. της παρ. σου D. rec ins της bef συντελειας, with D rel: om BCL 1. 33 Cyr-jer.

τιν ἂν ἔτι παρασχεῖν τοῖς προελθοῦσιν. There is no difficulty in οὐ here used interrogatively. See a similar case John vi. 70. Meyer has abandoned his former view that we should read οὖ, "where ye see, &c.," and takes the common interpretation. He notices some curious renderings in his note: "Do not look (so wonderingly) on .... (μὴ βλ.)," Paulus; "Do ye not wonder at ...?" Chrys., al., and De W.: "Ye see not *all* this . . ." viz. not the desolation that shall come. Grulich, de loci Matt. xxiv. 1, 2, interp. Torg. 1839: "Ye do not see: all this, I say to you, shall not ...." Bornemann. 3.] From Mark we learn, that it was *Peter and James and John and Andrew* who asked this question. With regard to the question itself, we must, I think, be careful not to press the clauses of it too much, so as to make them bear separate meanings corresponding to the arrangements of our Lord's discourse. As expressed in the other Evangelists, the question was concerning the time, and the sign, of *these things* happening, viz. the overthrow of the temple and desolation of Judæa, with which, in the then idea of the Apostles, our Lord's coming and the end of the world were connected. Against this mistake He warns them, vv. 6, 14,—Luke ver. 24,—and also in the two first parables in our ch. xxv. For the understanding of this necessarily difficult prophetic discourse, it must be borne in mind that the whole is spoken in the pregnant language of prophecy, in which various fulfilments are involved. (1) The view of the Jewish Church and its fortunes as *representing the Christian Church and its history*, is one key to the interpretation of this chapter. *Two parallel interpretations* run through the former part as far as ver. 28; the destruction of Jerusalem and the final judgment being both enwrapped in the words, but the former, in this part of the chapter, predominating. Even in this part, however, we cannot tell how applicable the warnings given may be to the events of the last times, in which apparently Jerusalem is again to play so distinguished a part. *From ver.* 28, the lesser subject begins to be swallowed up by the greater, and our Lord's *second coming* to be the predominant theme, with however certain hints thrown back as it were at the event which was immediately in question: till, in the latter part of the chapter and the whole of the next, the *second advent*, and, at last, the *final judgment* ensuing on it, are the subjects. (2) Another weighty matter for the understanding of this prophecy is, that (see Mark xiii. 32) any obscurity or concealment concerning the *time* of the Lord's second coming, must be attributed to the right cause, which we know from His own mouth to be, that the divine Speaker Himself, in His humiliation, *did not know the day nor the hour*. All that He had heard of the Father, He made known unto His disciples (John xv. 15): but that which the Father kept in His own power (Acts i. 7), He did not in His abased humanity know. He told them the *attendant circumstances* of His coming; He gave them enough to guard them from error in supposing the day to be close at hand, and from carelessness in not expecting it as near. (Regarding Scripture prophecy as I do as a *whole*, and the same great process of events to be denoted by it all, it will be but waste labour to be continually at issue, in the notes of this and the succeeding chapter, with Meyer and others, who hold that the *Gospel prophecies* are inconsistent in their eschatology with *those after the Ascension*, and those again with *the chiliastic ones of the Apocalypse*. How untenable this view is, I hope the following notes will shew; but to be continually meeting it, is the office of polemic, not of exegetic theology.) 4, 5.] Our Lord does not answer the πότε but by admonitions not to be deceived. See a question similarly answered, Luke xiii. 23, 24.

γὰρ ἐλεύσονται [γ] ἐπὶ τῷ [γ] ὀνόματί μου λέγοντες Ἐγώ εἰμι ὁ χριστός, καὶ πολλοὺς [x] πλανήσουσιν. 6 [a] μελλήσετε δὲ ἀκούειν πολέμους καὶ [a] ἀκοὰς πολέμων. ὁρᾶτε, μὴ [b] θροεῖσθε· [c] δεῖ γὰρ πάντα [c] γενέσθαι, ἀλλ' οὔπω ἐστὶν τὸ τέλος. 7 [d] ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν, καὶ ἔσονται λιμοὶ καὶ σεισμοὶ [e] κατὰ τόπους.

γ Mark ix. 39 ‖ L. Acts iv. 17, 18. v. 28, 40. Jer. xxiii. 25.
x ch. xvi. 27. Acts xxiv. 15. Rom. viii. 18 al. Jer. xxxvi. (xxix.) 10. Isa., 2 Pet. i. 12 only.
a ‖ Mk. ch. iv. 24 al. Isa.

M. 7. b — ‖ Mk. 2 Thess. ii. 2 only. Cant. v. 4 only. c ‖. ch. xxvi. 54. Rev. i. 1. iv. 1. xxii. 6. Dan. ii. 28. d Isa. xix. 2. e ‖. Acts xxiv. 19. xiv. 28. ii. 46. v. 42 al. συνίστασθαι κατὰ τόπους, Philo de Mand. Opif. p. 18.

5. aft λεγοντες ins οτι C[1] al lat-*f* syrr arm Orig-lat.

6. μελλετε D Scr's p Orig$_1$ Chr-2. om παντα BDL 1. 33 lat-*g*$_2$ coptt æth Orig-lat Ps-Ath: ταυτα al latt syr-jer Cypr: (*παντα appearing too* general, *it was either omd after* ‖ *Mk, or changed to* ταυτα *after* ‖ *Lu*:) txt C rel lat-*f* syrr Chr.

7. for επι, εκ' CKL 1 ev-y al. rec aft λιμοι ins και λοιμοι (*from* ‖ *Luke, as also the variations shew*), with C rel lat-*h* syrr syr-marg-gr copt æth arm Orig-lat: pref λοιμοι και, L 33 al vulg lat-*c f ff*$_1$ *g*$_{1.2}$ *l* Oros: txt BDE[1] lat-*a b e ff*$_2$ Cypr Hil Arnob.

πολλ. γάρ] This was the first danger awaiting them: not of being drawn away from Christ, but of *imagining that these persons were Himself*. Of such persons, before the destruction of Jerusalem, we have no distinct record; doubtless there were such: but (see above) I believe the prophecy and warning to have a further reference to the latter times in which its complete fulfilment must be looked for. The persons usually cited as fulfilling this (Theudas, Simon Magus, Barchochab, &c.) are all too early or too late, and not correspondent to the condition, ἐπὶ τῷ ὀνόμ. μου, 'with My name as the *ground* of their pretences.' See Greswell on the Parables, v. 380 note. Luke gives an addition (ver. 8) to the speech of the false Christs, καὶ ὁ καιρὸς ἤγγικεν.

6—8.] πόλεμοι and ἀκοαὶ πολέμων there certainly *were* during this period; but the prophecy must be interpreted rather of those of which the *Hebrew Christians would be most likely to hear* as a cause of terror. Such undoubtedly were the *three threats of war against the Jews* by Caligula, Claudius, and Nero; of the first of which Josephus says, Antt. xix. 1. 2, ἔθνει τε τῷ ἡμετέρῳ σβδὲ εἰς ὀλίγον ἐξεγεγόνει μὴ οὐκ ἀπολωλέναι, μὴ ταχείας αὐτῷ (Γαΐῳ) τελευτῆς παραγενομένης. Luke couples with πολ., ἀκαταστασίας,—and to this ἔθνος ἐπὶ ἔθνος seems also to point. There were serious disturbances,—(1) at Alexandria, which gave rise to the complaint against and deposition of Flaccus, and Philo's work against him (A.D. 38), in which the Jews as a nation were the especial objects of persecution; (2) at Seleucia about the same time (Josephus, Antt. xviii. 9. 8, 9), in which more than 50,000 Jews were killed; (3) at Jamnia, a city on the coast of Judæa near Joppa (Philo, legat. ad Caium, § 30). Many other such national tumults are recorded by Josephus. See especially B. J. ii. 17. 10, 18. 1—8, in the former of which places, he calls the sedition προοιμιον ἀλώσεως, and says that ἕκαστος τῶν μερίων ἐτετάραχτο: and adds, δεινὴ δὲ ὅλην τὴν Συρίαν ἐπίσχε ταραχή, καὶ πᾶσα πόλις εἰς δύο διῄρητο στρατόπεδα. λιμός, and λοιμός, which is coupled to it in ‖ Luke, are usual companions: a proverb says, μετὰ λιμὸν λοιμός. With regard to the *first*, Greswell (vol. v. p. 260 note) shews that the famine prophesied of in the Acts (xi. 28) happened in the ninth of Claudius, A.D. 49. It was great at Rome,—and therefore probably Egypt and Africa, on which the Romans depended so much for supplies, were themselves much affected by it. Suetonius (Claud. 18) speaks of *assidua sterilitates*; and Tacitus (Ann. xii. 43) of 'frugum egestas, et orta ex eo fames,' about the same time. There was a famine in Judæa in the reign of Claudius (the true date of which however Mr. Greswell believes (Diss. vol. ii. p. 5) to be the third of Nero), mentioned by Josephus, Antt. iii. 15. 3. And as to λοιμοί, though their occurrence might, as above, be inferred from the other, we have distinct accounts of a pestilence at Rome (A.D. 65) in Suetonius, Nero 39, and Tacitus, Ann. xvi. 13, which in a single autumn carried off 30,000 persons at Rome. But such matters

f] Mk. Acts ii. 24. 1 Thess. v. 3 only. Exod. xv. 14. Job xxi. 17. Isa. xxi. 3. g — and w. elc, ch. x. 20 al. fr. Mt. Mk. L. (Gosp. & Acts) & P. Isa. xxxiv. 2. h ch. xiii. 21 i Mk. Rev. vii. 14 al. fr. Ps. xix. 1. k ch. v. 29, 30 reff. xiii. 21 al. l ch. x. 4 al. fr. m ver. 7. n vv. 4, 5. o ch. x. 22. Ezek. xxxvi. 8. constr., ch. vii. 20 reff. p ch. vii. 16 al. Jer. vi. 13. Zech. xiii. 2. q ...αλλη-λους C. BDEFG HKLM SUVΔ 1. 33. 69.

8 πάντα δὲ ταῦτα ἀρχὴ [f]ὠδίνων. 9 τότε [g]παραδώσουσιν ὑμᾶς εἰς [h]θλῖψιν καὶ ἀποκτενοῦσιν ὑμᾶς, καὶ [i]ἔσεσθε μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν διὰ τὸ ὄνομά μου. 10 καὶ τότε [k]σκανδαλισθήσονται πολλοὶ καὶ ἀλλήλους [l]παραδώσουσιν καὶ μισήσουσιν ἀλλήλους. 11 καὶ πολλοὶ [m]ψευδοπροφῆται [n]ἐγερθήσονται καὶ [o]πλανήσουσιν πολ-

9. αποκτεινουσιν D-gr. elz om των bef εθνων (*homœotel*), with D¹ al: om των εθνων (|| *Luke*) C 1 al lat-*l* Orig-lat Chr Ps-Ath: txt BD²L rel vss.
11. εξεγερθησονται D.

as these are not often related by historians, unless of more than usual severity.

σεισμοί] The principal *earthquakes* occurring between this prophecy and the destruction of Jerusalem were, (1) a great earthquake in Crete, A.D. 46 or 47; (2) one at Rome on the day when Nero assumed the toga virilis, A.D. 51; (3) one at Apamæa in Phrygia, mentioned by Tacitus (Ann. xii. 58), A.D. 53; (4) one at Laodicea in Phrygia (Tacitus, Ann. xiv. 27), A.D. 60; (5) one in Campania (Tacitus, Ann. xv. 22). Seneca, Ep. 91, § 9, in the year A.D. 58, writes: 'Quoties Asiæ, quoties Achaiæ urbes uno tremore ceciderunt! quot oppida in Syria, quot in Macedonia devorata sunt! Cyprum quoties vastavit hæc clades! quoties in se Paphus corruit! frequenter nobis nuntiati sunt totarum urbium interitus.' The prophecy, mentioning κατὰ τόπους (**place for place**, —i. e. here and there, each in its particular locality; as we say, "up and down"), does not seem to imply that the earthquakes should be in Judæa or Jerusalem. We have an account of one in Jerusalem, in Josephus, B. J. iv. 4, 5, which Mr. Greswell (as above) places about Nov. A.D. 67. On the additions in Luke xxi. 11, see notes there; and on this whole passage see the prophecies in 2 Chron. xv. 5—7, and Jer. li. 45, 46. ἀρχὴ ὠδίνων] in reference to the παλιγγενεσία (ch. xix. 28), which is to precede the συντέλεια τοῦ αἰῶνος. So Paul in Rom. viii. 22, πᾶσα ἡ κτίσις .... συνωδίνει ἄχρι τοῦ νῦν. The death-throes of the Jewish state precede the 'regeneration' of the universal Christian Church, as the death-throes of this world the new heavens and new earth. 9—13.] τότε, **at this time,—during this period**, not 'after these things have happened.' De Wette presses this latter meaning, that he may find a contradiction to Luke, ver. 12, πρὸ δὲ τούτων πάντων .... These words serve only definitely to fix the time of the indefinite τότε, here and in ver. 10. The τότε in ver. 14 is, from the construction of the sentence, more definite. For ἀποκτ. ὑμ. Luke has θανατώσουσιν ἐξ ὑμῶν, viz. the Apostles. This sign was early given. *James the brother of John* was put to death, A.D. 44: *Peter and Paul* (traditionally, Euseb. H. E. ii. 25) and *James the Lord's brother*, before the destruction of Jerusalem: and possibly others. ἔσεσθε μισ.] See Acts xxviii. 22, ἡ αἵρεσις αὕτη .... πανταχοῦ ἀντιλέγεται: also Tacitus, Ann. xv. 44, where Nero, for the conflagration of Rome, persecutes 'Christianos, genus hominum ob flagitia invisos:' also see 1 Pet. ii. 12; iii. 16; iv. 14—16. In chap. x. 22, from which these verses are repeated, we have only ὑπὸ πάντων—here τῶν ἐθνῶν is added, giving particularity to the prophecy. 10.] See 2 Tim. iv. 16, and the repeated warnings against apostasy in the Epistle to the Hebrews. The persons spoken of in this verse are *Christians*. 'Primo conrepti qui fatebantur, deinde *indicio eorum* multitudo ingens.' Tac. Ann. xv. 44. On μισ. ἀλλ., compare the deadly hatred borne to Paul and his work by the Judaizers. In the Apocryphal works called the Clementines, which follow teaching similar to that of the factions adverse to Paul in the Corinthian Church, he is hinted at under the name ὁ ἐχθρὸς ἄνθρωπος (Ep. Pet. to James 2, and Recognitions, i. 70, cited by Stanley, Essays on Apostolic Age, p. 377). These Judaizing teachers, among others, are meant by the ψευδοπροφῆται, as also that plentiful crop of heretical teachers which sprang up every where with the good seed of the Gospel when first sown. See especially Acts xx. 30: Gal. i. 7—9: Rom. xvi. 17, 18: Col. ii. 17—end: 1 Tim. i. 6, 7, 20; vi. 3—5, 20, 21: 2 Tim. ii. 18; iii. 6—8: 2 Pet. ii. (and Jude): 1 John ii. 18, 22, 23, 26; iv. 1, 3: 2 John 7; ψευδαπόστολοι,

λούς. 12 καὶ διὰ τὸ [p] πληθυνθῆναι τὴν [q] ἀνομίαν [r] ψυγήσεται ἡ ἀγάπη [s] τῶν πολλῶν· 13 ὁ δὲ [t] ὑπομείνας [u] εἰς τέλος, οὗτος σωθήσεται. 14 καὶ [v] κηρυχθήσεται τοῦτο τὸ [w] εὐαγγέλιον τῆς [x] βασιλείας ἐν ὅλῃ τῇ [y] οἰκουμένῃ, [z] εἰς [a] μαρτύριον πᾶσιν τοῖς ἔθνεσιν. καὶ τότε ἥξει τὸ [b] τέλος.

Z λεγμα των... BDFFG HKLM SUVZΔ 1. 33. 69.

15 [c] Ὅταν οὖν ἴδητε τὸ [d] βδέλυγμα τῆς [e] ἐρημώσεως, τὸ [f]

p Gospp., here only. Acts vi. 1, 7 al. — 1 Pet. i. 2. 2 Pet. i. 2. Jude 2. Ps. cxviii. 60.

q ch. vii. 23. 2 Cor. vi. 14. Heb. i. 9, from Ps. xliv. 7 vat. viii. 12 al.

r here only. sept. (vat not —). Num. xi. 28. 2 Kings xvii. 18. Jer. vi. 7 bis. viii. 3 only.

s Rom. v. 15. xii. 5. 1 Cor. x. 17. 2 Cor. ii. 17.

t ch. x. 22 (reff.).

u — ‖ Mk. ch. xxvi. 13 ‖ Mk. Luke xxiv. 47 al. see Joel iii. 9.

v ch. iv. 23. ix. 35 (Mark i. 14 v. r.) only. 18 (from Ps. xviii. 4) only. Heb. i. 6. ii. 5. Luke ii. 1 al2. Acts xi. 28 al7. Rev. iii. 10. xii. 9. xvi. 14. Isa. x. 22.

w Matt., here only. not Mk. nor John. Paul, Rom. x.

x ch. viii. 4 reff.

y ver. 6. Dan. xi. 18 Theod.

z ‖ Mk. Luke xvi. 16 only, besides Rev. xvii. 4, 5. xxi. 27. Deut. xxix. 17 al. fr. Dan. ix. 27. xii. 11.

a ‖ Mk. Luke xxi. 20 only. Jer. xxxii. (xxv.) 18.

12. πληθυναι D Chr-2.

14. το ευαγγελιον bef τουτο D al Orig Eus Chr Cypr: om τουτο (‖ *Mk*) al lat-*a* arm.

2 Cor. xi. 13. Even De Wette, who attempts to deny the historical fulfilment of the former signs (ver. 7), confesses that this was historically fulfilled (Exeget. Handbuch in loc.). 12.] It is against this ἀνομία especially that James, in his Epistle, and Jude, in more than the outward sense *the brother of James*, were called on to protest,—the mixture of heathen licentiousness with the profession of Christianity. But perhaps we ought to have regard to the *past tense* of πληθυνθῆναι, and interpret, '*because* the iniquity is filled up,' on account of the horrible state of morality (parallel to that described by Thucydides, iii. 82—84, as prevailing in Greece, which had destroyed all mutual confidence), the love and mutual trust of the generality of Christians shall grow cold. τῶν πολλῶν,—thus we have ch. xxv. 5, ἐνύσταξαν πᾶσαι καὶ ἐκάθευδον. Even the Church itself is leavened by the distrust of the evil days. See 2 Thess. ii. 3. 13.] The *primary* meaning of this seems to be, that whosoever remained faithful till the destruction of Jerusalem, should be preserved from it. No Christian, that we know of, perished in the siege or after it: see below. But it has *ulterior* meanings, according to which τέλος will signify, to an individual, the *day of his death* (see Rev. ii. 10),—his martyrdom, as in the case of some of those here addressed,—to the Church, *endurance in the faith to the end of all things*. See Luke, xxi. 19, and note.

14.] We here again have the *pregnant* meaning of prophecy. The Gospel had been preached through the whole 'orbis terrarum,' and every nation had received its testimony, before the destruction of Jerusalem: see Col. i. 6, 23: 2 Tim. iv. 17. This was necessary not only as regarded the Gentiles, but to give to God's people the Jews, who were scattered among all these nations, *the opportunity of receiving or rejecting the preaching of Christ*. But in the wider sense, the words imply that the Gospel shall be preached in *all the world, literally taken*, before the great and final end come. The *apostasy of the latter days*, and the *universal dispersion of missions*, are the two great signs of the end drawing near. 15. βδέλυγ. τ. ἐρημ.] The LXX rendering and that of Theod. (vat. omits τῆς) of שִׁקּוּץ מְשֹׁמֵם, Dan. xii. 11. The similar expression in ch. xi. 31, is rendered in the same manner by the LXX, but by Theod. βδέλ. ἠφανισμένον, and in ch. ix. 27, τὸ βδέλ. τῶν ἐρημώσεων in the Vat. MS., and altogether differently in the Alex. To what *exactly* the words in Daniel apply, is not clear. Like other prophecies, it is probable that they are pregnant with several interpretations, and are not yet entirely fulfilled. They were interpreted of *Antiochus Epiphanes* by the Alexandrine Jews; thus 1 Macc. i. 54 we read ᾠκοδόμησαν βδέλυγμα ἐρημώσεως ἐπὶ τὸ θυσιαστήριον. Josephus refers the prophecy to the *desolation by the Romans*: Antt. x. 11. 7, Δανιὴλος καὶ περὶ τῆς τῶν Ῥωμαίων ἡγεμονίας ἀνέγραψε, καὶ ὅτι ὑπ' αὐτῶν ἐρημωθήσεται. The principal Commentators have supposed, that the *eagles of the Roman legions* are meant, which were βδέλυγμα, inasmuch as they were *idols worshipped by the soldiers*. These, they say, stood in *the holy place*, or *a* holy place, when the Roman armies encamped round Jerusalem under Cestius Gallus first, A.D. 66, then under Vespasian, A.D. 68, then lastly under Titus, A.D. 70. Of these the *first* is generally taken as the sign meant. Josephus relates, B. J. ii. 20, 1, that after Cestius

b w. διά, ch. i. 22 reff. = ch. iii. 3.
c nest. form (1 Mk. v. τ).
Rev. xiv. 1.
d Acts vi. 13. xxi. 28. Lev. x. 13. Ps. lxvii. 5. Isa. lx. 13.
e — ‖ Mk. Rom. i. 20.
2 Tim. ii. 7. Prov. i. 2, 6.

BDEFG HKLM SUVΣΛ 1. 33. 69.

ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου, [c] ἑστὼς ἐν [d] τόπῳ [d] ἁγίῳ (ὁ ἀναγινώσκων [e] νοείτω), [16] τότε οἱ ἐν τῇ Ἰουδαίᾳ φευ-

15. elz (for ἑστος) ἑστως, with B^{r}D^{r}EKMU 1. 69 Hippol Eus: txt B^{1}D^{1} rel Cyr-jer. (Z def.)

was defeated, πολλοὶ τῶν ἐπιφανῶν Ἰουδαίων, ὥςπερ βαπτιζομένης νέως, ἀνενήχοντο τῆς πόλεως. But, without denying that this *time* was that of the sign being given, I believe that all such interpretations of its meaning are wholly inapplicable. The error has mainly arisen from supposing that the parallel warning of Luke (ver. 20, ὅταν δὲ ἴδητε κυκλουμένην ὑπὸ στρατοπέδων Ἱερ. τότε γνῶτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς) is identical in meaning with our text and that of Mark. The two first evangelists, writing for Jews, or *as* Jews, give the *inner* or *domestic* sign of the approaching calamity: which was to be seen *in the temple*, and was to be the *abomination* (always used of something caused by the Jews themselves, see 2 Kings xxi. 2—7: Ezek. v. 11; vii. 8, 9; viii. 6—16) which should *cause the desolation*,—the last drop in the cup of iniquity. Luke, writing for Gentiles, gives the *outward state of things* corresponding to this inward sign. That the *Roman eagles cannot be meant*, is apparent: for the sign would thus be *no sign*, the Roman eagles having been seen on holy ground *for many years past*, and at the very moment when these words were uttered. Also τόπος ἅγιος must mean *the temple*: see reff. Now in searching for some event which may have given such alarm to the Christians, Josephus's unconscious admission (B. J. iv. 6. 3) is important: ἦν γὰρ δή τις παλαιὸς λόγος ἀνδρῶν, ἔνθα τότε τὴν πόλιν ἁλώσεσθαι, καὶ καταφλεγήσεσθαι τὰ ἅγια νόμῳ πολίμου, στάσις ἐὰν κατασκήψῃ, καὶ χεῖρες οἰκεῖαι προμιάνωσι τὸ τοῦ θεοῦ τέμενος· οἷς οὐκ ἀπιστήσαντες οἱ ζηλωταὶ διακόνους ἑαυτοὺς ἐπίδοσαν. The party of the Zelots, as we learn from ib. ch. 3. 6, 7, had taken possession of the temple,—τὸν νεὼν τοῦ θ. φρούριον αὐτοῖς ποιοῦνται, καὶ καταφυγὴ καὶ τυραννεῖον αὐτοῖς ἦν τὸ ἅγιον. In the next section (8) he tells us that they chose one Phannius as their high-priest, an ignorant and profane fellow, brought out of the field, — ὥςπερ ἐπὶ σκηνῆς ἀλλοτρίῳ κατεκόσμουν προςωπείῳ, τήν τε ἐσθῆτα περιτιθέντες ἱερὰν, καὶ τὸ τί δεῖ ποιεῖν ἐπὶ καιροῦ διδάσκοντες,—χλεύῃ δ' ἦν ἐκείνοις καὶ παιδιὰ τὸ τηλικοῦτον ἀσέβημα,—τοῖς δὲ ἄλλοις ἱερεῦσιν ἐπιθεωμένοις πόῤῥωθεν παιζόμενον τὸν νόμον δακρύειν ἐπῆλθε, καὶ κατίστενον τὴν τῶν ἱερῶν τιμῶν κατάλυσιν. I own that the above-cited passages strongly incline me to think that if not this very impiety, some similar one, about or a little before this time, was the sign spoken of by the Lord. In its place in Josephus, this very event *seems* to stand a little too late for our purpose (A.D. 67, a year after the investment by Cestius): but the narrative occurs in a description of the atrocities of the Zelots, and *without any fixed date*, and they had been in possession of the temple from the very first. So that this or some similar abomination may have about this time filled up the cup of iniquity and given the sign to the Christians to depart. Whatever it was, it was a *definite, well-marked event*, for the flight was to be immediate, *on one day* (μηδὲ σαββάτῳ), and universal from all parts of Judæa. Putting then St. Luke's expression and the text together, I think that some *internal desecration of the holy place by the Zelots* coincided with the approach of Cestius, and thus, both from without and within, the Christians were warned to escape. See Luke xxi. 20: also Dr. Wordsw.'s note here, which however introduces much mystical and irrelevant matter, though coming to what I regard as the right conclusion. ὁ ἀναγ. νοείτω] This I believe to have been an ecclesiastical note, which, like the doxology in ch. vi. 13, has found its way into the text. If the two first Gospels were published before the destruction of Jerusalem, such an admonition would be very intelligible. The words *may* be part of our Lord's discourse directing attention to the prophecy of Daniel (see 2 Tim. ii. 7; Dan. xii. 10); but this is not likely, especially as *the reference to Daniel* does not occur in Mark, where these words are also found. They *cannot* well be the words of the *Evangelist*, inserted to bespeak attention, as this in the three first Gospels is wholly without example. 16—18.] The Christian Jews are said (Euseb. H. E. iii. 5) to have fled to *Pella*, a town described by Josephus (B. J. iii. 3. 3) as the northernmost boundary of Perœa. Eusebius says they were directed thither by a certain prophetic in-

γέτωσαν ἐπὶ τὰ ὄρη, 17 ὁ ἐπὶ τοῦ [f] δώματος μὴ κατα- [g] βαινέτω ἆραι τὰ ἐκ τῆς οἰκίας αὐτοῦ, 18 καὶ ὁ ἐν τῷ ἀγρῷ μὴ [g] ἐπιστρεψάτω ὀπίσω ἆραι τὰ ἱμάτια αὐτοῦ. 19 [h] οὐαὶ δὲ ταῖς ἐν [i] γαστρὶ [i] ἐχούσαις καὶ ταῖς [k] θηλα- ζούσαις ἐν ἐκείναις ταῖς ἡμέραις. 20 προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ [l] φυγὴ ὑμῶν [m] χειμῶνος μηδὲ σαββάτῳ· 21 ἔσται γὰρ τότε [o] θλῖψις μεγάλη, οἵα οὐ γέγονεν [o] ἀπ' ἀρχῆς [p] κόσμου ἕως τοῦ νῦν, οὐδ' οὐ μὴ γένηται. 22 καὶ εἰ μὴ [q] ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι, οὐκ ἂν ἐσώθη

[f] ch. x. 27 reff. [g] ‖ Mk. ch. xii. 14. Luke xvii. 3 al. Ezek. vii. 13. imperat. aor., ‖ Mk. ch. vi. 8. Deut. xxxiii. 9 al. [h] ch. xxiii. 13, &c. Luke vi. 24, 25 al. [i] ch. i. 18 reff. [k] — ‖ [Luke xxiii. 29 v.r.] only. (ch. xxi. 16. Luke xi. 27 only.) Gen. xxi. 7. [l] ‖ Mk. only. Isa. lii. 12. [m] — ‖ Mk. John x. 22. 2 Tim. iv. 21 (ch. xvi. 3. Acts xxvii. 20) only. Cant. ii. 11. [o] ch. xix. 4, 8 ‖. 1 John i. 1 al. fr. Eccl. iii. 11. 1. 1 Macc. ix. 27. [p] — 2 Macc. viii. 23 al. t. art. [q] here & ‖ Mk. bis only. 2 Kings iv. 18 only. see Lev. xxi. 18. xxii. 23.

16. for επι, ις (*from* ‖ *Mk Lu*) BDΔ 1 vulg lat-*f ff*$_1$ *g*$_{1.2}$ arm Iren-lat Hippol Eus Ath Cyr-jer Chr Isid Socr.

17. aft *o* ins δε D 33 lat-*e*. (*et qui in* latt syrr æth Iren Cypr.) καταβατω (*from* ‖ *Mk*) BDLZ 33 Orig Chr. rec (for τα) τι (*from* ‖ *Mk*), with DE^1 1. 33 latt æth arm Iren-lat Hippol Orig-lat Cypr. om *αυτου* D lat-*a b ff*$_2$ Iren-lat Cypr Hil.

18. το ιματιον (*corrn from* ‖ *Mk, where there is no variety*) BDKLZ 1. 33. 69 latt Syr coptt æth Hippol Isid Cypr Hil Aug Arnob Op: txt E rel lat-*f* syr arm.

19. θηλαζομεναις *lactantibus* D.

20. rec ins εν bef σαββατω, with EFGH (Z perhaps) arm: om B rel latt Orig Eus Thdrt Thl Cypr Hil.—σαββατου D.

21. for ου γεγονεν, ουτε εγενετο D X-comm Eus Chr. om του bef νυν D. om ου bef μη DU X-comm Δ copt Eus Chr$_1$ Thdrt. γενοιτο *fiet* D^1 lat-*a b c* Iren-lat Cypr.

timation (τινὰ χρησμόν), which however cannot be *this*; as Pella is not *on the mountains*, but beyond them (but in order to reach it would not they have to fly exactly ἐπὶ τὰ ὄρη—over, along, across them? See note on ch. xviii. 12):—Epiphanius (de mensuris et pond. § 15, vol. ii. p. 171) that they προεχρηματίσθησαν ὑπὸ ἀγγέλου. 17.] A person might run on the flat-roofed houses in Jerusalem from one part of the city to another, and to the city gates. Perhaps however this is not meant, but that he should descend by the outer stairs instead of the inner, which would lose time. 19, 20.] It will be most important that so sudden a flight should not be encumbered, by *personal* hindrances (τ. ἐν γ. ἐχ.), or by hindrances of *accompaniment* (τ. θηλ.), see 1 Cor. vii. 26; and that those things which are *out of our power to arrange*, should be propitious,—weather, and freedom from legal prohibition. The words μηδὲ σαβ. are peculiar to Matthew, and shew the strong Jewish tint which caused *him alone* to preserve such portions of our Lord's sayings. That they were not said as any *sanction* of observance of the Jewish Sabbath, is most certain: but merely as referring to the *positive impediments* which might meet them on that day, the shutting of the gates of cities, &c., and their own scruples about travelling further than the ordinary Sabbath-day's journey (about a mile English); for the Jewish Christians adhered to the law and customary observances till the destruction of Jerusalem.

21, 22.] In ver. 19 there is probably also an allusion to the horrors of the siege, which is here taken up by the γάρ. See Deut. xxviii. 49—57, which was literally fulfilled in the case of Mary of Perœa, related by Josephus, B. J. vi. 3. 4.

Our Lord still has in view the prophecy of Daniel (ch. xii. 1), and this citation clearly shews the *intermediate* fulfilment, by the destruction of Jerusalem, of that which is yet future in its *final* fulfilment: for Daniel is speaking of the end of all things. Then only will these words be accomplished in their full sense: although Josephus (but he only in a figure of rhetoric) has expressed himself in nearly the same language (B. J. procem. § 4): τὰ γοῦν πάντων ἀπ' αἰῶνος ἀτυχήματα πρὸς τὰ Ἰουδαίων ἡττᾶσθαί μοι δοκεῖ κατὰ σύγκρισιν. 22.] If God had not in his mercy shortened (by His decree, to which the aor. refers) those days (ἡμέρας ἐκδικήσεως, Luke xxi. 22) *the whole*

r = l. Lake i. 57. John iii. 16, 18. Acts x. 14 al. Exod. xv. 16. Gen. vi. 12 al.
s here & ‖ Mk. bis. ver. 31 ‖ Mk. Luke xviii. 7. Col. iii. 12. 2 Tim. ii. 10. Tit. i. 1. 1 Pet. ii. 9. Isa. lxv. 22. Wisd. iii. 9.
t ver. 11.
u here (‖ Mk. v. r.) only †.
v = Acts ii. 19. Deut. xiii. 1. 3 Kings xiii. 3, 5.
w ‖ Mk. John iv. 48. Acts ii. 19 (from Joel i. c.), 22, 43 al[6]. Rom. xv. 19. 2 Cor. xii. 12. 2 Thess. ii. 9. Heb. ii. 4. Deut. xiii. 1, 2 al.
x in N. T. always w. σημ., as above (w) only. Exod. xv. 11.
y vv. 5, 6. z Rom. ix. 29. 2 Cor. xiii. 2. 2 Pet. iii. 2. Jude 17 al.† 2 Macc. ii. 32 al. a ch. vi. 6. Luke xii. 3, 24 only. Isa. xxvi. 20. b = ch. xxviii. 3. Luke x. 18 (xi. 36). xvii. 24 only, exc. Rev. iv. 5 al[3]. Zech. ix. 14. Ep. Jer. 61. c ch. ii. 1 reff. d ch. viii. 11 reff. e ver. 3 reff.

[r] πᾶσα σάρξ· διὰ δὲ τοὺς [s] ἐκλεκτοὺς [q] κολοβωθήσονται
αἱ ἡμέραι ἐκεῖναι. [23] τότε ἐάν τις ὑμῖν εἴπῃ Ἰδοὺ ὧδε ὁ χριστὸς ἢ ὧδε, μὴ πιστεύσητε. [24] [t] ἐγερθήσονται γὰρ
[u] ψευδόχριστοι καὶ [t] ψευδοπροφῆται, καὶ [v] δώσουσιν [w] σημεῖα
μεγάλα καὶ [wx] τέρατα, ὥστε [y] πλανῆσαι εἰ δυνατὸν καὶ
τοὺς [s] ἐκλεκτούς. [25] ἰδοὺ [z] προείρηκα ὑμῖν. [26] ἐὰν οὖν
εἴπωσιν ὑμῖν Ἰδοὺ ἐν τῇ ἐρήμῳ ἐστίν, μὴ ἐξέλθητε· Ἰδοὺ
ἐν τοῖς [a] ταμείοις, μὴ πιστεύσητε. [27] ὥσπερ γὰρ ἡ [b] ἀστραπὴ ἐξέρχεται [c] ἀπὸ [d] ἀνατολῶν καὶ φαίνεται ἕως [d] δυσμῶν, οὕτως ἔσται ἡ [e] παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.

X τοτε... — πρωτον Z. BDEFG HKLM SUVXΔ 1. 33. 69.

23. for η ωδε, η εκει D ev-16 vulg lat-*f ff*$_1$ *g*$_2$ (*a b c e g*$_1$ *h*) copt arm Thdrt Jer Aug. πιστευετε B[1] (‖ *Mk*) : -ευητε B[2].

24. δωσουσιν Z. πλανηθηναι D vulg lat-*b ff*$_2$ *g*$_{1,2}$ Cypr : πλανασθαι LZ 1. 33 Orig : txt B rel.

27. for φαινεται, φαινει DG 1. 118. rec aft εσται ins και, with MΔ (69, e sil) vulg lat-*b c e f ff*$_2$ *g*$_{1,2}$ syr æth Hippol Chr Damasc Cypr : om BD rel harl lat-*a ff*$_1$ *h* Syr coptt arm Orig Hil.

nation (in the ultimate fulfilment, *all flesh*) would have perished: but for the sake of the chosen ones,—the believing,—or those who should believe,—or perhaps the preservation of the chosen race whom God hath not cast off, Rom. xi. 1,—they shall be shortened. It appears that besides *the cutting short in the Divine counsels*, which must be hidden from us, various causes combined to shorten the siege. (1) Herod Agrippa had begun strengthening the walls of Jerusalem in a way which if finished would have rendered them πάσης ἀνθρωπίνης κρείττονα βίας, but was stopped by orders from Claudius, A.D. 42 or 43, Jos. Antt. xix. 7. 2. (2) The Jews, being divided into factions among themselves, had totally neglected any preparations to stand a siege. (3) The magazines of corn and provision were burnt just before the arrival of Titus; the words of Josephus are remarkable on this, κατακαῆναι δὲ πλὴν ὀλίγου πάντα τὸν σῖτον, ὃς ἂν αὐτοῖς οὐκ ἐπ' ὀλίγα διήρκεσεν ἔτη πολιορκουμένοις, B. J. v. 1. 5. (4) Titus arrived suddenly, and the Jews voluntarily abandoned parts of the fortification (B. J. vi. 8. 4). (5) Titus himself confessed, (B. J. vi. 9. 1,) σὺν θεῷ γ' ἐπολεμήσαμεν, καὶ θεὸς ἦν ὁ τῶνδε τῶν ἐρυμάτων Ἰουδαίους καθελών, ἐπεὶ χεῖρές τε ἀνθρώπων ἢ μηχαναί τί πρὸς τούτους τοὺς πύργους δύνανται; (The foregoing particulars are from Mr. Greswell, Par. v. 343 ff. note.) Some such providential shortening of the great days of tribulation, and hastening of God's glorious Kingdom, is here promised for *the latter times*. 23—26.] These verses have but a faint reference (though an unmistakeable one) to the time of the siege (Joseph. B. J. ii. 13. 4, says, πλάνοι γὰρ ἄνθρωποι καὶ ἀπατεῶνες προσχήματι θειασμοῦ νεωτερισμοὺς καὶ μεταβολὰς πραγματευόμενοι, δαιμονῶν τὸ πλῆθος ἀνέπειθον . . . . .) : their *principal reference* is to the *latter days*. In their first meaning, they would tend to correct the idea of the Christians that the Lord's coming was to be simultaneous with the destruction of Jerusalem: and to guard them against the impostors who led people out into the wilderness (see Acts xxi. 38), or invited them to consult them privately, with the promise of deliverance. In their main view, they will preserve the Church firm in her waiting for Christ, through even the awful troubles of the latter days, unmoved by enthusiasm or superstition, but seeing and looking for Him who is invisible. On the *signs and wonders*, see 2 Thess. ii. 9—12: Deut. xiii. 1—3.

27, 28.] The coming of the Lord in the end, even as that in the type was, shall be *a plain unmistakeable fact*, understood of all;—and like that also, *sudden* and *all-pervading*. But here again the full meaning of the words is only to be found in the *final fulfilment* of them. The lightning,

28 ὅπου ἐὰν ᾖ τὸ [f] πτῶμα, ἐκεῖ [g] συναχθήσονται οἱ [h] ἀετοί. 29 εὐθέως δὲ μετὰ τὴν θλῖψιν τῶν ἡμερῶν ἐκείνων ὁ [ik] ἥλιος [il] σκοτισθήσεται, καὶ ἡ [lm] σελήνη οὐ δώσει τὸ [n] φέγγος

f Mark vi. 29 (‖ Mt. v. r.). Rev. xi. 8, 9 bis only. Judg. xiv. 8. g ch. xiii. 3 reff. Luke xvii. 37. Rev. iv. 7. viii. 13. xii. 14 only. Prov. xiii. 17. h ‖ Mk. Luke xxiii. 45. Rev. ix. 2. Ecclus. xii. 2. i ‖ (Acts ii. 20.) 1 Cor. xv. 41. Rev. vi. 12, 13. viii. 12 (xxi. 23) only. Jude iii. 13. k as above (i). Rom. i. 21. xi. 10, from Ps. l xviii. 28 (Eph. iv. 18 v. r.) only. l as above (i). m as above (k), and Rev. xii. 1 only. Isa. xiii. 10. n ‖ Mk. (Luke xi. 36 v. r.) only. Mark. i. 4, &c.

28. rec aft οπου ins γαρ, with E rel lat-c ff$_2$ syr arm Orig-lat$_1$; δε Syr (*both addns for connexion*): om BD rel coptt æth Hippol Orig-lat$_1$ Cypr Hil. for εαν, αν D al Hippol Chr.

lighting both ends of heaven at once, seen of all beneath it, can only find its full similitude in His Personal coming, Whom *every eye shall see*, Rev. i. 7. **28.**] The stress is on ὅπου ἐάν and ἐκεῖ, pointing out the *universality*. In the similar discourse, Luke xvii. 37, before this saying, the disciples ask, 'Where, Lord?' The answer is,—first, *at Jerusalem*: where the corrupting body lies, thither shall the vultures (literally) gather themselves together, coming as they do from far on the scent of prey. Secondly, in its final fulfilment,—*over the whole world*;—for that is the πτῶμα now, and the ἀετοί the angels of vengeance. See Deut. xxviii. 49, which is probably here referred to; also Hosea viii. 1: Hab. i. 8. The interpretation (Theophylact, Euthym., Calvin, Dr. Wordsw., &c.) which makes the πτῶμα *our Lord*, and the ἀετοί *the elect*, is quite beside the purpose. The mystical defence of it may be seen in Wordsw.'s notes. Neither is any allusion (Lightfoot, Ham., Wetstein, Wolf, &c.) to the *Roman eagles* to be for a moment thought of. The ἀετοί are the *vultures* (vultur percnopterus, Linn.), usually reckoned by the ancients as belonging to the eagle kind, Plin. Nat. Hist. ix. 3. **29.**] εὐθέως—all the difficulty which this word has been supposed to involve has arisen from confounding the *partial* fulfilment of the prophecy with its *ultimate* one. The important insertion in Luke (xxi. 23, 24) shews us that the θλῖψις includes ὀργὴ τῷ λαῷ τούτῳ, which is yet being inflicted: and the treading down of Jerusalem by the Gentiles, still going on (see note there): and immediately after *that tribulation* which shall happen *when the cup of Gentile iniquity is full*, and *when the Gospel shall have been preached in all the world* for a witness, *and rejected by the Gentiles*, (πληρωθῶσιν καιροὶ ἐθνῶν,) shall the coming of the Lord Himself happen. On the indefiniteness of this assigned period in the prophecy, see note on ver. 3. (The expression in Mark is equally indicative of a considerable interval; ἐν ἐκείναις ταῖς ἡμέραις μετὰ τὴν θλῖψιν ἐκείνην.) The fact of His coming and its attendant circumstances being known to Him, but the exact time unknown, He speaks *without regard to the interval*, which would be employed in His waiting till all things are put under His feet: see Rev. i. 1; xxii. 6—20. In what follows, *from this verse*, the Lord speaks mainly and directly of *His great second coming*. Traces there are (as e. g. in the literal meaning of ver. 34) of slight and indirect allusions to the destruction of Jerusalem;—as there were in the former part to the great events of which that is a foreshadowing:—but no direct mention. The contents of the rest of the chapter may be set forth as follows: (ver. 29) *signs which shall immediately precede* (ver. 30) *the coming of the Lord to judgment, and* (ver. 31) *to bring salvation to His elect. The certainty of the event, and its intimate connexion with its premonitory signs* (vv. 32, 33); *the endurance* (ver. 34) *of the Jewish people till the end—even till Heaven and Earth* (ver. 35) *pass away. But* (ver. 36) *of the day and hour none knoweth. Its suddenness* (vv. 37—39) *and decisiveness* (vv. 40, 41),—*and exhortation* (vv. 42—44) *to be ready for it. A parable setting forth the blessedness of the watching, and misery of the neglectful servant* (vv. 45—end), and forming a point of transition to the parables in the next chapter. ὁ ἥλιος σκοτ.] The darkening of the material lights of this world is used in prophecy as a type of the occurrence of trouble and danger in the fabric of human societies, Isa. v. 30; xiii. 10; xxxiv. 4: Jer. iv. 28: Ezek. xxxii. 7, 8: Amos viii. 9, 10: Micah iii. 6. But the type is not only in the *words* of the prophecy, but also in the events themselves. Such prophecies are to be understood *literally*, and indeed without such understanding would lose their truth and significance. The physical signs shall happen (see Joel ii. 31:

o as above (k). ch. ii. 2, &c. Jude 13 al.
p (but w. ἐκ) Luke x. 18. Rev. viii. 10. ix. 1.
q — ℣. Rom. viii. 38. 1 Pet. iii. 22. Isa. xxxiv. 4. Dan. viii. 10 Theod.
r ch. xi. 7. Luke vi. 49. Acts iv. 31. xvi. 26 al. Ps. xvii. 7. 7. v. 9. vii. 9. xi. 9. xl. 4. 7. xiv. 6 only. 64 ℣ Mk. Rev. i. 7.
s ver. 3 reff.
t ch. xi. 17 reff. Zech. xii. 12.
u — (ch. xix. 23 al.) Rev. i. 7. Dan. vii. 13.
v ch. viii. 20 reff.
w ℣. ch. xxvi. 64.
x — Dan. vii. 13. Isa. xxxiii. 17. Acts xxvi. 13.

ἀυτῆς, καὶ οἱ [ko] ἀστέρες [p] πεσοῦνται ἀπὸ τοῦ [p] οὐρανοῦ, BDEFG HKLM SUVXΔ 1. 33. 69.
καὶ αἱ [q] δυνάμεις τῶν οὐρανῶν [r] σαλευθήσονται. 30 καὶ
τότε φανήσεται τὸ [s] σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν
οὐρανῷ, καὶ τότε [t] κόψονται πᾶσαι αἱ [u] φυλαὶ τῆς γῆς,
καὶ ὄψονται τὸν [v] υἱὸν τοῦ [v] ἀνθρώπου [w] ἐρχόμενον ἐπὶ
τῶν [w] νεφελῶν τοῦ οὐρανοῦ [x] μετὰ δυνάμεως καὶ δόξης
πολλῆς. 31 καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ

29. for απο, εκ D al Eus.
30. rec ins τω bef ουρανω, with X rel Chr Thdrt Damasc: om BL Cypr.—του εν ουρανοις D. κοψ. bef ται D 1. 69. 124. 209 lat-a. πολλης bef κ. δοξης D 115 latt(not f) Cypr Ambr Jer Aug.

Hagg. ii. 6, 21, compared with Heb. xii. 26, 27) as accompaniments and intensifications of the awful state of things which the description typifies. The *Sun* of this world and the church (Mal. iv. 2: Luke i. 78: John i. 9: Eph. v. 14: 2 Pet. i. 19) is the Lord Jesus—the Light, is the Knowledge of Him. The moon—human knowledge and science, of which it is said (Ps. xxxvi. 9), 'In thy light shall we see light:' reflected from, and drinking the beams of, the Light of Christ. The stars —see Dan. viii. 10—are the leaders and teachers of the Church. The Knowledge of God shall be obscured—the Truth nigh put out—worldly wisdom darkened—the Church system demolished, and her teachers cast down. And all this in the midst of the fearful signs here (and in Luke, vv. 25, 26, more at large) recounted: not *setting aside*, but *accompanying*, their *literal fulfilment*. αἱ δυν. τ. οὐρ.] not, *the stars*, just mentioned;—nor *the angels*, spoken of by and by, ver. 31: but most probably the greater heavenly bodies, which rule the day and night, Gen. i. 16, and are there also distinguished from the ἀστέρες,—the λαμπροὶ δαναστραὶ of Æsch. Agam. init. See notes on 2 Pet. iii. 10—12, where the stars seem to be *included* in τὰ στοιχεῖα. Typically, the influences which rule human society, which make the political weather fair or foul, bright or dark; and encourage the fruits of peace, or inflict the blight and desolation of war. 30.] This τότε, so emphatically placed and repeated, is a *definite declaration of time*,—not a mere sign of sequence or coincidence, as e. g. in ver. 23:—when these things shall have been somewhile filling men's hearts with fear,—THEN shall, &c. It is quite uncertain what the σημεῖον shall be:—plainly, not *the Son of Man Himself*, as some explain it (even Bengel, generally so valuable in his explanations, says, 'Ipse erit signum sui,' and quotes Luke ii. 12 as confirming this view; but there the swaddling clothes and the manger were the 'sign,' not the *child*), nor *any outward marks on his body*, as his wounds; for both these would confuse what the prophecy keeps distinct—the seeing of the *sign* of the Son of Man, and all tribes of the earth mourning, and afterwards seeing *the Son of Man Himself*. This is manifestly *some sign in the Heavens*, by which all shall know that the Son of Man is at hand. The *Star of the Wise Men* naturally occurs to our thoughts—but a *star* would not be a sign which all might read. On the whole I think no sign completely answers the conditions but that of *the Cross*:—and accordingly we find the Fathers mostly thus explaining the passage. But as our Lord Himself does not answer the question, τί τὸ σημεῖον τῆς σῆς παρουσίας; we may safely leave the matter. I mention, just to shew how sensible expositors can be misled by a false interpretation of the whole, Wetstein's strange paraphrase of τὸ σημεῖον τ. υ. τ. ἀνθ.,—'fumus Hierosolymorum incensorum, qui interdiu solem, nocte vero lunam et stellas obscurat.' πᾶσαι αἱ φ. τ. γ.] see Zech. xii. 10—14, where the mourning is confined to the families of Israel:—here, it is universal: see reff. Rev.; also vi. 15—17. This coming of the Son of Man is not that spoken of ch. xxv. 31, but that in 1 Thess. iv. 16, 17, and Rev. xix. 11 ff.,—His coming *at the commencement of the millennial reign to establish His Kingdom*: see Dan. vii. 13, 14. δύναμις is the *power of this Kingdom*, not, the host of heaven.
31.] In 1 Thess., as above, the voice of the Archangel and the trump of God are distinguished from one another, which

[y] σάλπιγγος [z] φωνῆς μεγάλης, καὶ [a] ἐπισυνάξουσιν τοὺς [b] ἐκλεκτοὺς αὐτοῦ ἐκ [c] τῶν τεσσάρων ἀνέμων ἀπ' [d] ἄκρων οὐρανῶν ἕως [d] ἄκρων αὐτῶν. 32 ἀπὸ δὲ τῆς [e] συκῆς μάθετε τὴν παραβολήν. ὅταν ἤδη ὁ [f] κλάδος αὐτῆς γένηται [g] ἁπαλὸς καὶ τὰ [h] φύλλα [i] ἐκφυῇ, γινώσκετε ὅτι ἐγγὺς τὸ [k] θέρος· 33 οὕτως καὶ ὑμεῖς ὅταν ἴδητε πάντα ταῦτα, γινώσκετε ὅτι ἐγγύς ἐστιν [l] ἐπὶ [l] θύραις. 34 [m] ἀμὴν λέγω ὑμῖν, οὐ μὴ [n] παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν πάντα

y 1 Cor. xv. 52. 1 Thess. iv. 16. Heb. xii. 19 al. 2 Kings vi. 15. Isa. xxvii. 13.
z — 1 Cor. xiv. 7. 2 al. 2 Kings vi. 15.
a ‖ Mk. ch. xiii. 27. Mark i. 33. Luke xii. 1. xiii. 34 only. 2 Chron. xx. 26. Isa. iii. 12. (-αγωγή, 2 Thess. ii. 1.)

b ver. 22 reff. c ‖ Mk. Rev. vii. 1. Zech ii. 6. xi. 21) only. Deut. xxx. 4. Neh. i. 9. Jer. xli. 12. i. 49, 51. James iii. 12. Rev. vi. 13 only. Isa. xxxiv. 4. only. Gen. xviii. 7 al. Lev. ii. 14 Aq. Sym. cliii. 14 Symm.
d = here & ‖ Mk. bis (Luke xvi. 24. Heb. k ‖. only. Gen. viii. 22. l ‖ Mk. Acts v. 9. Prov. ix. 14. Cant. viii. 13.
e ‖. ch. xxi. 19, &c. ‖. Luke xiii. 6, 7. John f ch. xiii. 28 ref. g ‖ Mk. h ch. xxi. 19 ref. i ‖ Mk. only 1. Ps.
m ch. v. 18 ref. n ‖. ch. v. 18. 2 Cor. v. 17. Ps. lxxxix. 5. Jer. viii. 20.

31. om φωνης (*as unnecessary*) LΔ 1 ev-y al lat-*e* Syr syr-ms copt arm Orig-lat Cyr-jer Chr Thdrt Cypr Hil : μετ. φωνης σαλπ. μεγαλης syr(but φωνης with ast) syr-jer æth : μ. σαλπ. και φωνης μεγαλης D latt Hil Jer Aug : txt B rel sah. aft εως ins των B 1. 33. 69. aft αυτων ins Lu xxi. 28 D lat-*b c h*.

32. εκφυῃ EFGHKMV latt(*nata*) æth &c Aug : εκφυη B[1]UX 1. 33. 69 D-lat lat-*ff*$_1$ arm, *producit* Orig-lat$_1$, *miserit* Orig-lat$_1$. ins εστιν bef τ. θ. D al latt Orig-lat : aft θερ., 33.

33. ταυτα bef παντα DHKUV[1] 1. 33. 69 latt Syr copt arm Chr : txt B rel lat-*e* syr Orig-lat.

34. aft υμιν ins οτι (*from* ‖ *Mk Lu*) BDFL 1. 33. 69 latt syrr Orig-lat. ταυτα bef παντα DHL 69 lat-*a e ff*$_2$ *g*$_{1,2}$ *h l* Syr copt arm Chr : om ταυτα al forj harl[2] lat-*b f ff*$_1$ Orig-lat Bas Ps-Ath Chr Op.

seems to favour the reading which inserts καί here. This *is not the great Trumpet of the general Resurrection* (ref. 1 Cor.), except in so far as that may be spoken of as including also the first resurrection: see on this verse the remarkable opening of Ps. l., which is itself a prophecy of these same times. **32, 33, 34.**] **τὴν παρ.**, not as E. V., '*a parable*,' but **the** (not, *its*: the fig-tree may teach many lessons besides this; cf. refs. Matt. Luke) **parable**,—the natural phænomenon which may serve as a key to the meaning.

This coming of the Lord shall be as sure a sign that the Kingdom of Heaven is nigh, as the putting forth of the tender leaves of the fig-tree is a sign that summer is nigh. Observe **πάντα ταῦτα**, every one of these things,—this coming of the Son of Man *included*, which will introduce the millennial Kingdom. As regards the parable,—there is a reference to the *withered fig-tree which the Lord cursed*: and as that, in its judicial unfruitfulness, emblematized the Jewish people, so here the putting forth of the fig-tree from its state of winter dryness, symbolizes the *future reviviscence* of that race, which the Lord (ver. 34) declares shall not pass away till all be fulfilled. That this is the true meaning of that verse, must appear when we recollect that it forms the conclusion of this parable, and is itself joined by **παρέλθῃ** to the verse following. We cannot, in seeking for its ultimate fulfilment, *go back* to the taking of Jerusalem and make the words apply to it.

As this is one of the points on which the rationalizing interpreters (De Wette, &c.) lay most stress to shew that the prophecy has *failed*, it may be well to shew that **γενεά** has in Hellenistic Greek the meaning of *a race or family of people*. See Jer. viii. 3 LXX; compare ch. xxiii. 36 with ib. ver. 35, **ἐφονεύσατε . . .** but *this generation* did not slay Zacharias—so that the *whole people* are addressed: see also ch. xii. 45, in which the meaning absolutely requires this sense (see note there): see also Luke xvii. 25; Matt. xvii. 17; Luke xvi. 8, where **γενεά** is predicated both of the **υἱοὶ τοῦ αἰῶνος τούτου** and the **υἱοὶ τοῦ φωτός**, Acts ii. 40; Phil. ii. 15. In all these places **γενεά** is = **γένος**, or nearly so; having it is true a more pregnant meaning, implying that the character of one generation *stamps itself upon the race*, as here in this verse also.

This meaning of **γενεά** is fully conceded by Dorner; 'omnes reor concessuros, vocem γ. si eam verbas *ætas*, multas easque plane insuperabiles ciere difficultates, contextum vero et orationis progressum flagitare significationem *gentis*, nempe Judæ-

o — ch. ii. 1 reff.
p ver. 8.
q ver. 30. ch. viii. 20 reff.
r Luke xvii. 27. 2 Pet. ii. 5 only. Gen. vi. 17. vii. 6, &c.
s here only, exc. John vi. 54, &c. xiii. 18†.
t here [1 Cor. vii. 38] only (exc. ch. xxii. 30 & Luke xvii. 27. xx. 34, 35 v. r.)†.

ταῦτα γένηται. 35 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσεται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν. 36 περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν, εἰ μὴ ὁ πατήρ μου μόνος. 37 ὥςπερ δὲ αἱ °ἡμέραι τοῦ Νῶε, οὕτως ἔσται ἡ ᵖπαρουσία τοῦ ᵍυἱοῦ τοῦ ᵍἀνθρώπου. 38 ὡς γὰρ ἦσαν ἐν ταῖς °ἡμέραις τοῦ ʳκατακλυσμοῦ ˢτρώγοντες καὶ πίνοντες, γαμοῦντες καὶ ᵗἐκγαμί-

..παρελθωσιν X.

I$_e$ ωσπερ ... BDEFG H 1. KL MSUVA 1. 33. 69.

35. rec παρελευσονται (*from* || *Mk Lu*), with E rel latt Orig$_2$ Tert Hil$_{\frac{1}{2}}$ Ambr : txt BDL 33 lat-*e* Iren Orig-ms Nyssen Mac Chr Cyr$_{\frac{1}{2}}$ Hesych Hil$_1$ Aug. 36. rec ins της bef ωρας (|| *Mk*), with (S 1. 33, e sil) syr-marg Bas Chr Thl : om BD rel Eus Chr-γ Cyr.—om κ. ωρ. L al Bas-mss. aft ουρανων ins ουδε ο υιος (*from* || *Mk*) BD$^{1\text{-}3}$ forj lat-*a b c f ff*$_1$ *h* syr-jer æth arm Iren-lat Chr Orig-lat Ambr$_{ex\,pr}$ Aug : *fil. hominis* lat-*e* Hil-mss : om EL rel vulg lat-*g*$_{1.2}$ syrr copt ; most lat-mss and gr-mss, as alleged by Jer(" In quibusdam Latinis codicibus additum est *neque filius* ; quum in Græcis, et maxime Adamantii et Pierii exemplaribus hoc non habeatur adscriptum ") ; ancient gr mss mentd by Ambr ; mss mentd by Paulin ; scholl vett ; and at the council of Nicæa, as reported in Ath, it was alleged that these words were in Mk only. om μου (*see* || *Mk*) BDLΔ 1. 33. 69 latt syrr syr-jer coptt æth arm Bas Ps-Ath Chr Damasc Ambr Aug Op : ins E rel lat-*f*. 37. for δε, γαρ (*on account of* δε *having just preceded. This is more probable than that* δε *should have been on account of* γαρ *following. The change would be made on the second, not on the first occurrence of the word*) BD I$_e$ lat-*e* syr-marg copt Orig-lat Did spec Op : txt L rel latt syrr æth arm Clem Orig. rec aft εσται ins και (*from Luke* xvii. 26), with D rel vulg lat-*a b e f ff*$_2$ *g*$_{1.2}$ syr æth Orig-lat Op : om B I(Treg) L U(Treg) harl^1 lat-*c ff*$_1$ *h* D-lat Syr copt arm Clem Orig Did. 38. rec ωςπερ (*see ver 27*), with D rel : txt B I$_e$(Treg) L 33 Orig. rec aft ημεραις ins ταις προ, with I$_e$ rel vulg lat-*g*$_{1.2}$ copt arm Orig-lat ; εκειναις προ D al ; εκειναις ταις προ B lat-*b c f ff*$_2$ *h* syr (æth) spec : om L lat-*a e ff*$_1$ Orig$_{\frac{1}{2}}$. (*The reading in txt seems to have been the original one, and to have presented a difficulty which was solved by insg* προ, ταις προ, *or* εκειναις ; *and then the readgs were variously combined, as in* B *and* D.) aft πινοντες ins και DL lat-*a b* Syr spec. for εκγαμ., γαμισκοντες B ; γαμιζοντες D 33 Chr-2-6-9-η-ρ-M : txt I$_e$ rel Chr-Fd's-mss.

orum.' (Stier, ii. 502.) The continued use of παρέρχομαι in vv. 34, 35, should have saved the Commentators from the blunder of imagining that the then living generation was meant, seeing that the prophecy is by the next verse carried on to the end of all things: and that, as matter of fact, the Apostles and ancient Christians *did continue to expect the Lord's coming, after that generation had past away*. But, as Stier well remarks, "there are men foolish enough now to say, heaven and earth will never pass away, but the words of Christ pass away in course of time —; of this, however, we wait the proof." ii. 505. πάντα ταῦτα—*all* the signs hitherto recounted—so that both these words, and ὑμεῖς, have their *partial*, and their *full* meanings. ἐγγύς ἐστιν—viz. τὸ τέλος. On ver. 35 see Ps. cxix. 89; Isa. xl. 8; li. 6; Ps. cii. 26. 36.] ἡμ. ἐκ., viz. of heaven and earth passing away; or, perhaps referring to ver. 30 ff. ἡμ. κ. ὥρ.—the exact time—as we say, 'the hour and minute.' The very important addition to this verse in Mark, and in some ancient MSS. here (but see digest), οὐδὲ ὁ υἱός, is indeed included in εἰ μὴ ὁ πατήρ μου μόνος, but could hardly have been inferred from it, had it not been expressly stated: ch. xx. 23. All attempts to soften or explain away this weighty truth must be resisted; it will not do to say with some Commentators, 'nescit ea *nobis*,' which, however well meant, is a mere evasion: —in the course of humiliation undertaken by the Son, in which He increased in wisdom (Luke ii. 52), learned obedience (Heb. v. 8), uttered desires in prayer (Luke vi. 12, &c.),—*this matter was hidden from Him*: and as I have already remarked, this is carefully to be borne in mind, in explaining the prophecy before us. 37—39.] This comparison also occurs in Luke xvii. 26, 27, with the addition of 'the days of Lot' to it: see also 2 Pet. ii. 4—10; iii. 5, 6. It is important to notice the confirmation,

ζοντες, ἄχρι ἧς ἡμέρας εἰςῆλθεν Νῶε εἰς τὴν [a] κιβωτόν, [39] καὶ οὐκ [v] ἔγνωσαν ἕως ἦλθεν ὁ [r] κατακλυσμὸς καὶ [w] ἦρεν ἅπαντας, οὕτως ἔσται ἡ [p] παρουσία τοῦ [q] υἱοῦ τοῦ [q] ἀνθρώπου. [40] τότε δύο ἔσονται ἐν τῷ ἀγρῷ· εἷς [x] παραλαμβάνεται, καὶ εἷς [y] ἀφίεται. [41] δύο [z] ἀλήθουσαι ἐν τῷ [a] μύλῳ· μία [x] παραλαμβάνεται, καὶ μία [y] ἀφίεται. [42] [b] γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε [c] ποίᾳ ἡμέρᾳ ὁ κύριος ὑμῶν [d] ἔρχεται. [43] ἐκεῖνο δὲ γινώσκετε, ὅτι εἰ ᾔδει ὁ [e] οἰκοδεσπότης [c] ποίᾳ [f] φυλακῇ ὁ κλέπτης ἔρχεται, [b] ἐγρηγόρησεν ἂν καὶ οὐκ ἂν [g] εἴασεν [b] διορυγῆναι τὴν οἰκίαν αὐτοῦ. [44] διὰ τοῦτο καὶ ὑμεῖς [f] γίνεσθε ἕτοιμοι. ὅτι ᾗ

[a] Lake xvii. 27. Heb. ix. 4. xi. 7. 1 Pet. iii. 20. Rev. xi. 19 only. Gen. vi. 14, &c.
[v] — Ruth iii. 4.
[w] — Lake xxiii. 18. Acts xxi. 36. Isa. lvii. 1. 1 Macc. v. 2.
[x] ch. xvii. 1. xx. 17. Num. xxii. 41.
[y] — John xiv. 3.
[z] — ch. xiii. 36 al.
[a] Lake xvii. 35 only. Num. xi. 8. Judg. xvi. 21. Eccl. xii. 3, 4 only.
[b] ch. xvii. 6

reff. b | Mk. ch. xxv. 13. xxvi. 38, &c. | Mk. Luke xii. 37, 39. 1 Cor. xvi. 13 al. 1 Macc. xii. 27. Jer. l. 13. c — ch. xxi. 28, &c. ref. d pres., ch. xi. 3 ref. e ch. xx. 1, 11 al. f — ch. xiv. 25 ref. Ps. lxxxix. 4. g — Lake iv. 41. Acts xxviii. 4 al. Luke only, exc. here & 1 Cor. x. 13. (Rev. ii. 20 v. r.) Job ix. 13. h ch. vi. 19, 20 ref. i Luke xii. 40. 1 Cor. x. 7, 33. xi. 1 al. Exod. xix. 15.

ημ. bef ης D^2: for ης, της D^1: om ης 69.

39. παντας D I_q(perhaps) al Did. rec aft εσται ins και (*see Luke* xvii. 26), with I_c rel vulg lat-*c e f* syr arm Orig-lat spec: om BD lat-*a b ff*$_1$ *g*$_2$ Syr copt æth.

40. εσονται bef δυο (*Luke* xvii. 34) B Scr's p forj lat-*h*. rec ins *o* bef εις (twice), with E rel: ins *o* bef 2nd εις Δ Chr-2: txt B I_e(def at 2nd) L (Δ) 1. 33 (syrr, appy) Chr^4.

41. rec μυλωνι (*gloss on* μυλω), with DHM: txt B I_c(appy) rel Orig. at end ins (*from Lu* xvii. 34) δυο επι κλινης μιας εις παραλαμβανεται κ. εις αφιεται D 69, simly vulg-eixt lat-*a b c f h* æth Orig-lat Hil Juvenc.

42. rec (for ημερα) ωρα (*see ver* 44), with L rel latt Syr copt arm Orig-lat Ath Chr Op: txt BD I_c Δ 1. 33. 69 lat-*f ff*$_2$ syr syr-jer (æth) Iren-lat Ath-2-mss Hil.

43. om αν D 33. διορυχθηναι D I_c(perhaps) L 1. 33. εαυτου I_c 33.

by His mouth who is Truth itself, of the *historic reality of the flood of Noah*.

The expression πίνοντες may serve to shew that it is a mistake to imagine that we have in Gen. ix. 20 the account of the *first* wine and its effects. The security here spoken of is in no wise inconsistent with the anguish and fear prophesied, Luke xxi. 25, 26. They *say*, there is peace, and occupy themselves as if there were: but fear is at their hearts;—'surgit amari aliquid, quod in ipsis floribus angit.' On the addition in Luke xxi. 34—36, see notes there. 40, 41.] From this point (or perhaps even from ver. 37, as historic resemblance is itself parabolic) the discourse begins to assume a parabolic form, and gradually passes into a series of formal parables in the next chapter. These verses set forth that, as in the times of Noah, men and women shall be employed in their ordinary work: see Exod. xi. 5 (LXX), Isa. xlvii. 2. They also shew us that the elect of God will *to the last be mingled in companionship and partnership with the children of this world* (see Mark i. 19, 20). We may notice, that these verses do not refer to the same as vv. 16—18. *Then* it is a question of *voluntary flight; now* of *being taken* (by the angels, ver. 31: the *present* graphically sets the incident before us; or perhaps describes the *rule* of proceeding. See on the sense of παραλαμβ. especially ref. John), *or* left. Nor again do they refer to the great judgment of ch. xxv. 31, for then (ver. 32) *all* shall be summoned:—but they refer to the millennial dispensation, and the gathering of the elect to the Lord *then*. The "women grinding at the mill" has been abundantly illustrated by travellers, as even now seen in the East. See especially the Land and the Book, pp. 526, 7. ἐν, either because the pair of stones is the element in which the act of grinding takes place,—or, more probably, because that which is ground is *within*, between the stones. 42—44.] Our Lord here resumes the tone of direct exhortation with which He commenced. To the secure and careless He will come as a thief in the night: to His own, as their Lord. See Obad. 5: Rev. iii. 3; xvi. 15: 1 Thess. v. 1—10, where the idea

οὐ δοκεῖτε ὥρᾳ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται. 45 τίς ἄρα
ἐστὶν ὁ πιστὸς δοῦλος καὶ [k] φρόνιμος, ὃν [l] κατέστησεν ὁ
κύριος ἐπὶ τῆς [m] οἰκετείας αὐτοῦ, τοῦ [n] δοῦναι αὐτοῖς τὴν C εαυτου
[n] τροφὴν [o] ἐν καιρῷ; 46 [p] μακάριος ὁ δοῦλος ἐκεῖνος ὃν BCDEF
ἐλθὼν ὁ κύριος αὐτοῦ εὑρήσει οὕτως ποιοῦντα. 47 ἀμὴν GH I K
λέγω ὑμῖν ὅτι [q] ἐπὶ πᾶσιν τοῖς [r] ὑπάρχουσιν αὐτοῦ [q] κατα- LMSU V
στήσει αὐτόν. 48 ἐὰν δὲ [s] εἴπῃ ὁ κακὸς δοῦλος ἐκεῖνος Δ 1. 33. 69.
[s] ἐν τῇ [t] καρδίᾳ αὐτοῦ [u] Χρονίζει μου ὁ κύριος ἐλθεῖν,

k eb. vii. 24 ref. l ch. xxv. 21, 23. Luke xii. 14, 42. Acts vi. 3 al. Gen. xxxix. 4. Dan. ii. 48. m here only †. Job i. 3 Symm. (-της, Luke xvi. 13.) n Ps. ciii. 27. o Luke xii. 42. xx. 10. 1 Pet. v. 6. Ps. i. 3. p ch. v. 2, &c. q dat., Luke xii. 44 only. Gen. xli. 41 vat. r — ch. xix. 21 ref. s Luke xii. 45. t ver. 48. u ch. xxv. 5. Luke i. 21. xii. 45. Heb. x. 37 (from Hab. ii. 3) only. Gen. xxxiv. 19. Dan. xxiii. 21. Judg. v. 28.

44. rec ωρα bef ου δοκειτε (*for perspicuity?*), with E rel lat-*e f* g_1 syrr sæth arm: txt BD I_c ℵ copt.

45. for αρα, γαρ D ev-y Orig-lat Op. rec aft κυριου ins αυτου (*for perspicuity*), with E rel vulg lat-*b c f ff*$_{1,2}$ g_1 *l* syrr copt sæth arm Orig-lat Bas Chr Op: om BD I_c L 1. 33 forj lat-*a e* g_2 *h* Iren-lat Orig Hil Ambr Hesych spec. rec (for οικετειας) θιραπειας (*from Luke* xii. 42, οικετ. *no where else occurring*), with D rel: οικειας ℵ 69 sæth Ephr Bas Chr: txt B I_c LΔ 33. εαυτου C. om του D. rec (for δουναι) διδοναι (*from* ‖ *Lu*), with E rel: txt BCD I_c LUΔ 1. 33. 69 Bas Chr.

46. rec ποιουντα bef ουτως (*from* ‖ *Lu*), with E rel lat-*f* syrr arm Orig-lat Bas_2: txt BCD I_c L 1. 33. 69 latt sæth Iren-lat Hil Ambr.

48. rec ο κυριος bef μου (‖ *Luke*), with E rel latt hom-Cl Bas Chr: txt BCD I_c L 33 Orig. om ελθειν (*as unnecessary, see ch* xxv. 5) B 33 coptt Iren-lat.

is expanded at length. Compare ver. 7 there with our ver. 49, and on the distinction between those who are of the day, and those who are of the night, see notes there. 45—47.] Our Lord had given this parabolic exhortation before, Luke xii. 42—46. Many of these His last sayings in public are solemn repetitions of, and references to, things already said by Him. That this was the case in the present instance, is almost demonstrable, from the implicit allusion in Luke xii. 36, to the *return from the wedding*, which is here expanded into the parable of ch. xxv. 1 ff. How much more natural that our Lord should have preserved in his parabolic discourses the same leading ideas, and again and again gathered his precepts round them,—than that the Evangelists should have thrown into utter and inconsistent confusion, words which would have been treasured up so carefully by them that heard them;—to say nothing of the promised help of the Spirit to bring to mind all that He had said to them. τίς ἄρα ἐστιν.] A question asked *that each one may put it to himself*,—and to signify the high honour of such an one. πιστ. κ. φρ.] Prudence in a servant can be only the *consequence of faithfulness to his master*. This verse is especially addressed to the Apostles and ministers of Christ. The διδόναι τὴν τροφήν (= τὸ σιτομέτριον Luke xii. 42) answers to ἐργάτην ἀνεπαίσχυντον, ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθ. in 2 Tim. ii. 15. On ver. 47, compare ch. xxv. 21: 1 Tim. iii. 13: Rev. ii. 26; iii. 21, which last two passages answer to the promise here, that *each* faithful servant shall be over *all* his master's goods. That promotion shall not be like earthly promotion, wherein the eminence of one excludes that of another,—but rather like the diffusion of love, in which, the more each has, the more there is for all. 48—51.] The question is not here asked again, τίς ἐστιν κ.τ.λ., but the transition made from the good to the bad servant, or even the good to the bad mind of the same servant, by the epithet κακός.

On this graphic use of the demonstrative pronoun, see Kühner, Gramm. ii. 325. χρονίζει.] then manifestly, a *long delay is in the mind of the Lord*: see above on ver. 29. Notice that *this servant also* is *one set over the household—one who says* ὁ κύριός μου—and began well—but now ἄρξηται τύπτ., &c.—falls away from his truth and faithfulness;—the sign of which is that he begins (lit. shall have begun) to κατακυριεύειν τῶν κλήρων 1 Pet. v. 3, and to revel with the children of the world. In conse-

49 καὶ [v] ἄρξηται τύπτειν τοὺς [w] συνδούλους αὐτοῦ, ἐσθίῃ δὲ καὶ πίνῃ μετὰ τῶν [x] μεθυόντων, 50 ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν [y] ἡμέρᾳ ᾗ οὐ [z] προσδοκᾷ καὶ ἐν ὥρᾳ ᾗ οὐ [a] γινώσκει, 51 καὶ [b] διχοτομήσει αὐτόν, καὶ τὸ [cd] μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν [d] θήσει· ἐκεῖ ἔσται ὁ [e] κλαυθμὸς καὶ ὁ [e] βρυγμὸς τῶν [e] ὀδόντων. XXV. 1 Τότε [f] ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα [g] παρθένοις, [h] αἵτινες λαβοῦσαι τὰς [i] λαμπάδας ἑαυτῶν ἐξῆλθον εἰς [k] ὑπάντησιν

v ch. iv. 17 al. Gen. xviii. 27.
w ch. xviii. 28, &c. reff.
x John ii. 10 reff. 3 Kings xvi. 9.
y Lam. ii. 16. z Luke iii. 15. Acts xvii. 23. a ver. 39.
b Luke xii. 46 only. Exod. xxix. 17 only.
c — John xiii. 8. Rev. xx. 6. xxi. 8.
d Luke xii. 46 only. see Ps. xlix. 13.
e ch. viii. 12 reff.
f ch. xiii. 24. xviii. 23 al.
g vv. 7, 11. ch. i. 23, from Isa. vii. 14. Luke i. 27 bis. Acts xxi. 9. 1 Cor. vii. 25, &c. 2 Cor. xi. 2. Rev. xiv. 4 only.
h ch. vii. 15 reff.
i here, &c. and John xviii. 3. Acts xx. 8. Rev. iv. 5. viii. 10 only. Gen. xv. 17.
k ὑπάντ., John xii. 13 only. Judg. xi. 34 vat. only (?). ἀντ., ver. 6. Acts xxviii. 15. 1 Thess. iv. 17 only. 1 Kings ix. 14, &c. always w. εἰς in N. T. & LXX. (not Apocr., 2 Macc. xii. 30 al.)

X τοτε...
...εαυτων I
Z των εξηλθον
BCDEF GHKL MSUV XΔΛ 1. 33. 69.

49. rec om *αυτου* (*see* || *Luke*), with E rel hom-Cl : ins BCD I_c L 1. 33. 69 latt syrr coptt æth arm Orig-lat Bas-old-mss Chr Thl Euthym Hil Op. rec *εσθιειν δε κ. πινειν* (|| *Luke*), with G(πινην) al lat-*a* : txt BCD I_c rel vulg lat-*b c* &c syrr copt æth arm Bas Chr Thl Euthym Op. (*εσθιει, πινει* FHK 69 : *εσθιη* M 33.) for *δε, τε* (|| *Luke*) C 1. 33 al Syr æth Bas.

51. *θησει* bef *μετα* D latt (*a* def) Hil.

CHAP. XXV. 1. rec *αυτων*, with C I_c rel Orig Bas : txt BDL (*see note*). rec

quence, though he have not lost his *belief* (*ὁ κύρ. μου*), he shall be *placed with* those who believed not, the hypocrites.

51.] διχ. refers to the punishment of cutting, or sawing asunder: see Dan. ii. 5; iii. 29: Sus. ver. 59: see also Heb. iv. 12; xi. 37. The expression here is perhaps not without a symbolical reference to that dreadful *sundering of the conscience and practice* which shall be the reflective torment of the condemned:—and by the mingling and confounding of which only is the anomalous life of the wilful sinner made in this world tolerable.

CHAP. XXV. 1—13.] PARABLE OF THE VIRGINS. Peculiar to Matthew.

1.] *τότε—at the period spoken of at the end of the last chapter*, viz. the coming of the Lord to His personal reign—not His final coming to judgment. δέκα παρθ.] The subject of this parable is not, as of the last, the distinction between the faithful and unfaithful servants; no *outward* distinction here exists—all are virgins—all companions of the bride—all furnished with brightly-burning lamps—all, up to a certain time, fully ready to meet the Bridegroom—the difference consists in *some having made a provision* for feeding the lamps in case of delay, and *the others none*—and the moral of the parable is *the blessedness of endurance unto the end*. 'In eo vertitur summa parabolæ, quod non satis est ad officium *semel* accinctos fuisse et paratos, nisi ad finem usque duremus.' Calvin. There is no question here of apostasy, or unfaithfulness—but of the *want of provision* to keep the light bright against the coming of the bridegroom however delayed.

Ten was a favourite number with the Jews—*ten* men formed a congregation in a synagogue. In a passage from Rabbi Salomo, cited by Wetstein, he mentions ten lamps or torches as the usual number in marriage processions: see also Luke xix. 13. εἰς ὑπ. τ. ν.] It would appear that these virgins had left their own homes, and were waiting somewhere for the bridegroom to come,—probably at the house of the bride; for the object of the marriage procession was to *fetch the bride to the bridegroom's house*. Meyer however supposes that in this case the wedding was to be *held* in the bride's house, on account of the thing signified—the coming of the Lord to his Church;—but it is better to take the ordinary custom, and interpret accordingly, where we can. In both the wedding parables (see ch. xxii.) the *bride* does not appear—for she, being the church, is in fact the aggregate of the guests in the one case, and of the companions in the other. We may perhaps say that she is here, in the strict interpretation, the Jewish Church, and these ten virgins Gentile congregations accompanying her. The reading *καὶ τῆς νύμφης* is probably an interpolation, such as are of frequent occurrence in D and its cognates. This ἐξῆλθον is *not their final going out* in ver. 6, for only half of them did so,—but *their leaving their own*

l ch. ix. 15 reff. m ch. vii. 26 reff. n ch. vii. 24 reff. o Mark vi. 18 reff. Num. iv. 9. p here (& ch. xiii. 48 v. r.) only. Jer. xlvii. (xl.) 10 al. q ch. xxiv. 48 reff. r 2 Pet. ii. 3 only. Ps. cxviii. 28 vat. cxx. 3, 4. s here only. 3 Kings iii. 20. see Mark xiii. 35.

του [l] νυμφίου. 2 πέντε δὲ ἐξ αὐτῶν ἦσαν [m] μωραί, καὶ [n] φρόνιμοι. 3 αἱ γὰρ [m] μωραὶ λαβοῦσαι τὰς [o] λαμπάδας αὐτῶν οὐκ ἔλαβον μεθ' ἑαυτῶν [o] ἔλαιον· 4 αἱ δὲ [n] φρόνιμοι ἔλαβον [o] ἔλαιον ἐν τοῖς [p] ἀγγείοις μετὰ τῶν [l] λαμπάδων αὐτῶν. 5 [q] χρονίζοντος δὲ τοῦ [l] νυμφίου [r] ἐνύσταξαν πᾶσαι καὶ ἐκάθευδον. 6 [s] μέσης δὲ [s] νυκτὸς BCDEF GHKL MSUV XZΔ 1. 33. 69.

ἀπαντησιν (*from ver* 6), with DL rel: txt BC 1 Method. (Z doubtful.) aft *νυμφιον* add *και της νυμφης* (*prob a clumsy interpolation: see note*) DX[1] 1[1] al latt Syr syr-w-ast (with a margl note, "*sponsa* non in omnibus exemplaribus invenitur nominatim in Alexandrino") arm Orig-lat Hil Arnob Tich Op: om BCZ rel coptt æth Method Bas Chr Aug.

2. [vv 2—16 lat-*a* defective.] ins *αι* bef 1st *πεντε* Z. rec *ησαν* bef *εξ αυτων*, with X rel Bas Chr-H: om *εξ αυτων* Chr-2(and ed-Fd): txt BCDLZΔ[1] 1 lat-*b c* &c arm Orig-lat Bas Chr-6-2-η-ρ. rec transp *φρονιμοι* and *μωραι* (*more natural order. It has hardly, as Mey and De W., been altered to txt to suit ver* 3), with X rel lat-*f* syrr Bas Chr Thl: txt BCDLZ 1. 33 latt syr-jer copt æth arm Orig-lat. Steph ins *αι* bef *πεντε* (*error from the last letters of και?*), with E rel Bas Thl: om BCDLZ 1. 33.

3. rec *αιτινες* (*mechanical repetition from ver* 1, *αιτινες λαβουσαι κ.τ.λ.?*), with X rel Bas Chr: *αι δε* Z 1 latt æth: *αι ουν* D lat-*ff*$_2$: *και αι* Syr syr-ms: *αι* syr arm: txt BCL 33 copt. (*γαρ not being understood, δε, ουν, και were substituted; or as rec: this seems to me far more likely than that αι γαρ should have been substituted for αιτινες, as Mey and De W. think.*) rec (for *αυτων*) *εαυτων* (*mechanical repetition from ver* 1), with Z(appy) (S 1, e sil): om L vulg lat-*ff*$_{1.2}$ *g*$_{1.2}$ *l* arm: txt BCD rel Bas. aft *ελαιον* ins *εν τοις αγγειοις αυτων* D Scr's q[1] ev-y(once) Arnob.

4. rec aft *αγγειοις* ins *αυτων*, with C rel latt syr copt æth: om B D-gr LZ 1 furj lat-*h* Syr arm Arnob. om 2nd *αυτων* CZ vulg lat-*f ff*$_2$ *g*$_{1.2}$ *h* Aug: *εαυτων* B.

homes: cf. λαβοῦσαι—ἔλαβον, &c. vv. 3, 4. The interpretation is—these are souls come out from the world into the Church, and there waiting for the coming of the Lord—not hypocrites, but *faithful souls, bearing their lamps* (τ. λ. ἑαυτῶν, cf. 1 Thess. iv. 4) —the inner spiritual life fed with the oil of God's Spirit (see Zech. iv. 2—12; Acts x. 38; Heb. i. 9). All views of this parable which represent the foolish virgins as having only a *dead faith*, only the lamp without the light, the body without the spirit, &c., are *quite beside the purpose*;—the lamps (see ver. 8) were *all burning* at first, and for a certain time. Whether the *equal partition* of wise and foolish have any deep meaning we cannot say; it *may* be so.

3, 4.] These were not torches, nor wicks fastened on staves, as some have supposed, but properly *lamps*: and the oil vessels (which is most important to the parable) were *separate from* the lamps. The lamps being the hearts lit with the flame of heavenly love and patience, supplied with the oil of the Spirit,—now comes in the difference between the wise and foolish:—the one *made no provision for the supply* of this—the others *did*. How so? The wise ones *gave all diligence to make their calling and election sure* (2 Pet. i. 10 and 5—8), making their bodies, souls, and spirits (their *vessels*, 2 Cor. iv. 7) a means of supplying spiritual food for the light within, by seeking, in the appointed means of grace, more and more of God's Holy Spirit. The others *did not this*—but trusting that the light, once burning, would ever burn, made no provision for the strengthening of the inner man by watchfulness and prayer. 5—7.] χρονίζ.: compare ch. xxiv. 48. But the thought of the foolish virgins is very different from that of the wicked servant: his—'there will be plenty of time, my Lord tarrieth;'—theirs, 'surely He will soon be here, there is no need of a store of oil.' This may serve to shew how altogether diverse is the ground of the two parables. ἐν. πᾶσ. κ. ἐκ.] I believe no more is meant here than that all, being weak by nature, gave way to drowsiness: as indeed the wakefulness of the holiest Christian, compared with what it should be, is a sort of slumber:—but, the while, how much difference was there between them! ἐνύστ.] *dormitabant*: we have Aristoph. Vesp. 12, ὕπνος νυσταξῆς: and Plato, Rep. p. 405 c, speaks of a νυστάζων δικαστής. Wordsw., after

A εἰσ-χεσθε— ABCDE PGHK LMSUV XZΔ l. 33. 69.

[t] κραυγὴ γέγονεν Ἰδοὺ ὁ [l] νυμφίος, ἐξέρχεσθε [u] εἰς [u] ἀπάν-τησιν. 7 τότε ἠγέρθησαν πᾶσαι αἱ [u] παρθένοι ἐκεῖναι καὶ [v] ἐκόσμησαν τὰς [l] λαμπάδας ἑαυτῶν. 8 αἱ δὲ [m] μωραὶ ταῖς [n] φρονίμοις εἶπαν Δότε ἡμῖν ἐκ τοῦ [o] ἐλαίου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν [v] σβέννυνται. 9 ἀπεκρίθησαν δὲ αἱ φρό-νιμοι λέγουσαι [x] Μήποτε οὐ μὴ [y] ἀρκέσῃ ἡμῖν καὶ ὑμῖν. πορεύεσθε μᾶλλον πρὸς τοὺς πωλοῦντας, καὶ ἀγοράσατε [z] ἑαυταῖς. 10 ἀπερχομένων δὲ αὐτῶν ἀγοράσαι ἦλθεν ὁ νυμφίος· καὶ αἱ [a] ἕτοιμοι εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς [b] γάμους, καὶ ἐκλείσθη ἡ θύρα. 11 ὕστερον δὲ ἔρχονται

t Acts xxiii. 9. Eph. iv. 31. Heb. v. 7. Rev. xiv. 18. xxi. 4.
l 1 Kings iv. 6.
u see ver. 1 refl.
v — here only. (ch. xxiii. 25 al.) Ezek. xxiii. 41.
w ch. xii. 20 reff. Job xviii. 5, 6. Prov. xiii. 9.
x Gen. xxiv. 5, 39.
y — John vi. 7. xiv. 8. 2 Cor. xii. 9. (Luke iii. 14 reff.) Num. xi. 22. only. see 2 Cor. ix. 5. 1 Pet. i. 5.
z 2nd pers., ch. iii. 9 reff.
a 2 term., here
b plu., ch. xxii. 2, &c. reff.

6. for γεγονεν, εγενετο B. rec aft νυμφιος ins ερχεται, with C³X rel latt syrr æth arm Orig-lat Bas Chr Op: om BC¹DLZ coptt Method Ephr Cyr. for εξερχεσθε, εξερχεται D¹. συναντησιν C. rec aft απαντησιν ins αυτου, with AD rel; αυτω Ĉ latt: om B Cyr. (Z 33 defective.)

7. om εκειναι D ev-22 (Syr?) arm. rec (for εαυτων) αυτων, with CD rel: txt ABLZ. (33 def.)

8. rec ειπον, with ADZ rel: txt BCL 33. aft ημιν ins ελαιον A. for ημων, υμων C¹LU.

9. rec (for ου μη) ουκ, with ALZ 33. 69: txt BCD rel Ephr Bas. αρεσει D 33 al. rec aft πορευεσθε ins δε, with CZ rel lat-ff₂ syr copt-wilk: om ABDEGHSVΔ latt copt-schw æth arm Orig-lat, Aug Op.

10. for απ. δε αυτ., εως υπαγουσιν cum vadunt D. ετοιμοι A ev-y$^{\text{once}}$. ηλειισθη B¹.

Hilary, understands this verse of sleep in death. But, not to mention that this will not fit the machinery of the parable (see below on ver. 8), it would assume (πᾶσαι) that none of the faithful would be living on earth when the Lord comes. κραυγὴ γ.] see Isa. lxii. 5—7: and the porter's duty, Mark xiii. 34. This warning cry is *before* the coming: see ver. 10. γέγονεν, not, *was*, but to be rendered *present*, graphically setting the reality before us: there ariseth a cry. πᾶσαι] *All* now seem alike—all wanted their lamps trimmed—but for the neglectful, there is not wherewith! It is not enough to *have burnt*, but to *be burning*, when He comes. Raise the wick as they will, what avails it if the oil is spent? ἐκόσμησαν] "by pouring on fresh oil, and removing the fungi about the wick: for the latter purpose a sharp-pointed wire was attached to the lamp, which is still seen in the bronze lamps found in sepulchres. Virgil's Moretum, 'Et producit acu stupas humore carentes.'" Webst. and Wilk.

8, 9.] σβ., are going out,—not as E. V., and even recently Dr. Wordsw. to support his interpretation of ver. 5,—'*are gone out*:' and there is deep truth in this: the lamps of the foolish virgins are *not extinguished altogether*. μήπ. οὐ μὴ ἀρ.] see Ps. xlix. 7; Rom. xiv. 12. No man can have more of this provision than will supply his own wants. πορεύεσθε] This is not said in mockery, as some (Luther, Calv.) suppose: but in earnest. οἱ πωλοῦντες are the ordinary dispensers of the means of grace—*ultimately* of course God Himself, who alone can give his Spirit. The counsel was good, and well followed—but the time was past. (Observe that those who sell are a *particular class* of persons—no mean argument for a *set and appointed ministry*—and moreover for a *paid* ministry. If they *sell*, they *receive* for the thing sold: cf. our Lord's saying, Luke x. 7. This *selling* bears no analogy with the crime of Simon Magus in Acts viii.: cf. our Lord's other saying, Matt. x. 8.)

10—12.] We are *not told that they could not buy*—that the shops were shut—but simply that it was *too late—for that time*. For it is *not the final coming of the Lord to judgment, when the day of grace will be past*, that is spoken of,—except in so far as it is hinted at in the background, and in the individual application of the parable (virtually, not actually) coincides, to each man, with the day of his death. *This feast* is the *marriage supper* of Rev.

c see ch. vii 23. d ch. xxi. 33]. Luke xv. 13 only †. e — Luke iv. 6. Acts xxvii. 1 al. f ch. xix. 21 reff. Eccles. v. 18. g ch. xiii. 3 reff. h here, &c and ch. xviii. 24 only. 2 Kings xii. 30. i 2 Cor. viii. 3. 1 Chron. xxix. 2. k absol., Acts xviii. 3. Rom. iv. 4 al. 6ix. x. 27. l — ch. v. 13. Rom. xvi. 16. Jam. iii. 9. Rev. ii. 16.

καὶ αἱ λοιπαὶ παρθένοι λέγουσαι Κύριε κύριε ἄνοιξον ἡμῖν. 12 ὁ δὲ ἀποκριθεὶς εἶπεν Ἀμὴν λέγω ὑμῖν, [c] οὐκ οἶδα ὑμᾶς. 13 Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν. 14 ὥσπερ γὰρ ἄνθρωπος [d] ἀποδημῶν ἐκάλεσεν τοὺς ἰδίους δούλους καὶ [e] παρέδωκεν αὐτοῖς τὰ [f] ὑπάρχοντα αὐτοῦ, 15 καὶ [g] ᾧ μὲν ἔδωκεν πέντε [h] τάλαντα, [g] ᾧ δὲ δύο, [g] ᾧ δὲ ἕν, ἑκάστῳ [i] κατὰ τὴν ἰδίαν [i] δύναμιν, καὶ [d] ἀπεδήμησεν εὐθέως. 16 πορευθεὶς δὲ ὁ τὰ πέντε [h] τάλαντα λαβὼν [k] εἰργάσατο [l] ἐν αὐτοῖς καὶ [m] ἐποίησεν ἄλλα πέντε [[h] τάλαντα]. 17 ὡσαύτως καὶ ὁ τὰ δύο

—αγορ. ξου η Z. ABCDE FGHK LMSUV XΔ l. 33. 69.

m — ch. iii. 10. Luke xix. 18. Deut. viii. 18.

11. for ερχονται, ηλθον D lat-*c f* syr copt Orig-lat Op. om και DHZ forj lat-*b c f k* copt æth Aug: ins ABC rel vulg lat-*ff*$_{1,2}$ *g*$_{1,2}$ syrr arm Orig-lat Bas Aug Op.

13. rec aft ωραν ins εν η ο υιος του ανθρωπου ερχεται (*gloss*), with C^{1}E rel syr-jer mg: om ABC^{1}DLXΔ 1^{1}. 33 latt syrr syr-jer coptt æth arm Orig-lat Eus(appy) Ath Bas Chr Hil Aug.

14. om γαρ D arm Orig. aft ανθρωπος ins τις C^{3}FM al arm. for αυτου, αυτων A.

15. for ἓν, ενα D. for ιδ. δυν., δυναμιν αυτου D.

16. ευθεως πορευθεις, omg δε, B lat-*b ff*$_{1}$ *g*$_{1}$: ευθεως δε πορ. 1 al lat-*c f ff*$_{2}$ *k* syr-jer Op: πορ. δε ευθεως arm. ηργασατο DL 69. for εποιησεν, εκερδησεν (*prob from vv* 17, 22) A^{r}BCDL 1. 33. 69: txt A^{1} rel. om 2nd ταλαντα (*as unnecessary: it is hardly possible it should have been* inserted) BL 1. 33 latt(not *f*) Syr syr-jer coptt arm Op.

17. for ωσαυτως, ομοιως D.—A adds δε. om και C^{1}L 33 am(with em forj fuld^{2} tol) lat-*b* g_{2}. aft δυο ins ταλαντα λαβων D lat-*c* æth-rom; λαβων vulg lat-*a b*

xix. 7—9 (see also ib. xxi. 2); *after which* these improvident ones gone to buy their oil shall be *judged in common with the rest of the dead*, ibid. vv. 12, 13. Observe here, οὐκ οἶδα ὑμ. is very different, as the whole circumstances are different, from οὐδέποτε ἔγνων ὑμ. in ch. vii. 23, where the ἀποχωρεῖτε ἀπ' ἐμοῦ binds it to the πορεύεσθε ἀπ' ἐμοῦ in our ver. 41, and to the time of the *final judgment*, spoken of in that parable. [See the note at the end of the chapter.]

14—30.] PARABLE OF THE TALENTS. Peculiar to Matthew. The similar parable contained in Luke xix. 11—27 is altogether distinct, and uttered on a different occasion: see notes there. 14.] ὥσπ. γ.—the ellipsis is rightly supplied in the E. V., **For the Kingdom of Heaven is as a man**, &c. We have this parable and the preceding one alluded to in very few words by Mark, xiii. 34—36. In it we have the *active* side of the Christian life, and *its* danger, set before us, as in the last the contemplative side. There, the foolish virgins failed *from thinking their part too easy*—here the wicked servant fails *from thinking his too hard*. The parable is still concerned with *Christians* (τοὺς ἰδίους δούλους), and *not the world at large*. We must remember the relation of master and slave, in order to understand his delivering to them his property, and punishing them for not fructifying with it. 15.] In Luke each *receives the same*, but the *profit made by each* is *different*: see notes there. Here, in fact, they *did each receive the same*, for they received *according to their ability*—their character and powers. There is no Pelagianism in this, for each man's powers are themselves the gift of God. 16—18.] The increase gained by each of the two faithful servants was *the full amount of their talents*:—of each will be required as much as has been given. "εἰργάσατο is the technical term, common in the classics, and especially in Demosthenes: see Reiske's index. ἐν is instrumental." Meyer. ἐποίησεν is not a Latinism (*conflcere pecuniam*), but answers to ποιεῖν καρπόν ch. iii. 10. The *third servant here* is not to be confounded with the *wicked servant* in ch. xxiv. 48. This one is *not actively an ill-doer*, but a *hider* of the money entrusted to him—one who brings no profit: see on ver. 24. 19—23.] μετὰ πολὺν χρόνον.—Here again, as well as

[a] ἐκέρδησεν [καὶ αὐτὸς] ἄλλα δύο. [18] ὁ δὲ τὸ ἓν λαβὼν [a] ch. xvi. 26 reff.
ἀπελθὼν [o] ὤρυξεν γῆν καὶ ἔκρυψεν τὸ ἀργύριον τοῦ [o] ch. xxi. 33. Mark xii. 1 only. Gen. xxi. 30.
κυρίου αὐτοῦ. [19] μετὰ δὲ πολὺν χρόνον ἔρχεται ὁ κύριος [p] ch. xviii. 23, 24 (reff.) only.
τῶν δούλων ἐκείνων καὶ [p] συναίρει λόγον μετ' αὐτῶν. [q] — Luke iii. 20. xvi. 26 al.
[20] καὶ προσελθὼν ὁ τὰ πέντε [b] τάλαντα λαβὼν προσήνεγ- [r] — here bis only. (Mark xiv. 7. Acts xv. 29. Eph. vi. 8, from Exod. xx. 12. see Luke xix. 17.)
κεν ἄλλα πέντε [b] τάλαντα λέγων Κύριε, πέντε [b] τάλαντά [s] — here (& ver. 23) only. see Luke x. 19 al.
μοι [c] παρέδωκας, ἴδε ἄλλα πέντε τάλαντα [n] ἐκέρδησα [q] ἐπ' [t] see ch. xxiv.
αὐτοῖς. [21] ἔφη αὐτῷ ὁ κύριος αὐτοῦ [r] Εὖ δοῦλε ἀγαθὲ
καὶ πιστέ, [s] ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ [t] πολλῶν σε [t] κατα-
στήσω· [u] εἴσελθε εἰς τὴν [v] χαρὰν τοῦ κυρίου σου. [22] προσ-

[c] ch. xxv. 15, 17 reff. Heb. xii. 2. [u] Heb. iii. 11 al., from Ps. xcv. 11. [v] John xv. 11. xvi. 20. 2 Cor.

&c copt Orig-lat. om και αυτος (*as unnecessary aft* ωςαυτως) BC¹L 33 latt coptt æth arm Orig-lat Bas Op: ins AC³ (D bef εκερδ.) Ẋ rel lat-*h* syr.

18. aft ἓν ins ταλαντον A lat-*a b c* &c. om απελθων D 5. 36. 59 lat-*a b c* &c (not *f h*). rec ἐν τῇ γῇ, with AC³D rel am syrr: την γην C¹: γην BL 33 lat-*ff*₁ æth arm. (*The decision here is difficult.* ΖΕΝΕΝΤΗΓΗ *was likely enough to be mistaken, one* ΕΝ *being passed over, for* ΖΕΝΤΗΓΗ, *and then the* ΤΗ *omitted: and on the other hand,* ΖΕΝΓΗ *was just as likely to be mistaken for* ΖΕΝΕΝΓΗ, and then the TH inserted.) rec απεκρυψε, with Ẋ rel: txt ABCDL 33.

19. rec χρονον bef πολυν, with A rel syrr: txt BCDGL 1. 33. 69 latt copt arm Orig Op. rec μετ' αυτων bef λογον, with A rel lat-*ff*₁ syrr Orig: txt BCDL 1. 33 latt.

20. for και προσελθ., προσελθ. δε A copt. om 4th ταλαντα C¹L latt Syr æth. επεκερδησα D, *superlucratus sum* latt arm Orig-lat. om επ αυτοις (*as difficult and appy superfluous; the reading of* D &c *above, and* E &c *below, have also been attempts to correct it*) BDL 33 latt copt æth arm: ins AC rel syrr, εν αυτοις (*from ver* 16) EG al.

21. rec aft εφη ins δε, with A rel syr copt: om BCDEKL (MU, Tisch) 33 latt Syr arm Orig-lat. ενγε (*see Luke* xix. 17) A¹(appy) latt Iren-lat Lucif. for 1st επι, επι (i. e. επει) επ' D latt arm: *quia in* (ορι εν) D-lat Iren Lucif.

in the χρονιζ. of ver. 5 and ch. xxiv. 48, we have an intimation that the interval would be *no short one.* This proceeding *is not,* strictly speaking, *the last judgment,* but still *the same as that in the former parable; the beginning of judgment at the house of God*—the judgment of the *millennial advent.* This, to the servants of Christ (τοὺς ἰδίους δούλους, ver. 14), is *their* final judgment—but not that of the rest of the world. We may observe that this great *account* differs from the coming of the bridegroom, inasmuch as this is altogether concerned with a course of action *past*—that with a present state of preparation. This holds, in the individual application, of *the account after the resurrection:* that, at the utmost (and not in the direct sense of the parable even so much), of being ready for his summons at death. 20.] The faithful servant does not take the praise to himself —μοι παρέδωκας is his confession—and ἐπ' αὐτοῖς the enabling cause of his gain; —'without Me, ye can do nothing,' John xv. 5. This is plainer in Luke (xix. 16), ἡ μνᾶ σου δέκα προσηργάσατο μνᾶς. See 1 Cor. xv. 10;—and on the joy and alacrity of these faithful servants in the day of reckoning, 1 Thess. ii. 19; 2 Cor. i. 14; Phil. iv. 1. 21.] In Luke = ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου, ἴσθι ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων—where see note. (I cannot imagine with Meyer that εὖ is to be taken with ἐπὶ ὀλίγα ἦς π., or that it will not bear the sense of 'Well done!' Although εὖγε is the more usual word, we have (see Passow) in later Greek such expressions as μαλ' εὖ, which is as near as possible to that meaning.) The χαρά here is not a *feast,* as sometimes interpreted, but that joy spoken of Heb. xii. 2, and Isa. liii. 11—that joy of the Lord arising from the completion of his work and labour of love, of which the first Sabbatical rest of the Creator was typical—

ABCDE FGHK LMSUV XΔ1. 33. 69.

ελθὼν δὲ καὶ ὁ τὰ δύο τάλαντα εἶπεν Κύριε, δύο τάλαντά μοι [w] παρέδωκας, ἴδε ἄλλα δύο τάλαντα [p] ἐκέρδησα [q] ἐπ' αὐτοῖς. 23 ἔφη αὐτῷ ὁ κύριος αὐτοῦ [r] Εὖ δοῦλε ἀγαθὲ καὶ πιστέ, [s] ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε [t] καταστήσω· [u] εἴσελθε εἰς τὴν [v] χαρὰν τοῦ κυρίου σου. 24 προσελθὼν δὲ καὶ ὁ τὸ ἓν τάλαντον εἰληφὼς εἶπεν Κύριε, ἔγνων σε ὅτι [x] σκληρὸς εἶ ἄνθρωπος, [y] θερίζων ὅπου οὐκ ἔσπειρας, καὶ [z] συνάγων ὅθεν οὐ [a] διεσκόρπισας· 25 καὶ φοβηθείς, ἀπελθὼν ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῇ. ἴδε ἔχεις [b] τὸ σόν. 26 ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ Πονηρὲ δοῦλε καὶ [c] ὀκνηρέ, ᾔδεις ὅτι [y] θερίζω ὅπου οὐκ ἔσπειρα, καὶ [z] συνάγω ὅθεν οὐ [a] διεσκόρπισα; 27 ἔδει σε οὖν [d] βαλεῖν τὸ ἀργύριόν μου τοῖς [e] τραπεζίταις,

w ver. 14. x = here only. (John vi. 60 ref.) 1 Kings xxv. 8. Isa. xix. 4. y ch. vi. 26. John iv. 36, &c. al. Jer. xii. 13. z = ch. vi. 26. xiii. 47. John vi. 18. Gen. xli. 35. a ch. xxvi. 31 ‖ Mk. (from Zech. xiii. 7 F.) Luke i. 51. xv. 13. xvi. 1. John xi. 52. Acts v. 37 only. Ezek. x. 2. b ch. xx. 14. c = Rom. xii. 11 (Phil. iii. 1) only. Prov. vi. 6, 9. d = ch. xxvii. 6. Mark xii. 41, &c. ‖ L. e here only †.

ὁ Χιωνίων συντάξας τῷ τραπεζίτῃ, Polyb. xxxii. 13. 6. Jos. Antt. xii. 2. 3. (see ch. xxi. 12)

22. om δε B. rec aft ταλαντα ins λαβων, with D rel vulg lat-*b c*; ειληφως 157. 243: om ABCL 1. 33. 69 syrr. (a space is left in Rettig's edn of Δ.) παρεδωκες D. for ιδε, ιδου D (and ver 25).

23. ενγε and επει επ, as before, ver 21. πιστος bef ης B lat-*k*. (om ης lat-*c*.)

24. om 1st και D 1 lat-*a b c* $g_{1\,\alpha\,2}$ Lucif. for ἴν, ενα D^1. om σε D 46 latt arm Hil Orig-lat Op. for οθεν, οπου D 56 latt.

25. απηλθον και D al latt æth.

26. δουλε bef πονηρε A latt Syr copt Orig-lat$_1$ hom-Cl Chr-ed(not Fd) Damasc Hil Lucif Ambr Jer Op.

27. rec ουν bef σε, with AD rel latt copt Orig-lat Op: txt BCL 33 ev-y_{mss} syr.

Gen. i. 31; ii. 2,—and of which his faithful ones shall in the end partake: see Heb. iv. 3—11; Rev. iii. 21. Notice the identity of the praise and portion of him who had been faithful in less, with those of the *first*. The words are, as has been well observed, "not, 'good and successful servant,' but 'good and faithful servant:'" and faithfulness does not depend on *amount*. **24, 25.**] This sets forth the excuse which men are perpetually making of human infirmity and inability to keep God's commands, when they never apply to that grace which may enable them to do so—an excuse, as here, self-convicting and false at heart.

θερίζ. ὅπ. οὐκ ἔσπ.] The connexion of thought in this our Lord's *last* parable, with His *first* (ch. xiii. 3—9), is remarkable. He looks for fruit where He has sown—*this is truth*: but not beyond the power of the soil by Him enabled—*this is man's lie*, to encourage himself in idleness.

φοβ.] see Gen. iii. 10. But that pretended fear, and this insolent speech, are *inconsistent*, and betray the falsehood of his answer. **ἔχεις τὸ σόν**] This is also false—it was not τὸ σόν—for there was *his lord's time*,—and *his own labour*, *which was his lord's—to be accounted for*. **26, 27.**] Luke prefixes ἐκ τοῦ στόματός σου κρινῶ σε,—viz. 'because, knowing the relation between us, that of absolute power on my part over thee, —if thou hadst really thought me such an hard master, ἔδει σε κ.τ.λ., in order to avoid utter ruin. But this was *not* thy real thought — thou wert πονηρὸς κ. ὀκνηρός.' The ᾔδεις, &c. is not concessive, but hypothetical;—God is *not really* such a Master. **τοῖς τραπ.** in Luke (xix. 23) ἐπὶ τράπεζαν. **τραπεζίτης** is interpreted κολλυβιστής (see ch. xxi. 12) by Hesychius. There was a saying very current among the early Fathers, γίνεσθε δόκιμοι τραπεζῖται, which some of them seem to attribute to the Lord, some to one of the Apostles. It is supposed by some to be taken from this place, and it is just possible it may have been: but it more likely was traditional, or from some apocryphal gospel. Suicer, Thes., under the word, discusses the question, and inclines to think that it was a way of expressing the general moral of the two parables in Matt. and Luke. But, in the *interpretation*, who are these τραπεζῖται? The explanation (Olsh., and

καὶ ἐλθὼν ἐγὼ [f]ἐκομισάμην ἂν τὸ ἐμὸν σὺν [g]τόκῳ. [f]—Heb. xi. 19. Gen. xxxviii. 20.
28 ἄρατε οὖν ἀπ' αὐτοῦ τὸ τάλαντον, καὶ δότε τῷ ἔχοντι [g]Luke xix. 22 only. Ezek. xviii. 13 al.
τὰ δέκα τάλαντα. 29 τῷ γὰρ ἔχοντι παντὶ δοθήσεται καὶ [h]pass., ch. xiii. 12 (refl.) only.
[h]περισσευθήσεται· τοῦ δὲ μὴ ἔχοντος, καὶ ὃ ἔχει ἀρθήσε- [i]Luke xvii. 10 only. 2 Kings vi. 22. Ep. Jer. 17 var. only. (-σεσθαι, Rom. iii. 13.)
—σεβαλεται C. ται ἀπ' αὐτοῦ. 30 καὶ τὸν [i]ἀχρεῖον δοῦλον ἐκβάλετε εἰς
τὸ [k]σκότος τὸ [k]ἐξώτερον· ἐκεῖ ἔσται ὁ [k]κλαυθμὸς καὶ ὁ
—σοντων X. ABDEF GHKL MSUVΔ 1. 33. 69. [k]βρυγμὸς τῶν ὀδόντων.
31 Ὅταν δὲ ἔλθῃ ὁ [l]υἱὸς τοῦ [l]ἀνθρώπου ἐν τῇ [m]δόξῃ [k]ch. viii. 12 ref. [l]ch. viii. 20 ref. [m]ch. xvi. 27 ‖ al. Ps. ci. 16.

τα αργυρια (corrn) B. εγω bef ελθων A lat-ff$_1$ g$_2$ h Clem(εγω αν. ελθ.) Orig Cyr Chr(καγω).

28. for δεκα, πεντε D.

29. om παντι D al Syr Chr. περισσευσεται D. rec απο δε του μη (*from Luke* xix. 26), with AC rel syr Orig$_2$ Chr: txt BDL 1. 33 latt Syr. for εχει, δοκει εχειν (*from Luke* viii. 18) LΔ 33. 69 vulg lat-f g$_{1.2}$ l syr Orig$_2$ Chr-K-L Thl-edd Tert Ambr Jer Philast Op.

30. rec εκβαλλετε, with FG^{3}H 69: βαλετε εξω D 51 lat-a b c e ff$_{1.2}$ g$_2$: txt ABC rel Chr Thl Euthym-mss.

adopted by Trench, Parables, p. 247) of their being those *stronger characters* who may lead the more timid to the useful employment of gifts which they have not energy to use, is objectionable, (1) as not answering to the *character addressed*—he was not timid, but false and slothful; —and (2) nor to the *facts of the case:* for it is impossible to employ the grace given to one through *another's* means, without working one's self. I rather take it to mean, 'If thou hadst really been afraid, &c., slothful as thou art, thou mightest at least, without trouble to thyself, have provided that I should have not been defrauded of the interest of my money—but now thou art both slothful and wicked, in having done me this injustice.' Observe there would have been no praise due to the servant—but τὸ ἐμόν would not have lost its τόκος. The *machinery of religious and charitable societies in our day* is very much in the place of the τραπεζιται. Let the subscribers to them take heed that they be not in the degraded case of this servant, even if his excuse had been genuine.

28—31.] This command is answered in Luke xix. 25, by a remonstrance from those addressed, which the Master overrules by stating the great law of his Kingdom. In ch. xiii. 12 we have explained this as applied to the system of *teaching by parables*. Here it is predicated of the whole Christian life. It is the case even in nature: a limb used is strengthened; disused, becomes weak. The transference of the talent is not a matter of justice between man and man, but is done in illustration of this law, and in virtue of that sovereign power by which God does what He will with his own: see Rom. xi. 29, and note there. In τὸ σκ. τὸ ἐξ. there is again an allusion to the marriage supper of the Lamb, from which the useless servant being excluded, gnashes his teeth with remorse without: see ch. xxii. 13.

31—46.] THE FINAL JUDGMENT OF ALL NATIONS. Peculiar to Matthew. In the two former parables we have seen the difference between, and judgment of, *Christians*—in their inward readiness for their Lord, and their outward diligence in profiting by his gifts. And *both these had reference to that first resurrection and millennial Kingdom*, the reality of which is proved by the passages of Scripture cited in the notes above, and during which *all Christians* shall be judged. We now come to the great and universal judgment at the end of this period, also prophesied of distinctly in order in Rev. xx. 11—15—in which *all the dead*, small and great, shall stand before God. This last great judgment answers to the judgment on Jerusalem, *after* the Christians had escaped from it: to the gathering of the eagles (ministers of vengeance) to the carcase. Notice the precision of the words in ver. 31, ὅταν δὲ ἔλθῃ—the ὅταν setting forth the indefiniteness of the time—the δέ the distinction from the two parables foregoing; and τότε, to mark a precise time when all this shall take place—a

n — ch. xix. 28. xxiii. 2. Ps. ix. 4. see Isa. vi. 1.
o ch. xix. 28. Isa. xxii. 23. see Heb. iv. 10. viii. 1.
p ch. xiii. 2 reff. plur., ch. vi. 28 reff.
q ch. xiii. 49 reff. Lev. xiv. 12.
r Luke xv. 29 only. Gen. xxvii. 9 al. (-φιον, ver. 33.)
s ch. xx. 21, 23 reff.
t here only †. (-φος, ver. 32.)

αὐτοῦ, καὶ πάντες οἱ ἄγγελοι μετ' αὐτοῦ, τότε [n] καθίσει ἐπὶ [o] θρόνου [o] δόξης αὐτοῦ, 32 καὶ [p] συναχθήσονται ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη, καὶ [q] ἀφορίει αὐτοὺς ἀπ' ἀλλήλων, ὥςπερ ὁ ποιμὴν [q] ἀφορίζει τὰ πρόβατα ἀπὸ τῶν [r] ἐρίφων, 33 καὶ στήσει τὰ μὲν πρόβατα ἐκ [s] δεξιῶν αὐτοῦ, τὰ δὲ [t] ἐρίφια ἐξ [s] εὐωνύμων. 34 τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ [s] δεξιῶν αὐτοῦ [u] Δεῦτε οἱ [v] εὐλογημένοι [w] τοῦ πατρός μου, [x] κληρονομήσατε τὴν [y] ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ [z] καταβολῆς [z] κόσμου. 35 [a] ἐπείνασα γὰρ καὶ [b] ἐδώκατέ μοι [b] φαγεῖν, [a] ἐδίψησα καὶ [c] ἐποτίσατέ με,

I$_c$ αυτου ... δεξιων αυτου H. ABDEF G I, KL MSUVΔ I. 33. 69.

u ch. iv. 19. xi. 28. xxii. 4 al. Gen. xxxvii. 20.
v Luke i. 28, 42. (see Gen. xxiv. 31 var.) Isa. lxi. 9.
w gen., John vi. 45. Philem. 1. Winer, § 30. 2. 10. xv. 50 al. Gen. xv. 7. Isa. xlix. 8.
x ch. v. 5. xix. 29. Luke x. 25. xviii. 18. 1 Cor. vi. 9, ix. 26. Rev. xiii. 8. xvii. 8. πρό, John xviii. 24 al. see ch. xiii. 35 reff.
y — ch. xx. 23 reff.
z w. ἀπό, Luke xi. 50. Heb. iv. 3.
a ch. v. 6 reff.
b ch. xiv. 16 reff.
c ch. x. 42 ‖. Rom. xii. 20 (from Prov. xxv. 21) al. Judg. iv. 19.

31. rec ins αγιοι bef αγγελοι (*usual epithet: inod from Mark* viii. 38, *or Luke* ix. 26), with A rel lat-*f* syrr Chr: om BDL 1. 33 latt syr-jer copt æth arm Orig Eus Ath Chr-κ-ι.(and wlf-ms) Cyr Max Cypr Hil Ambr Aug Op.

32. rec συναχθησεται (*gramml corrn*), with A rel Eus$_1$: txt BDKL (G U, Treg) 33. 69 Eus$_1$ Thdrt. for απ', απο D. εριφων B.

33. om μεν D lat-*a b c e f ff$_1$ h* Syr syr-ms æth arm. δεξιας I$_c$('ut mihi quidem videbatur: contra, Tischdf.' Treg). om αυτου A al Orig-lat Bas-sel Avit.

day of judgment. Compare for the better understanding of the distinction, and connexion of these 'two comings' of the Lord, 1 Thess. iv. 16, 17, and 2 Thess. i. 7—10. This description is not a parable, though there are in it parabolic passages, e. g. ὥςπερ ὁ ποιμ. κ.τ.λ.: and for that very reason, that which is illustrated by those likenesses is *not itself parabolic*. It will heighten our estimation of the wonderful sublimity of this description, when we recollect that it was spoken by the Lord *only three days before His sufferings*. ἐν τῇ δόξ. αὐτ.] This expression, repeated again at the end of the verse, is quite distinct from μετὰ δυνάμ. κ. δόξ. πολλῆς ch. xxiv. 30; see Rev. xx. 11. This *His glory* is that also of all his saints, with whom He shall be accompanied: see Jude, ver. 14. In this his coming *they are with the angels*, and *as* the angels: see Rev. xix. 14 (compare ver. 8): Zech. xiv. 5. **32.**] The expression πάντα τὰ ἔθνη implies all the nations of the world, as distinguished from the ἐκλεκτοί *already gathered to Him*, just as the Gentiles were by that name distinguished from his chosen people the Jews. Among these are "the other sheep which He has, not of this fold," John x. 16. ἀφορεῖ κ.τ.λ.] see Ezek. xxxiv. 17. The **sheep** are those referred to in Rom. ii. 7, 10; the **goats** in ib. vv. 8, 9, where this same *judgment according to works* is spoken of. **34.**] THE KING—here for the first and only time does the Lord give Himself this name: see Rev. xix. 16: Rom. xiv. 9. δεῦτε κ.τ.λ.] Whatever of good these persons had done, was all *from Him* from whom cometh every good gift—and *the fruit of his Spirit*. And this Spirit is only purchased for man by the work of the Son, in whom the Father is well pleased: and to whom all judgment is committed. And thus *they are the blessed of the Father*, and those for whom this kingdom is prepared. It is not to the purpose to say that those εὐλογημ. . . . . must be the elect of God in the *stricter sense* (οἱ ἐκλεκτοί)—and that, because the Kingdom has been prepared for them from the foundation of the world. For evidently this would, in the divine omniscience, be true of every single man who shall come to salvation, whether belonging to those who shall be found worthy to share the first resurrection or not. The Scripture assures us of *two resurrections*: the *first*, of *the dead in Christ*, to meet Him and reign with Him, and hold (1 Cor. vi. 2) judgment over the world; the *second*, of *all the dead*, to be judged according to their works. And to what purpose would be a judgment, if *all were to be condemned?* And if *any* escape condemnation, to them might the words of this verse be used: so that this objection to the interpretation does not apply. *Election to life* is the universal doctrine

[d] ξένος [e] ἤμην καὶ [f] συνηγάγετέ με, [36] γυμνὸς καὶ [g] περι-
[g]βάλετέ με, [h] ἠσθένησα καὶ [i] ἐπεσκέψασθέ με, ἐν [k] φυλακῇ
[e] ἤμην καὶ ἤλθατε πρός με. [37] τότε ἀποκριθήσονται αὐτῷ
οἱ δίκαιοι λέγοντες Κύριε, πότε σὲ εἴδομεν [a] πεινῶντα καὶ
[l] ἐθρέψαμεν, ἢ [a] διψῶντα καὶ [c] ἐποτίσαμεν; [38] πότε δέ σε
εἴδομεν [d] ξένον καὶ [f] συνηγάγομεν, ἢ γυμνὸν καὶ [g] περιεβά-
λομεν; [39] πότε δέ σε εἴδομεν [h] ἀσθενοῦντα ἢ ἐν [k] φυλακῇ
καὶ ἤλθομεν πρός σε; [40] καὶ ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ
αὐτοῖς [m] Ἀμὴν λέγω ὑμῖν, [n] ἐφ' [n] ὅσον [o] ἐποιήσατε ἑνὶ τού-
των τῶν [p] ἀδελφῶν μου τῶν [q] ἐλαχίστων, ἐμοὶ [o] ἐποιήσατε.
[41] τότε ἐρεῖ καὶ τοῖς [r] ἐξ εὐωνύμων [s] Πορεύεσθε ἀπ' ἐμοῦ οἱ
[t] κατηραμένοι εἰς τὸ [u] πῦρ τὸ [u] αἰώνιον τὸ [v] ἡτοιμασμένον

d — here (6 times) and ch. xxvii. 7. Acts xvii. 21. Eph. ii. 19. Heb. xi. 13. 3 John 5 only.
e ch. xxiii. 30 bis. Mark xiv. 49 al.
f — here only. Deut. xxii. 2. Judg. xix. 18. 2 Kings xi. 27.
g ch. vi. 29, 31. Luke xxiii. 11 al. Isa. lviii. 7. Ezek. xviii. 7.
h — ch. x. 8 reff.
i Luke i. 68, 78. vii. 16. Acts vii. 23. xv. 36. Jam. i. 27 al. Exod. iv. 31. Sir. vii. 35.
k — ch. v. 25. xiv. 3, 10 | Mk. al. Gen. xl. 3 al. l ch. vi. 26 reff.
m ch. v. 18 reff. n — Rom. xi. 18 only. o ch. xx. 32. p ch. xii. 46, &c. | xxviii. 10. Heb. ii. 11. q — ch. ii. 6 reff. r ver. 33. s Luke iv. 42. Acts v. 41. Gen. viii. 8. Num. xxiv. 9. t (ch. v. 44 v. r.) Mark xi. 21. Luke vi. 22. Rom. xii. 14. James iii. 9 only. u ch. xviii. 8. Jude 7 only. v ver. 34.

36. rec ηλθατε, with KMSUV 1: txt ABD rel. (I_c doubtful.)
37. ειδαμεν B^1 I_c.
38. ειδομεν bef σε D al Clem: ειδαμεν I_c (but ειδομεν ver 39). for η, και D.
39. for ποτε δε, η ποτε D latt copt Orig-lat Clem. rec (for ασθενουντα) ασθενη (*from ver 44*), with A I_c rel latt: ασθενην Δ: txt BD al Clem $Cypr_1$. for η, και I_c Cypr. ηλθαμεν D.
40. ερει αυτοις bef ο β. D: ο βασ. om lat-*a*. om των αδελφων μου (*see ver 45*) B^1 lat-*ff*$_{1,2}$ $Clem_2$ Ambr Aug Gaud Chrom. [Either αυτων or των αδελφων μου is written in marg of B, but it is now illegible. From inspection.]
41. om οι BL 33. (I_c defective.) for το ητοιμασμενον, ο ητοιμασεν ο πατηρ μου D 1. 22 lat-*a b c ff*$_1$ *g*$_1$ *h* Justin Iren-lat$_4$ Clem Hippol Aug$_1$ Juvenc Gaud Ruf Leo Salv Paulin Promiss. (Orig Tert Hil have both.)

of Scripture; but *not the reprobation of the wicked:* see below, on ver. 41. On ἀπὸ καταβολῆς κόσμου, see John xvii. 24: 1 Pet. i. 20. **35.**] συνηγάγετε, sc. εἰς οἶκον, or εἰς ὑμᾶς,—a meaning confined to the LXX and N. T.—received me with hospitality—took me in; the idea is, 'numbered me among your own circle.'

37—40.] The answer of these δίκαιοι appears to me to shew plainly (as Olshausen and Stier interpret it) that they are *not* to be understood as being the covenanted servants of Christ. Such an answer it would be impossible for *them* to make, who had done all distinctly *with reference to Christ*, and for his sake, and with his declaration of ch. x. 40—42 before them. Such a supposition would remove all reality, as indeed it has generally done, from our Lord's description. See the remarkable difference in the answer of the faithful servants, vv. 20, 22. *The saints* are *already in His glory*—judging the world with Him (1 Cor. vi. 2)—accounted as parts of, representatives of, Himself (ver. 40)—in this judgment *they* are not the judged (John v. 24: 1 Cor. xi. 31). But *these* who *are* the judged, *know not* that all their deeds of love have been done *to and for Christ*—they are overwhelmed with the sight of the grace which has been working in and for them, and the glory which is now their blessed portion. And notice, that it is not the *works, as such*, but the *love* which prompted them—that love which *was their faith*,—which felt its way, though in darkness, to Him who is Love,—which is commended. τῶν ἀδελφ.] Not necessarily the saints with Him in glory—though primarily those—but also any of the great family of man. Many of those here judged may never have had opportunity of doing these things to the saints of Christ properly so called. In this is fulfilled the covenant of God to Abraham, ἐνευλογηθήσονται ἐν τῷ σπέρματί σου πάντα τὰ ἔθνη τῆς γῆς. Gen. xxii. 18. **41—43.**] It is very important to observe the distinction between the blessing, ver. 34, and the curse here. 'Blessed — *of my Father:*' — but not

w ch. iv. 1 reff. a—q see above, vv. 35—40.

τῷ [w]διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ. 42 [a]ἐπείνασα γὰρ καὶ οὐκ [b]ἐδώκατέ μοι [b]φαγεῖν, [a]ἐδίψησα καὶ οὐκ [c]ἐποτίσατέ με, 43 [d]ξένος [e]ἤμην καὶ οὐ [f]συνηγάγετέ με,

x = Luke x. 9. Acts v. 15, 16.

γυμνὸς καὶ οὐ [g]περιεβάλετέ με, [x]ἀσθενὴς καὶ ἐν [k]φυλακῇ καὶ οὐκ [i]ἐπεσκέψασθέ με. 44 τότε ἀποκριθήσονται καὶ αὐτοὶ λέγοντες Κύριε, πότε σὲ εἴδομεν [a]πεινῶντα ἢ [a]διψῶντα ἢ [d]ξένον ἢ γυμνὸν ἢ ἀσθενῆ ἢ ἐν [k]φυλακῇ καὶ

y ch. iv. 11 ‖ Mk. Mark xv. 41 al.†

οὐ [y]διηκονήσαμέν σοι; 45 τότε ἀποκριθήσεται αὐτοῖς λέγων Ἀμὴν λέγω ὑμῖν, [n]ἐφ' ὅσον οὐκ [o]ἐποιήσατε ἑνὶ τούτων τῶν [q]ἐλαχίστων, οὐδὲ ἐμοὶ [o]ἐποιήσατε. 46 Καὶ

z 1 John iv. 18 only. Ezek. xliii. 11 al. (-άζειν, Acts iv. 21.)

[z]ἀπελεύσονται οὗτοι εἰς [z]κόλασιν [a]αἰώνιον, οἱ δὲ δίκαιοι εἰς [a]ζωὴν [a]αἰώνιον.

a ch. xix. 16 reff. 4 Macc. xv. 2.

XXVI. 1 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας

...omit Ι. ABDEF GKLMS UVΔ 1. 33. 69.

42. ins και bef εδιψησα B¹L Syr æth.

44. rec aft αποκριθησονται ins αυτω, with (Scr's o, e sil) vulg-ed lat-*f ff*₂ *h*: om ABD rel Scr's mss am lat-*a b c* syrr coptt goth æth arm Constt Thl Cyprₛ Op.

'cursed of my Father,' because all man's salvation *is of God*—all his condemnation *from himself*. 'The Kingdom, *prepared for you*;' but 'the fire, which has been prepared for *the devil and his angels*' [notice τὸ πῦρ τὸ αἰών. τὸ ἡτοιμ. . . . . greater definiteness could not be given: that particular fire, that eternal fire, created for a special purpose]—not, for *you*: because *there is election to life*—but there is *no reprobation to death*:—a *book of Life*—but *no book of Death*; no hell *for* man—because the blood of Jesus hath purchased life *for all*: but they who will *serve the devil, must share with him in the end*. The *repetition* of all these particulars shews how exact even for every individual the judgment will be. Stier excellently remarks, that the *curse* shews the *termination of the High Priesthood of Christ*, in which office He only intercedes and blesses. Henceforth He is King and Lord—his enemies being now for ever put under his feet. **44, 45.**] See note on ver. 37. The sublimity of this description surpasses all imagination—Christ, as the Son of Man, the Shepherd, the King, the Judge—as the centre and end of all human love, bringing out and rewarding his latent grace in those who have lived in love—everlastingly punishing those who have quenched it in an unloving and selfish life—and in the accomplishment of his mediatorial office, causing, even from out of the iniquities of a rebellious world, his sovereign mercy to rejoice against judgment. **46.**] See John v. 28, 29; and as taking up the prophetic history at this point, Rev. xxi. 1—8. Observe, the *same epithet* is used for κόλασις and ζωή—which are here *contraries*—for the ζωή here spoken of is not bare *existence*, which would have *annihilation* for its opposite; but *blessedness* and *reward*, to which *punishment* and *misery* are antagonist terms. [N.B. I think it proper to state in this 3rd edition, that having now entered on the deeper study of the prophetic portions of the N. T., I do not feel by any means that full confidence which I once did, in the exegesis, quoad prophetical interpretation, here given of the three portions of this chap. xxv. But I have no other system to substitute: and some of the points here dwelt on seem to me as weighty as ever. I very much question whether the thorough study of Scripture prophecy will not make me more and more distrustful of all human systematizing, and less willing to hazard strong assertion on any portion of the subject. July, 1855. Endorsed, Oct. 1858. At the same time, the coincidence of these portions with the process of the great last things in Rev. xx. and xxi. is never to be overlooked, and should be our guide to their explanation, however distrustful we may be of its certainty. Those who set this coincidence aside, and interpret each portion by itself, without connexion with the rest, are clearly wrong. 1861.]

CHAP. XXVI. 1, 2.] FINAL ANNOUNCEMENT OF HIS SUFFERINGS, NOW CLOSE AT HAND. (Mark xiv. 1. Luke xxii. 1.) The public office of our Lord as a *Teacher* having been now fulfilled, His *priestly*

τοὺς λόγους τούτους, εἶπεν τοῖς μαθηταῖς αὐτοῦ 2 Οἴδατε [b] ὅτι μετὰ δύο ἡμέρας τὸ [b] πάσχα γίνεται, καὶ ὁ υἱὸς τοῦ ἀνθρώπου [c] παραδίδοται εἰς τὸ σταυρωθῆναι. 3 τότε [d] συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ [e] εἰς τὴν [e] αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου Καϊάφα, 4 καὶ [f] συνεβουλεύσαντο ἵνα τὸν Ἰησοῦν δόλῳ [g] κρατήσωσιν καὶ ἀποκτείνωσιν. 5 ἔλεγον δέ [h] Μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ [i] θόρυβος γένηται ἐν τῷ λαῷ.

6 Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος

H aet τῶν ουλῶν— ABDEF GHKL MSUVΔ 1. 33. 69.

[b] here, &c. and ‖ John ii. 13, 23 alⁿ. Acts xii. 4. 1 Cor. v. 7. Heb. xi. 28. 4 Kings xxiii. 22.
[c] ch. xxvii. 2, &c. ‖ Mk. al. Isa. liii. 6, 12.
[d] — ch. xiii. 2 ref.
[e] vv. 58, 69 ‖. Mark xv. 16. John x. 1, 16. Rev. xi. 2 only. Ps. xxviii. 2. Esdr. ix. 1. 2 Macc. xiii.
[f] John xi. 53. xviii. 14. Acts ix. 23. Rev. iii. 18 only. Exod. xviii. 19. 46 ref. 2 Kings vi. 6.
[g] ch. xxi. 46 ref. 2 Kings vi. 6.
[h] = ‖ Mk. John xiii. 9. Ps. cxliii. 9 (cxiv. 1).
[i] ‖ Mk. ch. xxvii. 24. Mark v. 38. Acts xx. 1. xxi. 34. xxiv. 18 only. Ezek. vii. 7, 11. (-βεῖν, ch. ix. 23.)

CHAP. XXVI. 1. om *αυτου* D al.

2. om *οιδατε* D.

3. rec aft *αρχιερεις* ins *και οι γραμματεις* (*from* ‖ *Mk Lk*), with E rel gat lat-*o f* g_2 syrr arm Chr; *και γραμ.* SΔ: om ABDL 1. 33(appy) vulg lat-*a b ff*$_{1,2}$ g_1 *l* coptt æth Orig-lat-comm Aug. om *του λαου* B¹. (in marg B².)

4. *συνεβουλευσαντο* D Chr-6-5-γ-η-ρ-K-M. rec *κρατησωσιν* bef *δολω*, with (some cursives ?) coptt: txt ABD rel Scr's mss latt syrr æth arm Orig-lat Chr Thl. om *κ. αποκτ.* B¹. (B¹ inserts it in marg: from inspection.)

office begins to be entered upon. He had not completed *all* his discourses, for He delivered, after this, those contained in John xiv.—xvii.—but *not in public*; only to the inner circle of his disciples. From this point commences THE NARRATIVE OF HIS PASSION. 2. **μετὰ δύο ἡμ.**] This gives no certainty as to the time when the words were said: we do not know whether the current day was included or otherwise. But thus much of importance we learn from them: that the delivery of our Lord to be crucified, and the taking place of the Passover, *strictly coincided*. The solemn mention of them in this connexion is equivalent to a declaration from Himself, if it were needed, of the identity, both of time and meaning, of the two sacrifices; and serves as the fixed point in the difficult chronological arrangement of the history of the Passion. The latter clause, **καὶ ὁ υἱὸς κ.τ.λ.** depends on *οἴδατε* as well as the former. Our Lord had doubtless before joined these two events together in his announcements to his disciples. To separate this clause from the former, 'and then' &c. seems to me to do violence to the construction. It would require *καὶ τότε*.

3—5.] CONSPIRACY OF THE JEWISH AUTHORITIES. (Mark xiv. 1. Luke xxii. 2.) This assembling has no connexion with what has just been related, but follows rather on the end of ch. xxiii.

ὁ λεγόμενος K. is in Jos. Antt. xviii. 2. 2, Ἰώσηπος ὁ καὶ Καϊάφας. Valerius Gratus, Procurator of Judæa, had appointed him instead of Simon ben Kamith. He continued through the procuratorship of Pontius Pilate, and was displaced by the proconsul Vitellius, A.D. 37. See note on Luke iii. 2, and chronological table in Prolegg. to Acts, Vol. II. **τοῦ λεγ.** does not mean 'surnamed,' but (see ver. 14) implies that *some name* is to follow, which is more than, or different from, the real one of the person. **μὴ ἐν τ. ἑ.**] This expression must be taken as meaning the whole period of the feast—the seven days. On the *feast-day*, i. e. the day on which the Passover was sacrificed (E. V.), they could not lay hold of and slay any one, as it was a day of sabbatical obligation (Exod. xii. 16). See note on ver. 17.

6—13.] THE ANOINTING AT BETHANY. (Mark xiv. 3—9. John xii. 1—8. On Luke vii. 36—50, see note there.) This history of the anointing of our Lord is here inserted *out of its place*. It occurred *six days before the Passover*, John xii. 1. It perhaps can hardly be said that in its position *here*, it accounts in any degree for the subsequent application of Judas to the Sanhedrim (vv. 14—16), since his name is not even mentioned in it: but I can hardly doubt that it originally was placed where it here stands by those who were aware of its connexion with that application. The paragraphs in the beginning of this chapter come in regular sequence, thus: Jesus announces his approaching Passion: the chief priests, &c. meet and

ABDEF GHKL MSUVΔ 1. 33. 69.

k ch. viii. 2 reff.
l ι (Mk. bis) only. 4 Kings xxi. 13 only. Herod. iii. 20.
m here, &c. and ‖. Luke vii. 37, &c. xxiii. 56. John xi. 2. Rev. xviii. 13 only. Ps. xxxiii. 9.
n here only †.
o ‖ Mk. only. Gen. xxxix. 21. Job xii. 14. Ps. lxxxviii. 45 only. p ch. ix. 10. xxii. 11 al.† Esdr. iv. 10 only. q ch. xx. 24 reff. r — ch. xiv. 31 reff. s ‖ Mk. John xvii. 12. Levit. vi. 3, 4. t ch. xiii. 46 reff. u ch. xix. 21 reff. v ‖. Luke xviii. 5. Gal. vi. 17. Sir. xxix. 4 F.

τοῦ [k] λεπροῦ 7 προσῆλθεν αὐτῷ γυνὴ [l] ἀλάβαστρον [m] μύ-
ρου ἔχουσα [n] βαρυτίμου, καὶ [o] κατέχεεν ἐπὶ τὴν κεφαλὴν
αὐτοῦ [p] ἀνακειμένου. 8 ἰδόντες δὲ οἱ μαθηταὶ [q] ἠγανάκτη-
σαν λέγοντες [r] Εἰς τί ἡ [s] ἀπώλεια αὕτη; 9 ἠδύνατο γὰρ
τοῦτο [t] πραθῆναι πολλοῦ καὶ [u] δοθῆναι [u] πτωχοῖς. 10 γνοὺς
δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς Τί [v] κόπους [v] παρέχετε τῇ

7. εχουσα bef αλαβαστρον μυρου (*from* ‖ *Mk*) BDL 33. 69 latt syrr coptt æth arm Orig-lat: txt A rel Chr. for βαρυτιμου, πολυτιμου (*from* ‖ *John*) ADLM 33 Syr syr-marg sah Chr-wlf-ms: txt B rel syr Chr. της κεφαλης (*from* ‖ *Mk*) BDM 1. 69: txt A rel. aft ανακειμενου ins αυτου D-gr mm lat-*a b c f ff*$_2$ *h* Orig-lat Ambr.

8. rec aft μαθηται ins αυτου, with A rel lat-*c f* syrr æth Orig-lat Chr: om RDL 33. 69 vulg lat-*a b* &c coptt arm.

9. rec aft τουτο ins το μυρον (*see* ‖ *John, Mk*), with E-corr rel lat-*c* Orig Chr: om ABDE^{1}LΔ 1^{1} vulg lat-*a b* &c syrr coptt æth arm Orig-lat Bas Bas-sel Hil Ambr. ins τοις bef πτωχοις AD rel Chr: om B G(Treg, expr) LM U(Treg) 1. 33. 69 Orig Chr-G-K(-6, e sil).

10. om o D.

plot His capture, but *not during* the feast: *but when Jesus was in Bethany*, &c. occasion was given for an offer to be made to them, which led to its being effected, after all, during the feast. On the rebuke given to Judas at this time having led to his putting into effect his intention of betraying our Lord, see note on John xii. 2. The trace of what I believe to have been the original reason of the anointing being inserted in this place, is still further lost in Mark, who instead of τοῦ δὲ Ἰησ. γενομένου .... has καὶ ὄντος αὐτοῦ .... just as if the narrative were continued, and at the end instead of our τότε πορευθείς ...., has καὶ ὁ Ἰούδας .... as if there were no connexion between the two. It certainly cannot be said of St. Matthew (De Wette, Neander, Stier) that he relates the anointing as *taking place two days before the Passover*: of St. Mark it *may* be said.

It may be observed that St. Luke relates nothing of our Lord's visits to Bethany.

6. Σίμωνος τοῦ λ.] Not at this time a leper, or he could not be at his house receiving guests. It is at least *possible*, that he may have been healed by our Lord. Who he was, is wholly uncertain. From Martha serving (John xii. 2), it would appear as if she were at home in the house (Luke x. 38 sqq.); and that Lazarus was one τῶν ἀνακειμένων need not necessarily imply that he was a *guest* properly so called. He had been probably (see John xii. 9) absent with Jesus at Ephraim, and on this account and naturally for other reasons would be an object of interest, and one of the ἀνακείμενοι. **7. ἀλάβαστρον**] ἄγγος μύρου μὴ ἔχον λαβάς, λίθινος, ἢ λίθινος μυροθήκη, Suidas. See Herodot. iii. 20. It was the usual cruse or pot for ointment, with a long narrow neck, and sealed at the top. It was thought (Plin. xiii. 3) that the ointment kept best in these cruses. On the nature of the ointment, see note on νάρδου πιστικῆς, Mark xiv. 3. **τὴν κεφ. αὐτ.**] His *feet*, according to John xii. 3. See Luke vii. 38, and note there. **ἀνακειμένου** is not to be taken with **αὐτοῦ**, but is a separate gen. absol. by itself; *on His head while He was reclining at table*. See on this construction, Kühner, Gr. Gr. ii. p. 368, where many examples are given.

8. οἱ μαθηταί] *Judas alone* is mentioned, John xii. 4. It may have been that some were found ready to second his remark, but that John, from his peculiar position at the table,—if, as is probable, the same as in John xiii. 23,—may not have observed it. If so, the independent origin of the two accounts is even more strikingly shewn. **ἀπώλεια**] Bengel remarks, 'Immo tu, Juda, perditionis es (ὁ υἱὸς τῆς ἀπωλείας, John xvii. 12).' **9. πολλοῦ**] 300 denarii (John),—even more than that (Mark). On the singular relation which these three accounts bear to one another, see notes on Mark. **δοθῆναι**, viz. the πολύ for which the ointment might have been sold: the subject being supplied out of the preceding sentence. So Herod. ix. 8, τὸν ἰσθμὸν

γυναικί; [w] ἔργον γὰρ [w] καλὸν [x] εἰργάσατο εἰς ἐμέ. 11 [y] πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' [z] ἑαυτῶν, ἐμὲ δὲ οὐ [y] πάντοτε ἔχετε. 12 [a] βαλοῦσα γὰρ αὕτη τὸ [m] μύρον τοῦτο ἐπὶ τοῦ σώματός μου, πρὸς τὸ [b] ἐνταφιάσαι με ἐποίησεν. 13 ἀμὴν λέγω ὑμῖν, ὅπου ἐὰν [c] κηρυχθῇ τὸ εὐαγγέλιον τοῦτο ἐν [d] ὅλῳ τῷ [d] κόσμῳ, [e] λαληθήσεται καὶ ὃ ἐποίησεν αὕτη εἰς [f] μνημόσυνον αὐτῆς.

14 Τότε πορευθεὶς εἷς [g] τῶν [g] δώδεκα ὁ λεγόμενος Ἰούδας

w ch. v. 16 reff.
x ‖ Mk. John vi. 28. ix. 4. Acts xiii. 14, from Hab. i. 5. 1 Cor. xvi. 10.
y Matt., here (bis) only. Mark, ‖ bis only. Luke xv. 31. xviii. 1. John vi. 34 al. fr. Wisd. xix. 18. see Deut. xv. 11.
z = ch. iii. 9 reff.

a = ch. xxvii. 6. λοῦτρά τ' ἐπὶ χροὶ βάλε, Eur. Orest. 297. only. Gen. i. 2 bis only. 2. v. 19 only. 2 Macc. viii. 18. x. 4 only. Exod. xii. 14. xvii. 14. Mal. iii. 16. Sir. x. 17. l. 16.
b (-σμός, ‖ Mk. 1.) John xix. 40
c ch. iii. 1. lv. 23 reff.
d ‖ Mk. ch. xvi. 20 ‖. ‖ John ii.
e = ‖ Mk. Acts ii. 11. Bath iv. 1 vat.
f ‖ Mk. Acts
g vv. 20, 47 al. see 2 Kings xxiii. 15, 19.

13. aft ἀμὴν add δὲ B[written over the line by B¹] Δ(D Tischdf by mistake) arm. for ἐαν, αν DL 69 Orig.

ἐτείχιον καὶ σφι ἦν πρὸς τίλεϊ, sc. τὸ τεῖχος. See other examples in Kühner, Gr. Gr. ii. pp. 36, 7. 10. ἔργ. γὰρ καλ. εἰργ.] Stier remarks that this is a stronger expression than ἔργ. ἀγαθὸν ἐποίησεν would have been. See ch. v. 16. It was not only 'a good work,' but a noble act of love, which should be spoken of in all the churches to the end of time. On ver. 11, see notes on Mark, where it is more fully expressed.

12.] I can hardly think that our Lord would have said this, unless there had been in Mary's mind a distinct reference to His burial, in doing the act. All the company surely knew well that his death, and that by crucifixion, was near at hand: can we suppose one who so closely observed his words as Mary, not to have been possessed with the thought of that which was about to happen? The προέλαβεν μυρίσαι μου τὸ σῶμα of Mark (xiv. 8) and the ἵνα εἰς τὴν ἡμ. τοῦ ἐνταφ. μου τηρήσῃ αὐτό of John (xii. 7) point even more strongly to *her intention*.

13.] The only case in which our Lord has made such a promise. We cannot but be struck with the majesty of this prophetic announcement: introduced with the peculiar and weighty ἀμὴν λέγω ὑμῖν,—conveying, by implication, the whole mystery of the εὐαγγέλιον which should go forth from His Death as its source,—looking forward to the end of time, when it shall have been preached in the whole world,—and specifying the fact that this deed should be recorded wherever it is preached. We may notice (1) that this announcement is a distinct prophetic recognition by our Lord of the existence of *written records*, in which the deed should be related; for in no other conceivable way could the universality of mention be brought about: (2) that we have here (if indeed we needed it) a convincing argument against that view of our three first Gospels which supposes them to have been compiled from an original document: for if there had been such a document, it must have contained this narrative, and no one using such a Gospel could have failed to insert this narrative, accompanied by such a promise, in his own work; which St. Luke has failed to do: (3) that the same consideration is equally decisive against Luke having used, or even seen, our present Gospels of Matthew and Mark. (See the English translation of Schleiermacher's Essay on Luke, p. 121.) (4) As regards the practical use of the announcement, we see that though the honourable mention of a noble deed is thereby recognized by our Lord as a legitimate source of joy to us, yet by the very nature of the case all regard to such mention as a *motive* is excluded. The motive was *Love alone*.

14—16.] Compact of Judas with the Chief Priests to betray Him. (Mark xiv. 10, 11. Luke xxii. 3—6. See also ἤδη, John xiii. 2.) *When* this took place, does not appear. In all probability, immediately after the conclusion of our Lord's discourses, and therefore coincidently with the meeting of the Sanhedrim in ver. 3. As these verses bring before us the first overt act of Judas's treachery, I will give here what appears to me the true estimate of his character and motives. In the main, my view agrees with that given by Neander, in his Leben Jesu, p. 688. I believe that Judas at first became attached to our Lord with much the same view as the other Apostles. He appears to have been a man with a practical talent for this world's

h = ch. xi. 28. xxi. 24. John xx. 15. 2 Cor. vi. 17. Jam. ii. 18.
i = here only? 2 Kings xiv. 26, but? Zech. xi. 12. see Acts vii. 60. (1. 28. vi. 6.)

ABDEF GHKL MSUVΔ 1. 33. 69.

ὁ Ἰσκαριώτης πρὸς τοὺς ἀρχιερεῖς [15] εἶπεν Τί θέλετέ μοι δοῦναι [h] κἀγὼ ὑμῖν παραδώσω αὐτόν; οἱ δὲ [l] ἔστησαν αὐτῷ τριάκοντα [k] ἀργύρια· [16] καὶ [l] ἀπὸ τότε ἐζήτει [m] εὐκαιρίαν ἵνα αὐτὸν παραδῷ.

[17] Τῇ δὲ πρώτῃ τῶν [n] ἀζύμων προσῆλθον οἱ μαθηταὶ τῷ

k plur., ch. xxvii. 3, &c. xxviii. 12, 15. see Acts xix. 19. l ch. iv. 17 reff. m ‖ L. (-pos, ‖ Mk.) only. Ps. lx. 9, 21. (x. 1.) cxliv. 16. Sir. xxviii. 24. 1 Macc. xi. 42 only. (-pos, Mark vi. 21.) n ‖. Mark xiv. 1 ‖ L. Acts xii. 3. xx. 6. 1 Cor. v. 7, 8 only. Lev. ii. 4, &c.

15. ins και bef ειπεν D(having πορευθεις above) latt(*abiit* above) Syr æth Orig-lat$_1$. add αυτοις D latt Syr copt æth Orig-lat$_2$ Eus. ος δε D^1. for αυτω, αυτων A. αργυρα A: στατηρας D lat-*a b* Orig-lat (txt Orig) Eus.

16. aft παραδω ins αυτοις D-gr lat-*b c k* syr-jer copt arm Orig-lat Eus.

business, which gave occasion to his being appointed the Treasurer, or Bursar, of the company (John xii. 6; xiii. 29). But the self-seeking, sensuous element, which his character had in common with that of the other Apostles, was deeper rooted in him; and the spirit and love of Christ gained no such influence over him as over the others, who were more disposed to the reception of divine things. In proportion as he found our Lord's progress disappoint his greedy anticipations, did his attachment to Him give place to coldness and aversion. The exhibition of miracles alone could not keep him faithful, when once the deeper appreciation of the Lord's Divine Person failed. We find by implication a remarkable example of this in John vi. 60—66, 70, 71, where the denunciation of the one unfaithful among the twelve seems to point to the (then) state of his mind, as already beginning to be scandalized at Christ. Add to this, that latterly the increasing clearness of the Lord's announcements of his approaching passion and death, while they gradually opened the eyes of the other Apostles to some terrible event to come, without shaking their attachment to Him, was calculated to involve in more bitter disappointment and disgust one so disposed to Him as Judas was. The actually exciting causes of the deed of treachery at this particular time may have been many. The reproof administered at Bethany (on the Saturday evening probably), disappointment at seeing the triumphal entry followed not by the adhesion but by the more bitter enmity of the Jewish authorities,—the denunciations of our Lord in ch. xxii. xxiii. rendering the breach irreparable,—and perhaps his last announcement in ver. 2, making it certain that his death would soon take place, and sharpening the eagerness of the traitor to profit by it:—all these may have influenced him to apply to the chief priests as he did. With regard to *his motive* in general, I cannot think that he had any design but that of *sordid gain, to be achieved by the darkest treachery*. See further on this the note on ch. xxvii. 3.

15.] ἔστησαν may be either **weighed out**, or **appointed**. That the money was *paid* to Judas (ch. xxvii. 3) is no decisive argument for the former meaning; for it may have been paid on the delivery of Jesus to the Sanhedrim. The συνέθεντο of Luke and ἐπηγγείλαντο of Mark would lead us to prefer the other. τριάκοντα ἀργύρια] Thirty shekels, = the price of the life of a servant, Exod. xxi. 32. Between three and four pounds of our money. St. Matthew is the only Evangelist who mentions the sum. De Wette and others have supposed that the mention of thirty pieces of silver with the verb ἔστησαν, has arisen from the prophecy of Zechariah (xi. 12), which St. Matthew clearly has in view. The others have simply ἀργύριον. It is just possible that the thirty pieces may have been merely *earnest-money*: but a difficulty attends the supposition; if so, Judas would have been entitled to the *whole* on our Lord being delivered up to the Sanhedrim (for this was all he undertook to do); whereas we find (ch. xxvii. 3) that after our Lord's condemnation, Judas brought only the thirty pieces back, and nothing more. See note there.

17—19.] PREPARATION FOR CELEBRATING THE PASSOVER. Mark xiv. 12—16. Luke xxii. 7—13. The whole narrative which follows is extremely difficult to arrange and account for chronologically. Our Evangelist is the least circumstantial, and, as will I think appear, the least exact in detail of the three. St. Mark partially fills up the outline;—but the account of St. Luke is the most detailed, and I believe the most exact. It is to be noticed that the narrative which St. Paul gives, 1 Cor. xi. 23—25, of the institution of the

Ἰησοῦ λέγοντες Ποῦ [o] θέλεις [p] ἑτοιμάσωμέν σοι φαγεῖν τὸ

[o] constr., ch. xx. 22 ref.
[p] = ch. xxiii. 4 al. [p] Gen. xliii. 16.

17. rec aft λεγοντες ins αυτω (‖ *Mk*), with A rel lat-*f* Syr æth Orig-lat: om BDK LΔ 1. 33. 69 latt syr coptt arm Hil. ετοιμασομεν DKU 1. 69 Orig Chr-mss.

Lord's Supper, and which he states he '*received from the Lord*,' coincides almost verbatim with that given by Luke. But while we say this, it must not be forgotten that over all three narratives extends the great difficulty of explaining ἡ πρώτη τῶν ἀζ. (Matt., Mark), or ἡ ἡμ. τ. ἀζ. (Luke), and of reconciling the impression undeniably conveyed by them, that the Lord and his disciples *ate the usual Passover*, with the narrative of St. John, which not only does not sanction, but I believe absolutely excludes such a supposition. I shall give in as short a compass as I can, the various solutions which have been attempted, and the objections to them; fairly confessing that none of them satisfy me, and that at present I have none of my own. I will (1) state the *grounds of the difficulty itself*. The day alluded to in all four histories as that of the supper, which is unquestionably one and identical, is Thursday, the 13th of Nisan. Now the day of the Passover being slain and eaten was the 14th of Nisan (Exod. xii. 6, 18: Lev. xxiii. 5: Numb. ix. 3; xxviii. 16: Ezek. xlv. 21), *between the evenings* (בֵּין הָעַרְבַּיִם), which was interpreted by the generality of the Jews to mean the interval between the first westering of the sun (3 p.m.) and his setting,—but by the Karaites and Samaritans that between sunset and darkness:—in either case, however, *the day* was the same. The feast of unleavened bread began at *the very time of eating the Passover* (Exod. xii. 18), so that the *first day of the feast of unleavened bread was the 15th* (Numb. xxviii. 17). All this agrees with the narrative of John, where (xiii. 1) the last supper takes place, πρὸ τῆς ἑορ. τοῦ πάσχα—where the disciples think (ib. ver. 29) that Judas had been directed to buy the things ὧν χρείαν εἶχον εἰς τὴν ἑορτήν,—where the Jews (xviii. 28) would not enter into the prætorium, lest they should be defiled, ἀλλ' ἵνα φάγωσιν τὸ πάσχα (see note on John xviii. 28)—where at the exhibition of our Lord by Pilate (on the Friday at noon) it was (xix. 14) παρασκευὴ τοῦ πάσχα—and where it could be said (xix. 31) ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου,—being as it was a *double Sabbath*,—the coincidence of the first day of unleavened bread, which was sabbatically hallowed (Exod. xii. 16), with an actual sabbath. But as plainly it *does not agree* with the view of the three other Evangelists, who not only relate the meal on the evening of the 13th of Nisan to have been *a* Passover, but manifestly regard it as the *ordinary legal time* of eating it. τῇ πρ. ἡμ. τ. ἀζ., ὅτε τὸ πάσχα ἔθυον (Mark xiv. 12) ἵνα ἔδωσιν θύσωσι τὸ πάσχα (Luke xxii. 7), and in our Gospel by implication, in the use of τὸ πάσχα, &c., without any qualifying remark.

The solutions which have been proposed are the following: (1) that the Passover which our Lord and his disciples ate, was not the ordinary, but an *anticipatory* one, seeing that He himself was about to be sacrificed as the true Passover at the legal time. To this it may be objected that such an anticipation would have been wholly unprecedented and irregular, in a matter most strictly laid down by the law: and that in the three Gospels there is no allusion to it, but rather every thing (see above) to render it improbable. (2) That our Lord and his disciples ate the Passover, but at the time observed by *a certain portion of the Jews*, while He himself was sacrificed at the time *generally* observed. This solution is objectionable, as wanting any historical testimony whereon to ground it, being in fact a pure assumption. Besides, it is clearly inconsistent with Mark xiv. 12: Luke xxii. 7, cited above. A similar objection lies against (3) the notion that *our Lord* ate the Passover at the strictly legal, *the Jews* at an inaccurate and illegal time. (4) Our Lord ate only a πάσχα μνημονευτικόν, such as the Jews now celebrate, and not a πάσχα θύσιμον (Grotius). But this is refuted by the absence of any mention of a π. μνημ. *before the destruction of Jerusalem*; besides its inconsistency with the above-cited passages. (5) Our Lord *did not eat the Passover at all*. But this is manifestly not a *solution* of the difficulty, but a setting aside of one of the differing accounts: for the three Gospels manifestly give the impression that He *did* eat it. (6) The solution offered by Chrys., on our ver. 58 (Hom. lxxxiv. p. 800), is at least ingenious. The Council, he says, did not eat their Passover at the proper time, but *ἐν ἑτέρᾳ*

[q] ver. 2 reff. Exod. xii. 11. Ezra vi. 21. = φασέκ, 2 Chron. xxx. 18.

[q] πάσχα; [18] ὁ δὲ εἶπεν Ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν ABDI GHK MSU 1. 33.

ἡμέρα ἔφαγον, καὶ τὸν νόμον ἔλυσαν, διὰ τὴν ἐπιθυμίαν τὴν περὶ τὴν σφαγὴν ταύτην .... εἴλοντο καὶ τὸ πάσχα ἀφεῖναι, ὑπὲρ τοῦ τὴν φονικὴν αὐτῶν ἐμπλῆσαι ἐπιθυμίαν. This had been suggested before in a scholium of Eusebius: see Wordsw.'s note on John xviii. 28, in which it is adopted. But St. John's habit of noticing and explaining all such exceptional circumstances, makes it very improbable. [I may state, as some solutions have been sent me by correspondents, that I have seen nothing besides the above, which justifies any extended notice. 1862.]

I will conclude this note by offering a few hints which, though not pointing to any particular solution, ought I think to enter into the consideration of the question. (α) That, on the evening of the 13th (i. e. the beginning of the 14th) of Nisan, the Lord *ate a meal with his disciples*, at which the announcement that one of them should betray Him was made: after which He went into the Garden of Gethsemane, and was betrayed (Matt., Mark, Luke, John):—(β) That, *in some sense or other*, this meal *was regarded as the eating of the Passover* (Matt., Mark, Luke). (The same may be inferred even from John; for some of the disciples must have gone into the prætorium, and have heard the conversation between our Lord and Pilate [John xviii. 33—38]; and as they were equally bound with the other Jews to eat the Passover, would equally with them have been incapacitated from so doing by having incurred defilement, *had they not eaten theirs previously*. It would appear too, from Joseph of Arimathea *going to Pilate* during the παρασκευή [Mark xv. 42, 43], that *he also had eaten his passover*.) (γ) That it was *not the ordinary passover of the Jews*: for (Exod. xii. 22) when that was eaten, none might go out of the house until morning; whereas not only did Judas go out during the meal (John xiii. 29), but our Lord and the disciples went out when the meal was finished. Also when Judas went out, it was understood that he was gone to *buy*, which could not have been the case, had it been the night of eating the passover, which in all years was sabbatically hallowed. (δ) John, who omits all mention of the Paschal nature of this meal, also omits all mention of the distribution of the symbolic bread and wine. The latter act was, strictly speaking, anticipatory: the Body was not yet broken, nor the Blood shed (but see note on ver. 26 ad fin.). Is it possible that the words in Luke xxii. 15, 16 may have been meant by our Lord as an express declaration of the anticipatory nature of that passover meal likewise? May they mean, 'I have been most anxious to eat this Paschal meal with you to-night (before I suffer), for I shall not eat it to-morrow,—I shall not eat of it any more with you?' May a hint to the same effect be intended in ὁ καιρός μου ἐγγύς ἐστιν (ver. 18), as accounting for the time of making ready—may the present tense ποιῶ itself have the same reference?

I may remark that the whole of the narrative of John, as compared with the others, satisfies me that *he can never have seen their accounts*. It is inconceivable, that one writing for the purpose avowed in John xx. 31, could have found the three accounts as we have them, and have made no more allusion to the discrepancy than the faint (and to all appearance undesigned) ones in ib. ch. xii. 1; xiii. 1, 29; xviii. 28.

17. τῇ πρ. τ. ἀζ.] If this night had been the ordinary time of sacrificing the Passover, the day preceding would not indeed have been strictly the first day of unleavened bread; but there is reason to suppose that it was accounted so. The putting away leaven from the houses was part of the work of the day, and the eating of the unleavened bread actually commenced in the evening. Thus Josephus, Antt. ii. 15. 1, ἑορτὴν ἄγομεν ἐφ' ἡμέρας ἑπτά, τὴν τῶν ἀζύμων λεγομένην, —including this day in the feast.

ποῦ θέλεις] The 'making ready' would include the following particulars: the preparation of the guest-chamber itself (which however in this case was already done, see Mark xiv. 15 and note);—the lamb already kept up from the 10th (Exod. xii. 3) had to be slain in the fore court of the temple (2 Chron. xxxv. 5: see also Joseph. B. J. vi. 9. 3);—the unleavened bread, bitter herbs, &c., prepared;—and the room arranged. This report does not represent the whole that passed: it was *the Lord who sent* the two disciples; and *in reply* this enquiry was made (Luke).

18.] The person spoken of was unknown even by name, as appears from Mark and Luke, where he is to be found by the *turning in of a man with a pitcher*

[r] δεῖνα, καὶ εἴπατε αὐτῷ Ὁ [s] διδάσκαλος λέγει Ὁ [t] καιρός μου [u] ἐγγύς ἐστιν, πρὸς σὲ [v] ποιῶ τὸ [w] πάσχα μετὰ τῶν μαθητῶν μου. 19 καὶ ἐποίησαν οἱ μαθηταὶ ὡς [w] συνέταξεν αὐτοῖς ὁ Ἰησοῦς, καὶ [p] ἡτοίμασαν τὸ [q] πάσχα. 20 [x] ὀψίας δὲ [x] γενομένης [y] ἀνέκειτο μετὰ τῶν δώδεκα. 21 καὶ ἐσθιόντων αὐτῶν εἶπεν Ἀμὴν λέγω ὑμῖν ὅτι [z] εἷς ἐξ ὑμῶν παραδώσει με. 22 καὶ [a] λυπούμενοι σφόδρα ἤρξαντο λέγειν αὐτῷ [b] εἷς [b] ἕκαστος [c] Μήτι ἐγώ εἰμι, κύριε; 23 ὁ δὲ ἀποκριθεὶς εἶπεν Ὁ [d] ἐμβάψας μετ' ἐμοῦ τὴν χεῖρα ἐν τῷ [e] τρυ-

Z εξ υμων—

C εις εκαστος—

ABCDE FGHK LMSUV ZΔ1. 33. 69.

r here only †. 1 Kings xxi. 2 Aq. Sym.(f) Theod.
s ch. ix. 11 reff.
t ch. xxi. 41. Luke i. 20. John vii. 6, 8. 2 Tim. iv. 6 al. 1 Kings iv. 20.
u — ch. xxiv. 33 al. fr. Joel i. 15. see Lam. iv. 18.
v Heb. xi. 28. (see Acts xviii. 21 v.r.) Deut. xvi. 1 al.
w ch. xxi. 6. xxvii. 10 only. Gen. xxvi. 11. Diod. Sic. i. 70. Polyb. iii. 80. 7.
x ch. viii. 16 reff.
y — ch. xxii. 10, 11 reff.
z ‖ Mk. John vi. 71. vii. 50 al. Gen. xlii. 16.
a ch. xvii. 23 reff.
b Luke iv. 40. xvi. 5. Acts ii. 6. Col. iv. 6 al.
c ch. vii. 16 reff.
d ‖ Mk. (John xiii. 26 v. r. bis) only †.
e ‖ only. Num. vii. 13, 19, &c. Sir. xxxiv. (xxxi.) 14.

18. om ὁ διδασκαλος λεγει A Mich-const. ποιησω D Orig-lat.

20. aft δωδεκα ins μαθητων ALMΔ 33 am lat-*f ff*$_1$ *g*$_1$ syr syr-jer copt arm Chr.

22. for αυτω εις εκαστος, αυτω εκαστος αυτων A rel: αυτω εις εκ. αυτων M syr: εις εκ. αυτων D 69 copt: txt BCLZ 33 sah.

23. εμβαπτομενος D. rec εν τω τρυβλιω bef την χειρα, with C rel Chr: την χ. μετ' εμου εις το τρυβλιον D coptt Clem: txt ABLZ 33 latt æth Orig.

of water. The Lord spoke not from any previous arrangement, as some have thought, but in virtue of His knowledge, and command of circumstances. Compare the command ch. xxi. 2 sq., and that in ch. xvii. 27. In the words πρὸς τὸν δεῖνα here must be involved the additional circumstance mentioned by Mark and Luke, but perhaps unknown to our narrator: see note on Luke xxii. 10, where the fullest account is found. The words ὁ διδάσκ., common to the three accounts, do not imply that the man was *a disciple of our Lord*. It was the common practice during the feast for persons to receive strangers into their houses gratuitously, for the purpose of eating the Passover: and in this description of Himself in addressing a stranger, our Lord has a deep meaning, as (perhaps, but see note) in ὁ κύριος in ch. xxi. 3. 'Our Master and thine says.' It is His form of 'pressing' for the service of the King of this earth, the things that are therein. ὁ καιρός μου is not 'the *time of the feast*,' but my time, i. e. for suffering: see John vii. 8 al. freq. There is no reason for supposing from this expression that ὁ δεῖνα was aware of its meaning. The bearers of the message were; and the words, to the receiver of it, bore with them a weighty subjective reason, which, with such a title as ὁ διδάσκαλος prefixed, he was bound to respect. For these words we are indebted to St. Matthew's narrative.

20—25.] JESUS, CELEBRATING THE PASSOVER, ANNOUNCES HIS BETRAYER. Mark xiv. 17—21. John xiii. 21 ff. Our Lord and the twelve were a full Paschal company; *ten* persons was the ordinary and minimum number. Here come in (1) *the expression of our Lord's desire to eat this Passover before His suffering*, Luke xxii. 15, 16; (2) *the division of the first cup*, ib. vv. 17, 18; (3) *the washing of the disciples' feet*, John xiii. 1—20 (? see note, John xiii. 22). I mention these, not that I have any desire to reduce the four accounts to a harmonized narrative, for that I believe to be impossible, and the attempt wholly unprofitable; but because they are *additional* circumstances, placed by their narrators at this period of the feast. I shall similarly notice all such additional matter, but without any idea of harmonizing the apparent discrepancies of the four (as appears to me) entirely distinct and independent reports. 21.] This announcement is common to Matt., Mark, and John. In the part of the events of the supper *which relates to Judas*, St. Luke *is deficient*, giving no further report of them than vv. 21—23. The whole minute detail is given by St. John, who bore a considerable part in it. 22.] In the accounts of Luke and John, this enquiry is made πρὸς ἑαυτούς or εἷς ἀλλήλους. The real enquiry *from the Lord was made by John himself, owing to a sign from Peter*. This part of John's narrative stands in the highest position for accuracy of detail, and the facts related in it are evidently the ground of the other

f = here and [Mk. only in Greek (?). see John xiii. 8, &c. xiv. 4, 5, 28. xvi. 5, &c. Gen. xv. 2. Josh. xxiii. 14. 2 Kings ii. 2. Ps. xxxviii. 13. Wisd. iv. 2. — οἴχομαι, Xen. Anab. iii. 1. 22.

f βλίψ, οὗτός με παραδώσει. 24 ὁ μὲν υἱὸς τοῦ ἀνθρώπου ABCDE PGHK
f ὑπάγει g καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀν- LMSUV
θρώπῳ ἐκείνῳ δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· ΖΔ 1. 33. 69.
h καλὸν ἦν αὐτῷ i εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.
25 k ἀποκριθεὶς δὲ Ἰούδας ὁ παραδιδοὺς αὐτὸν εἶπεν c Μήτι
ἐγώ εἰμι, l ῥαββί; λέγει αὐτῷ m Σὺ n εἶπας. 26 ἐσθιόν-

g ch. xxi. 6. xxviii. 6 only in Matt. N. T. passim. Num. xxvi. 64. Dan. ix. 13 Theod. h — rch. xvii. 4 ref. i — 1 Mk. Mark ix. 42. Luke xii. 49 2 Cor. xi. 15. 1 Kings xxiv. 7. k — ch. xi. 25 reff. l ch. xxiii. 7, 8 reff. m ver. 64 only. see ch. xxvii. 11.

24. aft μεν ins ουν DZ al Chr-G-6-9-η-ρ. σαυτον A. aft παραδιδ. add δια τουτο D lat-a(appy). for ει, η AUΔ. εγενηθη A.
25. ins ο bef ιουδας D al.

accounts. **23.**] These first words represent the *answer of our Lord to John's question* (John xiii. 26). The latter (ver. 24) *were not said now*, but (Luke, vv. 21, 22) *formed part of the previous announcement in our ver.* 21. **25.**] I cannot understand these words (which are peculiar to our Gospel) otherwise than as an imperfect report of what really happened, viz. that the Lord *dipped the sop, and gave it to Judas*, thereby answering the general doubt, in which the traitor had impudently presumed to feign a share. If the question μήτι ἐγώ εἰμι; before, represented βλέποντες εἰς ἀλλήλους ἀπορούμενοι, and was our author's impression of what was in reality not a *spoken* but a *signified* question,—why now also should not this question and answer represent that Judas took part in that ἀπορία, and was, *not by word of mouth, but by a decisive sign*, of which our author was not aware, declared to be the traitor? *Both* cannot have happened;—for (John xiii. 28) *no one knew* (not even John, see note there) *why Judas went out;* whereas if he had been openly (and it is out of the question to suppose a *private* communication between our Lord and him) declared to be the traitor, reason enough would have been furnished for his immediately leaving the chamber. (Still, consult the note on Luke, vv. 24—30, where I have left room for modifying this view.) I am aware that this explanation will give offence to those who believe that every part of each account may be tessellated into one consistent and complete whole. Stier (Reden Jesu, vi. 46) handles the above supposition very roughly, and speaks of its upholders in no measured terms. Valuable as are the researches of this Commentator into the inner sense of the Lord's words, and ready as I am to acknowledge continual obligation to him, I cannot but think that in the whole interpretation of this part of the Gospel-history, he and his school have fallen into the error of a too minute and letter-serving exposition. In their anxiety to retain *every portion* of *every account* in its strict literal sense, they are obliged to commit many inconsistencies. A striking instance of this is also furnished in Mr. Birks's Horæ Evangelicæ, p. 411: where in treating of this difficulty he says, "If we suppose St. Matthew to express the *substantial meaning* of our Lord's reply, *rather than its precise words*, the two accounts are easily reconciled. The question of Judas might concur with St. John's private enquiry, and *the same sign which revealed the traitor to the beloved disciple, would be an affirmative reply to himself, equivalent to the words in the Gospel*—'Thou hast said.'" Very true, and nearly what I have maintained above: but the literal harmonizers seem to be quite blind to the fact, that this principle of interpretation, which *they use when it suits them*, is the very one against which they so vehemently protest when others use it, and for the use of which they call them such hard names. On σὺ εἶπας, see below, ver. 64, note.

26—29.] INSTITUTION OF THE LORD'S SUPPER. Mark xiv. 22—25. Luke xxii. 19, 20. 1 Cor. xi. 23—25. We may remark on this important part of our narrative, (1) That it was demonstrably our Lord's intention to *found an ordinance* for those who should believe on Him; (2) that this ordinance had some *analogy with that which He and the Apostles were then celebrating*. The *first* of these assertions depends on the express word of the Apostle Paul; who in giving directions for the due celebration of the rite of the Lord's Supper, states in relation to it that he had *received from the Lord* the account of its institution, which he then gives. He who can set this aside, must set aside with it all apostolic testimony whatever. The

των δὲ αὐτῶν λαβὼν ὁ Ἰησοῦς τὸν ἄρτον καὶ [n] εὐλογήσας [n] ch. xiv. 19. Luke xxiv. 30. 1 Cor. xiv. 16. 1 Kings ix. 13.
[o] ἔκλασεν καὶ ἐδίδου τοῖς μαθηταῖς καὶ εἶπεν [p] Λάβετε
[o] ch. xiv. 19 reff. [p] Gen. iii. 6.

26. *αυτων δε εσθ.* D 69 lat-*a b c ff*$_2$ *g*$_1$ *h* Syr. *ο ιης.* bef λαβ. D: om *ο ιης.* Δ. om *τον* bef *αρτον* (*as in* || *Mk Lu Paul*) BCDGLZ 1. 33 Chr-2-γ(and Fd) Thl: ins A rel Chr-1(6-9-η-ρ, e sil). for *ευλογησας, ευχαριστησας* (*from* || *Luke and Paul*) A rel syr-txt Bas Chr Tit-bostr Thl Euthym: txt BCDGLZ 33 latt Syr syr-marg coptt æth arm. for *εδιδου, δους* and om *και* (*appy corrn to the foregoing constructions. Had the rec been a corrn from* || *Mk Lu it would have been εδωκεν, not εδιδου*) BDLZ 1. 33. 69 copt: txt AC rel syrr æth arm.

second is shewn by the fact, that what now took place was *during the celebration of the Passover:* that the same Paul states that *Christ our Passover is sacrificed for us;* thus identifying the body broken, and blood shed, of which the bread and wine here are symbolic, with the Paschal feast. (3) That the *key to the right understanding of what took place* must be found in *our Lord's discourse after the feeding of the five thousand* in John vi., since He *there,* and *there only* besides this place, *speaks of His flesh and blood in the connexion found here.* (4) *It is impossible to assign to this event its precise place in the meal.* St. Luke inserts it *before* the announcement of the treason of Judas: St. Matt. and St. Mark *after* it. It is doubtful whether the accounts found in the Talmud and elsewhere of the ceremonies in the Paschal feast (see Lightfoot ad loc., De Wette) are to be depended on:—they are exceedingly complicated. Thus much seems clear,—that our Lord blessed and passed round *two cups,* one before, the other after the supper,—and that He distributed the unleavened cake during the meal. More than this is conjecture. The dipping of the hand in the dish, and dipping and giving the sop, may also possibly correspond to parts of the Jewish ceremonial.

26.] **While they were eating,** *during the meal,*—as distinguished from the distribution of the cup, which was *after* it. No especial stress must be laid on the article before ἄρτον; it would be *the bread which lay before Him:* see below. The bread would be *unleavened,* as the day was ἡ πρώτη τῶν ἀζύμων (see Exod. xii. 8). εὐλογήσας and εὐχαριστήσας amount to the same in practice. The looking up to heaven, and giving thanks was a virtual 'blessing' of the meal or the bread. εὐλογ. must be construed transitively (1 Cor. x. 16). ἄρτον is governed by all four verbs, λαβών, εὐλογήσας, ἔκλασεν, ἐδίδου (see also Luke ix. 16, and the reff. to the text here). It was customary in the Paschal meal for the Master, in breaking the bread, to *give thanks* for the fruit of the earth. But our Lord did more than this: "Non pro veteri tantum creatione, sed et pro nova, cujus ergo in hunc orbem venerat, preces fudit, gratiasque Deo egit pro redemtione humani generis quasi jam peracta." Grotius. From this *giving of thanks for* and *blessing* the offering, the Holy Communion has been from the earliest times also called εὐχαριστία, viz. by Justin Martyr, Cyril of Jerusalem, Origen, Clem. Alex., Chrysostom, &c. The passages may be seen in Suicer's Thesaurus, under the word. ἔκλασεν] It was a round cake of unleavened bread, which the Lord broke and divided: signifying thereby both the breaking of his body on the Cross, and the participation in the benefits of his death by all His. Hence the act of communion was known by the name ἡ κλάσις τοῦ ἄρτου, Acts ii. 42. See 1 Cor. x. 16, also Isa. lviii. 7: Lam. iv. 4. ἐδίδου, imperf. He gave to each, distributed. λάβετε φάγετε] Our Gospel alone has both words. φάγετε is spurious in Mark: both words, in 1 Cor. xi. 24. Here, they are undoubted: and seem to shew us (see note on Luke, ver. 17) that the Lord *did not Himself partake of the bread or wine.* It is thought by some however that He *did:* e. g. Chrysostom, Hom. lxxxii. p. 783, τὸ ἑαυτοῦ αἷμα αὐτὸς ἔπιεν. But the analogy of the whole, as well as these words, and πίετε ἐξ αὐτοῦ πάντες below, lead us to a different conclusion. *Our Lord's* non-participation is however *no rule for the administrator of the rite* in after times. Although in one sense he *represents Christ,* blessing, breaking, and distributing; in another, he is *one of the disciples,* examining himself, confessing, partaking. Throughout all Church ministrations this double capacity must be borne in mind. Olshausen (ii. 449) maintains the opposite view, and holds that the ministrant cannot unite in himself the two characters. But setting the inner

q = ch. xiii. 37. John xv. 1. 1 Cor. x. 4. Gen. xli. 26, 27. Exod. xii. 11. Ezek. xxxvii. 11.

φάγετε, τοῦτό [q] ἐστιν τὸ σῶμά μου. 27 καὶ [r] λαβὼν

r ‖ Mk. Jer. xxxii. (xxxv.) 15.

ABCDE FGHK LMSUV ZΔ 1. 33. 69.

verity of the matter for a moment aside, how, if so, should an *unassisted* minister *ever* communicate? τοῦτό ἐστιν τὸ σῶμά μου] *τοῦτο*, this, which I now offer to you, this *bread*. The form of expression is important, not being οὗτος ὁ ἄρτος, or οὗτος ὁ οἶνος, but τοῦτο, in both cases, or τοῦτο τὸ ποτήριον, not the bread or wine itself, but the *thing* in each case;—*precluding all idea of a substantial change*. ἐστιν] On this much controverted word *itself* no stress is to be laid. In the original tongue in which our Lord spoke, *it would not be expressed*: and as it now stands, it is merely the *logical copula* between the subject, *this*, and the predicate, *my Body*. The connexion of these two will require deeper consideration. First we may observe, as above of the subject, so here of the predicate, that it is not ἡ σάρξ μου (although that very expression is didactically used in its general sense in John vi. 51, as applying to the bread), but τὸ σῶμά μου. The *body* is made up of flesh and blood; and although analogically the bread may represent one and the wine the other, the assertion here is not to be analogically taken merely: *τοῦτο*, *this* which I give you, (is) τὸ σῶμά μου. Under *this* is the mystery of my Body: the assertion has a *literal*, and has also a *spiritual* or *symbolic* meaning. And it is the *literal* meaning which gives to the spiritual and *symbolic* meaning its fitness and fulness. In the *literal* meaning then, *this* (is) *my Body*, we have BREAD, 'the staff of life,' identified with THE BODY OF THE LORD: not *that particular* ἄρτος with *that particular* σάρξ which at that moment constituted the Body before them, nor *any* particular ἄρτος with the *present Body of the Lord in heaven*: but τοῦτο, *the food of man*, with τὸ σῶμά μου. This is strikingly set forth in John vi. 51, καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω ἡ σάρξ μού ἐστιν ὑπὲρ τῆς τοῦ κόσμου ζωῆς. Now the mystery of the Lord's Body is, that *in and by it is all created being upheld*: τὰ πάντα ἐν αὐτῷ συνέστηκεν, Col. i. 17; ἐν αὐτῷ ζωὴ ἦν, John i. 4. And thus *generally*, and *in the widest sense*, is the Body of the Lord *the sustenance and upholding of all living*. Our very bodies are *dependent upon his*, and unless by his Body standing pure and accepted before the Father, *could not exist nor be nourished*. So that to all living things, in this largest sense, τὸ ζῆν, χριστός. And all our nourishment and means of upholding are Christ. In this sense *his Body is the Life of the world*. Thus the fitness of the symbol for the thing now to be signified is shewn, not merely by analogy, but by the deep verities of Redemption. And this general and lower sense, underlying, as it does, all the spiritual and higher senses in John vi., brings us to the *symbolic* meaning which the Lord now first and expressly attaches to this sacramental bread. Rising into the higher region of spiritual things,—*in and by the same Body of the Lord*, standing before the Father in accepted righteousness, is all *spiritual being upheld*, but by the *inward and spiritual process of feeding upon Him by faith*: of making that Body our own, causing it to pass into and nourish our souls, even as the substance of the bread passes into and nourishes our bodies. Of this *feeding upon Christ in the spirit* by faith, is the sacramental bread the *symbol* to us. When the faithful in the Lord's Supper press with their teeth that sustenance, which is, even to the animal life of their bodies, *the Body of Christ*, whereby alone all animated being is upheld,—*they feed in their souls on that Body of righteousness and acceptance, by partaking of which alone the body and soul are nourished unto everlasting life*. And as, in the more general and natural sense, all that nourishes the body is the Body of Christ given for *all*,—so to *them*, in the *inner spiritual sense*, is the sacramental bread symbolic of that Body given for *them*,—their standing in which, in the adoption of sons, is witnessed by the sending abroad of the Spirit in their hearts. This last leads us to the important addition in Luke and 1 Cor. (but omitted here and in Mark) τὸ ὑπὲρ ὑμῶν (διδόμενον, Luke,—omitted in 1 Cor.),—τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. On these words we may remark (1) that the participle is *present*; and, rendered with reference to the time when it was spoken, would be which is being given. The Passion had already begun; in fact the whole life on earth was this giving and breaking, consummated by his death: (2) that the *commemorative* part of the rite here enjoined strictly depends upon the *symbolic* meaning, and that, for its fitness, upon the *literal* meaning. The commemoration is of Him, in so far as He has come down into Time, and enacted the great acts of

[r] ποτήριον καὶ [s] εὐχαριστήσας ἔδωκεν αὐτοῖς λέγων [t] Πίετε [s] ch. xv. 36 reff.
ἐξ αὐτοῦ πάντες· [28] τοῦτο γὰρ [q] ἐστιν τὸ [u] αἷμά μου τῆς [t] w. ὅς (ver. 29) Mk. 1 Cor. x. 4.

xi. 25. Rev. xiv. 10. xviii. 3. Gen. ix. 22. w. ἀπό, Luke xxii. 18. [u] Heb ix. 20 (from Exod. xxiv. 8). x. 29.

27. rec ins το bef ποτηριον (*from* ‖ *Luke and Paul*), with ACD rel Chr: om BEF GLZΔ 1. 33. om 2nd και CLZΔ 1. 33 arm: ins ABD rel Orig-lat Chr. om παντες D('nunc, ubi deficit membrana') lat-*b*.

28. om γαρ C[3](perhaps) 1 al lat-*a c* Syr æth sah Iren-lat Chr. rec ins το bef

Redemption on this our world,—and shewn himself to us as living and speaking *Man*, an object of our personal love and affectionate remembrance:—but the other and higher parts of the Sacrament have regard to the *results* of those same acts of Redemption, as they are *eternized* in the counsels of the Father,—as the Lamb is slain *from the foundation of the world* (Rev. xiii. 8). 27.] ἔδωκεν, aor. He gave, not to each, but once for all: in remarkable coincidence with Luke xxii. 17, λάβετε τοῦτο κ. διαμερίσατε ἑαυτοῖς. This was *after the meal was ended*: ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνῆσαι. (Luke and 1 Cor.) As remarked above, it is quite uncertain whether our Lord followed minutely the Jewish practices, and we cannot therefore say whether the cup was one of wine and water mixed. It hardly follows from the expression of ver. 29, ἐκ τούτου τοῦ γεν. τ. ἀμπ., that it was of unmixed wine. The word εὐχαριστήσας (in Luke and 1 Cor.) contains our λαβὼν καὶ εὐχαρ. ἔδωκ. πίετε ἐξ αὐτοῦ πάντες] Peculiar to Matthew, preserved however in substance by Mark's καὶ ἔπιον ἐξ αὐτοῦ πάντες. The πάντες is remarkable, especially with reference to the practice of the Church of Rome, which forbids the cup to the laity. Calvin remarks: "Cur de pane simpliciter dixit ut ederent; de calice, ut *omnes* biberent? Ac si Satanæ calliditati ex destinato occurrere voluisset." (Cited in Stier, vi. 115.) It is on all accounts probable, and this command confirms the probability, that Judas *was present*, and *partook of both parts* of this first communion. The expressions are such throughout as to lead us to suppose that the same persons, οἱ δώδεκα, were present. On the circumstance mentioned John xiii. 30, which has mainly contributed to the other opinion, see note there. 28. τοῦτο γάρ ἐστιν τὸ αἷμά μου τῆς [καινῆς] διαθ.] So Mark also, omitting γαρ and καινῆς. In Luke and 1 Cor. there is an important verbal difference. τοῦτο τὸ ποτήριον ἡ καινὴ διαθ. [ἐστὶν] ἐν τῷ ἐμῷ αἵματι. But if we consider the matter closely, the *real* difference is but trifling, if any. Let us recur to the paschal rite. The lamb (χριστὸς τὸ πάσχα ἡμῶν) being killed, the blood (τὸ αἷμα τῆς διαθήκης, Exod. xxiv. 8) is sprinkled on the doorposts, and is a sign to the destroying angel to spare the house. The *blood of the covenant* is the blood of the lamb. So also in the new covenant. The blood of the Lamb of God, slain for us, being not only, as in the former case, sprinkled on, but actually *partaken spiritually and assimilated by*, the faithful soul, is the *blood of the new covenant*; and the sacramental cup, is, signifies, sets forth (καταγγέλλει, 1 Cor. xi. 26), this covenant *in His blood*, i. e. consisting in a participation in His blood. With this explanation let us recur to the words in our text. First it will be observed that there is not here that absolute assertion which τοῦτό ἐστιν τὸ σῶμά μου conveyed. It is not τοῦτό ἐστιν τὸ αἷμά μου absolutely. Wine, *in general*, does not represent by itself the effects (on the creation) of the blood of Christ; it, like every other nourishment of the body, is nourishment to us *by and in Him*, forasmuch as in Him all things consist: but there is no peculiar propriety whereby it is to us his Blood alone. But it is *made so by a covenant office* which it holds in his own declaration. Without shedding of blood was no remission of sins under the old covenant: and *blood* was, throughout, the covenant sign of forgiveness and acceptance. (See ref. Heb., where the Author, substituting τοῦτο for ἰδοὺ in the LXX of Exod. xxiv. 8, seems to be alluding to this very formula.) Now all this blood of sacrifice finds its true reality and fulfilment in the blood of Christ, shed for the remission of sins. This is the very promise of the new covenant, see Heb. viii. 8—13, as distinguished from the old: the ἄφεσις ἁμαρτιῶν, once for all,—whereas the old had *continual* offerings, which could not do this, Heb. x. 3, 4. And of this ἄφεσις, the result of the outpouring of the blood of Christ,—*first and most generally* in bringing all creation into reconciliation with the Father (see Col. i. 20),—*secondly and individually*, in the

v ‖ (Mk. v. r.). 2 Cor. iii. 6. Heb. viii. 8 (from Jer. xxxviii. [xxxi.] 31). ix. 15.
w ‖ ch. xxiii. 35 al. Gen. ix. 6.
x Luke i. 77. iii. 3. xxiv. 47 al. Matt., here only. see Ps. xxiv. 13. Isa. xxii. 14.

[v καινῆς] [w] διαθήκης τὸ περὶ πολλῶν [v] ἐκχυννόμενον εἰς [x] ἄφεσιν ἁμαρτιῶν. 29 λέγω δὲ ὑμῖν οὐ μὴ [t] πίω [y] ἀπ' ἄρτι ἐκ τούτου τοῦ [s] γενήματος τῆς [a] ἀμπέλου, [b] ἕως τῆς [w] ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω μεθ' ὑμῶν καινὸν ἐν τῇ [x] βασιλείᾳ τοῦ [c] πατρός [c] μου. 30 καὶ [d] ὑμνήσαντες ...μεθ' ὑμων Z.

y ch. xxiii. 39 reff. s — ‖. Luke xii. 18. (ch. iii. 7 al.) Exod. xxiii. 10. Isa. xxxii. 12. Hab. iii. 17. τὰ γ. τῶν ἀγρῶν, Philo, p. 176. see Polyb. i. 71. 1.
a ‖ Mk. L. John xv. 1, 4, 5. James iii. 12. Rev. xiv. 18, 19 only. Isa. v. 2. b ‖ Mk. Luke i. 80. Judg. i. 21.
c here only. see ch. xiii. 43. d abs., ‖ Mark only. (w. acc., Acts xvi. 25. Heb. ii. 12 [from Ps. xxii. 22] only.) Ps. lxiv. 14. Neh. xii. 24 F.

της (*gramml emendn*), with AC rel syr: om BDLZ 33 Syr copt. om καινης ACD rel latt syrr copt æth arm Iren-lat Orig-lat Cypr: ins BLZ 33. (*See* ‖ *Lu Paul.*) for περι, υπερ D Orig [Chr]. rec εκχυνομενον, with E rel: txt AB¹CDLZΔ 1. 33 Orig Chr.

29. rec aft υμιν ins οτι (*from* ‖ *Mk*), with AC rel gat(with mm) lat:*f ff*$_2$ *g*$_2$ syrr copt: om BDZ 1. 33. 69 latt æth arm Iren-lat Orig(appy) Chr Cyr Cypr. om του CL. rec γεννηματος, with GK (S 33. 69, e sil) Clem: txt ABCD rel. (Z def.) for πινω, πιω D 25 Clem Orig Eus$_3$ Chr Cyr-schol. καινον bef μεθ' υμων CLZ 1. 33 æth Eus Epiph Chr Cyr.

application by faith of that blood to the believing soul,—do the faithful in the Lord's Supper partake. τὸ περὶ πολλῶν (Luke, ὑμῶν) ἐκχ.] On the present participle, see above. The situation of the words in Luke is remarkable; for τὸ ποτήριον is the subject of the sentence, and ἡ κ. διαθήκη the predicate. See note there. πολλῶν] See note, ch. xx. 28. Cf. also Heb. ix. 28. εἰς ἄφεσιν ἁμαρτιῶν] Peculiar to Matthew: see above. The connexion is not πίετε .... εἰς ἄφεσιν ἁμ. In the Sacrament, not the forgiveness of sins itself, but the refreshing and confirming *assurance of that state of forgiveness* is conveyed. The disciples (with one exception) were clean *before the institution:* John xiii. 10, 11. St. Paul, in 1 Cor. xi. 25, repeats the τοῦτο ποιεῖτε ὁσάκις ἂν πίνητε εἰς τὴν ἐμὴν ἀνάμνησιν. On the words ὁσάκις ἂν πίνητε, see note there. In concluding this note I will observe that it is not the office of a Commentator to enter the arena of controversy respecting *transubstantiation*, further than by his exegesis his opinions are made apparent. It will be seen how entirely opposed to such a dogma is the view above given of the Sacrament. Once introduce it, and it *utterly destroys both the verity of Christ's Body*, and *the sacramental nature of the ordinance*. That it has done so, is proved (if further need be) by the *mutilation of the Sacrament*, and disobedience to the divine command, in the Church of Rome. See further notices of this in notes on 1 Cor. x. 16, and on John vi.

29.] This declaration I believe to be distinct from that in Luke xxii. 18. That was spoken over the first cup—this over one of the following. In addition to what has been said on Luke, we may observe, (1) that our Lord *still* calls the sacramental cup τὸ γέν. τῆς ἀμπ., although by Himself pronounced to be his blood: (2) that these words *carry on the meaning and continuance* of this eucharistic ordinance, even into the new heavens and new earth. As Thiersch excellently says, in his Lectures on Catholicism and Protestantism, ii. 276 (cited by Stier, vi. 160), "The Lord's Supper points not only to the past, but to the future also. It has not only a commemorative, but also a prophetic meaning. In it we have not only to shew forth the Lord's death, *until He come*, but we have also *to think of the time when He shall come* to celebrate his holy Supper with his own, new, in his Kingdom of Glory. Every celebration of the Lord's Supper is a foretaste and prophetic anticipation of the *great Marriage Supper* which is prepared for the Church at the second appearing of Christ. This import of the Sacrament is declared in the words of the Lord, οὐ μὴ πίω ἀπ' ἄρτι κ.τ.λ. These words ought never to be omitted in any liturgical form of administering the Communion."

30—35.] DECLARATION THAT ALL SHOULD FORSAKE HIM. CONFIDENCE OF PETER. Mark xiv. 26—31. See Luke xxii. 31—38: John xiii. 36—38. Here, accurately speaking perhaps between ὑμνήσαντες and ἐξῆλθον, come in the discourses and prayer of our Lord in John xiv., xv., xvi., xvii., spoken (see note on John xiv. 31) without change of place, in the supper-chamber. The ὕμνος was in all probability the last part of the Hallel, or great Hallel, which consisted of Psalms cxv.—cxviii.; the former part (Ps. cxiii. cxiv.)

ἐξῆλθον εἰς τὸ [a] ὄρος τῶν [a] ἐλαιῶν. 31 τότε λέγει αὐτοῖς
ὁ Ἰησοῦς Πάντες ὑμεῖς [f] σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ
I, νυκτι ταυτη... ABCDE FGHI, KLMS UVA 1. 33. 69. νυκτὶ ταύτῃ· γέγραπται γὰρ [g] Πατάξω τὸν ποιμένα, καὶ
[h] διασκορπισθήσονται τὰ πρόβατα τῆς [i] ποίμνης. 32 [k] μετὰ
δὲ τὸ [l] ἐγερθῆναί με [m] προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν.
33 ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ Εἰ πάντες [f] σκαν-
δαλισθήσονται ἐν σοί, ἐγὼ οὐδέποτε [f] σκανδαλισθήσομαι.
34 ἔφη αὐτῷ ὁ Ἰησοῦς [n] Ἀμὴν λέγω σοι ὅτι ἐν ταύτῃ τῇ

a ch. xxi. 1 reff.
f ch. xi. 6 ‖ L. xxii. 57
‖ Mk. Rom. xiv. 21.
g Sir. xxiii. 3.
‖ Mk., from Zech. xiv. 7. ver. 51 ‖ L. bis. Acts vii. 24. xii 7, 23. Rev. xi. 6. xix. 15 only.
h Exod. ii. 12. Gen. viii. 21.
i ch. xxv. 24, 26 reff.
k plur., ch. vi. 26 reff.
l Luke ii. 8.

John x. 16. 1 Cor. ix. 7 bis only. Gen. xxxii. 16 bis. Ezech. l. c. P. only. 14. xvi. 19. Luke xii. 6. xxii. 20. Acts i. 3 al. 1 Chron. ii. 24.
m ch. xiv. 22. xxi. 31 †. Wisd. xix. 11.
n Mk. Mark i. 1 — ch. xvii. 23 reff.
o ch. v. 18 reff.

31. rec διασκορπισθησεται (*gramml corrn*), with D rel Orig Eus Chr: txt ABCGH[1] I$_e$ LM 33. 69 Orig$_1$ Chr.

33. rec aft ει ins και (*from* ‖ *Mark*), with FK vulg syrr seth arm Orig$_2$ Chr Hil: om ABCD rel lat-*a b c ff$_2$* coptt Orig-lat. aft εγω ins δε C^{3}EFGHKMU 69 lat-*h* coptt seth arm.

34. om εν D fuld lat-*a b c h* Chr(so Fd).

having been sung during the meal. It is unlikely that this took place *after* the solemn prayer in John xvii. 30. ἐξῆλ.] Luke (ver. 39) adds κατὰ τὸ ἔθος—namely, of every evening since his return to Jerusalem. 31.] πάντες (emphatic) ὑμεῖς seems to be used as distinguishing those present from the one, who had gone out. σκανδ.] see note on ch. xi. 6. The word is here used in a pregnant meaning, including what followed,—desertion, and, in one case, denial.

γέγραπται γάρ] This is a very important citation, and has been much misunderstood; *how much*, may appear from Grotius's remark: "Tantum abest ut Zachariæ verbis directe Christum putem respici, ut multo magis credam agi inibi de aliquo *non bono* pastore," &c. But, on the contrary, if we examine Zech. xi., xii., xiii., we must I think come to the conclusion that the shepherd spoken of xi. 7—14, who is *rejected* and *sold*, who is said to have been *pierced* (xii. 10), is also spoken of in ch. xiii. 7. Stier (Reden Jesu, vi. 176 ff.) has gone at length into the meaning of the whole prophecy, and especially that of the word עֲמִיתִי, 'my fellow,' and shewn that the reference can be to *no other than the Messiah*. The citation is verbatim after the Alexandr. MS. of the LXX, except that πάταξον is changed into πατάξω—God who *commands the striking*, into God who *Himself strikes*. 32.] In this announcement our Lord seems to have in mind the remainder of the verse in Zechariah: "and I will turn (וְאָשִׁיבָה, reducere manum, i. e. impiis sublatis curam agere, &c. Schröder) mine hand upon the little ones." As this could not be *cited* in any intelligible connexion with present circumstances, our Lord gives the announcement of its fulfilment, in a promise to *precede* them (προάγ., a pastoral office, see John x. 4) into Galilee, whither they should naturally return after the feast was over: see ch. xxviii. 7, 10, 16. Schleiermacher thinks it "extremely improbable that Jesus, if He foresaw so exactly the days of His resurrection, and therefore could not but know that He should see his disciples again more than once in Jerusalem, should here have said that He would lead them into Galilee" (English Translation, p. 298). I confess that I see no improbability in the case; but the three references to this promise just quoted make it surely in the highest degree improbable that it should have been *subsequently foisted in*. We do not find such elaborate attempts to preserve the appearance of consistency in our Gospels. The reader who sees in it the reference to prophecy, will form a very different opinion. 33.] Nothing can bear a greater impress of exactitude than this reply. Peter had been before warned (see note on Luke, vv. 31—34); and still remaining in the same spirit of self-confident attachment, now that he is included among the πάντες, not specially addressed, —breaks out into this asseveration, which carries completely with it the testimony that it was *not the first*. Men do not bring themselves out so strongly (εἰ πάντες, οὐκ ἐγώ: and not only so, but, οὐδέποτε, as opposed to ἐν τῇ νυκτὶ ταύτῃ) unless their fidelity had been previously attainted.

34.] The very words *in their order* are, I doubt not, reported by St. Mark—ἀμὴν λ. σοι ὅτι σήμερον ταύτῃ τῇ νυκτὶ

o here, &c. ‖ only. Prov. xxx. 31 only.
p = here, &c. ‖ only. Jer. xvii. 11.
q here bis, ver. 72 & ‖ Mk. L. ch. xvi. 24 ‖.
Luke xii. 9. (John xiii. 38 v. r.) only. Isa. xxxi. 7 only. r Mark xvi. 18. John viii. 14. x. 38 al. sæp. Esth. iv. 16. s ‖ Mk. John iv. 5. Acts i. 18, 19. iv. 34. v. 3, 8. xxviii. 7 only. t Chron. xxvii. 27 bis. 2 Macc. xi. 6. xii. 7 only.

νυκτὶ πρὶν [o]ἀλέκτορα [p]φωνῆσαι, τρὶς [q]ἀπαρνήσῃ με. ABCDE FGHI, KLMS UVA l. 33. 69.
35 λέγει αὐτῷ ὁ Πέτρος [r]Κἂν δέῃ με σὺν σοὶ ἀποθανεῖν,
οὐ μή σε [q]ἀπαρνήσομαι. Ὁμοίως καὶ πάντες οἱ μαθηταὶ
εἶπον. 36 Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς [s]χωρίον

απαρνηση με bef τρις A coptt.— απαρνησει B(but -σῃ below) C al.
35. om ο D. απαρνησωμαι AEGKUV 69 Thl. aft ομοιως ins δε A rel syr-ms coptt æth Chr Thl: om BCD I_c LS 33 latt syrr arm Orig-lat.

πρὶν ἢ δὶς ἀλέκτορα φωνῆσαι τ. με ἀπ. The contrast to Peter's boast, and the climax, is in these words the strongest; and the inference also comes out most clearly, that they likewise were not now said for the first time. The *first* cock-crowing is at midnight; but inasmuch as *few hear it*,—when the word is used *generally*, we mean the *second* crowing, early in the morning, before dawn. If this view be taken, the ἀλέκτ. φων. and δὶς ἀλ. φ. amount to the same—only the latter is the *more precise* expression. It is most likely that Peter understood this expression as only a *mark of time*, and therefore received it, as when it was spoken before, as merely an expression of distrust on the Lord's part; it was this solemn and circumstantial repetition of it which afterwards struck upon his mind when the sign itself was literally fulfilled. A question has been raised whether *cocks were usually kept* or even allowed in Jerusalem. No such bird is mentioned in the O. T., and the Mischna states that the inhabitants of Jerusalem, and the priests every where, kept no fowls, because they scratched up unclean worms. But the Talmud is here not consistent with itself: and Lightfoot brings forward a story which proves it. And there might be many kept by the resident Romans, over whom the Jews had no power. We must not overlook the spiritual parabolic import of this warning. Peter stands here as a representative of all disciples who deny or forget Christ—and the watchful bird that cries in the night is that warning voice which 'speaketh once, yea twice,' to call them to repentance: see Rom. xiii. 11, 12.

35.] This ἂν δέῃ again appears to have the precision of a repeated asseveration. Mark has the stronger expression ἐκ περισσοῦ ἔλεγεν, which even more clearly indicates that the συναποθανεῖν was not now first said. The rest said it, but not so earnestly perhaps;—at all events, Peter's confidence cast theirs into the shade.

36—46.] OUR LORD'S AGONY AT GETHSEMANE. Mark xiv. 32—42. Luke xxii. 39—46. John xviii. 1. The account of the temptation, and of the agony in Gethsemane is peculiar to the three first Evangelists. But it does not therefore follow that there is, in their narratives, any inconsistency with St. John's setting forth of the Person of Christ. For it must be remembered, that, as we find in *their* accounts frequent manifestations of the *divine nature*, and indications of *future glory*, about, and during this conflict,—so in St. John's account, which brings out more the divine side of our Lord's working and speaking, we find frequent allusions to his *human weakness* and *distress of spirit*. For examples of the first, see vv. 13, 24, 29, 32, 53, and ‖ in Mark and Luke; and Luke xxii. 30, 32, 37, 43; of the latter, John xii. 27; xiii. 21; xiv. 30; xvi. 32. The right understanding of the whole important narration must be acquired by bearing in mind the *reality of the manhood of our Lord, in all its abasement and weakness*: —by following out in Him the analogy which pervades the characteristics of human suffering—the strength of the resolved spirit, and calm of the resigned will, continually broken in upon by the inward giving way of human feebleness, and limited power of endurance. But as in us, so in the Lord, these seasons of dread and conflict stir not the ruling *will*, alter not the firm resolve. This is most manifest in His *first* prayer—*εἰ δυνατόν ἐστιν*—'if consistent with that work which I have covenanted to do.' Here is the reserve of the *will* to suffer—*it is never stirred* (see below). The conflict however of the Lord differs from ours in this,—that in *us*, the ruling *will* itself is *but* a phase of our *human* will, and may be and is often carried away by the excess of depression and suffering; whereas in *Him* it was the *divine Personality* in

λεγόμενον Γεθσημανεῖ, καὶ λέγει τοῖς μαθηταῖς [t] Καθίσατε [u] αὐτοῦ, ἕως οὗ ἀπελθὼν ἐκεῖ προσεύξωμαι. 37 καὶ [v] παραλαβὼν τὸν Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου, ἤρξατο [w] λυπεῖσθαι καὶ [x] ἀδημονεῖν. 38 τότε λέγει αὐτοῖς [y]

t = ch. xiii. 49. xxiii. 2. Gen. xxii. 5.
u = Acts xviii. 19. xxi. 4 (xv. 34 v. r.) only. 2 Kings xx. 4.
v ch. xvii. 1 al. fr. Num. xxii. 41. xviii. 20 Aq.
w ch. xiv. 9. xvii. 23 al. 2 Kings xix. 2.
x ‖ Mk. Phil. ii. 26 only †. Job
y Mk. Phil. ii. 26 only †. Job

36. ο ιησ. bef μετ αυτ. D latt arm. [γεθσημανει, so ABCF I_e KS 1. 69.] aft μαθητας ins αυτου (*from* ‖ *Mk*) ACD 1 latt syrr copt æth Hil: om B I_e(appy) rel sah Chr. om αυτου C^1 al. for οὐ, αν DKLM^{r}Δ 1. 69 Chr-txt: οὗ αν A: om CM^1 33 Chr-comm Thl. rec προσευξ. bef εκει (*to avoid ambiguity*), with AC I_e rel syr: om εκει (‖ *Mk*) al Syr arm Chr-comm: txt BDL 33. 69 latt coptt æth Orig-lat Hil. προευξωμαι DFH al Chr-2-6-γ-G-H-K.

38. aft αυτοις ins ο ις C^3 rel lat-*a f h* syr Thl: om ABC^{1}D I_e L 1. 33(Treg, expr). 69 vss Chr.

which the *higher Will of the covenant purpose was eternally fixed*,—struggling with the flesh now overwhelmed with an horrible dread, and striving to escape away (see the whole of Ps. lv.). Besides that, by that uplifting into a superhuman circle of *Knowledge*, with which the indwelling of the Godhead endowed his humanity, his flesh, with all its capacities and apprehensions, was brought *at once* into immediate and simultaneous contact with every circumstance of horror and pain that awaited Him (John xviii. 4), which is never the case with us. Not only are the objects of dread *gradually* unveiled to our minds, but *hope* (ἐλπὶς κινδύνῳ παραμύθιον οὖσα, Thuc. v. 103) is ever suggesting that things may not be so bad as our fears represent them. Then we must not forget, that as the *flesh* gave way under dread of suffering, so the *human* ψυχή was troubled with all the attendant circumstances of that suffering—betrayal, desertion, shame (see Ps. lv. again, vv. 12—14, 20, 21; xxxviii. 11, 12; lxxxviii. al.). Nor again must we pass over the last and deepest mystery of the Passion—the consideration, that upon the holy and innocent Lamb of God rested the burden of *all* human sin—that to Him, death, as the punishment of *sin*, bore a dark and dreadful meaning, inconceivable by any of us, whose inner will is tainted by the *love* of sin. See on this part of the Redeemer's agony, Ps. xl. 12; xxxviii. 1—10 al. See also as a comment on the whole, Heb. v. 7—10, and notes there. The three accounts do not differ in any important particulars. Luke merely gives a general summary of the Lord's prayers and his sayings to the disciples, but inserts (see below) two details not found in the others. Mark's account and Matthew's are very nearly related, and have evidently sprung from the same source.

36.] Mark alone, besides our account, mentions the name of the place—Luke merely calls it ὁ τόπος, in allusion to κατὰ τὸ ἔθος before. John informs us that it was *a garden*. The name is גַּת שְׁמָנִים or גַּת, '*an oil press*.' It was at the foot of the Mount of Olives, in the valley of the Kedron, the other side of the brook from the city (John xviii. 1).

καθίσατε.] not strictly and literally '*sit*,' but = μείνατε ver. 38, *stay here*.

προσεύξωμαι.] Such is the name which our Lord gives to that which was coming upon Him, in speaking to the Eight who were not to witness it. *All conflict of the holy soul* is *prayer*: all its struggles are continued communion with God. In Gen. xxii. 5, when Abraham's faith was to be put to so sore a trial, he says, 'I and the lad will *go yonder and worship*.' Our Lord (almost on the same spot) unites in Himself, as the priest and victim, as Stier strikingly remarks, Abraham's Faith and Isaac's Patience.

ἐκεῖ—probably some spot deeper in the garden's shade. At this time the gorge of the Kedron would be partly in the moonlight, partly shaded by the rocks and buildings of the opposite side. It may have been from the moonlight into the shade that our Lord retired to pray.

37.] These three—Peter, the foremost in attachment, and profession of it—the two sons of Zebedee, who were to drink of the cup that He drank of—He takes with Him, not only nor principally as *witnesses* of his trial—this indeed, in the full sense, they were not—but as a *consolation* to Him in that dreadful hour—to 'watch with Him.' In this too they failed—yet from his returning to them between his times of prayer, it is manifest that, in the abasement of his humanity, He regarded

ABCDE FGHI, KLMS UVΔ 1. 33. 69.

y | Mk. Mark vi. 26. Luke xviii. 23, 24 only. Ps. xii. 5, 11. x Heb. viii. 71, 72 (69, 70) only. z — Mark vi. 23. Luke xxii. 51. Jonah iv. 9. 47. Acts xii. 10. xx. 5, 13. 8. Num. xvi. 22.

y Περίλυπός ἐστιν ἡ ψυχή μου z ἕως θανάτου· μείνατε ὧδε καὶ a γρηγορεῖτε μετ' ἐμοῦ. 39 καὶ b προελθὼν μικρὸν c ἔπεσεν ἐπὶ c πρόσωπον αὐτοῦ προσευχόμενος καὶ λέγων Πάτερ [μου], εἰ δυνατόν ἐστιν, d παρελθάτω ἀπ' ἐμοῦ τὸ

a ch. xxiv. 42, 43 reff. b | Mk. Mark vi. 33. Luke i. 17. xxii. c ch. xvii. 6 reff. 2 Chron. vii.

39. προελθων (*probably error*) ACD I_c rel syr (mss of Chr Thl &c "pariter fluctuant." Tisch): txt BM vss Orig-lat Hil lat-ff. om μου LΔ 1 al am lat-*a* Justin Iren-gr Val Orig$_9$ Dial$_2$ Eus$_6$ Ath Naz Bas Did Chr Cypr$_2$ Hil$_2$ Aug: ins (*possibly to conform to ver* 42, *where no ms omits it: but see also Luke* xxii. 42) ABCD rel vss (but fluctuate between *mi pater, pater mi, pater meus*) Hil$_3$ Ambr. rec παρελ-

them as some comfort to Him. 'In magnis tentationibus juvat solitudo, sed tamen ut in propinquo sint amici.' Bengel.

ἤρξατο—not merely idiomatic here—He began, *as He had never done before.*

λυπεῖσθαι = ἐθαμβεῖσθαι Mark. 'Dicit incursum objecti horribilis.' Bengel (see below on ver. 38). ἀδημονεῖν] = λίαν λυπεῖσθαι, ἀπορεῖν, Suidas; τὸ βαρυθυμεῖν νοεῖται, Euthym.; ἀγωνιᾷν, Hesychius; ἀδήμων, ὁ ἐξ ἄδου, ὅ ἐστι κόρου τινὸς ἡ λύπης, ἀναπεπταμένως. ἀδημονεῖν, τὸ ἀλύειν καὶ ἀμηχανεῖν, Eustathius. 38.] Our Lord's whole inmost life must have been one of *continued trouble of spirit*—He was a *man of sorrows*, and *acquainted with grief*—but there was an *extremity of anguish* now, reaching even to the *utmost limit of endurance*, so that it seemed that *more* would be *death itself*. The expression is said to be *proverbial* (see ref. Jonah): but we must remember that though with *us men*, who see from below, proverbs are merely bold guesses at truth,—with *Him*, who sees from above, they are *the truth itself*, in its very purest form. So that although when used *by a man*, a proverbial expression is not to be pressed to literal exactitude,—when used *by our Lord*, it is, just *because* it is a proverb, to be searched into and dwelt on all the more. The expression ἡ ψυχή μου, in this sense, spoken by our Lord, is only found besides in John xii. 27. It is the *human soul*, the seat of the affections and passions, which is troubled with the anguish of the body; and it is distinguished from the πνεῦμα, the *higher spiritual being*. Our Lord's soul was crushed down even to death by the weight of that anguish which lay upon Him—and that *literally*—so that He (as regards his humanity) *would have died*, had not strength (*bodily* strength, upholding his human frame) been ministered from on high by an angel (see note on Luke xxii. 43).

γρηγορεῖτε μετ' ἐμοῦ] not προσεύχεσθε μετ' ἐμοῦ, for in that work the Mediator must be *alone*; but (see above) *watch* with Me—just (if we may compare *our* weakness with his) as we derive comfort in the midst of a terrible storm, from knowing that some are awake and with us, even though their presence is no real safeguard.

39.] προελθὼν μικρόν (Matt., Mark) = ἀπεσπάσθη ἀπ' αὐτῶν ὡσεὶ λίθου βολήν Luke, who in this description is the more precise. ἀπεσπ., I cannot help thinking, implies something more than *mere removal* from them—something of the *reluctance* of parting.

The distance would be very small, not above forty or fifty yards. Hence the disciples might well catch the leading words of our Lord's prayers, before drowsiness overpowered them. Luke has however only θεὶς τὰ γόνατα, which is not so full as our account. προσευχ.] Stier finely remarks: 'This was in truth a different prayer from that which went before, which John has recorded.' But still in the same spirit, uttered by the same Son of God and Redeemer of men. The *glorifying* (John xvii. 1) begins with suffering, as the previous words, ἐλήλυθεν ἡ ὥρα, might lead us to expect. The 'power over all flesh' shews itself first as power of the conflicting and victorious spirit over *his own flesh*, by virtue of which He is 'one of us.' Mark expresses the *substance* of the prayer, and *interprets* πατήριον by ὥρα. Luke's report differs only in verbal expression from Matthew's. In the address, we have here and in Luke Πάτερ—in Mark ἀββᾶ ὁ πατήρ. In all, and in the prayer itself, there is the deepest feeling and apprehension in the Redeemer's soul of *his Sonship and the unity of the Father*—the most entire and holy submission to His Will. We must not for a moment think of the Father's *wrath* abiding on Him as the cause of his suffering. Here is

ποτήριον τοῦτο. [f] πλὴν οὐχ ὡς ἐγὼ θέλω, ἀλλ' ὡς σύ. [40] καὶ ἔρχεται πρὸς τοὺς μαθητὰς καὶ εὑρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ [g] Οὕτως οὐκ [h] ἰσχύσατε μίαν ὥραν [i] γρηγορῆσαι μετ' ἐμοῦ; [41] [k] γρηγορεῖτε καὶ [l] προσεύχεσθε ἵνα μὴ εἰσέλθητε εἰς [l] πειρασμόν. τὸ μὲν [m]

f—f. ch. xx. 22, 23 ||. John xviii. 11. Rev. xiv. 10. xvi. 19. xviii. 6. Isa. li. 17. Ezek. xxiii. 32.
g—ch. xi. 23. xviii. 7 al. Mark iv. 40. vii. 18. John xviii.

22. 1 Cor. vi. 5. Gal. iii. 3. 2, 12. Deut. iv. 34.
h ch. viii. 28 reff.
i ||. ch. vi. 13. 1 Tim. vi. 9. James i.

θετω, with B I_e rel: txt ACDEF G(Treg) LΔ 33. at end add Lu xxii. 43—45 C^3-mg 69 al.

40. aft μαθητας ins αυτου D latt(not am g_1) Syr copt æth Orig-lat Hil. ισχυσας (corrn, *from* τω π. *above*) A gat lat-ff_2 g_2 syr-marg arm-mss Chr-comm Juvenc.

no fear of wrath,—but, in the depth of his human anguish, the very tenderness of filial love.

The variation in Mark and Luke in the substance of the prayer, though slight, is worthy of remark. εἰ δυνατόν ἐστιν = πάντα δυνατά σοι, = εἰ βούλει. All these three find their union in one and the same inward feeling. That in the text expresses, 'If, within the limits of thy holy will, this may be;'—that in Mark, 'All things are (absolutely) possible to Thee—Thou *canst* therefore—but not what I will, but what thou *wilt*:'—that in Luke, 'If it be thy *Will* to remove, &c. (Thou canst): but not my will, but thine be done.' The *very words used* by our Lord, the Holy Spirit has not seen fit to give us—shewing us, even in this solemn instance, the comparative indifference of the *letter*, when we have the inner *spirit*. That our Lord should have uttered *all three* forms of the prayer, is not for a moment to be thought of; and such a view could only spring out of the most petty and unworthy appreciation of the purpose of Scripture narrative.

παρελθέτω] as we should say of a threatening cloud, 'It has *gone over*.' But what is the ποτήριον or ὥρα, of which our Lord here prays that it may *pass by*? Certainly, not the mere present feebleness and prostration of the bodily frame: not any mere section of his sufferings—but *the whole*—the betrayal, the trial, the mocking, the scourging, the cross, the grave, and all besides which our thoughts cannot reach. Of this all, his soul, in humble subjection to the higher Will, which was absolutely united and harmonious with the Will of the Father, prays that if possible it may pass over. And this prayer *was heard*—see Heb. v. 7—ἀπὸ τῆς εὐλαβείας—on account of His pious resignation to the Father's will, or *on the ground of* it, so that it prevailed—He was strengthened from Heaven. He did indeed drink the cup to the dregs—but He was *enabled* to do it, and this ἐνίσχυσις was the answer to his prayer.

πλὴν οὐχ ....] The Monothelite heresy, which held *but one will* in the Lord Jesus, is here plainly convicted of error. The distinction is clear, and marked by our Lord Himself. In His *human soul*, He willed to be freed from the dreadful things before Him—but this human will was overruled by the *inner and divine purpose*—the Will at unity with the Father's will. 40.] Mark agrees, except in relating the beginning of the address in the *singular*—no doubt accurately—for it was Peter (Simon, der hier kein Petrus war. Stier), who had *pledged himself to go with Him to prison and death*.

οὕτως] see reff., '*adeo*:'—it implies their *utter inability*, as shewn by their present state of slumber. Are ye so entirely unable, &c. μίαν ὥραν need not imply that our Lord had been absent *a whole hour*:—if it is to be taken in any close meaning, it would be that the *whole trial would last* about that time. But most likely it is in allusion to the *time* of our Lord's *trial*, so often called by that name.

41.] Luke gives this command at the beginning and end of the whole; but his account is manifestly only a compendium, and not to be pressed chronologically. The command has respect to the immediate trial which was about to try them, and (for γρηγ. is a word of *habit*, not merely, as ἐγείρω Eph. v. 15, or ἐκνήφω 1 Cor. xv. 34, one of immediate import) also to the *general duty of all disciples in all time*. εἰσελθεῖν εἰς π. is not to *come into* temptation merely, to be *tempted*: this lies not in our own power to avoid, and its happening is rather joy than sorrow to us—see James i. 2, where the word is περιπέσητε—but it implies an entering into tempta-

k ‖ Mk. 2 Cor. vii. 1. l ‖ Mk. Rom. i. 15 only. 1 Chron. xxviii. 21. m Mark xiv. 72. John ix. 24. Acts x. 15. xi. 9. Heb. ix. 28. Jacob. v. 9. n Num. viii. 9. 1 Cor. vii. 9. o ch. vi. 10. Acts xxi. 14 only. p (‖ Mk. v. r.) Luke ix. 32. xxi. 34. 2 Cor. i. 8. v. 4. 1 Tim. v. 16 only †. Isa. i. 4, Aq., &c. q = ch. iv. 11 reff. r ‖ Mk. reff. s ‖ Mk. Mark vi. 31. Deut. xxxiii. 20. Dan. xii. 13.

k πνεῦμα l πρόθυμον, ἡ δὲ k σὰρξ ἀσθενής. 42 πάλιν m ἐκ m δευτέρου ἀπελθὼν προσηύξατο λέγων Πάτερ μου, n εἰ n οὐ δύναται τοῦτο d παρελθεῖν ἐὰν μὴ αὐτὸ πίω, o γενηθήτω τὸ o θέλημά σου. 43 καὶ ἐλθὼν πάλιν εὗρεν αὐτοὺς καθεύδοντας, ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ p βεβαρημένοι. 44 καὶ q ἀφεὶς αὐτοὺς πάλιν ἀπελθὼν προσηύξατο τὸν αὐτὸν λόγον εἰπών. 45 τότε ἔρχεται πρὸς τοὺς μαθητὰς ...τοτε ερχεται Ι_c ABCDE FGHK LMSUV Δ 1. 33. 69. καὶ λέγει αὐτοῖς Καθεύδετε r λοιπὸν καὶ s ἀναπαύεσθε·

42. om λεγων B lat-g_1. rec aft τουτο ins το ποτηριον (*from ver* 39, *as the very chew*), with E rel vulg lat-*a c* Syr copt arm Hil_1 : pref D 69 lat-*l* Hil_1 : bef εαν, Δ^1 al arm : om ABC I_c L Δ-corr 1. 33 lat-*b ff*$_2$ syr sah æth $Orig_4$ Eus, Chr Ambr. rec aft παρελθειν ins απ εμου (*from ver* 39), with AC I_c rel lat-*f ff*$_2$ syr arm Orig-lat Chr Hil Leo : om BDL 1. 33(appy). 69 latt Syr copt æth $Orig_4$ Eus, Hil, Ambr.

43. rec (for ευρεν) ευρισκει (*from ver* 40), with E rel : txt ABCD I_c KLΔ 1. 33. 69. ευρ. αυτους bef παλιν A rel lat-*a* syr : txt BCD I_c L 1. 33 vulg lat-*b e* &c Syr syr-marg copt æth arm.

44. rec απελθων bef παλιν, with E rel lat-*f* Syr æth : aft προσηυξ., AKΔ al syr (arm) : bef αυτους, sah : om U-txt 1. 69 forj lat-*a* : txt BCD I_c L 33 ev-y vulg lat-*b c* &c copt. (παλιν *seems to have been omd on account of the insertion of* εκ τριτου *below, and then variously inserted.*) rec aft προσηυξατο ins εκ τριτου (*to correspond with ver* 42), with BC I_c rel vss ; τριτου E^1 : om ADK 1 lat-*a b*. at end ins παλιν BL al lat-*a* copt.

45. rec aft μαθ. ins αυτου, with D rel latt Syr copt æth Orig-lat Ath : txt ABCKL MΔ 1. 33(appy). 69 syr sah arm. rec ins το bef λοιπον (*so also in* ‖ *Mk*), with

tion with the *will*, and *entertaining* of the temptation. Grotius compares ἐμπίπτειν εἰς πειρασμόν 1 Tim. vi. 9. 'Plenius Hebræi dicunt, intrare in manum tentationis, hoc est, in ejus potestatem atque dominium, ita ut ab ea subjugemur atque absorbeamur' (Witsius, Exerc. in Orat. Dom. p. 196, cited by Stier, vi. 237).

τὸ μὲν πν.] I cannot doubt that this is said by our Lord in its most general meaning, and that *He himself is included* in it. At that moment He was giving as high and pre-eminent an example of its truth, as the disciples were affording a low and ignoble one. He, in the willingness of the spirit—yielding Himself to the Father's will to suffer and die, but weighed down by the weakness of the flesh: they, having professed, and really *having*, a willing spirit to suffer with Him, but, even in the one hour's watching, overcome by the burden of drowsiness. Observe it is here πνεῦμα, not ψυχή; and compare ver. 38 and note. To enter further into the depths of this assertion of our Lord would carry us beyond the limits of annotation: but see Stier's remarks, vi. 237—242. 42.] Mark merely says of this second prayer, τὸν αὐτὸν λόγον εἰπών. Luke gives it as ἐκτενέστερον προσηύχετο—and relates in addition, that His sweat was like the fall of drops of blood on the ground: see notes on Luke xxii. 44. [At what precise time the angel appeared to Him is uncertain: I should be inclined to think, *after the first prayer*, before He came to his disciples.] The words are not exactly the same: "the Lord knew that the Father always heard Him (John xi. 42); and therefore He understands the continuance of His trial as the answer to His last words, as Thou wilt." Stier. Here therefore the prayer is, If it be not possible . . . . thy will be done. It is spoken in the fulness of self-resignation. 'Jam addita *bibendi* mentione, propius ad bibendum se confert.' Bengel. 43.] Mark adds, and it is a note of accuracy, καὶ οὐκ ἤδεισαν τί ἀποκριθῶσιν αὐτῷ. 44.] τὸν αὐτόν, viz. as the last. This third prayer is merely *indicated* in Mark, by ἔρχεται τὸ τρίτον, on our Lord's *return*. 45, 46.] The clause καθεύδετε λ. κ. ἀναπ. has been variously understood. To take it interrogatively, does not improve the sense, and makes an unnatural break in the sentence, which proceeds indicatively afterwards. It seems to me that there can be but two ways of interpreting it—and both with an imperative construction. (1) Either it was said *bona fide*,—'Since ye are

ἰδοὺ [t] ἤγγικεν ἡ ὥρα, [u] καὶ ὁ υἱὸς τοῦ ἀνθρώπου [v] παραδίδοται εἰς χεῖρας ἁμαρτωλῶν. 46 ἐγείρεσθε [w] ἄγωμεν, ἰδοὺ [x] ἤγγικεν ὁ [y] παραδιδούς με. 47 [z] καὶ [z] ἔτι αὐτοῦ [a] λαλοῦντος ἰδοὺ Ἰούδας εἷς τῶν δώδεκα ἦλθεν, καὶ μετ' αὐτοῦ ὄχλος πολὺς [a] μετὰ μαχαιρῶν καὶ [b] ξύλων, ἀπὸ τῶν ἀρχιερέων καὶ [c] πρεσβυτέρων τοῦ [c] λαοῦ. 48 ὁ δὲ

t = ch. iii. 2 ref.
u = John iv. 35. vii. 33. Jer. xxxi. (xlviii.) 12.
v ch. xvii. 22 ref. Job xvi 12. Ps. cv. 41.
w = Mark i. 38. John xi. 7. 15. 16. xiv. 12.
x = ch. xxi. 1 ref.
y pres. part., ch. iv. 3. xiii. 3. 1 Thess. iii. 5 al.
z | Mk. L. Luke xxii. 60. Gen. xxix. 9. Job i. 16, 17, 18.
a = ch. xxiv. 30. Acts xiii. 17. xxvi. 13.
b = here, bis, & 1 only. ξύλῳ πεισθέντα, Herodian vii. 7.
c ch. xxi. 23 ref.

AD rel Ath: om BCL Chr. (33 def.) aft ἰδου ins γαρ BE al sah arm Ath: aft ηγγ., 1 al.

47. for και ετι, ετι δε D.

not able to watch with Me, now ye may sleep on—for my hour is come, and I am about to be taken from you'—which sense however is precluded by the ἐγείρεσθε ἄγωμεν below: or (2) it was said with an understanding of 'if you can' as Bengel; 'si me excitantem non auditis, brevi aderunt alii qui vos excitent. Interea dormite, si vacat.' [Only let us beware of the so-called "deeper sense," suggested by Wordsw. here, "Now you may hope for sleep and rest (? cf. Mark xiii. 37: 1 Thess. v. 6, 7), for I am about to die."]

ἰδοὺ ἤγγ. = ἀπέχει ἦλθεν Mark. The ἀπέχει implies, 'It is enough'—enough of reproof to them for drowsiness—enough of exhortations to watch and pray—that was now coming which would cut all this short. This *first* ἰδού is hardly to be taken literally of the *appearance* of Judas and his band; it merely announces the approach of *the hour*, of which the Lord had so often spoken: but at the utterance of the *second*, it seems that they were *in sight*, and that may be taken literally.

This expression, παραδ. εἰς χεῖρας ἁμαρτωλῶν, should be noticed, as an echo of the Redeemer's anguish—it was the contact with *sin*,—and death, the wages of *sin*,—which all through His trial pressed heavily on His soul.

47—56.] BETRAYAL AND APPREHENSION OF JESUS. Mark xiv. 43—52. Luke xxii. 47—53. John xviii. 2—11. Mark's account has evidently been derived from the same source originally as Matthew's, but both had gained some important additions before they were finally committed to writing. Luke's is, as before, an abridged narrative, but abounding with new circumstances not related by the others. John's account is at first sight very dissimilar from either; see text above cited, and notes there. It may suffice now to say, that all which John, vv. 4—9, relates, must have happened *on the first approach of the band* —and is connected with our ἐγείρεσθε ἄγωμεν. Some particulars also must have happened, which are omitted by *all*: viz. the rejoining of the eight apostles (*not* alluded to in Luke ver. 46, as Greswell supposes), and the preparing *them* for what was about to take place. On the other hand, John gives a hint that something had been passing *in* the garden, by his word ἐξῆλθεν, ver. 4. The two first Evangelists were evidently unaware of any such matter as that related by John, for they (Matt. ver. 49: Mark ver. 45) introduce *the Kiss* by an εὐθέως. 47.] Judas is specified as εἷς τῶν δώδεκα, probably because the appellation, as connected with this part of his history, had become the usual one—thus we have in Luke ὁ λεγόμενος Ἰούδ. εἷς τῶν δώδεκα—fuller still. To the *reader*, this specification is not without meaning, though that meaning may not have been intended. ὄχλος πολύς] consisting of (1) a detachment of the Roman cohort which was quartered in the tower of Antonia during the feast in case of an uproar, called ἡ σπεῖρα, John vv. 3, 12. (2) The ὑπηρέται of the council, the same as the στρατηγοὶ τοῦ ἱεροῦ, Luke ver. 52. (3) Servants and others deputed from the high-priest to assist, see our ver. 51. (4) Possibly, if the words are to be taken exactly (Luke ver. 52), some of the chief priests and elders themselves, forward in zeal and enmity. There is nothing improbable in this (as Meyer, Schleiermacher, &c. maintain), seeing that we have these persons mixing among the multitude and stirring them up to demand the crucifixion of Jesus afterwards. ξύλων] not *clubs*—but staves,—or any tumultuary weapons. The intention of the chief priests evidently was to produce an impression to the effect that a seditious plot was to be crushed, and resistance might be ex-

ABCDE FGHK LMSUV Δ 1. 33. 69.

d τὸ σημεῖον τοῦ πυρός, Thucyd. iv. 111. see ch. xii. 38.
e — ‖ Mk. Luke xxii. 47 only. Gen. xxvii. 26, 27. (-λημα, Luke vii. 45.)
f ch. xxi. 46 ref.
g ch. xxvii. 29 ‖ Mk. J. xxviii. 9. Luke i. 28. see Acts xv. 23 al.
h ch. xxiii. 7, 8 ref.
i ‖ Mk. Luke vii. 38, 45. xv. 20. Acts xx. 37 only. Gen. xxxi. 55. Shr. xxix. 5.
k ch. xi. 17 ref.
l see, Mark xv. 34. Luke xxiii. 28. 1 Cor. vii. 36. Jam. v. 14.
m John xi. 28. Acts x. 21 al. Num. xxii. 36. xx. 19. xxi. 1?. John vii. 30 (44 v. r.). Gen. xxii. 13.
n ‖ Mk. Luke p ch. viii. 3 ref. Gen. xxii. 10.
o constr., ver. 47 ‖. Luke v. 17. viii. 22 al.

48. rec αν (*from* ‖ *Mk, where but few read* εαν), with BCDLU (S, e sil) Orig$_1$: txt A rel Orig$_1$ Eus.
49. aft ειπεν ins αυτω C copt æth Eus.
50. ειπεν δε αυτω ο ιησ. D, simly latt æth Lucif. εφ' ο παρει bef εταιρε D lat-*a c f* Syr Lucif. rec ἐφ' ᾧ, with U 1. 33 Eus Chr: txt ABCD rel Epiph.

pected. John mentions also *lanterns* and *torches*—to search perhaps in the dark parts of the garden, most of which would by this time be in the shade. 48.] The common rendering of ἔδωκεν as a plusq. perf. is unnecessary and unwarranted: the aorist is simply *historical*,—**gave them a sign**;—*when* is not stated. On Mark's addition, καὶ ἀπαγάγετε ἀσφαλῶς, see notes there. 49.] εὐθέως—see above on ver. 47. The *purpose* of the kiss, supposing it to have taken place *after* John vv. 4—8, (and it is surely out of the question to suppose it to have taken place before, contrary to the plain meaning of John ver. 4,) has been doubted. Yet I think on a review of what had happened, it is very intelligible—not perhaps as some have supposed, to shew that Jesus could be approached with safety—but at all events as the *sign agreed on* with the Roman soldiers, who probably did not personally know Him, and who besides would have had their orders from the city, to take Him whom Judas should kiss. Thus the kiss would be necessary in the course of their military duty, as their authorization,—notwithstanding the previous declaration by Jesus of Himself. κατεφ. is hardly as in my former editions, another word for ἐφίλ. It may well have its common and proper meaning, 'Kissed him eagerly,' with ostentation, as a studied and pre-arranged sign. See Ellicott, Lectures on the life of our Lord, p. 331 note: and comp. Xenophon, Mem. ii. 6. 33, cited by Meyer, ὡς τοὺς καλοὺς φιλήσαντός μου, τοὺς δ' ἀγαθοὺς καταφιλήσαντος.
50.] In Luke we have Ἰούδα, φιλήματι τὸν υἱὸν τ. ἀνθ. παραδίδως,—which sense is involved in the text also: that variation shewing perhaps that one of the accounts is not from an eye-witness.
ἑταῖρε—see ch. xxii. 12 and note. ὁ ἑταῖρος οὐ πάντως φίλος. καὶ ἑταῖροι, οἱ ἐν συνηθείᾳ καὶ ἐν συνεργίᾳ πολὺν χρόνον γεγονότες, Ammonius. ἐφ' ὃ πάρει can hardly be a question. No such use of the simple relative ὅς has ever been adduced: "pronomen ὅς pro interrogativo τίς usurpari, falsa est Hoogeveeni opinio, ad Viger. v. 14, alienissimo Demosthenis loco (p. 779) abutentis." Lobeck on Phryn. p. 57 note. It therefore must be either an exclamation, as Fritzsche, "ad qualem rem perpetrandam ades!" which would be equally alien from the usage of ὅς, exclamations of this sort in Greek being expressed in an interrogative form:—or an aposiopesis, as Euthym., δι' ὃ παραγίγονας, ἤγουν τὸ κατὰ σεαυτὸν πράττε, τοῦ προσχήματος ἀφίμενος. And to this I should incline. "Friend, there needs not this shew of attachment: I know thine errand,—hoc age." But the command itself is suppressed. See Meyer's note, who also takes this view. On any understanding of the words, it is an appeal to the conscience and heart of Judas, in which sense (see above) it agrees with the words spoken in Luke:—see note there. The fact that at this period our Lord was laid hold of and secured (by hand—not yet *bound*) by the band, is important, as interpreting Luke's account further on. 51.] The εἷς (or εἷς τις of Luke) was *Peter*;—John ver. 10. Why he was not mentioned, is idle to enquire: one supposition only must be avoided—that there is any *purpose* in the omission. It is absurd to suppose that the mention of his name in a book

τὴν [p] χεῖρα [q] ἀπέσπασεν τὴν μάχαιραν αὐτοῦ καὶ [r] πατάξας τὸν δοῦλον τοῦ ἀρχιερέως [s] ἀφεῖλεν αὐτοῦ τὸ [t] ὠτίον. 52 τότε λέγει αὐτῷ ὁ Ἰησοῦς [u] Ἀπόστρεψον τὴν μάχαιράν σου εἰς τὸν [v] τόπον αὐτῆς· πάντες γὰρ οἱ λαβόντες μάχαιραν [w] ἐν μαχαίρᾳ ἀπολοῦνται. 53 ἢ δοκεῖς ὅτι οὐ δύναμαι ἄρτι [x] παρακαλέσαι τὸν πατέρα μου, καὶ [y] παραστήσει μοι [z] πλείω δώδεκα [a] λεγεῶνας ἀγγέλων;

q = here (Luke xxii. 41. Acts xx. 30. xxi. 1) only†. (Josh. viii. 6 al.) see 1 Kings xvii. 51 F. Ezek. xxvi. 15.

r ver. 31 reff. Exod. xxi. 12.

s = ‖ Mk. L. 1 Kings xvii. 51. v. 4.

t ‖ L. (Mk. J. v. r.) only. Deut. xv. 17.

1 Kings ix. 15.

u = here (ch. xxvii. 3 v. r) only. (ch. v. 42 al.) Exod. xxiii. 4. 1. 26 L. 2 Chron. v. 7.

v Heb. xi. 37. Rev. vi. 8 al. 4 Kings xix. 37.

w ch. viii. 5. xviii. 19, 26 al. 1 Kings xxii. 4.

x ch. viii. 5. xviii. 28 al. 1 Kings xxii. 4.

y Acts xxiii. 24, 33. 2 Cor. iv. 14 al. 2 Macc. vi. 35.

z Acts xxiii. 23, 31. see Jonah iv. 11.

a Mark v. 9 ‖ L., 15 only†.

51. for *μετα ιησ., μετ' αυτου* B. *επαταξεν* and ins *και* bef *αφειλεν* D lat-*a b c* &c syrr Lucif.

52. rec *σου* bef *την μαχαιραν*, with AC rel sah: om *σου* (*see* ‖ *John*) KU 33 Syr copt Chr: txt BDL 1. 69 latt Orig Bas Cyr. rec *μαχαιρα*, with B^2D rel $Orig_1$: txt B^1CL 33. for *απολουνται, αποθανουνται* FHKMSUVΔ 69 syrr æth Orig-ms Bas Cyr Euthym Thl.

53. for *δοκεις, δοκει σοι* C^1(appy) 1 al syr-marg Orig. *αρτι* aft *παρασ. μοι* BL 33 vulg lat-ff_1 g_1 Syr coptt arm Cyr Jer. rec (for *πλειω*) *πλειους*, with AC rel Orig Bas Chr: txt BD. rec ins *η* bef *δωδεκα* (*for perspicuity*), with AC rel Orig Bas: om BDL. *λεγεωνων αγγελων* (*gramml corrn after πλει.*: *in* AC *carelessly left in after the insertion of η*) ACL 33: *λεγεωνων αγγελους* (*misunderstanding*) KΔ: txt BD rel. (*λεγιωνης* D^1, *λεγιωνας* D^2: *λεγι-* B^1L: *-ονων* A: *duodecim milia legiones* lat-*b c* ff_2 g_1 *h* Hil Leo.)

current only among Christians, many years after the fact, could lead to his apprehension, which did not take place *at the time*, although he was recognized as the striker in the palace of the High-priest, John ver. 26. The real reason of the non-apprehension was, that the servant was *healed* by the Lord. This is the first opposition to 'Thy will be done.' Luke expresses it, that they *saw what would happen*—and asked, 'Lord, shall we smite with the sword?' Then, while the other (for there were but two swords in the company) was waiting for the reply, the rash Peter, in the very spirit of ch. xvi. 22, smote with the sword—the weapon of the flesh:—an outbreak of the natural man no less noticeable than that more-noticed one which followed before morning. All four evangelists agree in this account. Luke and John are most exact—the latter giving the name of the slave,—Malchus. The aim was a deadly one, and Peter narrowly escaped being one ὅστις ἐν τῇ σπάσει φόνον πτοιήσει. From Luke, ver. 51, we learn that our Lord said ἐᾶτε ἕως τούτου (on the meaning of which see note there), touched the ear and healed it. *ὠτίον*] "plerisque corporis partibus vulgaris dialectus formam deminutivam tribuit, *τὰ ῥινία*, Aristot. Physiogn. iii. 57, *τὸ ὀμμάτιον* iii. 46, *στηθίδιον, χελώνιον, σαρκίον* (corpus)." Lobeck on Phryn. p. 211, note. 52. *τὴν μάχ. σου*, '*tuum gladium*: alienissimum a mea causa.' Bengel.

τὸν τόπον αὐτῆς = *τὴν θήκην* John. The sheath is *the place for the Christian's sword*—'gladius extra vaginam non est in loco suo, nisi ubi subservit iræ divinæ,' Bengel; see note on Luke xxii. 36. Our Lord does not say '*Cast away* thy sword;' only in His willing self-sacrifice, and in that kingdom which is to be evolved from his work of redemption, is the sword altogether out of place.

πάντες γὰρ κ.τ.λ.] Peculiar to Matthew. There is no allusion, as Grotius and some of the ancients thought, to the Jews perishing by the Roman sword ('crudeles istos et sanguinarios, etiam te quiescente, gravissimas Deo daturos pœnas suo sanguine,' Grot. Euthym.): for the very persons who were now taking Him *were Romans*. The saying is *general*—and the stress is on λαβόντες—it was this that Peter was doing—'taking up the sword'—of his own will; taking that vengeance which belongs to God, into his own hand. *ἐν μαχαίρᾳ ἀπολ.* is a command; not merely a future, but an *imperative* future; a repetition by the Lord in this solemn moment of Gen. ix. 6. This should be thought of by those well-

ABCDE FGHK LMSUV Δ 1. 33. 69.

b ch. i. 22. Luke iv. 21 al. fr. 2 Kings ii. 27. c plur., John v. 39 ref. d = Rev. i. 1 al. Dan. ii. 28. e ch. xxi. 13 ref. f ver. 47. g = ἰ. Acts i. 16. xii. 3 al. Josh. viii. 33. see Luke v. 9. h ‖ Mk. i. Luke ix. 23. xvi. 19. Acts ii. 46, 47 al. Num. iv. 16. vi. 15. xx. 9 only. Lev. xii. 5. Job xxxix. 27. Ezek. xxvi. 16 only. i Luke ii. 46. John iv. 6. xi. 20. xx. 12. Acts j vv. 48, 50. k — ver. 44.

54 πῶς οὖν [b]πληρωθῶσιν αἱ [c]γραφαὶ ὅτι οὕτως [d]δεῖ γενέσθαι; 55 ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις Ὡς ἐπὶ [e]λῃστὴν ἐξήλθατε [f]μετὰ [f]μαχαιρῶν καὶ [f]ξύλων [g]συλλαβεῖν με. [h]καθ' ἡμέραν ἐν τῷ ἱερῷ [i]ἐκαθεζόμην διδάσκων καὶ οὐκ [j]ἐκρατήσατέ με. 56 τοῦτο δὲ ὅλον γέγονεν ἵνα [b]πληρωθῶσιν αἱ [c]γραφαὶ τῶν προφητῶν. τότε οἱ μαθηταὶ πάντες [k]ἀφέντες αὐτὸν ἔφυγον. 57 οἱ

54. for πληρωθωσιν, πληρωθησονται D. δει C 1 al Orig-ed.

55. ο ιησ. bef ειπεν D lat-a. rec εξηλθατε, with HKMSUV Petr Eus: ηλθατε D: txt ABC rel. rec aft καθ ημεραν ins προς υμας (*from* ‖ *Mk*), with CD rel latt syrr arm Orig-lat Eus: aft εκαθεζ., A æth: om BL 33 coptt Chr Cyr$_{p}$. rec εν τω ιερω aft διδασκων, with A rel vulg lat-*f ff$_1$ g$_1$* syr: aft εκαθ. C D(εκαθημην) K lat-*a b c ff$_2$ g$_2$ h* (æth) arm-mss Orig-lat Eus Thl: txt BL 1. 33 Syr (coptt) arm Orig-lat$_{t}$.

56. aft μαθηται ins αυτου B al gat(with mm) lat-*a h* s sah æth Chr.

meaning but shallow persons, who seek to abolish the punishment of death in Christian states. John adds the words τὸ ποτήριον ὃ δέδωκέν μοι ὁ πατήρ, οὐ μὴ πίω αὐτό; on which see notes there.

53, 54 are peculiar to Matthew. 53.] The Majesty of our Lord, and His Patience are both shewn here. πλείω δώδ. is a strictly Attic idiom, the neuter πλεῖον or πλείω, and the unchanged construction omitting the ἤ. So Plat. Legg. vi. p. 759, ἵνα μὴ ἴλαττον ἑξήκοντα γιγονώς: Paus. x. 57. 295, οἱ ἄνθρωποι πλίον ἡμίσεις ἀλιτῆς εἰσι. See the matter discussed, and more examples given, in Phryn. Lobeck, p. 410. δώδεκα—not perhaps so much from the number of the apostles, who were now οἱ ἴνδεκα, but from that of the *then* company, viz. the Lord and the eleven. λεγεῶνας—because they were Roman soldiers who were taking Him. The complement of the legion was about 6000 men. The power, implied in δοκεῖς ὅτι οὐ δύναμαι, shews the entire and continued free self-resignation of the Lord throughout—and carries on the same truth as He expressed John x. 18. 54.] οὖν—not, '*but*;'—How then—considering that this is so, that I voluntarily abstain from invoking such heavenly aid,—shall the Scriptures be fulfilled, that thus it must be, if thou in thy rashness usest the help of fleshly weapons? 55.] Mark begins this with an ἀποκριθείς—it was an answer to their *actions*, not to their words. Luke, here minutely accurate, informs us that it was *to the chief priests and στρατηγούς τοῦ ἱεροῦ and elders*, that our Lord said this. It is strange that the exact agreement of this classification with μεθ' ὑμῶν ἐν τῷ ἱερῷ did not prevent Schleiermacher from casting a doubt on the truth of the circumstance (English Translation, p. 302).

In his submission to be reckoned among the transgressors, our Lord yet protests against any suspicion that He could *act* as such. καθ' ἡμέραν—during the week past, and perhaps at other similar times. ἐκαθεζόμην (Matt. only) to indicate complete quiet and freedom from attack. ἐκαθεζόμην διδάσκων is the greatest possible contrast to λῃστής. 56.] It is doubted whether these words are a continuation of our Lord's speech, or a remark inserted by Matthew. The use of τοῦτο δὲ ὅλον γέγονεν in this Gospel would lead us to the latter conclusion: but when we reflect that thus our Lord's speech would lose all its completeness, and that Mark gives in different words the speech going on to this same purport, we must I think decide for the other view. Besides, if the remark were Matthew's, we should expect some particular citation, as is elsewhere his practice: see ch. i. 22: xxi. 4. Mark gives it elliptically, ἀλλ' ἵνα πληρωθῶσιν αἱ γραφαί. The Passion and Death of Christ were especially ἡ τῶν γραφῶν πλήρωσις. In this they all found their central point. Compare his dying words on the Cross,—τετέλεσται,—with this his assertion. On the addition in Luke, see note there. There is an admirable sermon of Schleiermacher (vol. ii. of the Berlin ed. of 1843, p. 104) on vv. 55, 56.

τότε οἱ μαθ.] Some of them did

δὲ [j] κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον πρὸς Καϊάφαν
κ τὸν ἀρχιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι
συνήχθησαν. [58] ὁ δὲ Πέτρος ἠκολούθει αὐτῷ [m] ἀπὸ
[mm] μακρόθεν [n] ἕως τῆς [p] αὐλῆς τοῦ ἀρχιερέως, καὶ εἰσελ-
θὼν ἔσω ἐκάθητο μετὰ τῶν ὑπηρετῶν ἰδεῖν τὸ τέλος.
[59] οἱ δὲ ἀρχιερεῖς καὶ τὸ [q] συνέδριον ὅλον ἐζήτουν [r] ψευδο-
μαρτυρίαν κατὰ τοῦ Ἰησοῦ, ὅπως αὐτὸν [s] θανατώ-
σουσιν, [60] καὶ οὐχ [t] εὗρον καὶ πολλῶν προσελθόντων

κ περισσοτερον ABCDE FGHK LMNS UVΔ 1. 33. 69.

j = ch. xiii. 2 reff. Ps. ii 2.
m = ‖ Mk. ch. xxvii. 58 ‖. Mark v. 6. (viii. 3.) xi. 13 Luke xvi. 23. Rev. xviii. 10, 15, 17 only. Ps. cxxxviii. 6.
mm as above (m). Luke xviii. 13. xxiii. 54 only. Gen. xxi. 16. Prov. xxv. 25.
n ch. xi. 26 reff. 1 Macc. xiv. 10 b.
p ver. 3. John only †. (-ρεῖον, ch. xix. 13.) 22. 2 Cor. vi. 9 al.
q ch. v. 22. John xi. 47 al. Prov. xxii. 10.
r ch. xv. 19 s ch. x. 21. Luke xxi. 16. Rom. viii. 36, from Ps. xliii.
t ch. xiii. 46.

57. απηγον C.

58. om απο CFLΔ 1. 33 arm.

59. rec aft αρχιερεις (ο δ. αρχιερευς coptt Orig$_1$: *principes vero* lat-a) ins και οι πρεσβυτεροι (*from* ‖ *Luke*), with ACN rel lat-*f* syrr æth Orig-lat : om BDL 69 latt coptt arm Orig$_2$ Eus Cyr Aug. ολον bef το συνεδριον (*from* ‖ *Mk*) N al latt Orig-lat. θανατωσουσιν bef αυτον (*from* ‖ *Mk*) A rel arm Orig$_2$ Eus : txt BC D-gr LN 1. 33. 69 latt Orig-lat. rec θανατωσωσι (*grammi corrn*), with B (C^1 perhaps) KMSUV : txt A C$^{1 \text{ or } 2}$ N rel Orig.

60. om 2nd και (*see next page*) BC^{1}LN^1 1 vulg lat-a *b ff$_1$ g$_{1.2}$ l* n coptt arm Orig$_2$ Cyr : το εξης και D : ins AC^{2}N^2 rel lat-*f ff$_2$ h* syrr æth Orig-lat.—rec πολλ. ψευδ.

not flee far. Peter and John went after Him to the palace of the High-priest; John, ver. 15. On the additional circumstance in Mark, ver. 51, see note there. Chrys.'s remark is worth noting: ὅτι μὲν γὰρ κατεσχέθη, ἔμενον· ὅτε δὲ ἐφθέγξατο ταῦτα πρὸς τοὺς ὄχλους, ἔφυγον· εἶδον γὰρ λοιπόν, ὅτι οὐκ ἔτι διαφυγεῖν ἔνι, ἑαυτὸν παραδόντος αὐτοῖς καὶ λέγοντος κατὰ τὰς γραφὰς τοῦτο γίνεσθαι.

57—68.] HEARING BEFORE CAIAPHAS. Mark xiv. 53—65. [Luke xxii. 54, 63—65.] John xviii. 24. Previous to this took place a hearing *before* Annas, the *real* High-priest (see note on Luke iii. 2), to whom the Jews took Jesus first;—who enquired of Him about his disciples and his teaching (John, vv. 19—23), and then (ver. 24) sent Him bound to Caiaphas. Only John, *who followed*, relates this first hearing. See notes on John, vv. 12—24, where this view is maintained. It may be sufficient here just to indicate the essential differences between *that* hearing and *this*. On that occasion no witnesses were required, for it was merely a private unofficial audience. Then the High-priest questioned and our Lord replied: whereas now, under false witness and reproach, He (as before Herod) is silent.

57. Καϊάφαν τὸν ἀρχ.] He was ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου, Annas having been deposed, and since then the High-priests having been frequently changed by the Roman governors. ὅπου οἱ γρ.] Probably they had assembled by a preconcerted design, expecting their prisoner. This was *a* meeting of the Sanhedrim, but not the regular assembly, which condemned him and handed Him over to Pilate. That took place *in the morning*, Luke xxii. 66—71 (where see note).

58.] "ἀπὸ μακρόθεν is a well-known pleonasm. μακρόθεν itself is a late Greek word. See Lob. on Phryn. p. 93." Meyer.

We have not here the more complete detail of John xviii. 15—19. The αὐλή is one and the same great building, in which both Annas and Caiaphas lived. This is evident from a comparison of the narratives of Peter's denial: see below. The circumstance of a fire being lighted and the servants sitting round it, mentioned by the other three Evangelists, is here omitted. 59.] ψευδομ.—ὡς μὲν ἐκείνοις ἐδόκει, μαρτυρίαν, ὡς δὲ τῇ ἀληθείᾳ, ψευδομαρτυρίαν, Euthym. But is this quite implied? Is it not the intention of the Evangelist to represent that they *sought false witness*, not that they would not take true if they could get it, but that *they knew it was not to be had*?

This hearing is altogether omitted in Luke, and only the indignities following related, vv. 63—65. 60.] οὐχ εὗρον, i. e. sufficient for the purpose, or perhaps, consistent with itself. See note

u 1 Cor. xv. 15 only †. see above (r) and Prov. xix. 5, 9.
v ch. iv. 2 reff.
w John ii. 19. ch. xxiv. 2. xxvii. 40 al. Ezra v. 12.
x ‖ Mk. Mark ii. 1. Acts xxiv. 17. Deut xv. 1. see ch. xxvii. 40.
y ‖ Mk. see Acts xi. 17, and Mark xv. 24.
z ‖ Mk. ch. xxvii. 13

u ψευδομαρτύρων. v ὕστερον δὲ προσελθόντες δύο 61 εἶπον Οὗτος ἔφη Δύναμαι w καταλῦσαι τὸν ναὸν τοῦ θεοῦ καὶ x διὰ τριῶν ἡμερῶν οἰκοδομῆσαι. 62 καὶ ἀναστὰς ὁ ἀρχ- ιερεὺς εἶπεν αὐτῷ Οὐδὲν ἀποκρίνῃ y τί οὗτοί σου z κατα- μαρτυροῦσιν; 63 ὁ δὲ Ἰησοῦς a ἐσιώπα. καὶ ἀποκριθεὶς ὁ ἀρχιερεὺς εἶπεν αὐτῷ b Ἐξορκίζω σε c κατὰ τοῦ d θεοῦ τοῦ d ζῶντος ἵνα ἡμῖν εἴπῃς e εἰ σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ. 64 λέγει αὐτῷ ὁ Ἰησοῦς f Σὺ εἶπας. g πλὴν λέγω ὑμῖν, h ἀπ' ἄρτι ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου

z μαρτυροῦσιν—

(‖ Mk. v. r.) only. Mark v. 7 reff.) Joh xv. 6. a Matt., ch. xx. 31 (reff.) only. b here only. Gen. xxiv. 3. (ὁρκ., c 2 Chron. xxxvi. 13. Judith i. 12. d ch. xvi. 16 reff. e ch. xii. 10 reff.
f ver. 25 only. g ver. 39 al. Sir. xlv. 22. h ch. xxiii. 39 reff.

προσελθ., with CN rel latt arm (ελθοντων K 69): προσελθ. πολλ. ψευδ. 1 coptt: πολλοι προσηλθον ψευδομαρτυρες D: txt ABL 33 Orig$_{gr}$.—rec bef υστερον ins ουχ ευρον, with AC^2 rel syr Orig-lat; ουχ ευρον το εξης *rei sequentia* D, *quicquam in eo* lat-*ff$_2$*, *in eum quicquam* lat-*h*, *exitum rei* lat-*a*, *culpam* lat-*f*: om BC^{1}LN 1 vulg lat-*b ff$_1$ g$_{1,2}$ l* Syr syr-jer coptt arm Orig Cyr. (*The account, I believe, with Meyer and Rinck, to be this: txt was the original, and the 2nd και was not understood: thence the 2nd ουχ ευρον was supplied. The readg of D &c is very curious. A note was made in the marg, that* το εξης, i. e. "the order of the words," *was,* πολ. προσηλθ. ψ. κ. ουκ ευρον. *Hence* το εξης *was taken into the text, repeated with the second ουχ ευρον, and interpreted as above in the old latin vss.*) for προσελθοντες, ηλθον D latt. rec aft δυο ins ψευδομαρτυρες, with A^{2}CD N(τινες ψ.) rel latt syr arm Orig$_1$ Orig-lat; μαρτυρες A^1(appy): om BL 1 Syr syr-jer coptt æth Orig$_1$.

61. ins και bef ειπον D latt Syr æth. for ουτ. εφ., τουτον ηκουσαμεν λεγοντα (*see* ‖ *Mk*) D lat-*h*: ηκ. τ. λ. lat-*b c f ff$_2$*. rec at end adds αυτον (*from John* ii. 19), with ADN rel vulg lat-*a f ff$_{1,2}$ g$_{1,2}$* syrr Orig-lat; bef οικ., CL 33 lat-*b h* Orig$_1$: om B 1. 69 æth arm Orig$_2$.

62. σοι A^1 al.

63. om αποκριθεις (*to suit the former clause*) BGLZ 1. 33. 69 vulg lat-*ff$_1$ g$_{1,2}$ l* copt æth Orig: ins ACN rel lat-*a b c f ff$_2$ h* syrr sah arm. for εξορκ., ορκιζω DL 69 Cyr. at end ins του ζωντος C^{1}NΔ al lat-*ff$_2$* syr coptt Chr.

64. aft υμιν ins οτι D al Syr.

on ἴσαι, Mark ver. 56. 61.] See ch. xxvii. 40: the *false witness* consisted in *giving that sense to His words*, which it appears by ch. xxvii. 63 they *knew they did not bear*. There is perhaps a trace, in the *different reports* of Matt. and Mark, of the *discrepancy between the witnesses*. There is considerable difference between τὸν ναὸν τοῦ θ. . . . οἰκοδομῆσαι, and τὸν ν. τοῦτον τὸν χειροποίητον . . . . ἄλλον ἀχειροποίητον. The instance likewise of his zeal *for the honour of the temple* which had so lately occurred, might tend to perplex the evidence produced to the contrary. 62.] **Dost thou not answer what it is which these testify against Thee?** i. e. wilt Thou give no explanation of the words alleged to have been used by Thee? Our Lord was silent; for in answering He must have opened to them the meaning of these his words, which was not the work of this His hour, nor fitting for that audience. It is not easy to say whether this sentence ought to be taken as one question or two. Meyer, in his former editions, maintained the latter, on the ground that ἀποκρίνῃ would require πρός after it. But he has now discovered in his fourth edition that ἀποκρίνεσθαι may be constructed with an accusative simply, and that τί may be equivalent to ὅτι. So that there is no serious objection remaining to the usual way of construction. 63.] See Levit. v. 1. ἐξορκίζω σε, 'I put thee under an oath,' the form of which follows. The junction of ὁ υἱὸς τ. θ. with χριστός must not be pressed beyond the meaning which Caiaphas probably assigned to it—viz. the title given to the Messiah from the purport of the prophecies respecting Him. It is however a very different thing when our Lord by his answer *affirms this*, and invests the words with their fullest mean-

[1] καθήμενον ἐκ δεξιῶν τῆς [h] δυνάμεως καὶ [1] ἐρχόμενον ἐπὶ τῶν [1] νεφελῶν τοῦ οὐρανοῦ. [65] τότε ὁ ἀρχιερεὺς [m] διέρρηξεν τὰ ἱμάτια αὐτοῦ λέγων [n] Ἐβλασφήμησεν· τί ἔτι [o] χρείαν [o] ἔχομεν μαρτύρων; ἴδε νῦν ἠκούσατε τὴν [p] βλασφημίαν. [66] τί ὑμῖν δοκεῖ; οἱ δὲ ἀποκριθέντες εἶπον [q] Ἔνοχος θανάτου ἐστίν. [67] τότε [r] ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ, καὶ [s] ἐκολάφισαν αὐτόν, οἱ δὲ [t] ἐράπισαν [68] λέγοντες [u] Προφήτευσον ἡμῖν χριστέ, τίς ἐστιν ὁ [v] παίσας σε; [69] Ὁ δὲ Πέτρος ἐκάθητο ἔξω ἐν τῇ [w] αὐλῇ, καὶ προσῆλθεν αὐτῷ [x] μία [y] παιδίσκη λέγουσα Καὶ σὺ

...αρχιερευς Δεσρ. N. ABCDE FGHK LMSUV ΖΔ1. 33. 69.

Χ ο δε πετρος...

1 ch. xxii. 44 ‖. Acts ii. 34 and Heb. i. 13, from Ps. cix. 1. k — ‖ only. so δόξης, 2 Pet. i. 17. l ch. xxiv. 30 reff. m ‖ Mk. Luke v. 6. viii. 29. Acts xiv. 14 only. Lev. xxi. 10. Josh. vii. 6. n abs., ch. ix. 3. John x. 36. 4 Kings xix. 6. o ch. vi. 8 reff. Wisd. xiii. 16. p — ch. xii. 31. Sept. xxxv. 12. q w. gen., ‖ Mk. Mark iii. 29. 1 Cor. xi. 27. Heb. ii. 15. James ii. 10 (ch. v. 21, 22, &c) only. Gen. xxvi. 11 F. 2 Masc. xiii. 6. r ‖ Mk. ch. xxvii. 30 ‖ Mk. Mark x. 34 ‖ L. Num. xii. 14. Deut. xxv. 9 only. (-σμα, Isa. l. 6.) s ‖ Mk. 1 Pet. ii. 20. 1 Cor. iv. 11. 2 Cor. xii. 7 only †. t ch. v. 39 only. Hos. xi. 4. Ecclr. iv. 30 only. (-σμα, John xviii. 22.) u — ‖ Mk. L. only ‡. see 4 Kings vi. 12. v ‖ L. Mark xiv. 47 ‖ John. Rev. ix. 5 only. Num. xxii. 28. w ver. 3 reff. x ch. viii. 19. Mark xii. 42. [John vi. 9.] Gen. xxii. 13. Dan. viii. 3. y ‖. Luke xii. 45 al. Gen. xx. 17 al.

65. rec aft λεγων ins οτι, with AC[1] rel: om BC[3]DLZ 33 latt syrr arm Orig Chr Cyr. rec aft βλασφημιαν ins αυτου (*as some also in* ‖ *Mk*), with AC rel gat (with mm) lat-*b f ff*$_2$ *g*$_2$ syrr goth æth arm Orig: om BDLZ vulg lat-*a c ff*$_1$ *g*$_1$ *h l* coptt Chr.

66. for απεκρ., απεκριθησαν παντες και D gat lat-*a b c h*.

67. for οι δε, αλλοι δε D sah goth. [rec εφραπ., with E rel: txt ABCDLZΔ.] add αυτον DG 1 lat-*a b c f ff*$_1$ *g*$_1$ syrr.

69. rec εξω bef εκαθητο, with AC rel syr goth(Treg): aft αυλη, Δ[1] Chr: txt BDLZ 1. 33 latt Syr syr-jer coptt æth arm Orig-lat. for γαλιλαιου, ναζωραιου C 238. 252[1] Syr.

ing and dignity. 64.] By σὺ εἶπας, more may perhaps be implied than by Mark's ἐγώ εἰμι: *that* is a simple assertion: *this* may refer to the convictions and *admissions* of Caiaphas (see John xi. 49). But this is somewhat doubtful. The expression is only used here and in ver. 25: and there does not appear to be any reference in it as said to Judas, to any previous admission of his. πλήν—but—i. e. '*there shall be a sign of the truth of what I say, over and above this confession of Mine.*' ἀπ' ἄρτι—the glorification of Christ is by Himself said to *begin with his betrayal*, see John xiii. 31: from this time—from the accomplishment of this trial now proceeding. In what follows, the whole process of the triumph of the Lord Jesus even till its end is contained. The ὄψεσθε is to the council, the representatives of the chosen people, so soon to be judged by Him to whom all judgment is committed—the τῆς δυνάμεως in contrast to his present weakness—καθήμενον—even as they now sat to judge Him; and the ἐρχ. ἐπὶ τ. ν. τ. οὐρ. (see Dan. vii. 37) looks onward to the awful time of the end, when every eye shall see Him. 65.] In Levit. xxi. 10 (see also Levit. x. 6) the High-priest is ordered *not to rend his clothes*; but that appears to apply only to *mourning for the dead*. In 1 Macc. xi. 71, and in Josephus, B. J. ii. 15. 4, we have instances of High-priests rending their clothes. On rending the clothes at hearing blasphemy, see 2 Kings xviii. 37. 66.] This was not a formal condemnation, but only a previous vote or expression of opinion. *That* took place *in the morning*, see ch. xvii. 1, and especially Luke xxii. 66—71.

67.] Luke gives these indignities, and in the same place as here, adding, what indeed might have been suspected, that it was not the members of the Sanhedrim, but *the men who held Jesus in custody*, who inflicted them on Him. κολαφίζω is *to strike with the fist*. ῥαπίζω, generally, *to strike a flat blow with the back of the hand*—but also, and probably here, since another set of persons are described as doing it, *to strike with a staff*.

69—75.] Our Lord is thrice denied by Peter. Mark xiv. 66—72. Luke xxii. 56—62. John xviii. 17, 18, 25—27. This narrative furnishes one of the clearest instances of the *entire independency of the four Gospels of one another*. In it, they all differ, and, sup-

s | Mt. only. Gen. xl. 15 al.
a — |. Luke viii. 45. John i. 29 al. fr. Gen. xviii. 15.

ABCDE FGHK LMSUV XΔΛ 1. 33. 69.

ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου. 70 ὁ δὲ ἠρνήσατο

posing the denial to have taken place *thrice*, and *only thrice*, cannot be literally harmonized. The following table may serve to shew what the agreements are, and what the differences:—

	MATTHEW.	MARK.	LUKE.	JOHN.
1st denial.	Sitting in the hall without, is charged by a maid servant with having been with Jesus the Galilæan. 'I know not what thou sayest.'	Warming himself in the hall below,—&c. as Matt. — goes out into the vestibule—cock crows. 'I know not, neither understand what thou sayest.'	Sitting πρὸς τὸ φῶς is recognized by the maid and charged — replies, 'Woman, I know Him not.'	Is recognized by the porteress on being introduced by the other disciple. 'Art not thou also one of this man's disciples?' He saith, 'I am not.'
2nd denial.	He has gone out into the porch—*another* maid sees him. 'This man also was with Jesus of Naz.' He denies with an oath, 'I do not know the man.'	The same maid (possibly: but see note, p. 283, col. 1, line 34) sees him again, and says, 'This man is of them.' He denies again.	Another (but a *male* servant) says: 'Thou also art of them.' Peter said, 'Man, I am not.'	Is standing and warming himself. They said to him, 'Art not thou also of His disciples?' He denied, and said, 'I am not.'
3rd denial.	After a little while, the standers-by say, 'Surely thou art of them; for thy dialect betrayeth thee.' He began to curse and to swear: 'I know not the man.'	As Matth. 'Surely thou art of them: for thou art also a Galilæan.'	After about an hour, another persisted saying, 'Truly this man was with Him, for he is a Galilæan.' Peter said, 'Man, I know not what thou sayest.'	One of the slaves of the High-priest, his kinsman whose ear Peter cut off, says, 'Did I not see thee in the garden with Him?' Peter then denied again.
	Immediately the cock crew, and Peter remembered, &c.—and going out he wept bitterly.	A second time the cock crew, and Peter remembered, &c. — and ἐπιβαλών he wept.	Immediately while he was yet speaking the cock crew, and the Lord turned and looked on Peter, and Peter remembered, &c. — and going out he wept bitterly.	Immediately the cock crew.

On this table I would make the following remarks:—that *generally*,—(1) supposing the four accounts to be *entirely independent of one another*,—we are *not bound to require accordance*, nor would there in all probability be any such accordance, *in the recognitions of Peter by different persons*. These may have been *many* on *each occasion* of denial, and independent narrators may have fixed on different ones among them. (2) *No reader*, who is not slavishly bound to the inspiration of the *letter*, *will require that the actual words spoken by Peter should in each case be identically reported*. See the admirable remarks of Aug. cited on ch. viii. 25: and remember, that the *substantive fact of a denial* remains the same, whether οὐκ οἶδα τί λέγεις, οὐκ οἶδα αὐτόν, or οὐκ εἰμί are reported to have been Peter's answer. (3) I do not see that we are obliged to limit the narrative to *three*

[b] ἔμπροσθεν πάντων λέγων Οὐκ [c] οἶδα τί λέγεις. 71 ἐξελ-

b = ch. v. 16. vi. 1 al. fr. Isa. xiv. 1.

c = ‖ Mk. Mark x. 38. Luke ix. 33 al.

70. ins αυτων bef παντων (*appy an explany addn, as it is omd by so many and weighty* MSS. *Otherwise the omn might seem to be from homœotel*) AC[1] rel goth(appy) Chr: om BC[2]DEGLZ latt sah.—αυτων for παντ. K al Thl. aft λεγεις ins ουδε επιστασαι (*see* ‖ *Mk*) DΔ 1. 209 mm lat-*a b* n syr-jer Cypr.

sentences from Peter's mouth, each expressing a denial, *and no more*. On *three occasions* during the night *he was recognized*,—on *three occasions he was a denier* of his Lord: such a statement may well embrace *reiterated expressions of recognition*, and *reiterated* and *importunate denials*, on *each* occasion. And these remarks being taken into account, I premise that all difficulty is removed from the synopsis above given: the only resulting inferences being, (a) *that the narratives are genuine truthful accounts of facts underlying them all*: and (b) *that they are, and must be, absolutely and entirely independent of one another*.

For (1) the four accounts of the FIRST denial are remarkably coincident. In *all four*, Peter was in the outer hall, where the fire was made (see on ver. 69): *a maid servant* (Mt. Mk. L.),—*the maid servant who kept the door* (John) taxed him (in *differing words in each*, the comparison of which is very instructive) with being a disciple of Jesus: in all four he denies, again in differing words. I should be disposed to think this first recognition to have been *but one*, and the variations to be owing to the independence of the reports. (2) In the narratives of the SECOND denial, our first preliminary remark is well exemplified. The same maid (Mk. possibly: but not necessarily—perhaps, only the παιδισκη in the προαυλιον)—another *maid* (Mt.), *another* (*male*) *servant* (Luke), the *standers-by generally* (John), charged him: again, in differing words. It seems he had retreated from the fire as if going to depart altogether (see note, ver. 69), and so attracted the attention both of the group at the fire and of the porteress. It would appear to me that for some reason, John was not so accurately informed of the details of this as of the other denials. The "*going out*" (Mt. Mk.) is a superadded detail, of which the "*standing and warming himself*" (John) does not seem to be possessed. (3) On the THIRD occasion, *the standers-by recognize him as a Galilæan* (*simply*, Mk. [txt.] Luke: *by his dialect*, Mt., an interesting additional particular),—and *a kinsman of Malchus* crowns the charge by *identifying* him in a way which might have proved most perilous, had not Peter immediately withdrawn. This third time again, his denials are differently reported:—but here, which is most interesting, we have in Mt. and Mk.'s "*he began to curse and to swear*" a very plain intimation, that he spoke *not one sentence only*, but *a succession of vehement denials*.

It will be seen, that the main fallacy which pervaded the note in my first edition, was that of requiring the *recognitions*, and the *recognisers*, in each case, to have been *identical in the four*. Had they been thus identical, in a case of this kind, the four accounts *must have sprung from a common source*, or have been *corrected to one another*: whereas their present varieties and coincidences are most valuable as indications of *truthful independence*. What I wish to impress on the minds of my readers is, that in narratives which have sprung from such truthful independent accounts, they must be prepared sometimes (as e. g. in the details of the day of the Resurrection) for discrepancies which, *at our distance, we cannot satisfactorily arrange*: now and then we may, as in *this* instance, be able to do so with something like verisimilitude:—in some cases, *not at all*. But whether we can thus arrange them or not, being thoroughly persuaded of the holy truthfulness of the Evangelists, and of the divine guidance under which they wrote, our faith is in no way shaken by such discrepancies. We value them rather, as testimonies to independence: and are sure, that if for one moment we could be put in *complete possession of all the details as they happened*, each account would find its justification, and the reasons of all the variations would appear. And this I firmly believe will one day be the case. (See the narrative of Peter's denials ably treated in an article on my former note in the "Christian Observer" for Feb. 1853.) 69.] "An oriental house is usually built round a quadrangular interior court; into which there is a passage (sometimes arched) through the front part of the house, closed next the street by a heavy folding gate, with a small wicket for single persons, kept by a porter.

d Luke xvi. 20. Acts x. 17 al. Rev. xxi. 12, &c. (10 times.) xxii. 14 only. Judg. xvii. 10 V. 2 Kings xiv. 27.
e ch. xiv. 7 (ref.) only.
f ch. ix. 13. Mark i. 37 al. 3 Kings i. 30.
g — | Mk. John xiii. 38. xiv. 19. xvi. 16, &c. Heb. x. 37. Isa. xxvi. 20.
h | Mk. ch. xiv. 33. xxvii. 54 | Mk. Jer. xxxv. (xxviii.) 6.
i Acts xxi. 8. 2 Tim. iii. 6. Obad. 11.
k (1 Mk. v. r.) John iv. 42. viii. 46 only. Job xxiii. 1. Cant. iv. 8.
l 1 Cor. xv. 27. Gal. iii. 11 only. Num. xxvii. 21.

θόντα δὲ αὐτὸν εἰς τὸν [d] πυλῶνα εἶδεν αὐτὸν ἄλλη, καὶ λέγει αὐτοῖς ἐκεῖ Καὶ οὗτος ἦν μετὰ Ἰησοῦ τοῦ Ναζω- ---αυτοις εκει Z.
ραίου. 72 καὶ πάλιν [e] ἠρνήσατο [e] μετὰ [e] ὅρκου [f] ὅτι οὐκ
οἶδα τὸν ἄνθρωπον. 73 μετὰ [g] μικρὸν δὲ προσελθόντες οἱ
ἑστῶτες εἶπον τῷ Πέτρῳ [h] Ἀληθῶς καὶ σὺ [i] ἐξ αὐτῶν εἶ,
καὶ γὰρ ἡ [k] λαλιά σου [l] δῆλόν σε ποιεῖ. 74 τότε ἤρξατο
[n] καταθεματίζειν καὶ ὀμνύειν ὅτι οὐκ οἶδα τὸν ἄνθρωπον.
καὶ εὐθέως [o] ἀλέκτωρ [o] ἐφώνησεν. 75 καὶ [p] ἐμνήσθη ὁ
Πέτρος τοῦ ῥήματος Ἰησοῦ εἰρηκότος ὅτι πρὶν [o] ἀλέκτορα
[o] φωνῆσαι τρὶς [p] ἀπαρνήσῃ με· καὶ ἐξελθὼν ἔξω [q] ἔκλαυσεν
[r] πικρῶς. XXVII. 1 [s] Πρωΐας δὲ γενομένης [t] συμβού-
λιον [t] ἔλαβον πάντες οἱ ἀρχιερεῖς καὶ οἱ [u] πρεσβύτεροι
τοῦ [u] λαοῦ κατὰ τοῦ Ἰησοῦ, ὥστε [v] θανατῶσαι αὐτόν, ---θανατωσαι αυτον D. ABCEF GHKL MSUV XΔ l. 33. 69.
2 καὶ δήσαντες αὐτὸν ἀπήγαγον καὶ [w] παρέδωκαν Ποντίῳ
Πιλάτῳ τῷ [x] ἡγεμόνι.

m here only †. Iren. Hær. i. 13. 4; 16. 3. 4. 43. xxiv. 8. Acts xi. 16 al. Gen. ix. 15. o ver. 34 reff. p w. gen., Luke i. 54, 72. xxiii. Gen. l. 1. q Matt., ch. ii. 18 only. Mark v. 38, 39. Luke vi. 21, 25 al. r § L. only. there & Isa. xxii. 4. xxxiii. 7, w. κλαίειν. Jer. xxvii. (l.) 21. 2 Macc. vii. 39 only. s § John. ch. xxi. 18. John xxi. 4 only. 2 Kings xxiii. 4. Lam. iii. 23. t ch. xii. 14 reff. u ch. xxi. 23 reff. v ch. xxvi. 59 al. 2 Kings viii. 2. w see Luke xx. 20. x = vv. 11, &c. Luke xx. 20. Acts xxiii. 24, &c. xxiv. 1, 10. xxvi. 30. Πιλ. ὁ τῆς Ἰουδαίας ἡγεμών, Jos. Antt. xviii. 3. 1.

71. *εξελθοντος δε αυτου* (*corrn of the Hellenistic idiom as also is the omn of αυτον*) D ev-17 vulg coptt: om *αυτον* BLZ 33 lat-*a*: txt AC rel lat-*b* arm. aft *αλλη* ins *παιδισκη* D latt. rec (for *αυτοις*) *τοις* (*for perspicuity*), with BDE²GKS vss Thl: txt ACZ rel. om *και* bef *ουτος* (*as unnecessary*) BD sah.

72. [*μετα*, so ABCKLΔ 33.] for *οτι, λεγων* D lat-*b c ff₂*.

73. om *και συ* D 1: om *και* lat-*b c h l*. aft *γαρ* ins *γαλιλαιος ει και* (*from* || *Mk*) C¹ syr-w-ast. for *δηλ. σ. ποι., ομοιαζει* (*see on* || *Mk*) D lat-*a b c ff₂ h*.

74. rec *καταναθεματιζειν*, with (some cursive?): txt ABCD rel Scr's mss Chr Thl. *ευθυς* BL.

75. rec ins *του* bef *ιησ.*, with C²KLMSUV 1. 33. 69 Chr: om ABC¹D rel Chr-L. rec aft *ειρηκοτος* ins *αυτω* (*see also* || *Mk*), with AC rel lat-*b f* syrr copt æth Orig-lat: om BDL 33 lat-*c ff₁.₂ g₁.₂ h l* sah arm Chr. om *οτι* D al latt æth. aft *πριν* ins *η* A al Bas.

CHAP. XXVII. 1. for *ελαβον, εποιησαν* D gat lat-*a c f* arm. *ινα θανατωσουσιν* D.

2. rec aft *παρεδωκαν* ins *αυτον*, with AC² rel Syr syr-w-ob: om BC¹KL 33 ev-y latt arm Orig. om *ποντιω* (*see* || *Mk Lu*) BL 33 Syr coptt Orig Petr-alex.

In the text, the interior court, often paved or flagged, and open to the sky, is the *αὐλή* where the attendants made a fire; and the passage beneath the front of the house from the street to this court, is the *προαύλιον* or *πυλών*. The place where Jesus stood before the High-priest may have been an open room or place of audience on the ground-floor, in the rear or on one side of the court; such rooms, open in front, being customary." Robinson, Notes to Harmony, p. 225. *οὐκ οἶδα τί λέγεις* is an indirect form of denial, conveying in it absolute ignorance of the circumstances alluded to. 73.] *ἡ λαλιά*—Wetstein (ad loc.) gives many examples of various provincial dialects of Hebrew. The Galilæans could not pronounce properly the gutturals, confounding א, ע, and ה; and they used ה for ש. 74.] *καταθεματ.* is a corrupted form, belonging probably to the class of vulgarisms. *κατάθεμα* occurs Rev. xxii. 3. 'Nunc gubernaculum animæ plane amisit,' says Bengel. 75.] *ἔξω*—viz. from the *πυλών* where the second and third denial had taken place: the motive being, *ἵνα μὴ κατηγορηθῇ διὰ τῶν δακρύων*, as Chrys.

CHAP. XXVII. 1, 2.] JESUS IS LED AWAY TO PILATE. Mark xiv. 1. Luke

3 Τότε ἰδὼν Ἰούδας ὁ [y] παραδιδοὺς αὐτὸν ὅτι [z] κατ-
ἐκρίθη, [a] μεταμεληθεὶς [b] ἔστρεψεν τὰ τριάκοντα [c] ἀργύρια
τοῖς ἀρχιερεῦσιν καὶ πρεσβυτέροις 4 λέγων Ἥμαρτον
παραδοὺς [de] αἷμα [ef] ἀθῷον. οἱ δὲ εἶπον [g] Τί [g] πρὸς ἡμᾶς;
σὺ [h] ὄψῃ. 5 καὶ ῥίψας τὰ [c] ἀργύρια ἐν τῷ ναῷ [i] ἀνεχώ-
ρησεν καὶ ἀπελθὼν [k] ἀπήγξατο. 6 οἱ δὲ ἀρχιερεῖς λαβόν-
τες τὰ [c] ἀργύρια εἶπαν Οὐκ ἔξεστιν [l] βαλεῖν αὐτὰ εἰς τὸν
[m] κορβανᾶν, ἐπεὶ [n] τιμὴ αἵματός ἐστιν. 7 [o] συμβούλιον δὲ
[o] λαβόντες ἠγόρασαν [p] ἐξ αὐτῶν τὸν ἀγρὸν τοῦ [q] κερα-
μέως, [r] εἰς [s] ταφὴν τοῖς [t] ξένοις. 8 διὸ [u] ἐκλήθη ὁ ἀγρὸς

y ch. xxvi. 46, 48.
z ch. xx. 18 reff.
a ch. xxi. 29 reff. 1 Macc. xi. 10.
b — here only. Isa. xxxviii. 3. see Acts xiii. 46.
c ch. xxvi. 15 reff.
d — vv. 24, 25 al.
e here only.
f 1 Kings xix. 6. Ps. xciii. 21 al. fr.
g ver. 24 only. John xxi. 22, 23.
h — ver. 24. Acts xviii. 15. 2 Kings xii.

6 Heb. i ch. ii. 12, 13, 14 reff. k here only. 2 Kings xvii. 23. Tobit iii. 10 only.
l — ch. xxvi. 12. Mark xii. 41. m here only †. τὸν ἱερὸν θησαυρὸν καλεῖται δὲ κορβανᾶς, Jos. Bell. ii. 9. 4. (-βᾶν, Mark vii. 11.)
n — ver. 9. Acts iv. 34. v. 2, 3. xix. 19. 1 Cor. vi. 20. vii. 23 al. Num. xx. 19. Isa. iv. 1.
o ch. xii. 14 reff. p Luke xvi. 9. Acts i. 18. Ep. Jer. 25.
q here bis and Rom. ix. 21 only. Isa. xxix. 16. Jer. xviii. 2. (-μεύς, Rev. ii. 27.)
r — ch. xxvi. 28 al. fr. s here only. Deut. xxxiv. 6 var. Isa. liii. 9.
t ch. xxv. 35, &c. reff.
u Judg. ii. 5 F. xv. 19 al.

3. παραδους (*corrn, the betrayal having past*) BL 33 latt syr coptt Orig-lat. rec απιστρεψε (*corrn for precision*), with AC rel Eus Chr: *rettulit* latt Lucif: txt BL ev-y D-lat(*misit*) Orig$_2$. rec ins τοις bef πρεσβυτεροις, with A rel Chr: om BCL 33 Orig$_3$ Eus$_2$.

4. for *αθωον, δικαιον* (*explang from ch* xxiii. 35) B-marg L latt (and D-lat) syr-jer coptt arm Orig$_3$ Cypr$_{expr}$ Lucif Ambr Leo Promiss: txt ABC rel syrr syr-marg-gr goth Orig$_2$ Eus Chr. rec *ουκ* (*more usual form*), with EU 1. 69^1(appy) Orig$_1$ Eus Chr (so Fd): txt ABC rel syr-marg-gr Orig$_1$ Cyr-jer Chr-wlf-ms.

5. *εις τον ναον* BL 33 goth æth Orig$_1$(txt$_1$) Eus Chr. *απεχωρ.* C.

6. [*ειπαν*, so BL 33 Eus.]

xxii. 66 (who probably mixes with this morning meeting of the Sanhedrim some things that took place at their earlier assembly), xxiii. 1. John xviii. 28. The object of this taking counsel, was ὅπως θ. αὐ.—to condemn Him formally to death, and *devise the best means* for the accomplishment of the sentence. 2.] Πονηρ. Παλ. τ. ἡγ., see note on Luke iii. 1;—and on the reason of their taking Him to Pilate, on John xviii. 31. Pilate ordinarily resided at Cæsarea, but during the feast, in Jerusalem.

3—10.] REMORSE AND SUICIDE OF JUDAS. Peculiar to Matthew. This incident does not throw much light on the motives of Judas. One thing we learn for certain—that our Lord's being condemned, which he inferred from His being handed over to the Roman governor, *worked in him remorse*, and that *suicide was the consequence*. Whether this condemnation was *expected* by him or not, does not here appear; nor have we any means of ascertaining, except from the former sayings of our Lord respecting him. I cannot (see note on ch. xxvi. 14) believe that his intent was other than sordid gain to be achieved by the darkest treachery. To suppose that the condemnation *took him by surprise*, seems to me to be inconsistent with the spirit of his own confession, ver. 4. There παραδοὺς αἷμα ἀθῷον expresses his *act*—his *accomplished purpose*. The bitter feeling in him now is expressed by ἥμαρτον, of which he is vividly and dreadfully conscious, now that the result has been attained. Observe it was τὰ τρ. ἀργ. which he brought back—clearly *the price* of the Lord's betrayal,—not *earnest-money* merely;—for by this time, nay when he delivered his Prisoner at the house of Annas, he would have in that case received the *rest*. Observe also ὁ παραδιδοὺς αὐτόν, *His betrayer*, the part. pres. being used as a designation, as in ὁ πειράζων, "*the Tempter*," ch. iv. 3. 5.] ἐν τῷ ναῷ —in the *holy place*, where the priests only might enter. We must conceive him as speaking to them without, and throwing the money into the ναός. ἀπήγξατο] hanged, or strangled himself. On the account given Acts i. 18, see note there. Another account of the end of Judas was current, which I have cited there. 6.] They said this probably by analogy from Deut. xxiii. 18. τιμ. αἵμ., the price given for shedding of blood, the wages of a murderer. 7.] τὸν ἀγρ.

ἐκεῖνος ἀγρὸς αἵματος [v] ἕως [w] τῆς [x] σήμερον. 9 [z] τότε
[z] ἐπληρώθη τὸ [y] ῥηθὲν διὰ Ἱερεμίου τοῦ προφήτου λέγον-
τος [a] Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν [a] τιμὴν τοῦ
[b] τετιμημένου ὃν [b] ἐτιμήσαντο [c] ἀπὸ υἱῶν Ἰσραήλ, 10 καὶ
[d] ἔδωκαν αὐτὰ [e] εἰς τὸν ἀγρὸν τοῦ [e] κεραμέως, [e] καθὰ
[f] συνέταξέν μοι κύριος.
11 Ὁ δὲ Ἰησοῦς ἐστάθη [g] ἔμπροσθεν τοῦ [h] ἡγεμόνος·
καὶ ἐπηρώτησεν αὐτὸν ὁ [h] ἡγεμὼν λέγων Σὺ εἶ ὁ [i] βασι-
λεὺς τῶν [h] Ἰουδαίων; ὁ δὲ Ἰησοῦς ἔφη αὐτῷ [k] Σὺ λέγεις. —των δαιων C.
12 καὶ [l] ἐν τῷ [m] κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων
καὶ [τῶν] πρεσβυτέρων οὐδὲν ἀπεκρίνατο. 13 τότε λέγει —codd a X.
αὐτῷ ὁ Πιλάτος Οὐκ ἀκούεις πόσα σοῦ [n] καταμαρτυροῦ- D codd αυτοκατ-
σιν; 14 καὶ οὐκ ἀπεκρίθη αὐτῷ πρὸς [o] οὐδὲ [op] ἓν [p] ῥῆμα, ABDEF GHKL MSUVΔ 1. 33. 69.

v Rom. xi. 8. 2 Cor. iii. 15. 1 Kings xxix. 6. Sir. xlvd. 7.
w without ἡμέρα, ch. xi. 23 (xxviii. 15 al. v. r.) only. 1 Kings xxx. 25.
x w. ἡμ., Acts xx. 26. 2 Cor. iii. 14. Gen. xlix. 27, 28.
y ch. ii. 17 only. ch. i. 22 reff.
z Exam. xi. 13.
a ver. 6 reff.
b — here bis only. Lev. xxvii. 8.
c ver. 21. Luke vi. 15. Heb. vii. 2. Exod. xvii. 5.
d — ch. xvi. 26 l. Gen. xxv. 34.
e here only. Gen. vii. 9. Exod. xii. 35. f ch. xxvi. 19 reff. g ch. xxvi. 70 reff. h ver. 2.
i here, &c. and ‖. ch. ii. 2. k — ‖ only. Luke xxii. 70. see ch. xxvi. 25, 64. l constr., ch. xiii. 4, 26 al. fr.
m pass., Acts xxii. 30. xxv. 16 only †. 2 Macc. x. 13. sect., ch. xii. 10 al. fr.† 1 Macc. vii. 6, 25 al. n (‖ Mk. v. r.) ch. xxvi. 65 ‖ Mk. only. Job xv. 6. o John i. 3. Acts iv. 32. Rom. iii. 10 (1 Cor. vi. 5 v. r.). 2 Kings xiii. 30. p Acts xxviii. 25. see ch. xxi. 24.

9. om ιερεμιου 33. 157 lat-*a b* Syr mss-mentd-by-Aug: ζαχαριου 22 syr-marg: *esaiam* lat-*l* (*but Orig Eus Aug Jer testify to the word, and found it in old MSS. Orig and Eus suspect* ζαχ. *to be the right reading, but only as a conjecture. ιερ. is in all* MSS *vss and fathers not above mentd*).—(ιηρ. AC[1].)

10. εδωκεν A[1](appy).

11. rec (for εσταθη) εστη, with A rel latt Orig Chr: txt BCL 1. 33 Orig-ms.

12. om των bef πρεσβυτερων B[1]LX 1. 69 Orig$_{1}$ Chr. (33 def.) απεκρινατο D lat-*b ff$_2$ h* syr-jer Orig$_{1}$.

13. for ποσα, ποσα D[1]. καταμ. bef σου D.

14. om προς ουδε D gat(with tol) lat-*a b c* &c syr sah (arm).

τ. κερ., the field of some well-known potter—purchased at so small a price probably from having been rendered useless for tillage by excavations for clay: see note on Acts i. 19. τοῖς ξ.] not for Gentiles, but for *stranger Jews* who came up to the feasts. 8.] ἀγρ. αἵμ.,—אֲחֻזַּת דָּם. See Acts i. 19. ἕως τῆς σήμ.] This expression shews that a considerable time had elapsed since the event, before Matthew's Gospel was published. 9.] The citation is not from Jeremiah (see ref.), and is probably quoted from memory and unprecisely; we have similar instances in two places in the apology of Stephen, Acts vii. 4, 16,—and in Mark ii. 26. Various means of evading this have been resorted to, which are not worth recounting. Jer. xviii. 1, 2, or perhaps Jer. xxxii. 6—12, may have given rise to it: or it may have arisen from a Jewish idea [see Wordsw. h. l.], "Zechariam habuisse spiritum Jeremiæ." The quotation here is very different from the LXX, which see,—and not much more like the Hebrew. I put it to any faithful Christian to say, whether of the two presents the greater obstacle to his faith, the solution given above, or that in Wordsw.'s note, that the name of one prophet is here substituted for that of another, to teach us not to regard the prophets as the *authors* of their prophecies, but to trace them to divine Inspiration.

11—14.] HE IS EXAMINED BY PILATE. Mark xv. 2—5. Luke xxiii. 2—5. John xviii. 29—38. Our narrative of the hearing before Pilate is the least circumstantial of the four—having however two remarkable additional particulars, vv. 19 and 24. John is the fullest in giving the words of our Lord. Compare the notes there.

11.] Before this Pilate had come out and demanded the cause of his being delivered up; the Jews not entering the Prætorium.

The primary accusation against Him seems to have been that He ἔλεγεν ἑαυτὸν χριστὸν βασιλέα εἶναι. This is presupposed in the enquiry of this verse. σὺ λέγεις is not to be rendered as a *doubtful answer*—much less with Theophylact, as meaning, '*Thou sayest it, not I*:' but as a *strong affirmative*. See above on ch. xxvi. 64. 12—14.] This part of the nar-

ὥςτε θαυμάζειν τὸν [h] ἡγεμόνα λίαν. 15 [q] κατὰ δὲ ἑορτὴν [q] [r] εἰώθει ὁ [h] ἡγεμὼν [s] ἀπολύειν ἕνα τῷ ὄχλῳ [t] δέσμιον ὃν ἤθελον. 16 εἶχον δὲ τότε [t] δέσμιον [u] ἐπίσημον λεγόμενον Βαραββᾶν. 17 [v] συνηγμένων οὖν αὐτῶν εἶπεν αὐτοῖς ὁ Πιλάτος Τίνα θέλετε [s] ἀπολύσω ὑμῖν; Βαραββᾶν, ἢ [w] Ἰησοῦν τὸν [w] λεγόμενον [w] χριστόν; 18 ᾔδει γὰρ ὅτι [x] διὰ

[Mk. [Lk.] Luke ([J. 4].
[r] Mark x. 1. Luke iv. 16. Acts xvii. 2 only. Num. xxiv. 1. Sir. xxxvii. 14 only.
[s] ch. xviii. 27 ref. Acts iii. 13.
[t] Mk. only in Gosp Acts xvi. 26, 27.

Eph. iii. 1. 2 Tim. i. 8 al. Exodus. iv. 14. [u] Rom. xvi. 7 only. Esth. v. 4. 2 Macc. vi. 1. [v] ch. xiii. 2 ref. [w] ch. ii. 17. [x] Phil. i. 18.

ἐπίσημος ἦν ἡ φιλαργυρία, Polyb. xviii. 32. 1. οἱ διὰ πλῆθος ἀδικημάτων ἐ., Jos. Antt. v. 7. 1.

15. ins την bef εορτην D. δισμιον τω οχλω D sy-36 syr copt: τω οχλω bef ενα δεσμιον M 69 al latt syr-jer Orig-lat: τω οχ. δ. bef ενα 33 arm.

16. ins τον bef λεγομενον D. ins ιησουν bef βαραββαν (here and in ver 17) 1^1 syr-jer arm; 'de hoc nomine in hoc loco tacent Orig et Orig-lat' (Treg on ver 16): Orig quotes ver 17 without the addn, but the interpreter of a lost passage makes him say '*In multis exemplaribus non continetur quod Barabbas etiam Jesus dicebatur, et forsitan recte, ut ne nomen Jesu conveniat alicui iniquorum;*' a marginal schol in S and 20 others, ascribed to Anastasius or Chr, states παλαιοῖς πάνυ ἀντιγράφοις ἐντυχὼν εὗρον καὶ αὐτὸν τὸν Βαραββᾶν Ἰησοῦν λεγόμενον· οὕτως γοῦν εἶχεν ἡ τοῦ Πιλάτου πεῦξις ἐκεῖ, "τίνα θέλετε τῶν δύο ἀπολύσω ὑμῖν, Ἰησοῦν τὸν Βαραββᾶν ἢ Ἰησοῦν τὸν λεγόμενον χριστόν;" (*But if so, how could ver 20 have been expressed as it is—ἵνα αἰτήσωνται τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν ἀπολέσωσιν* [*See Lachm pref* p. xxxvii)? *Meyer and Fritzsche defend the insn, thinking ιησουν to have been erased from reverence.* Tischdf, *who used it in former edns, now rejects it, and thinks it arose from Jer's account of the* ‖ *reading in the gosp accdg to the Hebrews. I believe the true account to be, that some ignorant scribe, unwilling to concede to Barabbas the epithet ἐπίσημον, wrote in the marg ιησοῦν, and it thence found its way into the text in ver* 16: *and, when once supposed to be a prefix to Barabbas, in ver* 17 *also. On ver* 17 *Treg remarks* 'Hæc lectio orta fuisse videtur e litteris posterioribus vocis ὑμιν casu bis scriptis.')

17. for ουν, δε D 69 al lat-*a b c f ff*$_2$ *g*$_1$ *h* (Syr) goth (æth): om arm. υμιν bef απολυσω D lat-*a*. ins τον bef βαραββαν B Orig: ins ιησουν τον, 1^1 syr-jer arm Orig-lat.

rative occurs only in Mark besides, but is explained by Luke, ver. 5. The charges were, of *exciting the people* from Galilee to Jerusalem. On the mention of Galilee, Pilate *sent Him to Herod*, Luke, vv. 6—12.

15—26.] BARABBAS PREFERRED TO HIM. HE IS DELIVERED TO BE CRUCIFIED. Mark xv. 6—15. Luke xxiii. 17—25. John xviii. 39, 40. In the substance of this account the Four are in remarkable agreement. John gives merely a compendium, uniting in one these three attempts of Pilate to liberate Jesus, and omitting the statement of the fact of Barabbas being liberated, and Jesus delivered to them. 15. κατὰ ἑορτήν] feast by feast; i. e. at every feast. This distributive force of κατά is found both in local and temporal connexions: e. g. κατ' οἶκον, house by house, κατ' ἄνδρα, man by man, καθ' ἡμέραν, day by day. See Bernhardy, Syntax, p. 240 f. We have no other historic mention of this practice. Livy (v. 13) says of the feast of the Lectisternium, 'vinctis quoque dempta in eos dies vincula.' 16.] The subject of εἶχον, as of ἤθελον above, is the ὄχλος. He was one of them, so they *had* him. The name Barabbas, אבא בר, 'son of his father,' was not an uncommon one. The plays on this name Barabbas (e. g. τὸν υἱὸν τοῦ πατρὸς αὐτῶν, τοῦ διαβόλου, ἐξετήσαντο . . . . Theophylact, see also Olshausen in loc. vol. ii. p. 507) are utterly unworthy of serious exegesis. It does not appear why this man was ἐπίσημος. The murderers in the insurrection in which he was involved were *many* (Mark, ver. 7).

17.] In John's narrative, the suggestion of liberating Barabbas seems to come from the Jews themselves; but not necessarily so: he may only be giving, as before, a general report of what passed. The συνηγμ. οὖν αὐτ. seems to imply that a great crowd had collected outside the Prætorium while the trial was going on.

It is possible that the addition τὸν λεγόμενον χριστόν, which Pilate could hardly have heard from the Jews, may have been familiar to him by his wife's mention of Jesus. See below. 18.] The whole

ABDEF GHKL MSUVΔ 1. 33. 69.

x φθόνον παρέδωκαν αὐτόν. 19 καθημένου δὲ αὐτοῦ ἐπὶ τοῦ y βήματος ἀπέστειλεν πρὸς αὐτὸν ἡ γυνὴ αὐτοῦ λέγουσα Μηδὲν z σοὶ καὶ τῷ δικαίῳ ἐκείνῳ· πολλὰ γὰρ ἔπαθον σήμερον a κατ' b ὄναρ δι' αὐτόν. 20 οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἔπεισαν τοὺς ὄχλους ἵνα c αἰτήσωνται τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν d ἀπολέσωσιν. 21 ἀποκριθεὶς δὲ ὁ e ἡγεμὼν εἶπεν αὐτοῖς f Τίνα θέλετε g ἀπὸ τῶν δύο h ἀπολύσω ὑμῖν; οἱ δὲ εἶπον Βαραββᾶν. 22 Λέγει αὐτοῖς ὁ Πιλάτος Τί οὖν i ποιήσω k Ἰησοῦν τὸν l λεγόμενον m χριστόν; λέγουσιν πάντες n Σταυρωθήτω. 23 ὁ δὲ ἔφη Τί γὰρ o κακὸν ἐποίησεν; οἱ δὲ p περισσῶς ἔκραζον λέγοντες q Σταυρωθήτω. 24 ἰδὼν δὲ ὁ Πιλάτος ὅτι οὐδὲν r ὠφελεῖ, ἀλλὰ μᾶλλον s θόρυβος γίνεται,

y = John xix. 13. Acts (vii. 5) xii. 21. xviii. 12, 16, 17. xxv. 6, 10, 17. Rom. xiv. 10. 2 Cor. v. 10 only. 2 Macc. xiii. 26.
z ch. viii. 29. Josh. xxii. 24. 2 Kings xvi. 10.
a ch. i. 20. ii. 12, 13, 19, 22 only †.
b [Mk. L. ver. 58. ch. xiv. 7. Acts iii. 14 al.
c — ch. ii. 13. John x. 10 al. Esth. iii. 9.
d ver. 2.
e — ch. xxiii. 17, 19 reff.
f ver. 9.
g — [Mk. only.
h ch. xx. 19 reff.
i [Mk. L. Acts xxiii. 9. Rom. iii. 8 al. Gen. xxvi. 29. 12 F. 2 Macc. viii. 27.
k [Mk. Mark x. 26. Acts xxvi. 11 only. Isa. lvi. 1 John vi. 68. xii. 19. Heb. xiii. 9 al. Sir. xxxi. (xxxiv.) 26.
l ch. xxvi. 5 reff.

21. ins τον bef βαραββαν BL 1. 33.
22. ποιησωμεν D-gr lat-a b c ff$_2$ h Orig-lat. rec aft λεγουσιν ins αυτω, with L rel lat-f æth: om ABDKΔ 1. 33. 69 latt syrr syr-jer coptt arm Orig-lat Aug.
23. rec aft ο δε ins ηγεμων (*from ver* 21), with A rel syr: txt B 33. 69 syr-jer sah arm Chr.—λεγει αυτοις ο ηγεμων DL 1 latt copt æth. εκραξαν D-gr Syr.

narrative presupposes what this verse and the next distinctly assert, that *Pilate was before acquainted with the acts and character of Jesus.* 19.] The βῆμα was in a place called in Hebrew Gabbatha, the Pavement—John xix. 13—where however Pilate does not go thither, till *after* the scourging and mocking of the soldiers. But he may have sat there when he came out in some of his previous interviews with the Jews. ἡ γυνὴ αὐτ.] It had become the custom in Augustus's time for the governors of Provinces to take their wives with them abroad; Cæcina attempted to pass a law forbidding it (Tacit. Ann. iii. 33 ff.), but was vehemently opposed (by Drusus among others) and put down. We know nothing more of this woman than is here related. Tradition gives her the name of Procla or Claudia Procula. In the gospel of Nicodemus, c. 2, we read that Pilate called the Jews and said to them, *οἴδατε ὅτι ἡ γυνή μου θεοσεβής ἐστιν, καὶ μᾶλλον ἰουδαΐζει σὺν ὑμῖν. λέγουσιν αὐτῷ Ναί, οἴδαμεν.* On the question raised by the words *καθημένου δὲ αὐτοῦ ἐπὶ τοῦ βήματος* as to the place which this incident holds in the trial, see Tischendorf, Pilati circa Christum judicio, &c., pp. 13 ff. ὁ δίκαιος ἐκεῖνος is a term which shews that she knew the character for purity and sanctity which Jesus had. In the gospel of Nicodemus, the Jews are made to reply, *μὴ οὐκ εἴπαμεν σοι ὅτι γόης ἐστίν; ἰδοὺ ὀνειροπόλημα ἔπεμψε πρὸς τὴν γυναῖκά σου.* 20.] So Mark also. Luke and John merely give, that they all cried out, &c. The exciting of the crowd seems to have taken place while Pilate was receiving the message from his wife. ἵνα conveys a mixture of the purport with the purpose of the *ἔπεισαν*. See note on 1 Cor. xiv. 13. 21.] ἀποκρ. not necessarily to the incitements of the Sanhedrists which he overheard (Meyer), but rather to the state of confusion and indecision which prevailed. 22.] They chose crucifixion as the ordinary Roman punishment for sedition, and because of their hate to Jesus. The double accusative after verbs of doing and saying of or to any one is the common construction. See Kühner, Gr. ii. p. 225. Cf. Xen. Cyr. iii. 2. 15, *οὐδὲπώποτε ἐπαύοντο πολλὰ κακὰ ἡμᾶς ποιοῦντες.* 23.] γάρ implies a sort of concession—a placing one's self in the situation of the person addressed, and then requiring a reason for his decision: and is generally found in this connexion, *τί γάρ*, in the utterance of impassioned feeling. See Hartung, Partikellehre, i. 479. 24.] Peculiar to Matt. οὐδὲν ὠφελεῖ—rightly rendered in E. V. that he prevailed nothing—not 'that *it* prevailed nothing.' The *washing of the hands*, to betoken innocence from blood-guiltiness,

λαβὼν ὕδωρ [n] ἀπενίψατο τὰς χεῖρας [o] ἀπέναντι τοῦ ὄχλου λέγων [p] Ἀθῷός εἰμι [q] ἀπὸ τοῦ αἵματος τούτου· ὑμεῖς [r] ὄψεσθε. 25 καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπεν Τὸ αἷμα αὐτοῦ [s] ἐφ' ἡμᾶς καὶ [s] ἐπὶ τὰ τέκνα ἡμῶν. 26 τότε ἀπ- N τον δε ιησουν... ABDEF GHJKL MNSU VA l. 33. 69. ἕλυσεν αὐτοῖς τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν [t] φραγελλώσας παρέδωκεν ἵνα σταυρωθῇ.

27 Τότε οἱ στρατιῶται τοῦ ἡγεμόνος [u] παραλαβόντες τὸν Ἰησοῦν εἰς τὸ [v] πραιτώριον συνήγαγον ἐπ' αὐτὸν ὅλην τὴν [w] σπεῖραν· 28 καὶ [x] ἐκδύσαντες αὐτὸν [y] χλαμύδα [z] κοκκίνην [a] περιέθηκαν αὐτῷ, 29 καὶ [b] πλέξαντες στέφανον ἐξ [c] ἀκανθῶν [d] ἐπέθηκαν ἐπὶ τῆς κεφαλῆς αὐτοῦ καὶ

n here only. Prov. xxx. 12, 20.
o 2 Kings xxii. 33 only.
p ch. xxi. 2 reff. Deut. xxvi. 10 var.
q ver. 4 only. 2 Kings iii. 28, there also w. ἀπό.
r — Acts xx. 26. Gen. xxiv. 8.
s = ver. 4 reff.
t Acts v. 28. 3 Kings ii. (iii.) 37. Jer. xxxiii. (xxvi.) 15.
u ‖ Mk. only †. (-λλεσε, John ii. 15.)
v ch. xvii. 1 reff.

v ‖ Mk. John xviii. 28 bis, 33. xix. 9. Acts xxiii. 35. Phil. i. 13 only †. w ‖ Mk. John xviii. 3, 12. Acts x. 1. xxi. 31. xxvii. 1 only †. Judith xiv. 11. 2 Macc. viii. 23. xii. 20, 22 only. τοῦτο δὲ καλεῖται τὸ σύνταγμα τῶν πεζῶν παρὰ Ῥωμαίοις κοόρτις, Polyb. xi. 23. 1. x ver. 31 ‖ Mk. Luke x. 30. 2 Cor. v. 4 only. Gen. xxxvii. 23. y here (ver. 31) only †. 2 Macc. xii. 35 only.
z Heb. ix. 19. Rev. xvii. 3, 4. Exod. xxv. 4 al. a ‖ Mk. ver. 48 ‖ Mk. J. ch. xxi. 33 ‖ Mk. 1 Cor. xii. 23 only. Ruth iii. 3. b ‖ (there also w. στέφ.) only. Isa. xxviii. 5. Exod. xxviii. 14 only.
c ch. vii. 16 reff. Ps. cxviii. 12. d constr. ἐπί & gen, ch. xxi. 7 reff.

24. κατέναντι BD: απεναντι A rel. aft ειμι ins εγω D, simly lat-*a b c*. rec ins του δικαιου bef τουτου (*see* οὐ xxiii. 35, *and ver* 4 *var read*), with L rel vulg lat-*c ff*$_1$ syr; aft τουτου, AΔ lat-*f h* Syr syr-jer coptt æth arm: om BD mm lat-*a b* Orig-lat$_2$ Chr.

26. φλαγελλ. D^1. aft παρεδωκεν ins αυτοις DFLN 1 vulg lat-*a c* &c syr-jer æth. for σταυρωθῃ, σταυρωσωσιν αυτον D gat lat-*a b c ff*$_2$ *h* syr-jer æth.

27. συνηγαγεν D-gr.

28. for εκδυσαντες, ενδυσ. (*from* ‖ *Mk, cf the varns below*) BD lat-*a b c ff*$_2$ Orig-lat. aft αυτον ins ιματιον πορφυρουν και (‖ *Mk*) D lat-*a* (*b*) *c f ff*$_2$ *h* Juvenc Hil; τα ιματια αυτου 33 al syr-marg: om ABN rel vulg lat-*ff*$_1$ *g*$_2$ vss Eus. rec περιεθ. αυτ. bef χλ. κοκκ. (*to avoid confusion in* εκδ. αυτ. χλ. κοκκ.), with AN rel syrr æth arm: txt BDL 69 latt syr-jer coptt Orig-lat Eus Chr-wlf-ms.

is prescribed Deut. xxi. 6—9, and Pilate uses it here as intelligible to the Jews.

The Greeks would have used the gen. after ἀθῷος without ἀπό: so ἀθῷος πληγῶν, Aristoph. Nub. 1413. See Kühner, Gram. ii. p. 164. **25.**] αἷμα λέγουσι τὴν τοῦ αἵματος καταδικην, Euthym.: but more probably with a much wider reference—as the *adherence of blood to the hands of a murderer* is an idea not bearing any necessary reference to *punishment*, only to *guilt*. **26.**] φραγελλ. is a late word, adopted from the Latin. The custom of scourging before execution was general among the Romans. After the scourging, John xix. 1—16, Pilate made a last attempt to liberate Jesus—which answers to παιδεύσας ἀπολύσω, Luke, ver. 16. παρέδωκεν—to the Roman soldiers, whose office the execution would be.

27—30.] JESUS MOCKED BY THE SOLDIERS. Mark xv. 16—19 (omitted in Luke). John xix. 1—3. The assertion παρέδωκεν ἵνα σταυρωθῇ in ver. 26 is not strictly correct *there*. Before that, the contents of this passage come in, and the last attempt of Pilate to liberate Him.

27. εἰς τὸ πραιτ.] The residence of the Roman governor was *the former palace of Herod*, in the upper city (see Winer, Realwörterbuch, 'Richthaus'). ὅλ. τ. σπ.] The σπεῖρα is the cohort—the *tenth part of a legion*. The word ὅλ. is not to be pressed. ἐπ' αὐτόν—to Him—*to make sport with Him*. This happened in the guard-room of the cohort: and the narrative of it we may well believe may have come from the centurion or others (see ver. 54), who were afterwards deeply impressed at the crucifixion. **28.**] Possibly the mantle in which he had been sent back from Herod—see note on Luke, ver. 11: or perhaps one of the ordinary soldiers' cloaks.

29.] It does not appear whether the purpose of the crown was *to wound*, or simply *for mockery*—and equally uncertain is it, of what kind of thorns it was composed. The *acanthus* itself, with its large succulent leaves, is singularly unfit for such a purpose: as is the plant with very long sharp thorns commonly known as *spina Christi*, being a *brittle* acacia (robinia),—and the

e ch. xi. 7 reff. f w. dat., ch. xvii. 14. w. acc., Mark [i. 40] x. 17 only †. g ch. ii. 16. Mark x. 34 al. Gen. xxxix. 17. h voc. constr., Mark ix. 25. Luke viii. 54. xviii. 11 al. i ver. 11. k ch. xxvi. 67 reff. l w. εἰς, here [and Luke xviii. 13] only. Prov. xxvi. 22. w. ἐπί, Luke vi. 29. m ver. 28. n ch. vi. 25 reff. q ch. ix. 6 reff. Ix. 35 only.

ABDEF GHJKL MNSU VΔ1. 33. 69.

[29] κάλαμον ἐν τῇ δεξιᾷ αὐτοῦ, καὶ γονυπετήσαντες ἔμπροσθεν αὐτοῦ ἐνέπαιζον αὐτῷ λέγοντες Χαῖρε ὁ βασιλεὺς τῶν Ἰουδαίων. [30] καὶ ἐμπτύσαντες εἰς αὐτὸν ἔλαβον τὸν κάλαμον καὶ ἔτυπτον εἰς τὴν κεφαλὴν αὐτοῦ. [31] καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν χλαμύδα, καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ, καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρῶσαι. [32] ἐξερχόμενοι δὲ εὗρον ἄνθρωπον Κυρηναῖον, ὀνόματι Σίμωνα· τοῦτον ἠγγάρευσαν ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ. [33] Καὶ ἐλθόντες εἰς τόπον λεγόμενον Γολγοθᾶ, ὅ ἐστιν κρανίου

o — ver. 2. ch. xxvi. 67. Ep. Jer. 18. abs., Acts xii. 19. p ‖ Mk. ch. v. 41 only †. r ch. xvi. 24 reff. s ‖ only. Judg. ix. 53. 4 Kings

29. περιθεσαν B al Chr-6(and ed Fd): εθηκαν ΚΝΔ 1. 69 lat-a b c: txt AD rel Eus Chr. rec την κεφαλην, with ADN rel Chr: τη κεφαλη H 33: txt BL 69 al Eus Chr-wlf-ms. rec επι την δεξιαν (*mechanical repetition of* επι την κεφαλην), with E rel lat-b f ff$_2$ h syr-txt: txt ABDN 1. 33. 69 vulg lat-a c ff$_1$ g$_{1,2}$ Syr syr-marg syr-jer coptt æth arm Orig-lat Chr-2-γ-G-M(and wlf ms). ενεπαιξαν (*corrn to historical tense*) BDL 33. for λεγοντες, ειποντες A. for ο βασ., βασιλευ BD Δ(sic) 1.

31. om και bef απηγ. D^1 (and lat^1) sah.

32. aft ευρον. ins εις απαντησιν αυτου D gat(with harl ing lux mm) lat-a b c ff$_2$ g$_2$ h; ερχομενον απ αγρου 33.

33. του τοπου του B. rec ος (*corrn to agree with* τοπος), with A(sic) E^{2}SVΔ: txt BDN rel latt coptt Ath. rec λεγομ. bef εφ. τοπος (*for perspicuity*), with AN^1

very length of the thorns, which would meet in the middle if it were bent into a wreath, precluding it. Some *flexile* shrub or plant must be understood—possibly some variety of the cactus or prickly pear. 'Hasselquist, a Swedish naturalist, supposes a very common plant, *naba* or *nubka* of the Arabs, with many small and sharp spines; soft, round, and pliant branches; leaves much resembling ivy, of a very deep green, as if in designed mockery of a victor's wreath,' Travels, 288. 1766. (cited by F. M.) κάλ.—for a sceptre. ὁ βασ., nominative with art. for vocative, a Hebraism, see reff. 30.] Observe the aor. ἔλαβον of the one act of taking the reed, but the imperfects ἐνέπαιζον and ἔτυπτον of the continued and repeated acts of mocking and striking. Here follows the *exhibition of Jesus* by Pilate, and his last attempt to release him, John xix. 4—16.

31—34.] HE IS LED TO CRUCIFIXION. Mark xv. 20—23. Luke xxiii. 26—33. John xix. 16, 17. The four accounts are still essentially and remarkably distinct. Matthew's and Mark's are *from the same source*, but varied in expression, and in detail; Luke's and John's stand *each alone*; Luke's being the fullest, and giving us the deeply interesting address to the daughters of Jerusalem. 31.] Peculiar to Matt. and Mark. ἀπήγ. = ἐξάγουσιν Mark. Executions usually took place *without* the camp, see Num. xv. 35, or city, 1 Kings xxi. 13, Acts vii. 58, Heb. xiii. 11—13. Grotius brings examples to shew that the same was the custom of the Romans. 32.] Previously, Jesus had *borne his own cross*: John, ver. 17. So Plutarch, de sera numinis vindicta, ἕκαστος τῶν κακούργων ἐκφέρει τὸν αὑτοῦ σταυρόν, c. ix. We have no data to ascertain any further particulars about this Simon of Cyrene. The only assumption which we are perhaps justified in making, is that he was afterwards known in the Church as a convert: see note on Mark, ver. 21. He was *coming from the country*, Mark, ibid.; Luke, ver. 26. Meyer suggests, to account for the selection of one out of the multitude present, that possibly he was a slave; the indignity of the service to be rendered preventing their taking any other person. On ἀγγαρεύω see note at ch. v. 41. 33.] Γολγοθᾶ, in Chaldee גֻּלְגַּלְתָּא, in Hebrew גֻּלְגֹּלֶת, a skull: the name is by Jerome, and generally, explained from its being the usual place of executions and *abounding with skulls*—not however *unburied*, which

τόπος λεγόμενος, 34 [t] ἔδωκαν αὐτῷ [t] πιεῖν [u] ὄξος μετὰ [v] χολῆς [v] μεμιγμένον· καὶ [z] γευσάμενος οὐκ ἠθέλησεν πιεῖν. 35 Σταυρώσαντες δὲ αὐτὸν [y] διεμερίσαντο τὰ ἱμάτια αὐτοῦ [a] βαλόντες [a] κλῆρον. 36 καὶ καθήμενοι [a] ἐτήρουν αὐτὸν

—και του N. ABDEF GHKL MSUVΔ l. 33. 69.

[t] John iv. 7, 10. Rev. xvi. 6. [u] ver. 48 ‖ (John 3ce) only. Phil. i. 23. Num. vi. 3 bis. Ruth ii. 14. Prov. xxv. 20 only. [v] = here (Acts viii. 23) only. Jer. viii. 14. ix. 15. [w] w. μετά, Luke xiii. 1 (Rev. viii. 7. xv. 2) only. Prov. xx. 22 compl. (4 Kings xviii. 32 al.) [x] John ii. 9 al. Job xii. 11. [y] ‖ (J. from Ps. xxi. 19). Luke xi. 17, 18. xii. 52, 53. xxii. 17. Acts ii. 3, 45 only. [z] ‖ only. Joel iii. 3. Obad. 11. Jonah i. 7. [a] ver. 54. Acts xii. 5, 6 al. Prov. xxiii. 26.

rel syr: om λεγ. D al latt coptt arm Promiss: μεθερμηνευομενος κρ. τοπ. (‖ *Mk*) M Syr æth: κρ. τοπ. ερμην. N[2]: txt BL 1. 33 lat-ff[1] Ath.

34. ins και bef ἐδωκαν D latt (not *f*) Syr Orig-lat. πιειν (twice) D. for οξος, οινον (*from* ‖ *Mk*) BDKL 1. 33. 69 vulg lat-*a b* ff[1,2] g[1,2] *l* syr-marg syr-jer (twice) coptt æth arm Ath Damasc Hil Juvenc: txt AN rel lat-*c f* h syrr syr-jer[2](once) Orig-lat Chr Tert. rec ηθελε (*more usual*), with A rel: txt BDE[2]L 1. 33. 69 latt syrr Orig-lat Chr Sev.

35. rec βαλλοντες (*from* ‖ *Mk*), with B rel: txt AD 1 Eus. rec aft κληρον ins ινα πληρωθη το ρηθεν υπο του προφητου, Διεμερισαντο τα ιματια μου εαυτοις, και επι τον ιματισμον μου εβαλον κληρον (*see note*), with Δ(but δια. τ. προφ. and αυτος) 1 al latt syr-txt arm Eus Ath: om ABD rel vulg-sixt(with em forj fuld ing tol[1]) lat-*f* ff[1,2] g[1] *l* Syr syr-marg('hæc periodia prophetæ non inventa est in duobus [tribus] exemplaribus Græcis neque in illo [ipso] antiquo syriaco') coptt æth Orig-lat Tit-bostr Chr Thl Euthym Juvenc Hil Aug.

was not allowed. This last consideration raises an objection to the explanation,—and as the name does not import κρανιον τοπος, but κρανιου τ. or simply κρανιον (Luke), many, among whom are Cyril of Jerusalem, Reland, Paulus, Lücke, De Wette, Meyer, &c., understand it as applying to the *shape* of the hill or rock. But neither does this seem satisfactory, as we have no analogy to guide us (Meyer's justification of the name from κράνιον, or κρανεῖον, a wood near Corinth, does not apply: for that is so called from κράνον, the *cornel tree*—De Wette), and no such hill or rock is known to have existed.

As regards the *situation*, we await some evidence which may decide between the conflicting claims of the commonly-received site of Calvary and the Holy Sepulchre, and that upheld by Mr. Ferguson, who holds that the Dome of the Rock, usually known as the Mosque of Omar, is in reality the spot of our Lord's entombment. See his Article "Jerusalem" in Dr. Smith's Biblical Dictionary: and on the other side, Williams's Holy City, and Stanley's Sinai and Palestine, edn. 3, p. 459 ff. **34.**] It was customary to give a stupefying drink to criminals on their way to execution: of which our Lord would not partake, having shewn by tasting it, that he was aware of its purpose. In Mark's account it is ἐσμυρνισμένος οἶνος—and though οἶνος and ὄξος might mean the same, ἐσμυρνισμένος and μετὰ χολ. μεμιγ. cannot. We may observe here (and if the remark be applied with caution and reverence, it is a most useful one), how Matt. often adopts in his narrative *the very words of prophecy*, where one or more of the other Evangelists give the matter of fact detail; see above on ch. xxvi. 15, and compare with this verse, Ps. lxix. 21.

35—38.] HE IS CRUCIFIED. Mark xv. 24—28. Luke xxiii. 32—34, 38. John xix. 18—24. The four accounts are distinct from one another, and independent of any one source in common. **35.** σταυρώσαντες] The cross was an upright pale or beam, intersected by a transverse one at right angles, generally in the shape of a T. In this case, from the 'title' being placed *over the Head*, the upright beam probably projected above the horizontal one, as usually represented †. To this cross the criminal, being stripped of his clothes, was fixed by nails driven through the hands and (not always, nor perhaps generally, though certainly not seldom—see note at Luke xxiv. 39) through the feet, separate or united. The body was not *supported by* the nails, but by a piece of wood which passed between the legs—ἐφ' ᾧ ἱποχοῦνται οἱ σταυρούμενοι, Justin Mart. dial. c. Tryph. § 91, p. 188. On the rest of the verse, see notes on John. The words omitted in the text are clearly interpolated from John, ver. 24, with just the phrase τὸ ῥηθὲν ὑπὸ (or διὰ) τοῦ προφήτου assimilated to Matthew's usual form of citation. **36.**] ἐτήρουν—this was usual, to prevent the friends taking cruci-

ABDEF GHKL MSUVA 1. 33. 69.

ἐκεῖ. 37 καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν [b] αἰτίαν αὐτοῦ γεγραμμένην Οὗτός ἐστιν Ἰησοῦς ὁ [i] βασιλεὺς τῶν [l] Ἰουδαίων. 38 Τότε σταυροῦνται σὺν αὐτῷ δύο [c] λῃσταί, [d] εἷς ἐκ [d] δεξιῶν καὶ [d] εἷς ἐξ [d] εὐωνύμων. 39 οἱ δὲ [e] παραπορευόμενοι [f] ἐβλασφήμουν αὐτὸν [gh] κινοῦντες τὰς [h] κεφαλὰς αὐτῶν 40 καὶ λέγοντες Ὁ [i] καταλύων τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, σῶσον σεαυτόν, εἰ [k] υἱὸς εἶ τοῦ [k] θεοῦ, κατάβηθι ἀπὸ τοῦ σταυροῦ. 41 [l] ὁμοίως [l] δὲ [l] καὶ οἱ ἀρχιερεῖς [m] ἐμπαίζοντες μετὰ τῶν γραμματέων καὶ πρεσβυτέρων ἔλεγον 42 Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι. βασιλεὺς Ἰσραὴλ ἐστιν·

b — ‖ Mk. Acts xxv. 18, 27. Gen. iv. 23.
c ch. xxi. 18 reff.
d ch. xx. 21 (reff.). 2 Chron. iii. 17.
e ‖ Mk. Mark ii. 23. ix. 30. xi. 20 only. Deut. ii. 4.
f — Titus iii. 2. James ii. 7. (1 Cor. xiv. 18 v. r.) 4 Kings xix. 6, 22.
g ch. xxiii. 4 reff.
h ‖ Mk. only. Ps. xxi. 8. see Ps. xliii. 14.
i ch. xxvi. 61. Acts vi. 14 al. Ezra v. 12.
k see ch. iv. 3, 6 and note.
m vv. 29, 31.
l (‖ Mk. v. r.) Luke v. 10. x. 32. 1 Cor. vii. 3, 4. James ii. 25 only.

39. την κεφαλην αυτου D copt-ms.

40. aft λεγ. ins ουα DMΔ latt(not am lat-*f ff*$_1$ g_1) syr syr-marg-gr syr-jer arm Orig-lat$_2$ Eus$_2$ Ambr Jer Cassiod. υιος θεου ει B latt Orig-lat$_{1}$. ins και bef καταβ. (*taking* ει &c *with* σωσον σεαυτ.) AD lat-*a b c h* Syr syr-jer Chr-wlf-ms Cyr.

41. om δε και AL al forj lat-*b*: om δε BK 1. 33. 69 vulg lat-*a c f ff*$_2$ *h* D-lat Syr copt arm Orig-lat Eus. for πρεσβ., φαρισαιων D al gat lat-*a b c ff*$_2$ $g_{1.3}$(Treg) *h* Eus Cassiod: πρεσβ. και φαρισαιων Δ rel lat-*f* syrr Orig-lat Thl: txt ABL 1. 33. 69 vulg lat-*ff*$_1$ coptt æth. for ελεγον, λεγοντες D-gr am lat-$g_{1.2}$ syr coptt æth.

42. rec ins ει bef βασιλευς (*from ver* 40, *as also in* D &c *bef* πεποιθεν *below*), with

fied persons down. There were *four* soldiers, John, ver. 23; a centurion and three others. **37.**] ἐπέθ.—is not to be taken as a plusq. perf. — Matthew finishes relating what the soldiers did, and then goes back to the course of the narrative. 'The soldiers' need not even be the nominative case to ἐπέθ. The 'title' appears to have been *written by Pilate* (see John, ver. 19) and sent to be affixed on the cross. It is not known whether the affixing of this title was customary. In Dio Cassius (cited by Meyer, but incorrectly), we read of such a title being hung round the neck of a criminal on his way to execution. So also Suet. Domit. 10,—"canibus objecit, cum hoc titulo, 'Impie locutus parmularius:'" and Caligula 32, — "præcedente titulo, qui causam pœnæ indicaret." On the difference in the four Gospels as to the *words of the inscription itself* it is hardly worth while to comment, except to remark, that the advocates for the verbal and literal exactness of each gospel may here find an *undoubted* example of the absurdity of their view, which may serve to guide them in less plain and obvious cases. (See this further noticed in the Prolegg. ch. i. § vi. 18.) *A title was written, containing certain words*; not *four titles, all different*, but *one*, differing probably from all of these four, but certainly from three of them. Let us bear this in mind when the narratives of words spoken, or events, differ in a similar manner. Respecting the title, see further on John, vv. 20—22. **38.**] τότε, after the crucifixion of Jesus was accomplished. These thieves were led out with Jesus, and crucified, perhaps by the same soldiers, or perhaps as Meyer says, inferring this from the καθήμενοι ἐτήρουν αὐτὸν ἐκεῖ, ver. 36, by another band.

39—44.] HE IS MOCKED ON THE CROSS. Mark xv. 29—32. Luke xxiii. 35—37; 39—43. Our narrative and that of Mark are from a common source. Luke's is wholly distinct. The whole of these indignities are omitted by John. **39.** οἱ παραπ.] These words say nothing as to its being a *working-day*, or as to the situation of the spot. A matter of so much public interest would be sure to attract a crowd, among whom we find, ver. 41, the chief priests, scribes, and elders. These passers-by were the multitude going in and out of the city, some coming to see, others returning. κιν. τ. κεφ.: see Ps. xxii. 7. The first reproach refers to ch. xxvi. 61; the second to the same, ver. 64. **40.** ὁ καταλύων] Notice the characterizing present participle, as ὁ πειράζων, ch. iv. 3: thou puller down of .... **42.**] Luke gives, more exactly, the second reproach in this verse

καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, καὶ πιστεύσομεν αὐτῷ. [a] w. ἐπί and acc., — here (2 Cor. ii. 3 2 Thess. iii. 4. 1 Tim. i. 16. Gal. v. 10) only. Ps. cxxiv. 1. dat., Heb. ii. 13, from Isa. viii. 17. 2 Pet. ii. 7. Rom. xi. 26. Ps. cxxxix. 1. Prov. xxi. 8.
43 [a] πέποιθεν ἐπὶ τὸν θεόν· [o] ῥυσάσθω νῦν αὐτὸν εἰ [p] θέλει αὐτόν. εἶπεν γὰρ ὅτι [k] θεοῦ εἰμι [k] υἱός. 44 [q] τὸ δ' αὐτὸ καὶ οἱ λῃσταὶ οἱ [r] συνσταυρωθέντες σὺν αὐτῷ [s] ὠνείδιζον αὐτόν. 45 ἀπὸ δὲ ἕκτης ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν [o] 2 Pet. ii. 7. Rom. xi. 26. Ps. cxxxix. 1. Prov. xxi. 8.
τὴν γῆν [t] ἕως [t] ὥρας ἐνάτης. 46 [u] περὶ δὲ τὴν ἐνάτην

[p] ch. ix. 13 & xii. 7, from Hos. vi. 7. Heb. x. 5, 8, from Ps. xxxix. 6. with acc. of person, Ps. xvii. 19. xl. 11. [q] — Phil. ii. 16. [r] | Mk. John xix. 32. Rom. vi. 6. Gal. ii. 20 only †. [s] — | Mk. ch. v. 11 reff. [t] | Mk. L. 2 Kings xxiv. 16. [u] ch. xx. 3, 5, (6,) 9. Acts x. 3, 9.

A rel latt syrr copt æth arm Orig-lat Eus: om BDL 33 sah. πιστευσομεν A al latt Orig-lat: πιστευσωμεν EFHLMΔ 33. 69. for αυτω, επ' αυτον BL 33 Cyr: επ αυτω Δ rel syrr Thl(*corrns to express* 'believe on him'): txt AD 1. 69 latt goth arm Orig-lat Eus.

43. ins ει bef πεποιθεν D 1. 118. 209 lat-*a b k l* coptt (æth) arm Eus. for τον θεον, τω θεω B Eus. om νυν AH 69 lat-*ff*$_2$ copt Eus. om 1st αυτον BL 33 vulg Orig-lat.

44. σταυρωθεντες DL. rec om συν, with A rel: ins BDL. rec (for αυτον) αυτω (*emenda of constr*), with Scr's c (e sil): txt ABD rel Scr's mss goth Antch Thl.

45. om επι πασαν την γην ℵ^1: ins (but εφ' ολην) ℵ^2. ενατης bef ωρ. D.

as *proceeding from the soldiers.*

43.] See Ps. xxii. 7, 8. This is not according to the LXX, which has ἤλπισεν ἐπὶ κύριον· ῥυσάσθω αὐτόν, σωσάτω αὐτόν, ὅτι θέλει αὐτόν. This is omitted by Mark and Luke. θέλειν τινά for *amare aliquem*, occurs in reff. Ps. We have θέλειν with an accus. of the *thing* in reff. and Ezek. xviii. 23, 32 al.: and followed by ἐν with a person, 1 Kings xviii. 22, 1 Chron. xxviii. 4 (not Col. ii. 18; see note there), al. 44.] Neither Matt. nor Mark is in possession of the more particular account given by Luke, vv. 39—43, where see notes. For the other incident which happened at this time, see John, vv. 25—27, and notes.

45—50.] SUPERNATURAL DARKNESS. LAST WORDS, AND DEATH OF JESUS. Mark xv. 33—37. Luke xxiii. 44—46. John xix. 28—30. The three accounts are here and there very closely allied; Matthew and Mark almost verbally. Luke only, however, contains the *words which the Lord uttered before he expired*,—omits the incident which takes up our vv. 46—49, and inserts *here* the rending of the veil. John is *entirely distinct.*

45.] According to Mark, ver. 25, it was the *third hour* when they crucified Him. If so, He had been on the cross three hours, which *in April* would answer to about the same space of time in our day—i. e. from 9—12 A.M. On the difficulty presented by John's declaration ch. xix. 14, see notes there and on Mark.

σκότος—this was *no eclipse of the sun*, for it was *full moon* at the time—nor any partial obscuration of the sun such as sometimes takes place before an earthquake—for it is clear that no *earthquake in the ordinary sense of the word* is here intended. Those whose belief leads them to reflect WHO was then suffering, will have no difficulty in accounting for these signs of sympathy in Nature, nor in seeing their applicability. The consent, in the same words, of all three Evangelists, must silence all question as to the universal belief of this darkness as a *fact*; and the early Fathers (Julius Africanus, in Routh, Reliq. Sacr. ii. p. 297 f. Tertull. Apol. c. 21, p. 401 ed. Migne. Origen c. Cels. ii. 33, p. 414. Euseb. in Chronicon. Cf. Wordsw. h. l.) appeal to profane testimony for its truth. The omission of it in John's Gospel is of no more weight than the numerous other instances of such omission. See Amos viii. 9, 10. ἐπὶ πᾶσαν τὴν γῆν—whether these words are to be taken in all their strictness is doubtful. Of course, the *whole globe* cannot be meant—as it would be night *naturally* over *half of it.* The question is, are we to understand *that part of it over which there was day?* I believe we *are*; but see no strong objection to any limitation, provided *the fact itself*, as happening at Jerusalem, is *distinctly recognized.* This last is *matter of testimony*, and the three Evangelists are *pledged to its truth*: the present words cannot stand on the same ground, not being matter of testimony properly so

v Luke ix. 38 (Mark xv. 8 v. r.) only. Num. xx. 16. Isa xxxvi. 18 var. Ezek. xi. 13.
w Psa. xxi. 1.
x ch. ix. 4 reff.
y = ‖ Mk. Acts ii. 27 (from Psa. xv. 10), 31. 2 Cor. iv. 9. 2 Tim. iv. 10, 16. Heb. xiii. 5 al. Wisd. x. 13.

[u] ὥραν [v] ἀνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ λέγων Ἠλὶ ἠλὶ λεμὰ σαβαχθανί; τοῦτ' ἔστιν [w] Θεέ μου θεέ μου, [x] ἱνατί με [y] ἐγκατέλιπες; [47] τινὲς δὲ τῶν ἐκεῖ ἑστώτων C vulgg-ABCDE FGHK LMSUV Δ 1. 33. 69. ἀκούσαντες ἔλεγον ὅτι Ἠλίαν [z] φωνεῖ οὗτος. [48] καὶ εὐθέως δραμὼν [a] εἷς ἐξ αὐτῶν καὶ λαβὼν [b] σπόγγον πλήσας [c] τε [d] ὄξους καὶ [e] περιθεὶς [f] καλάμῳ [g] ἐπότιζεν αὐτόν. [49] οἱ δὲ λοιποὶ ἔλεγον [h] Ἄφες ἴδωμεν εἰ ἔρχεται Ἠλίας

z = ch. xx. 22 reff.
a ch. x. 29. xx. 28 reff.
b ‖ Mk. J. only†.
c (‖ only in Mk.) ch. xxii. 10. (xxiii. 6 v. r.) xxviii. 12 only in Matt.
d ver. 34 ref.
e ver. 28 ref. Levit. viii. 18 al.
f ch. xi. 7 ref.
g ch. x. 42. xxv. 35, &c. Gen. xxi. 19.
h = and constr. ‖ Mk. ch. vii. 4.

46. εβοησεν (‖ *Mk*) BL 33. 69 Eus. om ο D. ελωι B(-ει) ℵ 33 harl copt: αηλι L. rec λαμα, with D 1 gat mm lat-*a b h* æth arm Eus$_{\text{ms}}$: *lamma* vulg lat-*c* g_2: λιμα AKUΔ 69 lat-*f* syr goth Eus Chr-wlf-ms: λειμα EFGHMSV al: txt BLℵ 33 am(with forj harl) lat-*ff*, *g*, Eus. εγκατελειπες AEFGHKMΔ 33.
47. εστηκοτων (*see* ‖ *Mk*) BCL 33. om οτι DL 33 latt(not *f*) Syr æth arm.
48. om τε D. οξον D 69.

called. **46.**] See Ps. xxii. 1. The words λεμὰ σαβαχθανί are Chaldee, and not Hebrew. Our Lord spoke them in the ordinary dialect, not in that of the sacred text itself. The weightiest question is, *In what sense did He use them?* His inner consciousness of union with God must have been complete and indestructible—but, like His higher and holy will, liable to be obscured by human weakness and pain, which at this time was at its very highest. We must however take care not to ascribe *all* his suffering to *bodily pain*, however cruel: his *soul was in immediate contact with and prospect of death*—the wages of *sin*, which He had *taken on Him*, but *never committed*—and the conflict at Gethsemane was renewed. 'He himself,' as the Berlenberg Bible remarks (Stier, vi. 442), 'becomes the expositor of the darkness, and shews what it imports.' In the words however, '*My* God'—there speaks the same union with the divine Will, and abiding in the everlasting covenant purpose, as in those, 'Not my will, but thine.' These are the only words on the Cross related by Matt. and Mark—and they are related by none besides. The form θεέ is very seldom used,—only in Judg. xvi. 28 vat., Ezra ix. 6. The LXX here has the usual vocative ὁ θεός: as also Mark. **47.**] This was not said by the *Roman soldiers*, who could know nothing of Elias; nor was it a *misunderstanding* of the Jewish spectators, who must have well understood the import of ἠλί: nor again was it said in any apprehension, from the supernatural darkness, that Elias *might really come* (Olsh.); but it was replied in *intended mockery*, as οὗτος,—'this one among the three,'—clearly indicates. This is one of the cases where those who advocate an original Hebrew Gospel of Matthew are obliged to suppose that the Greek translator has *retained the original words*, in order to make the reason of the reply clear. **48.**] This was on account of the words 'I thirst,' uttered by our Lord: see John, ver. 28. Mark's account is somewhat different; there *the same person* gives the vinegar and utters the scoff which follows. This is quite intelligible—contempt mingled with pity would doubtless find a type among the bystanders. There is no need for assuming that the *soldiers offering vinegar* in Luke, ver. 37, is the same incident as this. Since then, the bodily state of the Redeemer had greatly changed; and what was then offered in mockery, might well be now asked for in the agony of death, and received when presented. I would not however absolutely deny that Luke *may* be giving a less accurate detail; and may represent this incident by his ver. 37. The ὄξος is the *posca*, sour wine, or vinegar and water, the ordinary drink of the Roman soldiers. On the other particulars, see notes on John. **49.**] If we take our account as the strictly accurate one, the *rest*—in mockery—*call upon this person* to desist, and wait for Elias to come to save Him: if that of Mark, *the giver of the drink calls upon the rest* (also in mockery) to let this suffice or to let *him* (the giver) alone, and wait, &c. The former seems more probable. It is remarkable that the words undeniably interpolated from John should have found their place here *before the death of Jesus*, and can only be attributed to carelessness, there being no other place here for the insertion of the indignity but this, and the

σώσων αὐτόν. 50 ὁ δὲ Ἰησοῦς πάλιν [l] κράξας φωνῇ μεγάλῃ [k] ἀφῆκεν τὸ πνεῦμα. 51 καὶ ἰδοὺ τὸ [l] κατα-πέτασμα τοῦ ναοῦ [m] ἐσχίσθη [n] ἀπὸ [n] ἄνωθεν [o] ἕως [o] κάτω [p] εἰς δύο, καὶ ἡ γῆ [q] ἐσείσθη, καὶ αἱ πέτραι [m] ἐσχίσθησαν,

l Mark i. 26. v. 7. Acts viii. 60. Rev. vi. 10 al. Ps. cxli. 1.
k — here only. Gen. xxxv. 18. see ‖ Mk. Gen. xiv. 2.
l ‖ Mk. L. Heb. vi. 19. ix. 3. x. 20 only. Exod. xxvi. 31, &c.
m ‖ Mk. L. Mark i. 10 al. Isa. xlviii. 21. Ezek. xiv. 4.
n ‖ Mk.
o ‖ Mk. Ezek. i. 27.
p ‖ Mk. Eph. ii. 15. Rev. xvi. 19. Judg. ix. 45. only. Joel iii. 16.
q — (ch. xxi. 10. xxviii. 4.) Heb. xii. 26, from Hag. ii. 7. Rev. vi. 13

49. for ειπεν, ειπαν B; ειπον D 69 lat-*a b c ff*$_2$ *g*$_r$. for σωσων, σωσαι 69 al lat-*f g*$_2$ syrr goth: και σωσει D 1 lat-*a b c ff*$_2$ *h l* Orig-lat. at end ins αλλος δε λαβων λογχην ενυξεν αυτου την πλευραν, και εξηλθεν υδωρ κ. αιμα (*from John* xix. 34; *see note*) BCLU(κ. ευθεως and αιμ. κ. υδ.) ℵ al gat(with mm) æth mss-mentd-by-Sev schol(thus given by Tischdf, ὅτι εἰς τὸ καθ' ἱστορίαν εὐαγγέλιον Διοδώρου[?] καὶ Τατιανοῦ[?] καὶ ἄλλων διαφόρων ἀγ. πατέρων τοῦτο πρόσκειται, τοῦτο λέγει καὶ ὁ Χρυσόστομος. ὅταν οὖν ὁ Ματθ. πρὸ τελευτῆς αὐτοῦ σφαζόμενον ὑπὸ τοῦ στρατιώτου τῇ λόγχῃ εἰς τὴν πλευρὰν ἰδήλωσεν, εἶθ' οὕτως νυχθέντα τελευτῆσαι, ὁ δὲ γε Ἰω. τοῦτον ἔφη λόγχῃ νυχθῆναι μετὰ τὸ τελειωθῆναι, οὐ μάχης τὸ εἰρήμενον· ἀμφότεροι γὰρ τὸ ἀληθὲς ἐμήνυσαν κ. τ. λ.) Chr (but adds τί γένοιτ' ἂν τούτων παρανομώτερον, τί δὲ θηριωδέστερον οἳ μέχρι τοσούτου τὴν ἑαυτῶν μανίαν ἐξέτειναν καὶ εἰς νεκρὸν σῶμα λοιπὸν ὑβρίζοντες): syr-jer has this portion of Mt twice among the lections of which it consists, one time omg, and the other insg, the doubtful words: Orig favours the omn when he says ἤδη δ' αὐτοῦ ἀποθανόντος εἷς τῶν στρατιωτῶν λόγχῃ κ. τ. λ.

51. rec εις δυο bef απ. αν. εως κατω (*see* ‖ *Mk*), with AD rel latt syrr Orig-lat Promiss: txt BC*L 33 copt.—om εις δυο (C^2 ?) Orig$_2$ Eus$_3$. aft εις δυο ins μερη D latt Orig-lat. απ' BC al: om απο L Orig.

interpolator not observing that in John it is related as inflicted *after death*.

50.] It has been doubted whether the τετέλεσται of John (ver. 30) and πάτερ, εἰς χ. σου παρατίθεμαι τ. πν. μου of Luke (ver. 46) are to be *identified with this crying out*, or to be taken as *distinct from it*. But a nearer examination of the case will set the doubt at rest. The παρέδωκεν of John (ib.) *implies the speech in Luke*; which accordingly was that uttered in this φωνῇ μεγάλῃ. The τετέλεσται was said before; see notes on John.

51—56.] SIGNS FOLLOWING HIS DEATH. Mark xv. 38—41. Luke xxiii. 47—49. The three narratives are essentially distinct. That of Luke is more general—giving only the *sense* of the centurion's words—twice using the indefinite πάντες—and not specifying the women. The whole is omitted by John. 51.] The ἰδού gives solemnity. This was the *inner veil*, screening off the holy of holies from the holy place, Exod. xxvi. 33: Heb. ix. 2, 3. This circumstance has given rise to much incredulous comment, and that even from men like Schleiermacher. A right and deep view of the O. T. symbolism is required to furnish the key to it; and for this we look in vain among those who *set aside that symbolism entirely*. That was now accomplished, which was the one and great antitype of all those sacrifices offered in the holy place, *in order to gain*, as on the great day of atonement (for that day may be taken as the representation of their intent), *entrance into the holiest place*,—the *typical presence of God*. What those sacrifices (ceremonially) procured for the Jews (the type of God's universal Church) through their High-priest, was now (really) procured for all men by the sacrifice of Him, who was at once the victim and the High-priest. When Schleiermacher and De Wette assert that no use is made of this event in the Epistle to the Hebrews, they surely cannot have remembered, or not have deeply considered Heb. x. 19—21. Besides, suppose it *had* been referred to plainly and by name—what would then have been said? Clearly, that *this* mention was *a later insertion, to justify that reference*. And *almost* this latter, Strauss, *recognizing the allusion in Heb.*, actually does. Schleiermacher also asks, *how could the event be known*, seeing none but priests could have witnessed it, and they would not be likely to betray it? To say nothing of the *almost certain spread of the rumour*, has he forgotten that (Acts vi. 7) "a *great company of the priests* were obedient unto the faith?" Neander, who gives this last consideration its weight (but only as a possibility, that *some* priests

r ch. viii. 28. Isa. xxvi. 19.
s Acts vii. 60. xiii. 36. 1 Cor. vii. 39. xi. 30. xv. 6, &c. al. Isa. xiv. 8, 18.
t = Gospp., here only. Acts ix. 13, 32, 41. xxvi. 10 only. Epp. passim.
u here only. Judg. vii. 19 F. Ps. cxxxviii. 2. Esdr. v. 62 (59) only.

52 καὶ τὰ [r] μνημεῖα ἀνεῴχθησαν, καὶ πολλὰ σώματα τῶν [s] κεκοιμημένων [t] ἁγίων ἠγέρθησαν 53 καὶ ἐξελθόντες ἐκ τῶν [v] μνημείων μετὰ τὴν [u] ἔγερσιν αὐτοῦ εἰςῆλθον εἰς τὴν ABCDE FGHK LMSUV Δ 1. 33. 69.

52. for μνημεια, μνηματα A. ανεωχθη A al: ηνεωχθη C[1] al Orig (*gramml corrn*): ηνεωχθησαν C[3]L 1. 33: txt BD rel Orig. rec ηγερθη (*gramml corrn; not as Meyer, the origl, and altered to suit the context: see above*), with AC rel: txt BDGL 1. 33. 69 Orig$_3$ Eus.

may have become converts, and apparently without reference to the above fact), has an unworthy and shuffling note (L. J. p. 757), ending by quoting two testimonies, one apocryphal, the other rabbinical, from which he concludes that '*some* matter of fact lies at the foundation' of this (according to him) *mythical adjunct.*

ἡ γῆ ἐσείσθη—not an ordinary earthquake, but connected with the two next clauses, and finding in them its explanation and justification. αἱ πέτραι ἐσχίσθησαν] It would not be right altogether to reject the testimonies of travellers to the fact of extraordinary rents and fissures in the rocks near the spot. Of course those who know no other proof of the historical truth of the event, will not be likely to take this as one; but to us, who are firmly convinced of it, every such trace, provided it be soberly and honestly ascertained, is full of interest. 52. καὶ τὰ μν..... to end of ver. 53.] The first clause, as following on an earthquake which splits the rocks, is by the modern Commentators received as genuine, and thrown into the same probability as the earthquake itself: but the following ones meet with no mercy at their hands. 'Ein mythisch apokryphischer Anfatz' is Meyer's description of them—and as he cannot find any *critical* ground for this, the *Greek Editor of Matthew* has the blame of *having added them.* I believe on the contrary that these latter clauses contain *the occasion of the former ones.* The whole transaction was *supernatural* and *symbolic:* no other interpretation of it will satisfy even ordinary common sense. Was the earthquake a *mere coincidence?* This not even those assert, who deny all symbolism in the matter. Was it a mere *sign of divine wrath* at what was done—a mere *prodigy,* like those at the death of Cæsar? Surely no Christian believer can think this. Then *what was it?* What but the *opening of the tombs*—the symbolic declaration '*mors janua vitæ*,'—that *the death* which had happened had broken the bands of death for ever? These following clauses (which have no mythical nor apocryphal character—*ἐνεφανίσθησαν πολλοῖς,* and no more, is not the way of any but authentic history: see the Gospel of Nicodemus, ch. xvii. ff. in Jones's Canon of the N. T., vol. ii. p. 255) require only this explanation to be fully understood. The graves were opened *at the moment of the death* of the Lord; but inasmuch as He is the first-fruits from the dead—*the* Resurrection and the Life—the bodies of the saints in them *did not arise till He rose,* and having appeared to many after his resurrection,—possibly during the forty days,—went up with Him into his glory. [Cf. on this Corn.-a-Lap., h. l.: who maintains that this was so, for five reasons: 1) "quia hoc decebat Christum, ut fructum mortis et resurrectionis suæ statim ostenderet in beata hac Sanctorum resurrectione: 2) quia animæ horum jam erant beatæ, ac proinde par erat eas non uniri corporibus nisi gloriosis et immortalibus: 3) quia exigua fuisset earum felicitas, ac longe major miseria, quod mox rursum deberent mori: 4) quia congruebat, ut hi Sancti Christum resurgentem et scandentem in cœlum, ejusque triumphum sua resurrectione decorarent: 5) quia convenit ut Christus in cœlo habeat Beatos quorum aspectu et collocutione externa se pascat humanitas, ne alioqui solitaria sit, expersque humanæ consolationis." On this side, he claims Orig. (in Matt. Comm. series, p. 928; but wrongly, for Origen gives the whole a spiritual sense, more suo), Jerome, Bede, Thos. Aquinas, Anselm, Clem. Alex. (Strom. vi. 47, p. 764 P.), Euseb. (Dem. Evang. iv. 12, vol. iv. p. 284), Epiph. (Hær. lxxv. p. 911), al. On the other side are Thl., Euthym., Aug. (Ep. 164 (99) ad Evod.), al. Augustine is moved chiefly by the fact that David's body appears from Acts ii. 29, 34, to have been still in his tomb after the Ascension.] Moses and Elias, who were before in glory, were not *from the dead,* properly speaking: see note on ch. xvii. 1.

The explanation (Fritzsche) of μετὰ τὴν ἔγερσιν αὐτοῦ as '*after He had raised*

ᵛ ἁγίαν ᵛ πόλιν καὶ ᵛ ἐνεφανίσθησαν πολλοῖς. 54 ὁ δὲ ἑκατόνταρχος καὶ οἱ μετ' αὐτοῦ ˣ τηροῦντες τὸν Ἰησοῦν, ἰδόντες τὸν ʸ σεισμὸν καὶ τὰ γινόμενα, ᶻ ἐφοβήθησαν ᶻ σφόδρα λέγοντες ᵃᵇ Ἀληθῶς ᵇᶜ υἱὸς ᶜ θεοῦ ἦν οὗτος. 55 ᵀ Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ᵈ ἀπὸ ᵈ μακρόθεν θεωροῦσαι, ᵉ αἵτινες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας ᶠ διακονοῦσαι αὐτῷ· 56 ἐν αἷς ἦν Μαρία ἡ Μαγδαληνή, καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσῆ μήτηρ, καὶ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου.

v ch. iv. 5 reff.
w pass., Heb. ix. 24 only †. Wisd. i. 2. xvii. 4 only. act., John xiv. 21, 22 reff.
x ver. 36.
y ch. xxiv. 7 al.
z ch. xvii. 6. Num. xxii. 3.
a ch. xxvi. 73 reff.
b ch. xiv. 33.
c ver. 43.
d ch. xxvi. 58 reff.
e — ch. vii. 15. xxv. 1 al. fr.
f ch. xx. 28 reff.

53. ηλθον D latt(not *f*). ιφανησαν D¹: ενεφανισαν D-corr.

54. rec γενομενα (*corrn to sense, and* || *Luke*), with AC rel Orig$_1$: txt BD 33 latt Orig$_1$ Orig-lat$_2$. rec θεου bef υιος (*see ch* xiv. 33), with AC rel am(with forj fuld gat ing) lat-*a c f ff*$_{1,2}$ *g*$_{1,2}$ D-lat goth Orig$_2$: txt B D-gr vulg lat-*b h l* Syr Orig-lat Hil$_1$ Aug. for ην, εστιν C lat-*f g*$_1$ goth Aug Vigil.

55. for εκει, και (|| *Mk*) D al Chr-wlf-ms: εκει και FKL al syr-marg. om απο AKΔ al Chr.

56. om η bef μαγδ. D¹: μαριαμ η μαγδ. CLΔ 1 syr. και μαριαμ CΔ Syr. ωσηφ D¹L 69^{2} al latt(*a* def) syr-marg copt æth Orig-lat Eus: ιωσητος D².

them,' is simply ridiculous. The words belong to the *whole sentence*, not merely to εἰςῆλθον. ἠγέρθησαν is the *result* —not the *immediate accompaniment*, of the opening of the tombs. It is to prevent this being supposed, that the qualification μετ. τ. ἴ. αὐ. is added. 54.] τὸν σεισμὸν καὶ τὰ γιν. = ὅτι οὕτως ἐξέπνευσεν Mark. Does the latter of these look as if compiled from the former? The circumstances of our vv. 51—53, except the rending of the veil, are not in the possession of Mark, of the minute accuracy of whose account I have no doubt. *His* report is that of *one man*—and that man, more than probably, a *convert*. Matthew's is of *many*, and represents their general impression. Luke's is also *general*. τὰ γινόμενα points to the crying out, as indeed does the οὕτως in Mark:—but see notes there. υἱὸς θεοῦ ἦν—which the Centurion had heard that *He gave Himself out for*, John xix. 7, and our ver. 43. It cannot be doubtful, I think, that he used these words *in the Jewish sense*—and with some idea of that which they implied. When Meyer says that he must have used them in a heathen sense, meaning a *hero or demi-god*, we must first be shewn that υἱὸς θεοῦ was *ever so used*. I believe Luke's to be a different report: see notes there.

55, 56.] ἠκολ., the historic aorist in a relative clause, see Acts i. 2: John xi. 30 al. fr.: and Winer, § 40, 5, end: where the true account of the idiom is given; viz. that in such clauses, the Greek merely states the event as a past one, where we commonly use the pluperfect.

ἡ Μαγδ., from **Magdala**: see note on ch. xv. 39. She is not to be confounded with Mary who anointed our Lord, John xii. 1, nor with the woman who did the same, Luke vii. 36: see Luke viii. 2. Μαρ. ἡ τ. Ἰακ.] The wife of Alphæus or Clopas, John xix. 25: see note on ch. xiii. 55. Ἰακ., Mark adds τοῦ μικροῦ, to distinguish him from the brother of our Lord (probably not from the son of Zebedee, see Prolegg. to Epistle of James, § i. 8). μήτ. τ. υἱ. Ζ.] = Σαλώμη, Mark. Both *omit Mary the mother of Jesus*:—but we must remember, that if we are to take the group as described at this moment, *she was not present*, having been, as I believe (see note on John, ver. 27), led away by the beloved Apostle immediately on the speaking of the words, 'Behold thy mother.' And if this view be objected to, yet she could not be named here, nor in Mark, except separately from these three—for she could not have been one of the διακονοῦσαι αὐτῷ. There must have been also *another group*, of His *disciples*, within sight;—e. g. Thomas, who said, 'Except I see in his hands the print of the nails,' &c., and generally those to whom He afterwards shewed his hands and feet as a proof of his identity.

ABCDE FGHK LMSUV Δ 1. 33. 69.

57 s Ὀψίας δὲ γενομένης ἦλθεν ἄνθρωπος πλούσιος ἀπὸ
Ἀριμαθαίας [b] τοὔνομα Ἰωσήφ, ὃς καὶ αὐτὸς [i] ἐμαθήτευσεν
τῷ Ἰησοῦ· 58 οὗτος προσελθὼν τῷ Πιλάτῳ [k] ᾐτήσατο τὸ
[l] σῶμα τοῦ Ἰησοῦ. τότε ὁ Πιλάτος ἐκέλευσεν [m] ἀποδο-
θῆναι τὸ [l] σῶμα. 59 καὶ λαβὼν τὸ [l] σῶμα ὁ Ἰωσὴφ
[n] ἐνετύλιξεν αὐτὸ ἐν [o] σινδόνι καθαρᾷ 60 καὶ ἔθηκεν αὐτὸ
ἐν τῷ καινῷ αὐτοῦ [p] μνημείῳ ὃ [q] ἐλατόμησεν ἐν τῇ πέτρᾳ,
καὶ [r] προσκυλίσας λίθον μέγαν τῇ [s] θύρᾳ τοῦ [s] μνημείου

s ch. viii. 16. Mark i. 32 al. Judith xiii. 1 only.
b here only.
i Intr., here only. trans., ch. xxviii. 19. Acts xiv. 21. pass., ch. xiii. 52 only †.
k ver. 20.
l — ch. xiv. 12 reff.
m — here only. Exod. v. 18. see Acts iv. 33.
n ‖ L. John xx. 7 only †.
o ‖ Mk. bis. L. Mark xiv. 51, 52 only. Judg. xiv. 12, 13 F. Prov. xxxi. 24 only.
q ‖ Mk. only. Isa. xxii. 16. ii. 1.
r ‖ Mk. only †.
s ‖ Mk. Mark xvi. 3 only.
p vv. 52, 66.

57. om δε A[1]. το ονομα D. εμαθητευθη (*gramml corrn*) CD 1 syrr (appy).

58. προσηλθεν . . και D latt. at end om το σωμα (*for elegance, as it is thrice repeated*) BL 1. 33 al syr-jer : αυτο (*for same reason*) copt.

59. παραλαβων D. ιω. bef το σωμα D lat-*a*(addg *jesu*) Syr. om ο DL. rec om εν (‖ *Mk Lu*), with AC rel lat-g_1 Hil : ins BD al latt copt. (33 def.)

60. ins επι bef τη θηρα A al, *ad ostium* lat-*a b c* &c. (*osteo* D-lat.)

57—61.] JOSEPH OF ARIMATHÆA BEGS, AND BURIES THE BODY OF JESUS. Mark xv. 42—47. Luke xxiii. 50—56. John xix. 38—42. The four accounts, agreeing in substance, are remarkably distinct and independent, as will appear by a close comparison of them. 57.] *Before sunset*, at which time the sabbath, and that an high day, began: see Deut. xxi. 23. The *Roman custom* was for the bodies to remain on the crosses till devoured by birds of prey:—'non passes in cruce corvos.' Hor. Epist. i. 16. 48. On the other hand, Josephus, B. J. iv. 5. 2, says, Ἰουδαίων περὶ τὰς ταφὰς πρόνοιαν ποιουμένων ὥστε καὶ τοὺς ἐκ καταδίκης . . . . ἀναστανρωμένους πρὸ δύντος ἡλίου καθελεῖν καὶ θάπτειν. ἦλθεν] probably *to the Prætorium*. Meyer supposes, *to the place of execution*; which is also possible, and seems supported by the ἦλθεν οὖν καὶ ἦρεν John ver. 38, and ἦλθεν δὲ καὶ . . . . ib. ver. 39, which certainly was *to Golgotha*. πλούσιος—he was also a *counsellor*, i. e. one of the Sanhedrim: see Mark, ver. 43: Luke, ver. 51. Ἀριμαθαίας] Opinions are divided as to whether this was Rama in Benjamin (see ch. ii. 18), or Rama (Ramathaim) in Ephraim, the birth-place of Samuel. The form of the name is more like *the latter*.

58.] The repetition of τὸ σῶμα is remarkable, and indicates a common origin, in this verse, with Mark, who after ἐθαύμασεν expresses τὸ πτῶμα on account of the expression of Pilate's surprise, and the change of subject between.

59.] John (ver. 39) mentions *the arrival of Nicodemus* with an hundred pound weight of myrrh and aloes, in which also the Body was wrapped. The Three are not in possession of this—nor Matthew and John of the subsequent design of the women to embalm It. What wonder if, at such a time, one party of disciples should not have been aware of the doings of another? It is possible that the women, who certainly *knew what had been done* with the Body (see ver. 61), may have intended to bestow on it more elaborate care, as whatever was done this night was *hurried*,—see John, vv. 41, 42.

60.] Matt. alone relates that it was Joseph's *own* tomb. John, that it was *in a garden*, and *in the place where He was crucified*. All, except Mark, notice the *newness* of the tomb. John does not mention that it *belonged to Joseph*—but the expression ἐν ᾧ οὐδέπω οὐδεὶς ἐτέθη looks as if he knew more than he has thought it necessary to state. His reason for the Body being laid there is, that *it was near*, and the Preparation rendered haste necessary. But then we may well ask, How should the body of an executed person be laid in a new tomb, without the consent of the owner being first obtained? And who so likely to provide a tomb, as he whose pious care for the Body was so eminent? All that we can determine respecting the sepulchre from the data here furnished is, (1) That it was not a *natural* cave, but an *artificial excavation* in the rock. (2) That it was not cut *downwards*, after the manner of a grave with us, but *horizontally, or nearly so*, into the face of the rock—this I conceive to be implied in προσκυλίσας λίθ. μέγ. τῇ θύρᾳ τοῦ μν., as also by the use of παρακύπτω John xx.

ἀπῆλθεν. 61 ἦν δὲ ἐκεῖ Μαρία ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία καθήμεναι [t] ἀπέναντι τοῦ [u] τάφου. 62 Τῇ δὲ [v] ἐπαύριον, [w] ἥτις ἐστὶν μετὰ τὴν [x] παρασκευήν, [y] συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πιλάτον 63 λέγοντες Κύριε, ἐμνήσθημεν ὅτι ἐκεῖνος ὁ [z] πλάνος εἶπεν ἔτι ζῶν Μετὰ τρεῖς ἡμέρας [a] ἐγείρομαι. 64 κέλευσον οὖν [b] ἀσφαλισθῆναι τὸν [c] τάφον [d] ἕως τῆς τρίτης ἡμέρας, [d] μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ [e] κλέψωσιν αὐτὸν

t = ch. xxi. 2 (reff.) only. u ch. xxiii. 27, 29 reff. v John i. 29 al. Acts x. 9 al. only, exc. Mark xi. 12. Gen. xix. 34. w Luke ii. 4, 10 al. x (—) Mark xv. 42. Luke xxiii. 54. John xix. 14, 31, 42 only ‖. (‖ Exod. xxxv. 24. xxxix. 42 F. 2 Macc. xv. 21 only.)

y ch. xxii. 34. xxvi. 3 al. fr. z 2 Cor. vi. 8. 1 Tim. iv. 1. 2 John 7 his only. Job xix. 4. Jer. xxiii. 32 only. a pres., ch. xvii. 11. xxvi. 2. John xiv. 3. xxi. 22. Gal. iii. 8. 2 Pet. iii. 11. b here (See) and Acts xvi. 24 only. Isa. xii. 10. Wisd. xiii. 15. c ver. 45. d ch. v. 25. vii. 6 al. Mk. xiii. 9, 10, 11. e ch. xxviii. 13. Tobit i. 18.

61. μαριαμ η μαγδ. BCLΔ 1.—om η D¹. om 2nd η AD. κατεναντι D.
63. ο πλανος bef εκεινος B²C³ E¹(perhaps) G 33. 69 latt(*a* def) copt arm Chr$_1$ Did Promiss. aft ζων ins οτι D al syrr arm Orig-lat Chr.
64. om της DL al Chr-6-ρ. ημερας bef τρ. D latt. om αυτου B. rec aft αυτου ins νυκτος, with C³FGLMU 69 arm: aft κλ. αυτον, S al Syr seth: om ABC¹D rel latt syr(Treg) copt goth Orig-lat Chr Damasc (Thl Euthym appy).

5, 11, and εἰςῆλθεν, ib. 5, 6. (3) That it was *in the spot* where the crucifixion took place. Cyr-jer. speaks of τὸ μνῆμα τὸ πλησίον, ὅπου ἐτέθη, κ. ὁ ἐπιτεθεὶς τῇ θύρᾳ λίθος, ὁ μέχρι σήμερον παρὰ τῷ μνημείῳ κείμενος. Catechs. xiii. 39, p. 202. On ἱλαρόμησιν, the aor. in a relative clause, see above, ver. 55 note.

61.] Luke mentions more generally *the women who came with Him from Galilee;* and specifies that they *prepared spices and ointments*, and rested the sabbath-day according to the commandment.

62—66.] THE JEWISH AUTHORITIES OBTAIN FROM PILATE A GUARD FOR THE SEPULCHRE. Peculiar to Matthew.

62. τῇ ἐπ.] not on that night, but on the next day. A difficulty has been found in its being called the day μετὰ τὴν παρασκευήν, considering that it was *itself the sabbath*, and the *greatest sabbath in the year*. But I believe the expression to be carefully and purposely used. The chief priests, &c. did not go to Pilate on the sabbath,—but *in the evening, after the termination of the sabbath*. Had the Evangelist said ἥτις ἐστὶ τὸ σάββατον, the incongruity would at once appear of such an application being made on the sabbath—and he therefore designates the day as the first after that, which, as the day of the Lord's death, the παρασκευή, was uppermost in his mind. The narrative following has been much impugned, and its historical accuracy very generally given up by even the best of the German Commentators (Olshausen, Meyer; also De Wette, Hase, and others). The chief difficulties found in it seem to be: (1) How should the chief priests, &c. *know of His having said*, 'in three days I will rise again,' when the saying was hid even from His own disciples? The answer to this is easy. The *meaning* of the saying may have been, and was, hid from the disciples; but the *fact of its having been said* could be no secret. Not to lay any stress on John ii. 19, we have the direct prophecy of Matt. xii. 40—and besides this, there would be a rumour current, through the intercourse of the Apostles with others, that He had been in the habit of so saying. As to the *understanding of* the words, we must remember that *hatred is keener sighted than love;*—that the *raising of Lazarus* would shew, *what sort of a thing rising from the dead was to be;*—and that the fulfilment of the Lord's announcement of his *crucifixion* would naturally lead them to look further, to *what more* he had announced. (2) How should the women, who were solicitous about the *removal* of the stone, not have been still more so about its being sealed, and a guard set? The answer to this has been given above—*they were not aware of the circumstance, because the guard was not set till the evening before*. There would be no need of the application before the *approach of the third day*—it is only made for a watch ἕως τῆς τρίτης ἡμέρας, ver. 64—and it is not probable that the circumstance would transpire that night—certainly it seems not to have done so. (3) That Gamaliel was of the council, and if such a thing as this, and its sequel ch.

f w. ἀπό, ch. xiv. 2. xxviii. 7. g ch. xii. 45 | L. 2 Pet. ii. 20. 2 Kings xiii. 16. h here only in Gospp. 1 Thess. ii. 3 al. Prov. xiv. 8. i N. T. as above (g) al. Wisd. xv. 18 only. k here bis and ch. xxviii. 11 only ?.

καὶ εἶπωσιν τῷ λαῷ ᶠ Ἠγέρθη ἀπὸ τῶν ᶠ νεκρῶν, καὶ ABCDE FGHK
ἔσται ἡ ᵍ ἐσχάτη ʰ πλάνη ⁱ χείρων τῆς ᵍ πρώτης. 65 ἔφη LMSUV
αὐτοῖς ὁ Πιλάτος Ἔχετε ᵏ κουστωδίαν· ὑπάγετε ᵇ ἀσφα- Δ 1. 33. 69.
λίσασθε ὡς οἴδατε. 66 οἱ δὲ πορευθέντες ᵇ ἠσφαλίσαντο
τὸν ⁱ τάφον ᵐ σφραγίσαντες τὸν λίθον ⁿ μετὰ τῆς ᵏ κουσ-
τωδίας.

XXVIII.

l ch. xxiii. 27 reff. m Rev. xx. 3. 2 Cor. i. 22. 4 Kings xxii. 4. n = Luke xvii. 15. Acts v. 26. xiii. 17. o Mark xi. 19. xiii. 26 only. Exod. xxx. 8. p plur., ch. xii. 1. Luke iv. 16. Acts xiii. 14. xvi. 13 al. Exod. xxxi. 15 al. q Luke xxiii. 54 only. Job xii. 9 (10) ℣. only. ἁμ' ἡμέρᾳ διαφωτ., Herod. iii. 86.

1 ᵒ Ὀψὲ δὲ ᵖ σαββάτων, τῇ ᵠ ἐπιφωσκούσῃ

for ειπ., ερουσιν dicent D.

65. rec aft εφη ins δε, with ACDM¹UΔ (SV, e sil) syr-with-ast Orig-lat: om B rel 33. 69 latt Syr copt goth arm. εχεται D(and υπαγεται, ασφαλισασθαι). for κουστωδιαν, φυλακας custodes D¹ lat-*a b c f ff₂ g₁* arm-usc. for ως, εως L.

66. ησφαλισαν D¹. for της κουστωδιας, των φυλακων D¹ latt arm.

xxviii. 11—15, had really happened, he need not have expressed himself doubtfully, Acts v. 39, but would have been certain that this was from God.

But, first, it does not necessarily follow that *every member* of the Sanhedrim was present and applied to Pilate, or even had they done so, that all bore a part in the act of ch. xxviii. 12. One who, like Joseph, had not consented to their deed before—and we may safely say that there were others such—would naturally withdraw himself from further proceedings against the person of Jesus. On Gamaliel and his character, see note on Acts, l. c. (4) Had this been so, the three other Evangelists would not have passed over so important a testimony to the Resurrection. But surely we cannot argue in this way—for thus every important fact narrated by *one Evangelist alone* must be rejected—e. g. (which stands in much the same relation) the *satisfaction of Thomas*, —and other such narrations. *Till we know much more about the circumstances under which, and the scope with which, each Gospel was compiled, all à priori arguments of this kind are good for nothing.*

65.] ἔχετε—either 1), indicative, Ye have:—but then the question arises, *What guard* had they? and if they had one, why go to Pilate? Perhaps we must understand some detachment placed at their disposal during the feast—but there does not seem to be any record of such a practice. That the guards *were under the Sanhedrim* is plain from ch. xxviii. 11, where they make their report ('ut mos militiæ, factum esse quod imperasset,' Tacitus, Ann. i. 6), *not to Pilate*, but *to the chief priests*:—or 2), as De Wette and Meyer take it, imperative; which doubtless it may be, see 2 Tim. i. 13 and note: and the sense here on that hypothesis would be, Take a body of men for a guard. And to this latter I now rather incline, on account of the order of the words, in which ἔχετε seems to have an emphasis hardly satisfied on the other view. ὡς οἴδατε—as you know how:—in the best manner you can. There is no irony in the words, as has been supposed. μετά belongs to ἠσφαλ., and implies the *means whereby*, as in reff. So Thucyd. viii. 73,—Ὑπέρβολον .... ἀπωστείνουσι μετὰ Χαρμίνου ἐνὸς τῶν στρατηγῶν,—iii. 66, οὐ μετὰ τοῦ πλήθους ὑμῶν εἰσελθόντες,—v. 82, ἡ κατὰ θάλασσαν μετὰ τῶν Ἀθηναίων ἀναγωγὴ τῶν ἱππηδείων. Duker, on the first of these, remarks, 'μετά τινος fieri dicuntur, quæ alicujus voluntate, auxilio, et consilio fiunt.' The sealing was by means of a cord or string passing across the stone at the mouth of the sepulchre, and fastened at either end to the rock by sealing-clay.

CHAP. XXVIII. 1—10.] JESUS HAVING RISEN FROM THE DEAD, APPEARS TO THE WOMEN. Mark xvi. 1—8. Luke xxiv. 1—12. John xx. 1—10. The independence and distinctness of the four narratives in this part have never been questioned, and indeed herein lie its principal difficulties. With regard to them, I refer to what I have said in the Prolegomena, that *supposing us to be acquainted with every thing said and done, in its order and exactness, we should doubtless be able to reconcile, or account for, the present forms of the narratives*; but not having this key to the harmonizing of them, all attempts to do so in minute particulars must be full of arbitrary assump-

εἰς [m] μίαν [r] σαββάτων, ἦλθεν Μαρία ἡ Μαγδαληνὴ καὶ ἡ [t] ἄλλη Μαρία [t] θεωρῆσαι τὸν τάφον. 2 καὶ ἰδοὺ [u] σεισμὸς ἐγένετο μέγας· ἄγγελος γὰρ κυρίου καταβὰς ἐξ οὐρανοῦ προσελθὼν [v] ἀπεκύλισεν τὸν λίθον καὶ ἐκάθητο [w] ἐπάνω αὐτοῦ. 3 ἦν δὲ ἡ [x] ἰδέα αὐτοῦ ὡς [y] ἀστραπὴ καὶ τὸ [z] ἔν-δυμα αὐτοῦ λευκὸν ὡς χιών. 4 [ab] ἀπὸ δὲ τοῦ φόβου αὐτοῦ [b] ἐσείσθησαν οἱ [c] τηροῦντες καὶ ἐγενήθησαν [d] ὡς

m = John xx. 19. Acts xx. 7. 1 Cor. xvi. 2.
r = as above (r). Gen. i. 5. Ezra iii. 8. Ezek. xxxii. 1.
t ch. xxvii. 55 al. Ps. lxiii. 9.
u ch. xxvii. 54 al. Ezek. xxxviii. 19.
v Mk. (bis v. r.) L. only.
w ch. xxi. 7 al.
x here only. Gen. v. 3. Dan. i. 13 Theod.
y ch. xxiv. 27 reff. Dan. x. 6.
z ch. xxii. 11, 12 reff.
a ch. xiii. 44. xviii. 7 al. Ps. lxxv. 6.
b Ezek. xxxi. 16.
c ch. xxvii. 36, 54. d Ps. cxiii. 8.

CHAP. XXVIII. 1. om η bef αλλη A.

2. for εξ, απ' D. ins και bef προσελθων BCL 33 latt Syr copt æth Orig Dion-alex Chr. rec aft λιθον add απο της θυρας, with AC rel lat-f^{ff^2} Syr arm: απ. τ. θ. του μνημειου E^3(appy) FLM^2U 1. 33 syr copt Eus Chr: om BD al latt Dion-alex (Hil).

3. [ειδεα ABCDEHM.] rec ωςει χ., with A rel Dion-alex: txt BDK 1.

4. rec (for εγενηθησαν) εγενοντο (*more usual*), with A (C^2 ?) rel Dion-alex Eus: txt BCDL 33. rec ωςει, with C rel Eus: txt ABDLΔ 1.

tions, and carry no certainty with them. And I may remark, that *of all harmonies, those of the incidents of these chapters* are to me the *most unsatisfactory*. Giving their compilers all credit for the best intentions, I confess they seem to me to *weaken* instead of strengthening the evidence, which now rests (speaking merely *objectively*) on the unexceptionable testimony of three independent narrators, and of one, who besides was an eye-witness of much that happened. If we are to compare the four, and ask which is to be taken as most nearly reporting the *exact* words and incidents, on this there can I think be no doubt. On internal as well as external ground, *that of John* takes the *highest place:* but not, of course, to the exclusion of those parts of the narrative which he *does not touch*. The *improbability* that the Evangelists had seen one another's accounts, becomes, in *this part* of their Gospels, an *impossibility*. Here and there we discern traces of a common narration as the ground of their reports, as e. g. Matt. vv. 5—8: Mark vv. 5—8, but even these are very few.

As I have abandoned all idea of harmonizing throughout, I will beg the student to compare carefully the notes on the other Gospels. 1.] ὀψὲ δὲ σαβ.—not, '*at the end of the week.*' The words σαββάτων and μίαν σαββ. are opposed, both being *days*. At the end of the Sabbath. There is some little difficulty here, because the end of the sabbath (and of the week) was at *sunset the night before*. It is hardly to be supposed that St. Matthew means the *evening* of the sabbath, though ἐπιφώσκει is used of the day beginning at sunset (Luke xxiii. 54, and note). It is best to interpret a doubtful expression in unison with the other testimonies, and to suppose that here both the *day* and the *breaking of the day* are taken in their *natural*, not their *Jewish* sense. μίαν σαβ. is a Hebraism; the Rabbinical writings use שני, שלישי, &c., affixing בשבת to each, for Sunday, Monday, Tuesday, &c. Μαρ. ἡ Μ. κ. ἡ ἄλ. Μ.] In Mark, *Salome also*. John speaks of *Mary Magdalene alone*. See notes there. θεωρ. τ. τ.] It was to *anoint* the Body, for which purposes they had bought, since the end of the Sabbath, ointments and spices, Mark. In Mark it is *after the rising of the sun;* in John, *while yet dark;* in Luke, *at dim dawn:* the two last agree with our text.

2.] This must not be taken as pluperfect, which would be altogether inconsistent with the text. καὶ ἰδοὺ—ἐγένετο must mean that the women were *witnesses of the earthquake*, and *that which happened*. σεισμός was not *properly* an earthquake, but was the sudden opening of the tomb by the descending Angel, as the γάρ shews. The rolling away was not done naturally, but by a shock, which = σεισμός. It must not be supposed that the Resurrection of our Lord took place *at this time*, as sometimes imagined, and represented in paintings. It *had taken place before;*—ἠγέρθη κ.τ.λ., are the words of the Angel. It was not *for Him*, to whom (see John xx. 19, 26) the stone was *no hindrance*, but *for the women and His disciples*, that it was rolled away.

e — ch. xi. 26 reff.
f ch. xxvi. 24 reff.
g ch. xxi. 38 reff.
h — Matt., here only.
i w. ἀπό, ch. xiv. 2. xxvii. 64.
k ch. xiv. 28 reff.
l ch. xxvii. 52, 53, 60 al. fr.
m Mark iii. 5 al. fr. 1 Chron. xxix. 29.
n ch. ii. 8 al. fr.
o al[pl]. in Matt.: usually at beg. of sent. freq. aft. abl. absol.: aft. ἀν, never in Matt. (see Luke xxiv. 4. Acts [i. 10.] x. 17.) Gen. xxiv. 16.
p Matt., here only. Mark v. 2. xiv. 13. Luke (xiv. 31 v. r.) xvii. 13 (John iv. 51. Acts xvi. 16 v. r.) only. 3 Kings ii. 24. ἐν., ch. viii. 28 reff.

ABCDE FGHK LMSUV Δ 1. 33. 69.

[d] νεκροί. 5 [e] ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπεν ταῖς γυναιξίν· Μὴ φοβεῖσθε ὑμεῖς· οἶδα γὰρ ὅτι Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε. 6 οὐκ ἔστιν ὧδε· ἠγέρθη γὰρ [f] καθὼς εἶπεν. [g] δεῦτε ἴδετε τὸν τόπον ὅπου ἔκειτο [ὁ [h] κύριος]. 7 καὶ ταχὺ πορευθεῖσαι εἴπατε τοῖς μαθηταῖς αὐτοῦ ὅτι [i] ἠγέρθη ἀπὸ τῶν [j] νεκρῶν, καὶ ἰδοὺ [k] προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε. ἰδοὺ εἶπον ὑμῖν. 8 καὶ ἀπελθοῦσαι ταχὺ ἀπὸ τοῦ [l] μνημείου [m] μετὰ φόβου καὶ χαρᾶς μεγάλης ἔδραμον [n] ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ. 9 [o] καὶ ἰδοὺ Ἰησοῦς [p] ἀπήντησεν αὐταῖς λέγων

5. om δε C(appy).

6. om ο κυριος BN 33 lat-e copt sth arm Orig-lat Chr: ins ACD rel latt syrr Chr-H-L-M-wlf.

7. om απο των νεκρων D vulg lat-a b e ff$_1$ g$_1$ h l arm Orig-lat Cyr-jer Ambr Aug. om 1st ιδου D lat-a b c ff$_2$ h Orig-lat Cyr-jer Chrysol$_1$. ιδου ℵ[1].

8. rec εξελθουσαι (*from* || *Mk*), with AD rel: txt BCL 33. 69 lat-e Syr copt.

9. rec at beg ins ως δε επορευοντο απαγγειλαι τοις μαθηταις αυτου, with AC rel lat-f syr sth; ως δε επορευοντο, omg και, 14 lect-53; ως δε επορευοντο απαγγειλαι 235: om BD 33. 69 ev-y al latt Syr syr-jer copt arm Orig Chr Jer Aug. (*At first sight, it would appear as if the clause had been omd from* homœotel. *But on more examination, I am disposed to question this.* (1) *The testimonies for its omn are not those MSS &c which* most frequently fall into this error. (2) *The idiom,* ως επορ., *is* foreign to the usage of Matt, *who always uses a gen. abs. in this case.* (3) *The two minor* varns *are just what we should expect as* shorter and neater glosses, *but* not as corrns *of a genuine clause: esp the striking out of the* και *bef* ιδου *to substitute the other introductory clause. After all, it is difficult to decide, the homœotel being so very obvious; but on more careful thought I determine, with Mill, Bengel, Gersdorff, Schulz, Rinck, Lachm, Tischdf, Treg, Meyer, and De Wette, against the clause. It is defended by Griesb, Fritzsche, Scholz, and Bornemann.*) rec ins ο bef ιησ., with DL (S, e sil) 1. 33. 69 Orig Eus: om A B(Mai) C rel Chr-wlf-ms Thl.

3.] ἡ ἰδέα, not his *form*, but his appearance; not in *shape* (as some would explain it away), but in brightness.

4.] αὐτοῦ, objective, of him, the angel; as John vii. 13; Heb. ii. 15. 5.] In Mark, *a young man in a white robe was sitting in the tomb on the right hand:* in Luke *two men in shining raiment* (see Acts i. 10) *appeared* (ἐπέστησαν) *to them.* John relates, that Mary Magdalene looked into the tomb and saw (but this must have been afterwards) two angels in white sitting one at the head, the other at the feet where the Body had lain. All attempts to *deny* the angelic appearances, or *ascribe them to later tradition*, are dishonest and absurd. That related in John is as definite as either of the others, and he certainly had it from Mary Magdalene herself. ὑμεῖς is emphatic, addressed to the women. 6.] καθὼς εἶπεν is further expanded in Luke, vv. 6, 7. See ch. xvi. 21; xvii. 23. ὁ κύριος (see ref.) is emphatic;—'gloriosa appellatio,' Bengel. 7.] This appearance in Galilee had been foretold before his death, see ch. xxvi. 32. It is to be observed that Matthew records *only this one* appearance to the Apostles, and in Galilee. It appears strange that this should be the entire testimony of Matthew: for it seems hardly likely that he would omit those important appearances in Jerusalem when the Apostles were assembled, John xx. 19, 26, or that one which was closed by the Ascension. But perhaps it may be in accord with his evident design of giving the general form and summary of each series of events, rather than their characteristic details. See below on ver. 20.

ὅτι is recitative. The προάγει here is not to be understood as implying the *journeying* on the part of our Lord himself. It is cited from His own words, ch. xxvi. 32, and there, as here, merely implies that *He would be there when they arrived.* It has a reference to the collecting of the flock which had been scat-

[q] Χαίρετε. αἱ δὲ προσελθοῦσαι [r] ἐκράτησεν αὐτοῦ τοὺς πόδας καὶ [s] προσεκύνησαν αὐτῷ. 10 τότε λέγει αὐταῖς ὁ Ἰησοῦς Μὴ φοβεῖσθε· ὑπάγετε [t] ἀπαγγείλατε τοῖς [u] ἀδελφοῖς μου ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, κἀκεῖ με [v] ὄψονται.

11 Πορευομένων δὲ αὐτῶν ἰδού τινες τῆς [w] κουστωδίας ἐλθόντες εἰς τὴν πόλιν [x] ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενόμενα. 12 καὶ [y] συναχθέντες μετὰ τῶν πρεσβυτέρων [z] συμβούλιόν τε [a] λαβόντες [b] ἀργύρια [c] ἱκανὰ ἔδωκαν τοῖς στρατιώταις 13 λ γοντες Εἴπατε ὅτι οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες [d] ἔκλεψαν αὐτὸν ἡμῶν

q — ch. xxvi. 49. xxvii. 29. Luke i. 28 al.
r ch. xii. 11.
s dist., ch. ii. 2 reff.
t — ch. xxv. 40 reff.
u ch. xxvii. 65, 66 only†. 24 al.
v — ch. xxiii. 34 al.
w ch. xii. 14 reff.
x ch. xxvii. 43 reff.
y ch. xxvi. 15 al.
z — Matt., here (ch. iii. 11 ‖. viii. 5) only. Mark x. 43. (xv. 15.) Luke vii. [11,] 12 al. John, never. Hab. ii. 13. 1 Macc. xiii. 49.
a ch. xxvii. 64. Tobit i. 18.

ὑπήντησεν BC 1 Orig Chr-wlf-ms Cyr$_1$: txt AD rel Eus Chr. aft προσ. ins αυτου D latt.

10. om την D^1. οψεσθαι *videbitis* D lat-*e* *k*.

11. ανηγγειλαν D Orig. παντα A Orig.

12. om τε D al latt. αργυριον ικανον D latt Syr arm.

tered by the smiting of the Shepherd; see John x. 4. ἐκεῖ αὐτὸν ὄψεσθε is determined, by κἀκεῖ με ὄψονται below, to be *part of the message to the disciples:* not spoken to the women directly, but certainly indirectly including them. The idea of their being *merely* messengers to the Apostles, without bearing any share in the promise, is against the spirit of the context: see further in note on ver. 17. ἰδοὺ εἶπον ὑμῖν is to give solemnity to the command. These words are peculiar to Matthew, and are a mark of accuracy.

8.] μετὰ φόβου, ἐφ' οἷς εἶδον παραδόξοις· μετὰ χαρᾶς δέ, ἐφ' οἷς ἤκουσαν εὐαγγελίους, Euthym. 9.] Neither Mark nor Luke recounts, or seems to have been aware of, this appearance. Mark even says οὐδενὶ οὐδὲν εἶπον· ἐφοβοῦντο γάρ. But (see above) it does not therefore follow that the narratives are inconsistent. Mark's account (see note there) is evidently broken off suddenly; and Luke's (see also note there) appears to have been derived from one of those who went to Emmaus, who had evidently but an imperfect knowledge of what happened before they left the city. This being taken into account, we may fairly require that the judgment should be suspended in lack of further means of solving the difficulty. ἐκρ. τ. π. partly in fear and as suppliants, for the Lord says μὴ φοβεῖσθε,—but shewing also the χαρά with which that fear was mixed (ver. 8),—joy at having recovered Him whom they loved. προσεκ. αὐτ.] 'Jesum ante passionem alii potius alieniores adorarunt quam discipuli.' Bengel. 10.] τοῖς ἀδελφ. so also to Mary Magdalene, John xx. 17. The repetition of this injunction by the Lord has been thought to indicate that this is a portion of another narrative inwoven here, and may possibly belong to the same incident as that in ver. 7. But all probability is against this: the passages are distinctly consecutive, and moreover both are in the well-known style of Matthew (e. g. καὶ ἰδού in both). There is perhaps more probability that this may be the same appearance as that in John xx. 11—18, on account of μή μου ἅπτου there and τοὺς ἀδελφ. μου,—but in our present imperfect state of information, this must remain a *mere* probability.

11—15.] THE JEWISH AUTHORITIES BRIBE THE GUARDS TO GIVE A FALSE ACCOUNT OF THE RESURRECTION. Peculiar to Matthew. 11. πορ. δὲ αὐ.] While they were going. 12.] συναχθέντες, i. e. οἱ ἀρχιερεῖς, a change of the subject of the sentence as in Luke xix. 4 al. This was a meeting of the Sanhedrim, but surely hardly an *official* and *open* one; does not the form of the narrative rather imply that it was a secret compact between those (the majority) who were bitterly hostile to Jesus? The circumstance that Joseph had taken no part in their counsel before, leads us to think that others may have withdrawn themselves from the meeting, e. g. Gamaliel, who could

b — Luke xxii. 45. John xi. (11 f) 13. Acts xii. 6 (ch. xxvii. 52 al.) only. Prov. iv. 16.
c pass., Mark ii. 1 ref.
d Acts xxiv. 19. xxv. 9. xxvi. 2. 1 Tim. v. 19.
e 1 Cor. vii. 32 only †. Wisd. vi. 15. vii. 23 only.
f ch. ix. 31. Mark i. 45 only †.
g ch. xi. 23. with ἡμ., Matt., here only. Acts xx. 26. Rom. xi. 8. 2 Cor. iii. 14. 1 Kings xxix. 6 al. fr. xiv. 31 only †. διατάζοντος δὲ Θησέως περὶ τῆς διαβολῆς, Diod. Sic. iv. 62. xvii. 3. 1 ch. ix. 8. x. 1. xxi. 23 ‖. John i. 12 al. Dan. vii. 14.
h ver. 9. 1 ch. k ch. xxiii. 1 ref. Gen.

[b] κοιμωμένων. [14] καὶ ἐὰν [c] ἀκουσθῇ τοῦτο [d] ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν αὐτὸν καὶ ὑμᾶς [e] ἀμερίμνους ποιήσομεν. [15] οἱ δὲ λαβόντες τὰ [f] ἀργύρια ἐποίησαν ὡς ἐδιδάχθησαν. καὶ [f] διεφημίσθη ὁ λόγος οὗτος παρὰ Ἰουδαίοις μέχρι τῆς [g] σήμερον ἡμέρας.

..ποιησομεν C.

[16] Οἱ δὲ ἕνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν, εἰς τὸ ὄρος οὗ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς. [17] καὶ ἰδόντες αὐτὸν [h] προσεκύνησαν, οἱ δὲ [i] ἐδίστασαν. [18] καὶ προσ-

...και ιδοντες L.

ελθὼν ὁ Ἰησοῦς [k] ἐλάλησεν αὐτοῖς [k] λέγων [l] Ἐδόθη μοι

..ελαλησεν αυτοις G.

i ch. ix. 31. k ch. xxiii. 1 ref. Gen. l ch.

14. αν D^1L. for επι, υπο (*corrn as more simple*) BD latt. om αυτον B 33 lat-*e* æth $Orig_1$.

15. aft παρα ins τοις D. for μεχρι, ως D $Orig_1(txt_1)$ Chr. rec om ημερας (*as unusual with Matt: see ch* xi. 23; xxvii. 8), with A rel lat-*e* $Orig_2$: ins BDL latt Syr Chr.

16. om ο D.

17. rec aft προσεκ. ins αυτω, with A rel syrr: om BD 33 latt Eus Chr Aug.

ABDEFHKMUVΔ1. 33. 69.

hardly have consented to such a measure as this. 14.] not only '*come to the ears of the governor*,' but be borne witness of before the governor, come before him officially: i. e. 'if a stir be made, and you be in trouble about it:' see reff. 15.] Justin Martyr, Dial. c. Tryph. § 108, p. 202, says, καὶ οὐ μόνον οὐ μετενοήσατε μαθόντες αὐτὸν ἀναστάντα ἐκ νεκρῶν, ἀλλὰ ἄνδρας χειροτονήσαντες ἐκλεκτούς, εἰς πᾶσαν τὴν οἰκουμένην ἐπέμψατε κηρύσσοντες ὅτι αἵρεσίς τις ἄθεος καὶ ἄνομος ἐγήγερται ἀπὸ Ἰησοῦ τινος Γαλιλαίου πλάνου (see ch. xxvii. 63) ὃν σταυρωσάντων ὑμῶν οἱ μαθηταὶ αὐτοῦ κλέψαντες κ.τ.λ. ὁ λόγος οὗτος—this account of the matter. Eisenmenger (Entdecktes Judenthum, cited by Meyer and De Wette) gives an expansion of this lie of the Jews from the book called Toldoth Jeschu.

16—20.] APPEARANCE OF THE LORD ON A MOUNTAIN IN GALILEE. This journey into Galilee was *after the termination of the feast*, allowing *two first days of the week*, on which the Lord appeared to the assembled apostles (John xx. 19, 26), to elapse. It illustrates the imperfect and fragmentary nature of the materials out of which our narrative is built, that the appointment of this mountain as a place of assembly for the eleven *has not been mentioned*, although τὸ ὄρος οὗ seems to imply that it has. Stier well remarks (Reden Jesu, vii. 209) that in this verse Matthew gives a hint of *some interviews having taken place previously to this* in Galilee. And it is important to bear this in mind, as suggesting, if not the solution, at least the *ground* of solution, of the difficulties of this passage. Ver. 17 seems to present an instance of this imperfect and fragmentary narrative. The impression given by it is that the majority *of the eleven* worshipped Him, but some doubted (not, *whether they should worship Him*; which is absurd and not implied in the word. On οἱ δέ, cf. ch. xxvi. 67. ᾤχοντο εἰς Δεκέλειαν, οἱ δ' εἰς Μέγαρα, Xen. Hell. i. 2. 14: see also Anab. i. 5. 13). This however would hardly be possible, *after the two appearances at Jerusalem* in John xx. We are therefore obliged to conclude that *others were present*. Whether these others were the '500 brethren at once' of whom Paul speaks 1 Cor. xv. 6, or some other disciples, does not appear. Olshausen and Stier suppose, from the previous announcement of this meeting, and the repetition of that announcement by the angel, and by our Lord, that it probably included *all the disciples* of Jesus; at least, all who would from the nature of the case be brought together. 18. προσελθ.] They appear to have first seen Him at a distance, probably on the top of the mountain. This whole introduction, προσελθ. ἐλάλ. αὐτ. λέγ. forbids us to suppose that the following words are a mere compendium of what was said on various occasions. Like the opening of ch. v., it carries with it a direct assertion that what follows, was spoken *then, and there*. ἐδόθη μοι κ.τ.λ.] The words are a reference to ref. Dan. (LXX), which compare. *Given*,—by the Father, in the fulfilment of the Eternal

πᾶσα [l] ἐξουσία [m] ἐν οὐρανῷ καὶ [m] ἐπὶ τῆς γῆς. 19 πορευ- [m] ch. vi. 10. xvi. 19. xviii. 18.
θέντες [n] μαθητεύσατε πάντα [o] τὰ ἔθνη, [p] βαπτίζοντες αὐτοὺς [n] ch. xiii. 52. Acts xiv. 21.

(fastr., ch. xxvii. 57) only †. [o] Gal. iii. 8. 1 Tim. iv. 17. Num. xiv. 18. [p] Acts viii. 16. xix. 5. Rom. vi. 3. 1 Cor. i. 13. x. 2. Gal. iii. 27.

18. ουρανους D. rec om της (*to conform with* εν ουρ.), with A rel Orig$_2$ Chr Cyr$_2$: ins BD copt Eus Chr-wlf-ms.

19. πορευεσθε D(-αι) lat-*e* Orig$_1$ Tert Cypr. rec aft πορ. ins ουν, with BΔ 1. 33 ev-y vulg lat-*c e f ff*$_{1,2}$ *g*$_1$ syrr copt æth arm Cypr$_4$ Zeno: νυν D lat-*a b h n* Hil$_2$ Victorin: om A rel Iren-lat Orig Eus$_{\text{oft}}$ Ath$_{\text{oft}}$ Bas Amphil Chr Cyr$_2$ Thl Tert Lucif Ambr Aug. βαπτισαντες (*corrn for ecclesiastical propriety?*) BD: txt AN rel

Covenant, in the Unity of the Holy Spirit. *Now first* is this covenant, in its fulness, proclaimed upon earth. The Resurrection was its last seal—the Ascension was the *taking possession* of the Inheritance. But the Inheritance is already won; and the Heir is only remaining on earth for a temporary purpose — the assuring His joint-heirs of the verity of his possession. 'All power in heaven and earth;' see Eph. i. 20—23; Col. ii. 10; Heb. i. 6; Rem. xiv. 9; Phil. ii. 9—11; 1 Pet. iii. 22.

19.] οὖν (in rec.) is probably a gloss, but an excellent one. It is the glorification of the Son by the Father through the Spirit, which is the foundation of the Church of Christ in all the world. And when we baptize into the Name (i. e. into the fulness of the consequence of the objective covenant, and the subjective confession) of Father, Son, and Holy Ghost, it is *this* which forms the ground and cause of our power to do so—that this flesh of man, of which God hath made πάντα τὰ ἔθνη, is *glorified in the Person of our Redeemer*, through whom we all have access by one Spirit to the Father. πορ. μαθ.] Demonstrably, this was not understood as spoken to the Apostles *only*, but to all the brethren. Thus we read, πάντες διεσπάρησαν . . . πλὴν τῶν ἀποστόλων (Acts viii. 2): οἱ μὲν οὖν διασπαρέντες διῆλθον εὐαγγελιζόμενοι τὸν λόγον (ibid. ver. 4). There is peculiar meaning in μαθητεύσατε. All *power* is given me—go therefore and . . . subdue? Not so: the purpose of the Lord is to bring men to the *knowledge of the truth*—to work on and in their hearts, and lift them up to be partakers of the divine Nature. And therefore it is not 'subdue,' but **make disciples of** (see below). πάντα τὰ ἔθνη again is closely connected with πᾶσα ἐξουσία ἐπὶ τῆς γῆς.

πάντα τὰ ἔθνη] **all nations**, including the Jews. It is absurd to imagine that in these words of the Lord there is implied a *rejection of the Jews*, in direct variance with his commands elsewhere, and also with the world-wide signification of ἐπὶ τῆς γῆς above. Besides, the (temporary) rejection of the Jews consists in this, that they are *numbered among* πάντα τὰ ἔθνη, and not a peculiar people any longer: and are become, in the providence of God, the subjects of that preaching, of which by original title they ought to have been the promulgators. We find the first preachers of the gospel, so far from excepting the Jews, uniformly bearing their testimony to them *first*. With regard to the difficulty which has been raised on these words,—that if they had been thus spoken by the Lord, the Apostles would never have had any doubt about the admission of the Gentiles into the Church,—I would answer, with Ebrard, Stier, De Wette, Meyer, and others, 'that the Apostles *never had any doubt whatever* about *admitting* Gentiles,—only whether they should not be *circumcised* first.' In this command, the prohibition of ch. x. 5 is for ever removed. βαπτίζοντες] Both these present participles are the conditioning components of the imperative aor. preceding. The μαθητεύειν consists of two parts—the *initiatory*, admissory *rite*, and the *subsequent teaching*. It is much to be regretted that the rendering of μαθ. '*teach*,' has in our Bibles clouded the meaning of these important words. It will be observed that in our Lord's words, as in the Church, the process of ordinary discipleship is *from baptism to instruction*—i. e. is, *admission in infancy to the covenant*, and *growing up into* τηρεῖν πάντα κ.τ.λ.—the *exception* being, what circumstances rendered so frequent in the early church, *instruction before baptism*, in the case of *adults*. On this we may also remark, that baptism as known to the Jews included, just as it does in the Acts (ch. xvi. 15, 33), *whole households—wives and children*. As regards the command itself, no unprejudiced reader can doubt that it regards the *outward rite* of BAPTISM, so well known in this gospel as having been practised by John, and received by the Lord Himself. And thus it was immediately, and has been ever since, understood by the Church. As

ABDEF HKMU VΔ l. 33. 69.

[p] εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος, [20] διδάσκοντες αὐτοὺς [q] τηρεῖν πάντα ὅσα [r] ἐνετειλάμην ὑμῖν· καὶ ἰδοὺ ἐγὼ [s] μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας [t] ἕως τῆς [u] συντελείας τοῦ αἰῶνος.

[p] ch. xix. 17 reff.
[q] ch. xvii. 9. xix. 7 al. Gen. ii. 16.
[r] ch. i. 23. John iii. 2. Deut. i. 42 al.
[s] ch. xxvi. 29. xxvii. 45, 64 al.
[t] ch. xiii. 39, 40 reff.
[u]

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Hippol Eus Ath Amphil Chr Cyr$_2$. om του bef υιου του D.

20. ειμι bef μεθ υμ. D Orig$_2$(but txt 8 times). rec at end adds αμην, with A^2 rel am(with forj gat) lat-*a b c f* syrr copt-ms æth : om A^1(appy) BDℵ 1. 33 vulg lat-*e ff*$_{1.2}$ *g*$_{1.2}$ *h n* copt arm Chr Cyr Thl.

SUBSCRIPTION. κατα μαθθαιον B : ευαγγελιον κατα ματθαιον AEH(K)UVΔ : ευ. κατ. μαθθαιον ετελεσθη αρχεται ευ. κατα ιωαννην D, simly lat-*b e f*; and so, but *marcum* for ιωαν., forj &c: FM lat-*a* have no subscr: K al (aft enumerating the number of στίχοι &c) το κατα ματθ. (ins αγιον al) ευ. εξεδοθη (εγραφη al) υπ αυτου εν ιεροσολυμοις (εν παλαιστινη al syrr, εν ανατολη al, and add εβραισι or τη εβραιδι διαλεκτω) μετα χρονους η της του χριστου (add του θεου ημων al) αναληψεως (add ηρμηνευθη δε υπο ιακωβου αδελφου του κυριου, or υπο ιωαννου al).

regards all attempts to explain away this sense, we may say—even setting aside the testimony furnished by the Acts of the Apostles,—that it is in the highest degree improbable that our Lord should have given, at a time when He was summing up the duties of his Church in such weighty words, a command couched in figurative or ambiguous language—one which He must have known would be interpreted by his disciples, now long accustomed to the rite and its name, otherwise than He intended it. **εἰς τὸ ὄν. . . .**] Reference is apparently made to the Baptism of the Lord himself, where the whole Three Persons of the Godhead were in manifestation.

Not *τὰ ὀνόματα*—but **τὸ ὄνομα**—setting forth the Unity of the Godhead.

It is unfortunate again here that our English Bibles do not give us the force of this *εἰς*. It should have been *into*, (as in Gal. iii. 27 al.,) both here and in 1 Cor. x. 2, and wherever the expression is used. It imports, not only a *subjective recognition* hereafter by the child of the truth implied in *τὸ ὄνομα*, κ.τ.λ. but an *objective admission* into the covenant of Redemption — *a putting on of Christ*. Baptism is the *contract of espousal* (Eph. v. 26) between Christ and his Church. Our word *'in'* being retained both here and in our formula of Baptism, it should always be remembered that *the Sacramental declaration is contained in this word*; that it answers (as Stier has well observed, vii. 268) to the *τοῦτό ἐστιν* in the other Sacrament. On the difference between the *baptism of John*, and *Christian baptism*, see notes on ch. iii. 11; Acts xviii. 25; xix. 1—5. **20.**] Even in the case of the adult, this teaching must, *in greater part*, follow his baptism; though as we have seen (on ver. 19), in *his* exceptional case, *some of it* must *go before*. For this teaching is nothing less than the building up of the whole man into the obedience of Christ. In these words, inasmuch as the then living disciples *could not teach all nations*, does the Lord *found the office of Preachers* in his Church, with all that belongs to it,—the duties of the *minister*, the *schoolteacher*, the *scripture reader*. This *'teaching'* is not merely the *κήρυγμα* of the gospel—not mere proclamation of the good news—but the whole catechetical office of the Church upon and in the baptized.

καὶ ἰδοὺ . . . .] These words imply and set forth the *Ascension*, the manner of which is not related by our Evangelist.

ἐγώ—I, in the fullest sense: not the *Divine Presence*, as *distinguished from the Humanity* of Christ. His Humanity is with us likewise. The vine lives in the branches. Stier remarks (vii. 277) the contrast between this *'I am with you,'* and the view of Nicodemus (John iii. 2) 'no man can do these miracles—except *God be with him.*' **μεθ' ὑμ.**] mainly, *by the promise of the Father* (Luke xxiv. 49) *which He has poured out on his Church*. But the presence of the Spirit is the effect of the presence of Christ—and the presence of Christ is part of the *ἐδόθη* above—the effect of the well-pleasing of the Father. So that the mystery of His name *Ἐμμανουήλ* (with which, as Stier remarks, this Gospel begins and ends) is fulfilled—God is *with us*. And **πάσας τὰς ἡμέρας**—all the (*appointed*) days—for

they are numbered by the Father, though by none but Him. ἕως τῆς συντ. τ. αἰ.—that time of which they had heard in so many parables, and about which they had asked, ch. xxiv. 3—the completion of the *state of time*. After that, He will be no more properly speaking *with us*, but we *with Him* (John xvii. 24) where He is. To understand μεθ' ὑμῶν only of the Apostles and their (?) successors, is to destroy the whole force of these most weighty words. Descending even into literal exactness, we may see that διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν, makes αὐτούς into ὑμεῖς, as soon as they are μεμαθητευμένοι. The command is *to the* UNIVERSAL CHURCH—to be performed, in the nature of things, by her *ministers* and *teachers*, the manner of appointing which is not here prescribed, but to be learnt in the unfoldings of Providence recorded in the Acts of the Apostles, who by his special ordinance were the founders and first builders of that Church—but whose office, *on that very account, precluded the idea of succession or renewal*. That Matthew does not record the fact or manner of *the Ascension*, is not to be used as a ground for any presumptions regarding the authenticity of the records of it which we possess. The narrative here is *suddenly brought to a termination*: that in John ends with an express declaration of its incompleteness. What reasons there may have been for the omission, either subjective, in the mind of the author of the Gospel, or objective, in the fragmentary character of the apostolic reports which are here put together, it is wholly out of our power, in this age of the world, to determine. As before remarked, the *fact itself* is here and elsewhere in this Gospel (see ch. xxii. 44; xxiv. 30; xxv. 14, 31; xxvi. 64) clearly *implied*.

ΕΥΑΓΓΕΛΙΟΝ

Γ ευαγγελιον...

ΚΑΤΑ ΜΑΡΚΟΝ.

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a Phil. iv. 15. Hos. i. 2. b N. T. passim. 2 Chron. xxxii. 32. c — Rom. ix. 26. xi. 2. Heb. iv. 7. ch. vi. 45. Acts xiii. 4. see ch. xiii. 26. d Mal. iii. 1.

I. 1 a Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ χριστοῦ υἱοῦ θεοῦ.
2 Ὡς b γέγραπται c ἐν τῷ Ἡσαΐᾳ τῷ προφήτῃ d Ἰδοὺ

P ως γεγραπται... ABDEF HKLM PSUVΓ Δ 1. 33. 69.

Title. rec το κατα μαρκον αγιον ευαγγελιον, with some cursives: ευ του κατα μαρκον αγιου ευαγγελιου 69: κατα μαρκον B[so Verc Tisch Treg] FN: txt AD rel.

Chap. I. 1. om νιου θεου ℵ¹ 28. 255 Iren-gr-lat(but om ησ. χρ. also) Orig$_3$ Bas Jer$_3$ Victorin. (insd by ℵ-corr¹ᵃ Iren$_{\text{gr}}$ Ambr Jer$_1$.)—rec ins του bef θεου, with A rel: om BDL ℵ-corr¹ᵃ Sevrn.

2. καθως BKLΔℵ 1. 33 Orig$_3$ Bas Tit Sevrn: txt ADP rel Iren-gr Orig$_1$. rec (for τω ησαια τω προφητη) τοις προφηταις (*corrn, the cit being from Mal and Isa*), with AP rel syr-txt æth arm-zoh Iren-lat$_2$ Chr Phot: txt BDLΔℵ 1. 33 latt Syr syr-marg syr-jer copt goth arm-mss Iren-gr-lat$_1$ Orig(ὁ Μάρκος δύο προφητείας ἐν διαφόροις εἰρημένας τόποις ὑπὸ δύο προφητῶν εἰς ἓν συνάγων πεποιηκε· καθὼς γέγραπται ἐν τῷ Ἡσαΐᾳ τῷ προφήτῃ κ.τ.λ.) Serap Porph Eus Epiph Bas Tit-bostr Vict Sevrn Jer('nomen Isaiæ putamus additum Scriptorum vitio') Aug.—om 1st τω

N.B. Throughout Mark, the parallel places in Matthew are to be consulted. Where the agreement is verbal, or nearly so, no notes are here appended, except grammatical and philological ones.

Chap. I. 1—8.] The preaching and baptism of John. Mt. iii. 1—12. Lk. iii. 1—17. The object of Mark being to relate *the official life and ministry* of our Lord, he begins with His *baptism*; and as a necessary introduction to it, with *the preaching of John the Baptist*. His account of John's baptism has many phrases in common with both Mt. and Lk.; but from the additional prophecy quoted in ver. 2, is certainly *independent* and *distinct* (see Prolegomena to the Gospp. ch. I. § ii.).

1. ἀρχὴ κ.τ.λ.] This is probably a title to what follows, as Mat. i. 1, and not connected with ver. 4, as Fritzsche and Lachm., nor with ver. 2, as Meyer. It is simpler and gives more majesty to the exordium, to put a period at the end of ver. 1, and make the citation from the prophet a new and confirmatory title.

Ἰησ. χρ.] cf, as its author, or its subject, as the context may determine. "If the genit. after εὐαγγ. is *not* a person, it is always that of the *object*, as εὐαγγ. τῆς βασιλείας, τῆς σωτηρίας, κ.τ.λ. (Matt. iv. 23: Eph. i. 13; vi. 15 al.). If θεοῦ follows, the genit. is one of the *subject* (ch. i. 15: Rom. i. 1, 15, 16, al.), as also when μου follows (Rom. ii. 16; xvi. 25: 1 Thess. i. 5, al.). But if χριστοῦ follows (Rom. i. 9; xv. 19: 1 Cor. ix. 12, al.), it may be either genit. of the *subject* (*auctoris*) or of the *object*: and only the context can determine. Here it decides for the latter (vv. 2—8). Render there-

ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς [c] κατασκευάσει τὴν ὁδόν σου· 3 [f] φωνὴ βοῶντος ἐν τῇ ἐρήμῳ Ἑτοιμάσατε τὴν ὁδὸν κυρίου, [g] εὐθείας ποιεῖτε τὰς [h] τρίβους αὐτοῦ. 4 [i] Ἐγένετο Ἰωάννης ὁ βαπτίζων ἐν τῇ ἐρήμῳ [ik] κηρύσσων [l] βάπτισμα [lm] μετανοίας εἰς [n] ἄφεσιν ἁμαρτιῶν. 5 καὶ [o] ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα καὶ οἱ Ἱεροσολυμῖται πάντες, καὶ ἐβαπτίζοντο ὑπ' αὐτοῦ ἐν τῷ Ἰορδάνῃ ποταμῷ [p] ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. 6 καὶ [q] ἦν ὁ Ἰωάννης [r] ἐνδεδυμένος τρίχας καμήλου καὶ [s] ζώνην [s] δερματίνην περὶ τὴν [s] ὀσφὺν αὐτοῦ, καὶ [t] ἔσθων [u] ἀκρίδας καὶ [u] μέλι [u] ἄγριον. 7 καὶ [v] ἐκήρυσσεν λέγων Ἔρχεται ὁ [w] ἰσχυρό-

c Matt. xi. 10 ‖ L. Luke i. 17. Heb. iii. 3, 4 bis. ix. 2, 6. xi. 7.
f Pet. iii. 20 only. Wisd. vii. 27.
g Isa. xl. 3.
h ‖ L. reff.
i ‖ only. Ps. xxvi. 11.
k constr.; ch. ix. 3, 7. 2 Cor. vi. 14. Col. i. 3. Heb. v. 12. Rom. iii. 2. xvi. 10. Micah ii. 1. see ver. 39. Luke i. 10, 20.
l Matt. iv. 23 reff.
m L. Acts xiii. 24. xix. 4 only.
n Matt. iii. 3, 11 al. (not John.) Prov. xiv. 16. Wisd. xi. 23. xii. 10, 19. Sir. xliv. 16 only.
o ‖ Mt. L. al. fr.
p — ‖ Mt. Acts xix. 18. Jam. v. 16 g.
q Luke i. 10, 20 al. fr. Jer. xxxiii. (xxvi.) 20. see ver. 4.
r Matt. vi. 26 reff.
s ‖ Mt. reff. 4 Kings i. 8.
t -φω, Luke xxii. 30 reff. Lev. xvii. 10 al.
u ‖ Mt. reff.
v — Matt. iii. 1. iv. 17. vv 38, 39, 45 al. fr. Exod. xxxii. 5.
w ‖ Mt. reff.

D 1 al Iren-gr Orig$_2$. rec ins εγω bef αποστελλω (*perhaps from Matt* xi. 10, *where* Z *only omits it. It is used in l. c. of* LXX *by* A *al*), with APℵ rel vulg syr goth æth arm Orig$_5$ Eus Phot Jer$_2$: om BD am(with em fuld gat ing mm mt taur tol) lat-*a b c i* Iren-lat Orig Sevrn Ambr Jer Aug Vigil-taps Bede. αποστελω ℵ. rec at end adds εμπροσθεν σου (*from Mt* xi. 10, *Lk* vii. 27), with A rel vulg lat-*f ff*$_{1,2}$ *g*$_{1,2}$ syr copt-wilk goth arm Orig$_3$ Eus Sevrn Phot Tert Jer$_1$: om BDKLPℵ am(with em fuld ing mt taur tol) lat-*a b c l* Syr syr-jer copt-schw æth Iren-lat Orig$_3$ $_{expr\,1}$ Victor Jer Aug.

3. for αυτου, του θεου υμων (*from* LXX) D 34-marg, *dei nostri* mt lat-*a b c f ff*$_2$ *g*$_2$ goth syr-ms-marg [Iren-lat].

4. αι beg ins και ℵ^1. rec om ο, with A(D)P rel: ins BLΔℵ 33 copt.—εν τ. ερ. bef βαπτ. D 28 latt(not *f*) Syr. rec ins και bef κηρυσσων, with ΔDℵ rel vss: om B 33. (P defective.) (*The account of the variations seems to be the ignorance of the transcribers that* ω. ο βαπτιζων *is, with Mk,* John the Baptist,—*see* ch. vi. 14, *where* D al *have corrected to* βαπτιστης: *thence* βαπτιζων *became joined with* εγενετο, *and* και *inserted.*)

5. εξεπορευοντο (*corrn to suit* ιεροσολυμιται &c) EFHLSV Γ(Tisch) harl^1(with taur) lat-*b ff*$_1$ *g*$_1$ copt-2-mss goth Thl. om οι D Scr's c. rec και εβαπτιζοντο bef παντες, with AP rel syr goth (æth): om και παντες 69, om παντες al, lat-*f*: txt BDLΔℵ 33 vulg lat-*a*(omg και) *b l* copt arm Orig$_2$ Eus. (παντες *was omd, as not in* ‖ *Mt, and seeming to assert too much: then re-insd from marg with* εβαπτ.)—om και ℵ^1. rec εν τω ιορδ. ποταμω bef υπ' αυτου (*from* ‖ *Mt*), with ADP rel syr goth: txt BLℵ 33 vulg lat-*b c f ff*$_{1,2}$ *g*$_{1,2}$ *l* arm Orig$_2$ Eus.—om τω bef ιορδ. D^1.—om ποταμω D mt lat-*a b c ff*$_{1,2}$ *g*$_1$ Orig$_1$.

6. rec (for και ην) ην δε (*from Mt* iii. 4), with ADP rel mt lat-*a c f ff*$_2$ syrr copt-schw goth æth arm Thl: txt BLℵ 33 vulg lat-*b ff*$_1$ *g*$_{1,2}$ D-lat copt-wilk. rec om ο, with ADHSΔ 33(Treg): ins BLℵ rel Thl. for τριχας, δερρην D-gr lat-*a*. om και ζ. to αυτου D lat-*a b ff*$_2$. rec εσθων, with ADP ℵ-corr$^{(sic\,?)}$ rel: txt BL^{1}Δℵ^1 33.

7, 8. και ελεγεν αυτοις Εγω μεν υμας βαπτιζω εν υδατι ερχεται δε οπισω μου ο

fore, **the glad tidings concerning Jesus Christ.**" Meyer. 2, 3.] This again stands independently, not ἐγέν. Ἰωάν. (ὁ) βαπτ. . . . . ὡς γέγρ. The citation here is from *two prophets*, Isa. and Mal.; see reff. The fact will not fail to be observed by the careful and honest student of the Gospels. Had the citation from Isaiah stood first, it would have been of no note, as Meyer observes. Consult notes on Mt. xi. 10; iii. 3. 4.] See on Mt. iii. 1. βάπτ. μετ., the baptism *symbolic of* ("gen. of the characteristic quality," Meyer) *repentance and forgiveness*—of the death unto sin, and new birth unto righteousness. The *former* of these only comes

x constr., Matt. iii. 12 reff.
y — & constr., l. (Matt. viii. 8 ‖ L.) 1 Cor. xv. 9. 2 Cor. (ii. 16.) iii. 5. 2 Tim. ii. 2. (Exod. iv. 10. Joel ii. 11.)
z here (and John viii. 6, 8) only. Exod. iv. 31 al.
a ‖ L. J. Acts xxii. 26 only. Job xxix. 10. Isa. v. 18, 27. Ῥἠτ. xxx. (xxxiii.) 26 only.
b ch. viii. 1. xiii. 17 ‖ Mt., 24. Luke v. 35. ix. 36 al. Judg. xvii. 6. c — John ix. 7. d — here only. see ch. xv. 38 ‖. e ‖ Mt. reff. f ‖. Matt. vii. 25. John i. 32 al. fr. Isa. lxiii. 14. g Luke ix. 35 reff.
h ‖. Matt. xii. 18. xvii. 5 ‖. 2 Pet. i. 17. Gen. xxii. 2. = μονογενής, Aq.

τερός μου ὀπίσω μου [x] οὗ οὐκ εἰμὶ [y] ἱκανὸς [z] κύψας λῦσαι
τὸν [a] ἱμάντα τῶν ὑποδημάτων [x] αὐτοῦ. [8] ἐγὼ ἐβάπτισα
ὑμᾶς ὕδατι, αὐτὸς δὲ βαπτίσει ὑμᾶς πνεύματι ἁγίῳ.
[9] καὶ ἐγένετο ἐν [b] ἐκείναις ταῖς ἡμέραις, ἦλθεν Ἰησοῦς ἀπὸ
Ναζαρὲτ τῆς Γαλιλαίας, καὶ ἐβαπτίσθη [c] εἰς τὸν Ἰορδάνην
ὑπὸ Ἰωάννου. [10] καὶ εὐθὺς ἀναβαίνων ἐκ τοῦ ὕδατος
εἶδεν [d] σχιζομένους τοὺς οὐρανούς, καὶ τὸ πνεῦμα ὡς
[e] περιστερὰν [f] καταβαῖνον εἰς αὐτόν· [11] καὶ [g] φωνὴ ἐγένετο
ἐκ τῶν οὐρανῶν Σὺ εἶ ὁ υἱός μου ὁ [h] ἀγαπητός· ἐν σοὶ ..αγαπητος εν P.

ισχυροτερος μου, οὐ ουκ ειμι ικανος λυσαι τον ιμαντα των υποδηματων αυτου· και αυτος υμας βαπτισει εν πνευματι αγιω D lat-(*a*) ff_2 &c (*see Luke* iii. 16).
ισχυρος A ev-x. om 2nd μου B [al ? 102 = B ?] $Orig_1$: om οπισω μου Δ ev-P lat-ff_2.

8. rec aft εγω ins μεν (*from* ‖ *Mt Lu*), with A(D)P rel mt lat-*a f* ff_2 syr goth æth: om BLN 33. 69 vulg lat-*b c* ff_1 $g_{1,2}$ Syr copt arm Orig. rec ins εν bef υδατι (*from* ‖ *Mt, where* none *omit it*), with ADP rel gat(with mm mt) lat-*a c* &c: om BH ΔN 33 vulg Orig(addg μόνος Ματθαῖος τούτῳ προσέθηκε τό εἰς μετάνοιαν) Aug. om 2nd υμας N^1: υμας bef βαπτισει D 69 lat-*a* ff_2. rec ins εν bef πν. αγ. (*from* ‖ *Mt*), with ADPN 33(Treg) rel gat(with mm mt) copt Orig: om BL vulg lat-*b* Aug. at end add και πυρι (*from* ‖ *Mt Lu*) P al syr-with-ast.

9. om 1st και B Scr's c. ταις ημεραις bef εκειναις DΔ Scr's e lat-*b f* $ff_{1,2}$ g_1. ins *o* bef ιησ. DMΓΔ 69 Scr's c d e i l m n r s w^2 evv-x-y-z-P-150. rec υπο ιω. bef εις τ. ιορδ., with AP rel vulg lat-*c f* syr goth æth arm: txt BDLN (1) 33. 69 am (with fuld ing tol) lat-*a b* $ff_{1,2}$ $g_{1,2}$ Syr copt Orig.

10. rec ευθεως, with AP rel: om D lat-*a b* æth: txt BLΔN 33. rec (for εκ) απο (*from* ‖ *Mt*), with AP rel: txt BDLN 33. 69 latt goth æth(appy) arm. for σχιζ., ηνυγμενους (= ηνοιγ.) D, *apertos* lat-*b*, *aperiri* lat-*c*, *adaperiri* lat-*a*. rec ωσει (*from* ‖ *Mt*), with MP (1. 33. 69, e sil): txt ABDN rel (syr-marg-gr). καταβαινων D^1. add και μενον (*from Joh* i. 33) N [10]. 33. 71 [= Scr's g]. 86. 106 vulg lat-*b* $ff_{1,2}$ $g_{1,2}$ *l* copt-wilk æth Ambr. (Δ has a space left.) rec (for εις) επ' (*from* ‖), with APN rel lat-*f* g_1: txt BD 13. 69. 124 lat-*a* (*b*) *l*.

properly into the notion of John's baptism, which did not confer the Holy Spirit, ver. 8. 7.] **κύψας λῦσαι . . . .**, the expression is common to Mk., Lk., and Jn. (i. 27). It amounts to the same as *bearing the shoes*—for he who did the last would necessarily be also employed in loosing and taking off the sandal. But the variety is itself indicative of the independence of Mt. and Mk. of one another. John used the two expressions at different times, and our witnesses have reported both. **κύψας** is added by Mk., who, as we shall find, is more minute in circumstantial detail than the other Evangelists. 8.] Mt. and Lk. add **καὶ πυρί.**

9—11.] JESUS IS BAPTIZED BY HIM. Mt. iii. 13—17: Lk. iii. 21, 22. **ἀπὸ Ναζ.** is contained here only. The words with which this account is introduced, express indefiniteness as to time. It was (Lk. iii. 21) *after all the people were baptized*: see note there. The commencement of this Gospel has no marks of an eye-witness: it is the *compendium of generally current accounts*. 10.] **εὐθέως**, or **-θύς**, is a favourite connecting word with Mk. St. Mark has here taken the oral account verbatim, and applied it to Jesus, '*He saw*,' &c.—and **αὐτόν** must mean *Himself*: otherwise we must understand ὁ Ἰωάν. before **εἶδεν**, and take **ἀναβ.** as *pendent*, which is very improbable. The construction of the sentence is a remarkable testimony of the independence of Mk. and Mt. even when parts of the narrative agree verbatim. See note on Mt. iii. 16. **σχιζ.**] Peculiar to Mk.; and more descriptive than **ἀνεῳχθησαν**, Mt. Lk. 11.] **σὺ εἶ**, Mk. Lk.; **οὗτός ἐσ.**, Mt. — **ἐν ᾧ εὐδ.**, Mt.; **ἐν σοὶ εὐδ.**, Mk. and Lk. I mention these things to shew how extremely improbable it is that Mk. had either Mt. or Lk. before him. Such arbitrary alteration of documents

[1] εὐδόκησα. [12] καὶ εὐθὺς τὸ πνεῦμα αὐτὸν [k] ἐκβάλλει εἰς τὴν ἔρημον. [13] καὶ ἦν ἐν τῇ ἐρήμῳ ἡμέρας τεσσεράκοντα [l] πειραζόμενος ὑπὸ τοῦ σατανᾶ, καὶ ἦν μετὰ τῶν θηρίων, καὶ οἱ ἄγγελοι [m] διηκόνουν αὐτῷ.

G και οι αγγ... ABDEP GHKL MSUV ΓΔ 1. 33. 69.

[14] Καὶ μετὰ τὸ [n] παραδοθῆναι τὸν Ἰωάννην, ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν κηρύσσων τὸ [o] εὐαγγέλιον τοῦ [o] θεοῦ [15] λέγων ὅτι [p] πεπλήρωται ὁ [p] καιρὸς καὶ [q] ἤγγικεν ἡ [r] βασιλεία τοῦ [r] θεοῦ· [s] μετανοεῖτε καὶ [t] πιστεύετε ἐν τῷ

[1] Matt. xvii. 5. 1 Cor. x. 5. 2 Cor. xii. 10. [2 Thess. iii. 12.] Heb. x 38, from Hab. ii. 4. 2 Kings xxii. 20. Mal. iii. 17.
[k] = Matt. ix. 38. John x. 4. 1 Macc. xii. 27.
[l] and N. T. passim.
[m] ch. xv. 41 al. fr.†
[n] = Acts viii. 3. xvi. 4.

2 Pet. ii. 4. Ps. lxxxvii. 3. constr., Ezek. xliv. 26 al. fr. [o] Rom. i. 1. xv. 16. 2 Cor. xi. 7. 1 Thess. ii. 2, 8, 9. 1 Pet. iv. 17 (Acts xx. 24. 1 Tim. i. 11) only. εὐ. τῆς βασ., Matt. iv. 23. ix. 35. xxiv. 14 only. [p] Luke xxi. 24. see Lam. iv. 18. [q] = 1 Mt. al. fr. Ezek. vii. 7, 12. [r] Matt. vi. 33 al. ch. iv. 11, 26, 30 and freq. in Mk., Luke, Acts & Paul. John iii. 3, 5. Rev. xii. 10. [s] Matt. iii. 2 reff. [t] w. ὅτι, John i. 51. 15 only. Ps. lxxvii. 22. Jer. xii. 6.

11. om εγενετο DN[1] mt lat-ff$_2$. rec (for σοι) ω (*from* ‖ *Mt*), with A rel lat-*b f* g_1 D-lat syr-marg copt-wilk arm-mss: txt BDLN 1. 33. 69 vulg lat-*a c ff*$_2$ g_2 *l* Syr syr-txt copt-schw goth æth arm-zoh. (P def.)

12. ευθεως ADE[1]K M-marg 1: txt BN rel. aft πνευμα ins το αγιον D. εκβαλλει bef αυτον DΔ 33. 69 latt.

13. rec ins εκει bef εν τη ερημω (*marg corrn for* εν τ. ερ. [*as appears by* εν τ. ερ. *being omd by* K &c] *aftds admd with it into the text*), with Δ rel syrr arm: om ABD LN 33 latt copt goth æth Orig. om εν τη ε. K 1. 69. 124. 209 al Scr's e w[1] lat-*a* arm. τεσσαρακοντα bef ημερας BLN 33 vulg lat-(*e*) *ff*$_1$ g_1 *l* syr-marg copt Orig Eus. add κ. τεσσαρακ. νυκτας L(M) 13. 33 al vulg lat-(*c*) *ff*$_1$ g_1 *l* syr-marg copt æth Orig Eus. ins και bef πειραζομενος D latt. om οι AM 33 al Scr's c d evv-y-z-150.

14. rec (for και μετα) μετα δε (‖ *Mt*), with ALN rel vulg lat-*f ff*$_1$ g_2 syrr goth æth arm Orig Eus: *sed postquam* lat-*b* g_1 D-lat: txt BD (al ?) lat-*a* (*c*) copt. om του AEFG[1]HSUVΓ Eus-ed. om ο AEFHKMUV[2]Γ Eus. rec aft ευαγγελιον ins της βασιλειας (*from Mt* iv. 23), with AD rel vulg lat-*a f ff*$_1$ $g_{1,2}$ Syr syr-ms æth: om BLN 1. 33. 69 mt lat-*b c ff*$_2$ syr-ed copt goth(Treg) arm Orig$_2$.

15. rec ins και bef λεγων, with BKLMΔ 1. 33. 69 vulg lat-*a b* &c syrr copt: om AD rel lat-*f ff*$_2$ g_1 goth.—om και λεγων N (al ?) mt lat-*c* Orig. πεπληρωται ο καιρος D (al ?) mt lat-*a b c ff*$_2$ g_1.

could never have been the practice of any one seriously intent on an important work.

12, 13.] Temptation of Jesus. Mt. iv. 1—11. Lk. iv. 1—13. 12, 13.] ἐκβάλλει = ἀνάγω Mt., = ἄγω Lk. It is a more forcible word than either of these to express the mighty and cogent impulse of the Spirit. σατανᾶ = διαβ. Mt. Lk.; see note, Mt. iv. 1. It seems to have been permitted to the evil one to tempt our Lord *during the whole of the* 40 *days*, and of this we have here, as in Lk., an implied assertion. The additional intensity of temptation at the *end* of that period, is expressed in Mt. by the tempter *coming to* Him—becoming visible and audible. Perhaps the *being with the beasts* may point to one form of temptation, viz. that of *terror*, which was practised on Him:—but of the *inward trials* who may speak? οἱ ἄγγ., as τῶν θηρ. generic.

There is nothing here to *contradict* the fast spoken of in Mt. and Lk., as De W. maintains. Our Evangelist perhaps implies it in the last words of ver. 13. It is remarkable that those Commentators who are fondest of maintaining that Mk. constructed his narrative out of those of Mt. and Lk. (De W., Meyer) are also most keen in pointing out what they call irreconcileable differences between him and them. No apportionment of these details to the various successive parts of the temptation is given by our Evangelist. They are simply stated to have happened, compendiously.

14, 15.] Jesus begins His ministry. Mt. iv. 12—17. Lk. iv. 14, 15.

14, 15.] See notes on Mt. iv. 12. παρεδ. seems to have been the usual and well-known term for the imprisonment of John. τὸ εὐαγ. τ. θ.] see reff., and note on ver. 1. πεπλ. ὁ καιρ.] see Gal. iv. 4. "The end of the old covenant is at hand; .... the Son is born, grown up, anointed (in his baptism), tempted, gone forth, the testimony of his witness is given, and now He witnesses himself; now begins that last speaking of God, *by His Son* (Heb

u here only. Hab. i. 17 only.
v | Mt. bis. Luke v. 2 only. Jer. xvi. 16. (-εύειν, John xxi. 3.)
w | Mt. only. 4 Kings vi. 19.
x — Matt. iv. 11 al. fr.
y | Mt. bis. Luke v. 2, 4, 5, 6. John xxi. 6, 8, 11 bis only.
z — | Mt (Luke i. 7, 18. ii. 36) only.
a | Mt. Gal. vi. 1 al. Ezra iv. 12, 13, 16.
b John x. 12, 13 bis only.

εὐαγγελίῳ. 16 καὶ παράγων παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν Σίμωνος [u] ἀμφιβάλλοντας ἐν τῇ θαλάσσῃ, ἦσαν γὰρ [v] ἁλιεῖς. 17 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς [w] Δεῦτε [t] ὀπίσω μου καὶ ποιήσω ὑμᾶς γενέσθαι [v] ἁλιεῖς ἀνθρώπων. 18 καὶ εὐθέως C γενεσθαι ... ABCDE FGHKL MSUV ΓΔ 1. 33. 69.
[x] ἀφέντες τὰ [y] δίκτυα [αὐτῶν] ἠκολούθησαν αὐτῷ. 19 καὶ [z] προβὰς ὀλίγον εἶδεν Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ αὐτοὺς ἐν τῷ πλοίῳ [a] καταρτίζοντας τὰ [y] δίκτυα. 20 καὶ εὐθὺς ἐκάλεσεν αὐτούς· καὶ [x] ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ μετὰ τῶν [b] μισθωτῶν [c] ἀπῆλθον [c] ὀπίσω αὐτοῦ.

Exod. xii. 45. — μίσθιος. Luke xv. 17, 19. c John xii. 19.

16. rec (for και παραγων) περιπατων δε (*from* || *Mt*), with A rel (Syr) syr-txt: txt BDLℵ 33. 69 latt (syr-marg) copt goth arm. ins τον bef σιμωνα D 28. 69. 124. 346.
rec (for σιμωνος) αυτου (*from* || *Mt*), with DGΓ 33 latt Syr æth: αυτου του σιμωνος (*combination of readings*) E¹FKSUV syr goth: txt BLMℵ lat-*a* copt arm, του σ. AE²Δ 1. 69. rec (for αμφιβαλλ.) βαλλοντας (*from* || *Mt*), with E²ΜΓ 1 arm: txt A(-τες) BD H(Treg) ℵ rel. rec adds αμφιβλησπρον (*from* || *Mt*), with A rel lat-*b ff*₂ syr copt goth; -τρα vss, -τρα bef βαλλοντας 1 al Scr's a; τα δικτυα D 13. 28. 69. 124 vulg lat-*a c f ff*₁ *g*₁.₂ *l* Syr arm: om BLℵ 33 æth(appy). rec αλιεις, with Eℵ rel: αλειεις D (L doubtful): txt AB¹Δ (so in ver 17, where ℵ has -ειεις also).

18. for ευθεως, ενθυς Lℵ 33. rec aft δικτυα ins αυτων, with A rel lat-*f* *g*₁ syrr goth æth: om BCLℵ 13. 33. 69 vulg lat-*ff*₁ *g*₂ copt arm.—for τα δικτυα, παντα D al lat-*a b c ff*₂. ηκολουθουν (for -θησαν) B.

19. rec aft προβας ins εκειθεν (*from* || *Mt*), with ACℵ rel vulg lat-*c f ff*₁ *g*₁.₂ syr goth æth arm: aft ολιγον, 33: om BDL 1 lat-*a b ff*₂ *g*₁ Syr copt. om ολιγον ℵ¹ 56. 57. 58 Thl. aft δικτυα ins αυτων (*from* || *Mt*) C²KMΓ 1 Syr syr-with-ast copt æth.

20. rec ενθεως, with ACD rel: txt BLℵ 13. 33: om 124. 433 lat-*b* æth: ins bef αφεντες Δ (69) lat-*c ff*₂ Syr arm. ηκολουθησαν αυτω (|| *Mt*) D (al ?) latt copt-wilk æth.

i. 1) which henceforth shall be proclaimed in all the world till the end comes." (Stier, R. J. i. 57.) **και πιστ.**] These words are in Mk. only. They furnish us an interesting characteristic of the difference between the preaching *of John*, which was that of repentance—and *of our Lord*, which was repentance *and faith*. It is not *in Himself as the Saviour* that this faith is *yet* preached: this He did not proclaim till much later in his ministry: but in *the fulfilment of the time and approach of the kingdom of God*. **ἐν** is not *instrumental* (as Fritzsche), '*by means of* the Gospel:' but in the Gospel, which, in its completion, sets forth Jesus Christ as the object of faith. "The object of the faith is conceived as that on which the faith lays hold." Meyer.

16—20.] CALLING OF PETER, ANDREW, JAMES, AND JOHN. Mt. iv. 18—22. Almost verbatim as Mat. The variations are curious: after **Σίμωνα**, Mk. omits **τὸν λεγ. Πέτρ.**:—although the name was prophetically given by our Lord before this, in John i. 43, it perhaps was not *actually* given, till the twelve became a distinct body, see ch. iii. 16. Mt. has **εἰς τὴν θ.**, for our **ἐν τ. θ.**, an inconceivable variation, if one copied the other, as is also **ἀμφιβάλλ.** for **βάλλ. ἀμφίβλησπρον.** The **παράγων παρά**, and the **ἀμφιβ. ἐν τ. θαλ.** are noticed by Meyer as belonging to the graphic delineation which this Evangelist loves. 17.] **γενέσθαι** is here inserted before **ἁλιεῖς** for minute accuracy.
19.] **μετὰ Ζ. τ. πατρ. αὐτ.** (Mt.) is omitted here, and Z. inserted below, where Mt. has simply **τ. πατ.** **καὶ αὐτούς, these also**, as well as the former pair of brothers. It belongs only to **ἐν τῷ πλοίῳ**, not to the following clause. 20.] **μετὰ τῶν μισθ.** is inserted for particularity, and perhaps to *soften* the leaving their father alone. It gives us a view of the station of life of Zebedee and his sons; they were not *poor*

21 Καὶ εἰσπορεύονται εἰς Καφαρναούμ. καὶ εὐθέως [d] τοῖς σάββασιν εἰδίδασκεν [e] εἰς τὴν συναγωγήν. 22 καὶ [f] ἐξεπλήσσοντο [g] ἐπὶ τῇ διδαχῇ αὐτοῦ, ἦν γὰρ διδάσκων αὐτοὺς ὡς [h] ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ γραμματεῖς. 23 καὶ εὐθὺς ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος [i] ἐν [j] πνεύματι [i] ἀκαθάρτῳ, καὶ [j] ἀνέκραξεν 24 λέγων [k] Τί ἡμῖν καὶ σοὶ Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ [l] ἅγιος τοῦ [l] θεοῦ. 25 καὶ [m] ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων [n] Φιμώθητι καὶ ἔξελθε ἐξ αὐτοῦ. 26 καὶ

d plur., Matt. xii. 1, &c. ch. ii. 24. iii. 2, 4 al. fr.
e constr., ver. 39 al.
f constr., Matt. vii. 28. xxii. 33. ch. xi. 18. Luke iv. 32. ix. 43. Acts xiii. 12.
g — ch. iii. 6. x. 22, 24 al. Exod. xviii. 9.
h Matt. vii. 29 reff.
i ch. v. 2. cf. Luke i. 17 bis. Isa. liii. 3, 4.

j ‖ L. ch. vi. 49. Luke viii. 28. xxiii. 18 only. Judg. vii. 20. ‖ L. John vi. 60 only. see Acts iii. 14. l John ii. 20.
k ‖ L. Matt. viii. 29. 2 Kings xvi. 10 al. m Matt. xvi. 22. Jude 9. Zech. iii. 2.
n Matt. xxii. 12 reff.

21. εισεπορευοντο D-gr 33. εὐθυς LN 1. 33 Orig$_1$. ins εν bef τοις σαββασιν CG. rec εἰσελθὼν εἰς τὴν συναγωγὴν ἐδίδασκεν, with ABD rel latt syr goth æth arm: εδιδ. εισελθ. εις τ. συν. al: ελθων ε. τ. σ. εδ. al: εις τ. συν. αυτων εδιδασκ. Δ: εδιδασκ. (εν) τοις σαββ. εις τ. συν. C Syr copt: εδιδασκεν εις την συναγωγην (C) LN Orig$_2$. (*The variations seem to shew that the construction gave offence and was supplied by* εισελθ. *or* ελθ.)—εδιδαξεν N^1. add αυτους D latt syr-with-ast goth æth arm.

22. om 2nd και D^1 lat-*b c e*. aft γραμματεις ins αυτων (*from Mt* vii. 29) CM Δ 33 lat-*c f g*$_2$ syrr æth.

23. rec om ευθυς (*as inappropriate*), with ACD rel latt syrr goth æth arm: ins BLN 1. 33. 131. 209 copt Orig. εν τη συν. αυ. bef ην C (al ?) Orig. om αυτων DL 72 lat-*b c e ff*$_2$ *g*$_1$ copt-wilk. om 2nd εν N(appy). ενεκραξεν D.

24. rec ins εα bef τι (*from* ‖ *Luke. It is not correctly stated by Tischdf that nearly the same MSS omit it in Lu, as here: e.g.,* B *has it there*), with ACN^{2b} rel syr goth arm Orig Eus$_2$: om BDN^1 latt Syr copt æth Aug. σύ (*confusion of vowels ?*) ABΓΔ Scr's e ev-z: σοι CDN rel. ημας bef απολεσαι C Vict. for οιδα, οιδαμεν L Δ-gr N copt æth arm Iren-lat Orig Eus Cyr-jer Bas Chr Thdor-mops Cyr Tert Aug Paulin: txt ABCD rel latt syrr goth.

25. om ο ιησ. D 142' lat-*b g*$_1$. om λεγων A^1(possibly) N^1. (λεγων φιμωθητι is written [*prima manu ?*] over an erasure in A: λεγων is inserted in N by corr^{1a}.) for εξ, απ' HL 33 al Scr's c s v lat-*f ff*$_2$ *g*$_{1.2}$ *l* Orig-lat Damasc. for αυτου, του ανθρωπου D 8-pe latt(not *f*). at end add πνευμα ακαθαρτον D (8-pe) gat mm lat-*b c e ff*$_2$ *g*$_{1.2}$ goth æth.

fishermen, but had *hired servants*. Mt. has ἠκολούθησ. αὐτ. Now may we not venture to say that both these accounts came *from Peter* originally? Matthew's an earlier one, taught (or given in writing perhaps) without any definite idea of making it part of a larger work; but this carefully corrected and rendered accurate, even to the omitting the name *Peter*, which though generally known, and therefore mentioned in the *oral* account, was perhaps not yet formally given, and must be omitted in the *historical*.

21—28.] HEALING OF A DEMONIAC IN THE SYNAGOGUE AT CAPERNAUM. Lk. iv. 31—37. 21.] Not *immediately* after the preceding. The *calling of the Apostles*, the *Sermon on the Mount*, the *healing of the leper*, and *of the centurion's servant*, precede the following miracle.

22.] A formula occurring entire at the end of the Sermon on the Mount, Mt. vii. 28, and the first clause of it,—and, in substance, the second also,—in the corresponding place to this in Luke iv. 32.

23—28. ἐν. ἐν πν.] The use of the prep. in this connexion is unusual: see reff. I think the best account of it is, that it falls under a large class of usages of ἐν, expressing the *element in which* the man lived and moved, as possessed and interpenetrated by the evil spirit,—as in the common expressions ἐν κυρίῳ, ἐν χριστῷ, cf. 2 Cor. xii. 2, and Acts xvii. 28. This account occurs in Lk. iv. 33—37, nearly verbatim: for the variations, see there. It is very important for our Lord's official life, as shewing that He rejected and forbade all testimony to his Person, *except that which He came on*

ABCDE FGHKL MSUV ΓΔ 1. 33. 69.

o ch. ix. 20 ‖ L., 26 only. 2 Kings xxii. 8. Jer. iv. 19 only.
p ch. x. 24, 32 only. 2 Kings xxii. 8. 1 Macc. vi. 8.
q w. προς, ch. ix. (14 v. r.) 16. Luke xxii. 23. Acts ix. 39. dat., ch. viii. 11 al.† r = ch. x. 26 rec.
s = Acts xix. 20. Rom. viii. 13. Eph. iv. 16.
t ‖ L. ch. ix. 26. Luke viii. 25. Gen. xlix. 33. 3. xxviii. 22.
x ‖ Matt. x. 33. Luke xii. 53 bis only. Ruth i. 14.
a = Matt. iv. 24 reff. 3 Kings ii. 28.
1 Cor. iv. 17 only. Isa. xlii. 23.
v ch. xvi. 20. Luke ix. 6. Acts xvii. 30. xxiv. w Matt. iii. 5 ‖ L. xiv. 35 al. Deut. iii. 13, 14.
y ch. ii. 4. John v. 3, 6. Acts xxviii. 8. Prov. vi. 9.

ο σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον καὶ φωνήσαν
φωνῇ μεγάλῃ ἐξῆλθεν ἐξ αὐτοῦ. 27 καὶ ᵖ ἐθαμβήθησαν
ἅπαντες, ὥστε ᵠ συνζητεῖν πρὸς ʳ ἑαυτοὺς λέγοντας Τί
ἐστιν τοῦτο; διδαχὴ καινὴ ˢ κατ' ἐξουσίαν· καὶ τοῖς πνεύ-
μασιν τοῖς ἀκαθάρτοις ᵗ ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ.
28 καὶ ἐξῆλθεν ἡ ᵘ ἀκοὴ αὐτοῦ εὐθὺς ᵛ πανταχοῦ εἰς ὅλην
τὴν ʷ περίχωρον τῆς Γαλιλαίας. 29 Καὶ εὐθὺς ἐκ τῆς
συναγωγῆς ἐξελθόντες ἦλθον εἰς τὴν οἰκίαν Σίμωνος καὶ
Ἀνδρέου μετὰ Ἰακώβου καὶ Ἰωάννου. 30 ἡ δὲ ˣ πενθερὰ
Σίμωνος ʸ κατέκειτο ᶻ πυρέσσουσα, καὶ εὐθὺς λέγουσιν

26. κ. εξηλθ. το πν. το ακ. σπαραξας αυτον κ. εραξας φ. μ. εξηλθ. απ αυτου D, simly lat-e ff_2. om το πνευμα B [al ? 102 = B ?]. rec (for φωνησαν) κραξαν (*more usual word*), with AC (D) rel : txt BL 33 Orig. for εξ, απ' (*from* ‖ *Luke*) CDMΔ 33 latt Damasc : txt ABℵ rel goth arm Orig.

27. εθαμβησαν D Orig. rec (for απαντες) παντες (‖ *Luke*), with ACD rel : txt BLUℵ 157. 433 Orig. om προς Bℵ [al ? 102 = B ?]. rec (for εαυτ.) αυτους, with BGLSℵ : txt ACD rel. λεγοντες (*from* ‖ *Luke*) ACE[1]MΔ[2] 33 : txt BDℵ rel. rec (for διδαχη καινη κατ' εξουσιαν) τις η διδαχη η καινη αυτη οτι κατ' εξουσιαν, with C rel (latt) syrr goth : τις η καινη αυτη διδ. οτι A : alii aliter : τις η διδαχη εκεινη η καινη αυτη η εξουσια οτι D, omg τι εστιν τουτο, as also do gat (and mm mt) lat-b c e $ff_{1,2}$ g_2 : txt BLℵ 1. 33. 131. 209 al. (*Txt seems to have been original, and to have been variously conformed to* ‖ *Luke.*)

28. rec (for και εξηλθ.) εξηλθ. δε, with A rel lat-f syr goth arm : txt BCDLMΔℵ 33 evv-y-z-150 latt Syr copt æth. om ευθυς ℵ[1] 1. 28. 33. 59[1]. 131 al Scr's e v lat-b c e ff_2 g_1 copt-wilk æth arm : ins A B(see table) CD ℵ[2b] rel vulg lat-f ff_1 g_2 syrr copt-schw goth. rec om πανταχου (*see* ‖ *Luke*), with ADℵ[1] rel vulg lat-c f $ff_{1,2}$ $g_{1,2}$ syrr goth arm : ins BC(L ℵ[2b], -χη) 69 lat-b e copt. for της γαλιλαιας, της ιουδαιας ℵ[1] : του ιορδανου 28 : εκεινην Scr's s[1].

29. rec ευθεως, with AC rel : om D (al ?) lat-c e ff_2 g_1 Syr æth : txt BLΔℵ 1. 33. εξ. δε εκ τ. σ. ηλθεν D lat-(b c) e. εξελθων ηλθεν (*from* ‖ *Mt Lu*) B(D) 1. 69 gat(with mm) lat-(b c e f ff_2 g_1) syr-ms-marg æth arm Thl Euthym : *egrediens . . . venerunt* mt(with tol) lat-ff_1 l Syr-ms : txt ACℵ rel vulg Syr syr-txt copt goth.

30. κατεκ. δε η π. σιμ. D latt(exc f). rec ευθεως, with AC rel : om 1 (al ?) lat-b c ff_2 g_1 Syr æth : txt BDLℵ 33. 69.

earth to give. The dæmons *knew Him*, but *were silenced.* (See Mt. viii. 29; ch. v. 7.) It is of course utterly impossible to understand such a testimony as that of the *sick person*, still less of the *fever* or *disease.* Nαζ.] We may observe that this epithet often occurs under strong contrast to His Majesty and glory; as here, and ch. xvi. 6, and Acts ii. 22—24; xxii. 8; and, we may add, Jn. xix. 19.

ἡμᾶς, generic: "communem inter se causam habent dæmonia," Bengel.

σπαράξ.] having convulsed him, see reff. Luke adds, that he did not *injure* him at all. 27.] πρὸς ἑαυτούς is not, each man within himself, but amounts to πρὸς ἀλλήλους, see reff. Meyer well remarks, that the reason of the reflexive pronoun being used, is probably to be found in the narrative representing what was said *among themselves*, not to Jesus and his disciples. We may either take καινή with κατ' ἐξουσίαν, 'new *in respect of* power,' as Meyer: or regard καινή and κατ' ἐξουσίαν as two separate predicates of διδαχή. The latter view is preferable as more borne out by the adverbial use of κατά with nouns signifying *power* in the reff. Render then a teaching new and powerful. 28.] This miracle which St. Mark and St. Luke relate first of all, is not stated by them to have been *the first.* Cf. John ii. 11.

29—34.] Healing of Simon's mother-in-law. Mt. viii. 14—17. Lk. iv. 38—41. The three accounts, perhaps

αὐτῷ περὶ αὐτῆς. 31 καὶ προσελθὼν ἤγειρεν αὐτὴν [a]κρατήσας τῆς χειρός, καὶ ἀφῆκεν αὐτὴν ὁ [b]πυρετὸς εὐθέως, καὶ [c]διηκόνει αὐτοῖς. 32 [d]ὀψίας δὲ [de]γενομένης, ὅτε [f]ἔδυσεν ὁ ἥλιος, ἔφερον πρὸς αὐτὸν πάντας τοὺς [g]κακῶς [g]ἔχοντας καὶ τοὺς [g]δαιμονιζομένους, 33 καὶ ἦν ὅλη ἡ πόλις [h]ἐπισυνηγμένη πρὸς τὴν θύραν. 34 καὶ ἐθεράπευσεν πολλοὺς [g]κακῶς [g]ἔχοντας [i]ποικίλαις νόσοις, καὶ δαιμόνια πολλὰ ἐξέβαλεν, καὶ οὐκ [j]ἤφιεν λαλεῖν τὰ δαιμόνια ὅτι ᾔδεισαν αὐτόν. 35 καὶ πρωῒ [k]ἔννυχα λίαν ἀναστὰς ἐξῆλθεν καὶ ἀπῆλθεν εἰς ἔρημον τόπον, κἀκεῖ [l]προσηύχετο. 36 καὶ [m]κατεδίωξαν αὐτὸν Σίμων καὶ οἱ

—διηκονει αυτοις H. ABCDE FGKL MSUV ΓΔ 1. 33. 69.

a gen., ch. v. 41 ‖. (ix. 27.) Heb. iv. 14. vi. 18 only.
b Gen. xix. 16. — ‖ (L. bis). John iv. 52. Acts xxviii. 8 only. Deut. xxviii. 22 only.
c Matt. iv. 11 reff.
d ‖ Mt. al fr. Mt. Mk. only, exc. John vi. 16 (xx. 19). Judith xiii. 1.
e — ch. xv. 33 al. Exod. x. 13.
f ‖ L. only. Gen. xxvii. 11 al. δύνω., (but not —) Exod. xv. 10 only. 2 Chron. xx. 26.
g ‖ Mt. reff.
h ch. xiii. 27 ‖ Mt. Matt. xxiii. 37. Luke xii. 1. xiii. 34 only. 2 Chron. xx. 26.
i — Matt. iv. 24. 2 Tim. iii. 6 al.‡
j ἤφ., ch. xi. 16 only. — Matt. iii. 15. xxiii. 14 al. Ps. civ. 14. passim.
k here only †. 3 Macc. v. 6.
l abs., Matt. vi. 5 and
m here only. Josh. ii. 16, 22. Ps. xxiii. 6.

31. εστεινας την χειρα κρατησας ηγ. αυτην D lat-(b) *f*. rec aft χειρα ins αυτης (*from* ‖ *Mt*), with AC rel latt: om B(D)Lℵ lat-*b*. om ευθεως (‖ *Mt Lu*) BCLℵ 1. 33. 131. 209 lat-*e* copt arm: ins aft και al: bef αφηκ. D vulg lat-*c f ff*$_2$ g$_{1,2}$ Syr: bef διηκ. al: bef ο πυρ. lat-*b*: txt A rel syr goth æth.

32. for οψ. γεν. οτε, *cum autem* (*perhaps the origl txt, and* οψ. γεν. *insd from* ‖ *Mt*) lat-*b*. rec ἔδυ, with ACℵ rel: εδυσεν BD. εφεροσαν D. aft εχοντας ins νοσοις ποικιλαις (*from* ‖ *Luke*) D lat-*b c e ff*$_2$ g$_1$.

33. om from και τ. δαιμονιζ. ver 33 as far as και δαιμ. ver 34 ℵ^1. (insd on marg by corr^{2b}.) rec η πολ. ολ. επισ. ην, with A rel lat-*c f* (*ff*$_2$ g$_{1,2}$) syrr copt-wilk goth æth arm: txt BCDL ℵ-corr^{2b} 33 (ev-y) vulg lat-*b e l* copt-schw. (om ην ΓΥ.) aft θυραν ins αυτου D lat-*c* (*ff*$_2$ g$_1$, appy).

34. for ver, κ. ἐθεραπευσεν αυτους κ. τους δαιμονια εχοντας εξεβ. αυτα απ αυτων κ. ουκ ηφιεν αυτα λαλ. οτι ηιδεισαν αυτον. κ. εθεραπευσεν πολ. κακ. εχ. ποικ. νοσοις κ. δαιμ. πολλα εξεβαλεν D, simly κ. εθερ. to απ' αυτων lat-*ff*$_2$ g$_1$. τα δαιμονια bef λαλειν B [al ? 102 = B ?]: αυτα λαλειν D latt(not *f*). aft αυτον ins χριστον ειναι (*from* ‖ *Luke*) BL 1. 124. 131. 209 al ev-y al; τον χρ. ειν. GM ℵ-corr^{2b} 33(appy). 69; ηδ. τον χρ. αυτ. ειν. C lat-*ff*$_1$ g$_1$ *l*: txt AD rel latt Syr goth Vict.

35. rec εννυχον, with A rel Orig: txt BCDLℵ 1. 33. 131. 209 evv-y-150. om αναστας D-gr 226 lat-*a c*. om και απηλθεν B 28 2-pe al lat-*b c e ff*$_2$ g$_1$ Syr copt-wilk. aft εις ins τον D. προσευξετο *orabat* D.

36. κατεδιωξεν BMU 28 al ev-y vulg lat-*ff*$_1$ g$_2$. rec ins ο bef σιμων, with AC

from a common source (but see notes on Lk.), are all identical in substance, but very diverse in detail and words.

31.] ἀφῆκεν αὐτήν, of the *fever*, is common to all, and διηκόνει αὐτοῖς, but *no more*. The same may be said of vv. 32—34:—the words καὶ ἦν ὅλ. ἡ πόλ. ἐπ. . . . θύραν are added in our text, shewing the accurate detail of an eye-witness, as also does the minute specification of the house, and of the two accompanying, in ver. 29. Observe the distinction between the *sick* and the *dæmoniacs*: cf. ch. iii. 15. Observe also πολλούς, πολλά, in connexion with the statement that the sun had set. There was not time for *all*. Meyer, who notices this, says also that in some the conditions of healing may have been wanting. But we do not find this obstacle existing on other occasions: cf. Matt. iv. 24; xii. 15; xiv. 14: Acts v. 16. On the not permitting the dæmons to speak, see note above, ver. 25. I should be disposed to ascribe the account to Peter. Simon, Andrew, James, and John occur together again, ch. xiii. 3.

35—38.] JESUS, BEING SOUGHT OUT IN HIS RETIREMENT, PREACHES AND HEALS THROUGHOUT GALILEE. Lk. iv. 42, 43, where see note. Our Lord's present purpose was, not to remain in any one place, but to make the circuit of Galilee; not to work miracles, but to preach. ἔννυχα, acc. plur. neut. of ἔννυχος, as in the sing. σήμερον, αὔριον, νίον, &c., a form not so used in the classics. We have however πάννυχα, Soph. Ajax, 911. ἐξῆλθ. from the house of Peter and Andrew, ver. 29.

36. οἱ μετ' αὐτ.] Andrew, John, and

μετ' αὐτοῦ, 37 καὶ εὗρον αὐτὸν καὶ λέγουσιν αὐτῷ ὅτι πάντες ζητοῦσίν σε. 38 καὶ λέγει αὐτοῖς [n] Ἀγωμεν [o] ἀλλαχοῦ εἰς τὰς [p] ἐχομένας [q] κωμοπόλεις, ἵνα κἀκεῖ κηρύξω· εἰς τοῦτο γὰρ [r] ἐξῆλθον. 39 καὶ ἦν κηρύσσων [s] εἰς τὰς συναγωγὰς αὐτῶν [t] εἰς ὅλην τὴν Γαλιλαίαν, καὶ τὰ δαιμόνια ἐκβάλλων.

40 Καὶ ἔρχεται πρὸς αὐτὸν [u] λεπρὸς [v] παρακαλῶν αὐτὸν [καὶ [w] γονυπετῶν αὐτὸν] [καὶ] λέγων αὐτῷ ὅτι ἐὰν θέλῃς δύνασαί με [x] καθαρίσαι. 41 ὁ δὲ Ἰησοῦς [y] σπλαγχνισθείς, [x] ἐκτείνας τὴν χεῖρα αὐτοῦ ἥψατο καὶ λέγει αὐτῷ Θέλω, καθαρίσθητι. 42 καὶ εἰπόντος αὐτοῦ εὐθὺς ἀπῆλθεν ἀπ' αὐτοῦ ἡ [x] λέπρα, καὶ [x] ἐκαθερίσθη. 43 καὶ

n — Matt. xxvi. 46. John xi. 7, 15, 16. xiv. 31.
o here only †. (-χόθεν, John x. 1. -χῆ, Wisd. xviii. 18.)
p — Luke xiii. 33. Acts xiii. 44. xx. 15. xxi. 26 only. 2 Macc. xii. 29.
q here only †. τὸ ἅλιον κωμ. τὶς ἦν, Strabo xiii. p. 887.
r — John viii. 42. xvi. 28. Isa. xl. 1.
s constr., ver. 21. ch. iv. 16. John viii. 26 al.
t ch. xiii. 9, 16. Acts vii. 4 al.
u Matt. xvii. 14, absol., Matt. xxvii. 29 only †. 2. ix. 22. Luke vii. 18 al². Mt. Mk. L. only †.
v — Matt. xviii. 29 al. Esth. vii. 7 Ald.
x ‖ Mt. ref.
y Matt. ix. 36 al⁴. ch. vi. 34. viii.
w acc., ch. x. 17. dat., ...καθαρισθητι F. ABCDE GKLMS UVΓΔ 1. 33. 69.

rel; ο τε K 1. 69. 124. 209 al Scr's d e p w; τε D¹; τοτε D² (and lat): om BL 33. om οι B¹.

37. rec ευροντες, omg 2nd και, with AC rel lat-*a d f ff₂ g₁.₂* copt goth arm: aft 1st και ins οτε and om 2nd και D-gr vulg syrr: txt BL lat-*e* copt-ms æth. σε bef ζητουσιν (*for emphasis: see Wordsworth's note*) A rel lat-*a f* goth Vict: txt BCDLΔ 1. 33 vulg lat-(*b c*) *e ff₁.₂ g₁.₂* arm.

38. rec om αλλαχου (*as superfl, and not in* ‖ *Luke*), with AC²D rel latt syrr goth: ins BC¹L 33 copt (æth arm). for εχομενας, ενγυς D: εχομενα B(see table). κωμας κ. εις τας πολεις D, simly latt Syr goth. ins και bef εξ. C. rec (for εξηλθον) εξεληλυθα, with AD rel: εληλυθα Δ 28. 69. 124. 346 al (12 in Scr) latt Syr syr-marg goth arm: txt BCLℵ 33 syr.

39. for ην, ηλθεν BLℵ copt æth: txt ACD rel latt syrr goth arm. κηρυσσων ℵ¹. rec εν ταις συναγωγαις, with E rel: txt ABCDKLΔ 1. 69.

40. for παρακαλων, ερωτων D. om και γονυπετων αυτον (*perhaps homœotel: not insd from* ‖ *Mt Lu, the expression is different*) BD G(Treg) Γ lat-*a b c ff₂ g₁*: ins bef παρακ. Syr: txt AC (L) rel vulg lat-*e f ff₁ g₂* syr copt goth æth (arm).—om αυτον L 1. 209 Scr's g arm. (The preceding αυτον is omd by 69 ev-y.) om και bef λεγ. Bℵ 69¹ lat-*e* copt-mss: ins ACD rel. om αυτω DΓ am(with em fuld ing tol) arm. om οτι D 28 vulg lat-*b ff₁ g₂ l* Syr: for οτι, κυριε (‖ *Mt Lu*) CL mm (with mt) lat-*c e ff₂ g₁* copt æth arm: ins κυριε bef οτι B: txt A 33. 69(sic) rel lat-*a* syr goth. θελεις D. for δυνασαι, δυνη B.

41. for ο δε ιησ. σπλ., και σπλ. B [al ? 102 = B ?] lat-*e* copt-wilk: και οργισθεις (*και is from* ‖ *Mt Lu*) D lat-*a ff₂*: σπλ. δε ο ιησ. L: txt AC rel vulg lat-*c f ff₁ g₂ l* syrr copt-ms goth. rec ηψατο bef αυτου (*from* ‖ *Mt Lu, to avoid ambiguity*), with AC rel vulg lat-*a e f* (*ff₂ g₁.₂*) goth arm: αυτ. ηψ. αυτ. D: txt BLℵ.

42. om απαντος αυτου (‖ *Mt Lu*) BDL 69 lat-*a b c e ff₂ g₁* Syr copt: ins AC rel vulg lat-*f g₂* syr goth æth arm. rec ευθεως, with ACD rel: txt BL 33. η λεπρα bef απ' αυτου AK Scr's a d e w syr: η λεπρα bef απηλθεν απ' αυτου (‖ *Mt*) C copt goth: απηλθεν η λεπρα αυτου Δ 235 (al ?): txt BDL rel latt Syr copt-ms arm. [εκαθερισθη so AB²CGLΔ, but καθαρ. in ver 41.]

James, ibid. 38.] ἐξῆλ. = ἀπεστάλην, Lk.: not '*undertook this journey*:' He had *not yet begun any journey*, and it cannot apply to ἐξῆλθεν above, for that was not to any city, nor to preach. The word has its more solemn sense, as in reff. Jn., though of course not understood *then* by the hearers. To deny this, as Meyer, is certainly not safe. 39.] See on Mt. iv. 23: also on Luke iv. 44.

εἰς] not for ἐν, but as εἰς τὸν δῆμον λέγειν, Thuc. v. 45, and similar expressions: see reff.

40—45.] CLEANSING OF A LEPER. Mt. viii. 2—4. Lk. v. 12—14. The account here is the fullest, and evidently an original one, from an eye-witness. St. Luke mentions (ver. 15) the spreading of the fame of Jesus, without assigning the cause as in our ver. 45. See note on Mt.

[a] ἐμβριμησάμενος αὐτῷ εὐθὺς [a] ἐξέβαλεν αὐτὸν [44] καὶ λέγει αὐτῷ [b] Ὅρα μηδενὶ μηδὲν εἴπῃς, ἀλλὰ ὕπαγε σεαυτὸν δεῖξον τῷ ἱερεῖ, καὶ [z] προσένεγκε περὶ τοῦ [c] καθαρισμοῦ σου ἃ [d] προσέταξεν Μωυσῆς, [z] εἰς [z] μαρτύριον αὐτοῖς. [45] ὁ δὲ ἐξελθὼν ἤρξατο [e] κηρύσσειν [f] πολλὰ καὶ [g] διαφημίζειν τὸν [h] λόγον, ὥστε μηκέτι αὐτὸν δύνασθαι [i] φανερῶς εἰς πόλιν εἰσελθεῖν· ἀλλὰ ἔξω [k] ἐπ' ἐρήμοις τόποις ἦν, καὶ [e] ἤρχοντο πρὸς αὐτὸν [l] πάντοθεν.

II. [1] Καὶ εἰσελθὼν πάλιν εἰς Καφαρναοὺμ [m] δι' ἡμερῶν [n] ἠκούσθη ὅτι [o] εἰς οἶκόν [p] ἐστιν, [2] καὶ εὐθέως [q] συνήχθη-

a Matt. ix. 30. ch. xiv. 5. John xi. 33, 38 only†. Isa. xvii. 13 Symm.
a see ver. 12 reff.
b | Mt. Matt. xvii. 10. Heb. viii. 5, from Exod. xxv. 40. Rev. xix. 10. xxii. 9.
c | i. Luke ii. 22. John ii. 6. iii. 25. Heb. i. 3. 2 Pet. i. 9 only. Lev. xv. 13.
d Matt. i. 24 reff. Leviт. xiv. 2, 30.

e — ch. v. 20 || L. f Matt. ix. 14 reff. g Matt. ix. 31. xxviii. 15 only†. h — Matt. xxviii. 15. John xxi. 23. Exod. xviii. 19. i John vii. 10. Acts x. 3 only†. k — ch. xiii. 20 ||. John v. 2. l Luke xix. 43. Heb. ix. 4 only. Jer. xx. 9. Sir. ii. 7. Sus. 23 only. m ch. xiv. 58 | Mt. Acts xxiv. 17. Gal. ii. 1. Deut. ix. 11. n pass., Matt. xxviii. 14. John ix. 22. Acts xi. 22. 1 Cor. v. 1. 2 Chron. xxvi. 15. o ch. i. 39. p pres., John i. 40 reff. q Matt. xxii. 34 al.

43. rec εὐθεως, with AC rel : txt BDL 33.—εξεβ. αυτον bef εὐθ. AK Scr's e w arm : om εὐθ. Syr æth.

44. om μηδεν (*see* || *Mt Lu*) ADLΔ 33. 69 latt Syr copt æth Vict Thl : ins BC rel syr goth arm. rec αλλ', with MΓ (SV 1. 33, e sil) : txt ABCD rel. δειξον bef σεαυτον D latt. προσενεγκε (*itacism ?*) CL. for ἃ, καθως (|| *Luke*) C[1] æth : καθ' ἃ 33.

45. om πολλα D latt. om 1st αυτον D Scr's k : δυνασθαι bef αυτον 75. 245. 292. εις πολιν bef φανερως CL 28. 33. 124 copt : εισελθειν bef εις πολιν D vulged Syr : txt AB rel am(with fuld) syr goth arm. rec αλλ', with B(Mai) L rel : txt ACDMΔ. rec (for επ') εν (*from* || *Luke*), with ACD rel : txt BLΔ 28. 124. om ην B [al ?] : om ην και lat-*b e*. rec πανταχοθεν, with EGUVΓ : txt ABCD rel.

CHAP. II. 1. rec παλιν εισηλθεν, with (no greek manuscript ?) vulg lat-*b f ff*$_{1,2}$ *g*$_{1,2}$ D-lat : εισηλθε(ν) παλιν AC rel (most mss, appy) lat-*e* syr goth Thl : εισηλθεν ο ιησ. παλιν FGΓ 236 Scr's f i s Syr : εισηλθε (only) S lat-*c* : txt BDL 33 lat-*a* copt æth arm.—rec bef ην. ins και (*to suit the corrn above*), with ACD rel vulg lat-*b e* g$_1$ syrr goth : om BL 33 lat-*a c f* copt arm. (*The difficulty of a nom for* ηκουσθη *has occasioned the corrn to* εισελθ. και.) εν οικω (*correction*) BDL 33 latt copt : txt AC rel lat-*g*$_1$.

41.] σπλαγχνισθεις gives the reason of ἐκτείνας : **Jesus being moved with compassion stretched out his hand and touched him.** This is characteristic of St. Mark.

43.] ἐξέβαλεν need not necessarily imply that the healing was *in a house* (Meyer); it might have been *in a city*, as in Lk.

44.] σεαυτόν, being prefixed to the verb, has an emphasis: trouble not thyself with talking to others, but go complete *thine own* case by getting thyself formally declared pure. 45.] ἤρξατο, he lost no time in doing it.

τὸν λόγον] not, '*what Jesus had said to him*,' but **the account**, of his healing.

ἤρχοντο tells us more than ἦλθον would have done. Our Lord did not wish to put a stop to the multitudes seeking Him, but only to avoid that kind of concourse which would have beset Him in the *towns*: the seeking to Him for teaching and healing *still went on*, and that from all parts.

CHAP. II. 1—12.] HEALING OF A PARALYTIC AT CAPERNAUM. Mt. ix. 2—8, where see notes. Lk. v. 17—26.—The three are evidently independent accounts; Mark's, as usual, the most precise in details; e. g. '*borne of four*:' Luke's also bearing marks of an eye-witness (see ver. 19, end); Matthew's apparently at second hand. 1.] δι' ἡμερῶν, after an interval of some days: see reff. εἰς οἶκον, *in doors*; as εἰς ἀγρόν, *to the country*, ch. xvi. 12 : = εἰς τὸν οἶκον, εἰς τὸν ἀγρόν,—the practice of omitting the art. after a preposition being universal, and apparently regulated by no assignable rule. See examples in Middleton, ch. vi. § 1, which however in later Greek are by no means limited to the class of nouns there mentioned, but are found with nouns of all

r — John ii. 6. xxi. 25. Gen. xiii. 6.
s ch. xi. 4. Acts iii. 2.
t — ch. iv. 33. Acts iv. 21, 31. viii. 25 al. (see ch. viii. 32.)
u — Luke i. 2 reff.
v Matt. iv. 24 reff.
w — Matt. iv. 6. Num. xi. 13.
x here only. Gen. xxxiii. 6, 7 al.
y here only †.
z Matt. viii. 8 ‖ L. only. Gen. viii. 13. xix. 8 Ald. Esdr. vi. 4 only.
a Gal. iv. 15 only. Judg. xvi. 21 F.

σαν πολλοί, ὥστε μηκέτι [r]χωρεῖν μηδὲ τὰ [s]πρὸς τὴν θύραν· καὶ [t]ἐλάλει αὐτοῖς τὸν [u]λόγον. 3 καὶ ἔρχονται φέροντες πρὸς αὐτὸν [v]παραλυτικὸν [w]αἰρόμενον ὑπὸ τεσσάρων. 4 καὶ μὴ δυνάμενοι [x]προσεγγίσαι αὐτῷ διὰ τὸν ὄχλον [y]ἀπεστέγασαν τὴν [z]στέγην ὅπου ἦν, καὶ [a]ἐξορύξαντες [b]χαλῶσιν τὸν [c]κράβαττον ὅπου ὁ [v]παραλυτικὸς [d]κατέκειτο. 5 ἰδὼν δὲ ὁ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῷ [v]παραλυτικῷ Τέκνον, [ef]ἀφέωνταί σου αἱ [f]ἁμαρτίαι. 6 ἦσαν δέ τινες τῶν γραμματέων ἐκεῖ καθήμενοι καὶ [g]διαλογιζόμενοι [h]ἐν ταῖς καρδίαις αὐτῶν 7 Τί οὗτος οὕτως λαλεῖ; [i]βλασφημεῖ· τίς δύναται [ef]ἀφιέναι [f]ἁμαρτίας εἰ μὴ [k]εἷς ὁ θεός; 8 καὶ εὐθὺς [l]ἐπιγνοὺς ὁ Ἰησοῦς τῷ

H καὶ ἐξορυ- ξαντες... ABCDE GHKL MSUV ΓΔ 1. 33. 69.

F καὶ εὐθυ...

b Luke v. 4, 5. Acts ix. 26. xxvii. 17, 30. 2 Cor. xi. 18 only. Jer. xiv. (xxxviii.) 6 al.
c vv. 9, 11, 12. ch. vi. 55. John v. 8, &c. Acts v. 15. ix. 33 only †.
d ch. i. 30 reff.
e Matt. vi. 12 al. Ps. xxiv. 18. 17. Ps. iv. 4.
f ‖ Mt. reff.
g Matt. xvi. 7, 8 reff.
h Matt. xxiv. 48 al. Deut. viii.
i — ‖ Mt. reff.
k ch. x. 18.
l Matt. xiv. 35 reff.

2. om εν̣θ. BL 33 vulg lat-*b* g_2 *l* Syr copt æth arm Aug Bede. for *αυτους τον, προς αυτους* D lat-*b* *c* ff_2.

3. rec *πρ. αν. παραλυτικον* bef *φεροντες*, with AC³ rel goth æth: *πρ. αυτ. φερ. παρ.* C¹DG 1. 69. 124. 131. 209 latt syrr arm: txt BLℵ 33 am lat-g_1 *l*.

4. for *προσεγγισαι, προσενεγκαι* BLℵ (33) vulg lat-*f l* Δ-lat syr copt æth: txt ACD rel lat-*a* (*b*) *c* *e* ff_2 $g_{1.2}$ Syr goth arm. om *αυτω* DK¹ arm-mss. for *δια τον οχλον, απο του οχλου* D vulg lat-*b* *c* &c. aft *ην* ins *ο ιησους* DΔ mt lat-*a* *c* &c Syr goth æth arm. om *εξορυξαντες* D latt Syr æth. rec (for 2nd *οπου*) *εφ ω* (*see var read* ‖ *Luke ver* 25), with AC rel lat-*b* *c* &c syrr copt goth æth arm (*εφ ο* Γ al): *εφ ου* 13. 33. 69: txt BDLℵ lat-*a* g_1. for *ο π. κατεκειτο, ην ο π. κατακειμενος* D lat-g_2.

5. for *ιδων δε, και ιδων* (*from* ‖ *Mt Lu*) BCL 33. 69 lat-*e* copt æth: txt AD rel latt syrr goth arm. ins *θαρσει* bef *τεκνον* C. *αφιενται* B 33 vulg lat-*a* *c* *e* g_1 syrr goth: *αφιονται* Δ: *αφιονται* G 69: txt ACDℵ rel lat-*b* *f*. rec (for *σου αι αμαρτιαι*) *σοι αι αμ. σου* (*from* ‖ *Luke*), with AC³ rel vulg lat-*a* *c* *f* D-lat syrr æth arm Orig-lat: *σοι αι αμ.* C¹ am(with em fuld ing mt) lat-*b* *e* $ff_{1.2}$: *σου αι αμ. σου* M¹ al: txt BDGLΔ 1. 33. 69.

6. at end ins *λεγοντες* D (al ?) lat-*a* *b* &c (copt-mss) æth.

7. for *τι, οτι* B Scr's p. rec (for *λαλει; βλασφημει*) *λαλει βλασφημιας* (*from* ‖ *Luke*), with AC rel lat-*e* syrr copt goth æth arm: txt BDL latt copt-ms. ins *τας* bef *αμαρτιας* D¹. om *εις* D-gr.

8. rec *ευθεως*, with AC rel: txt BLℵ 33: om D 28. 64. 2-pe lat-*a* *b* *c* ff_2 g_1 Syr æth

classes of meaning. The **εἰς** combines motion with the construction,—'that he had gone home, and was there.' **2.**] In this verse we have again the peculiar minute depicting of Mark. Wordsw. believes "these minute notices . . . to be recorded by the Evangelist with a studied design, lest it should be supposed that, because he incorporates so much which is in St. Matthew's gospel, he was only a copyist: and in order to shew that he did so because he knew from ocular testimony that St. Matthew's narrative was adequate and accurate." I mention this, to shew to what shifts the advocates of the theory of the "interdependence" of the Evangelists are now reduced. **μηκέτι . . . μηδέ**] **So that not even the parts towards the door (much less the house) would any longer hold them** (they once sufficed to hold them). **ἐλάλει**, in the strict imperfect sense: **He was speaking to them the word**, when that which is about to be related happened. **3, 4.**] It would appear that Jesus was speaking to the crowd from the upper story of the house, they being assembled in the court, or perhaps (but less probably) in the street. Those who bore the paralytic ascended the stairs which led direct from the street to the flat roof of the house, and let him down through the tiles (**διὰ τῶν κεράμων**, Luke).

[m] πνεύματι αὐτοῦ ὅτι οὕτως [αὐτοὶ] [s] διαλογίζονται [n] ἐν ἑαυτοῖς, λέγει αὐτοῖς Τί ταῦτα [s] διαλογίζεσθε ἐν ταῖς [h] καρδίαις ὑμῶν; [9] τί ἐστιν [o] εὐκοπώτερον, εἰπεῖν τῷ [v] παραλυτικῷ [ef] Ἀφέωνταί σου αἱ [f] ἁμαρτίαι, ἢ εἰπεῖν Ἔγειρου ἆρον τὸν [p] κράβαττόν σου καὶ περιπάτει; [10] ἵνα δὲ εἰδῆτε ὅτι [q] ἐξουσίαν [q] ἔχει ὁ [r] υἱὸς τοῦ [r] ἀνθρώπου [ef] ἀφιέναι ἐπὶ τῆς γῆς [f] ἁμαρτίας, λέγει τῷ [v] παραλυτικῷ 11 Σοὶ λέγω, ἔγειρε ἆρον τὸν [p] κράβαττόν σου καὶ ὕπαγε εἰς τὸν οἶκόν σου. [12] καὶ ἠγέρθη καὶ εὐθὺς ἆρας τὸν [p] κράβαττον ἐξῆλθεν [s] ἐναντίον πάντων· ὥςτε [t] ἐξίστασθαι πάντας καὶ [u] δοξάζειν τὸν θεὸν ὅτι [v] οὕτως οὐδέποτε εἴδαμεν.

[13] Καὶ ἐξῆλθεν πάλιν παρὰ τὴν θάλασσαν, καὶ πᾶς ὁ

m — ch. viii. 12. Luke i. 80. John xi. 33. Acts xix. 21. Isa. xxix. 24.
n Matt. ix. 3 reff.
o ch. x. 25 reff.
p ver. 4 reff.
q Matt. vii. 29 reff.
r Matt. viii. 20 reff.
s — Luke xx. 26. Acts vii. 20. viii. 32, from Isa. liii. 7. Gen. vii. 1 al.
t Matt. xii. 23 reff.
u Mark, here only.] Mt. al. iv. Exod. xv. 2. Ps. xc. 15.
v Matt. ix. 33.

arm. om αυτου D 258 lat-*a b c e ff*$_2$ copt-wilk. om ουτως B (al ?) lat-*a b c e ff*$_2$ *g*$_1$. rec om αυτοι (*as superfluous*), with BDGL 1 latt Syr copt æth arm: ins AC rel syr goth Thl. rec (for λεγει) ειπειν (*from* || *Mt Lu*), with ACD rel lat-*a b c ff*$_2$ *g*$_1$: txt BL 33 vulg lat-*e f g*$_2$. om αυτοις B lat-*ff*$_2$.

9. αφεωνται B 28. 2-pe vulg lat-*a c e f g*$_1$ syrr goth: txt ACD rel lat-*b*. the 2 sayings are transposed in D lat-*a*. rec (for σου αι αμ.) σοι αι αμ., with ACDΓΔ (S, e sil) vulg lat-*c* Eus: σοι αι αμ. σου vss: txt B rel. rec εγειραι, with UΔ, εγειρε ACD 33(Treg) rel: txt BL. (*Meyer contends that* εγειρε *is every where to be written, the active form not being understood, and altered to* -ραι *or* -ρον. *But* -ραι *is hardly to be clearly reasoned about, on account of the itacism: and* -ρον *is read neither in ver* 11 *nor in* ||.) rec ins και bef αρον (*from* || *Mt Lu*), with AB rel am lat-*a g*$_1$ D-lat syr goth æth: om CDL 1. 33 vulg-ed(with fuld) lat-*f l* Syr copt arm. rec σου bef τ. κρ. (*Mt, ver* 6), with Δ 33 rel: txt ABCDKLM 1. 69 vulg lat-*a f g*$_1$ *l* Eus. for περιπατει, υπαγε DLΔ lat-*a ff*$_2$ *g*$_2$ goth(appy). add εις τ. οικον σου D 33 lat-*a ff*$_2$ arm.

10. ιδητε (*itacism ?*) ACL. επι της γης bef αφιεναι (*from* || *Mt Lu*) CDHL MΔ 33 latt Syr copt goth arm: αμαρτιας bef επι της γης B 142. 157 æth: txt A rel syr.

11. rec εγειραι, with LUΔ: εγειρον K: txt ABCD rel. rec ins και bef αρον (|| *Luke*), with A rel lat-*c g*$_2$ D-lat syr (goth) æth: om BCDLΓ 33 vulg lat-*a b e f ff*$_{1,2}$ *g*$_1$ *l* Syr copt arm Ephr Ath Ambr Aug.

12. rec ευθ. bef και, with AC^3 rel syrr goth æth: ευθ. bef ηγερθη D evv-47-60 (vulg) lat-(*a f*) *g*$_1$ *l* copt-schw: txt BC^{1}ℵ 33 copt-ms arm.—ευθεως ACD rel: txt BL. add αυτου HL 33 lat-*c* Syr copt æth. for εναντιον, εμπροσθεν BL. rec aft θεον ins λεγοντας (*supplemy: cf var in* D), with ACℵ rel: και λεγειν D: om B lat-*b*. rec ουδεποτε bef ουτως (*for perspicuity ?*), with AC rel vulg lat-*a c f*^{1} *ff*$_2$ syr: txt BDLℵ lat-(*b*) *e* arm. for ειδαμεν (rec -δο-: txt CD), εφανη εν τω ισραηλ ℵ^1.

13. om παλιν D-gr copt-ms Aug. om ο D^1.

See the extract from Dr. Robinson, describing the Jewish house, in note on Matt. xxvi. 69. 7. οὗτος οὕτως] the first word depreciates: the second exaggerates. 8.] The knowledge was *immediate* and *supernatural*, as is most carefully and precisely here signified.

11. σοὶ λ.] The stress is on σοί. The words are *precisely those used*, as so often in Mk.,—and denote the turning to the paralytic and addressing him. There may have been something in his state, which required the emphatic address.

13 — 22.] THE CALLING OF LEVI. FEAST AT HIS HOUSE: QUESTION CONCERNING FASTING. Mt. ix. 9—17. Lk. v. 27—39. I have discussed the question of the identity of Matthew and Levi in the notes on Mt. The three accounts are in matter nearly identical, and in diction so minutely and unaccountably varied, as to declare here, as elsewhere, their independence of one another, except in having had some common source from which they

ὄχλος ἤρχετο πρὸς αὐτόν, καὶ ἐδίδασκεν αὐτούς. 14 καὶ ABCDE FGHKL MSUV ΓΔ l. 33. 69.
[w] παράγων εἶδεν Λευὶν τὸν τοῦ Ἀλφαίου καθήμενον ἐπὶ
[x] τὸ [a] τελώνιον, καὶ λέγει αὐτῷ Ἀκολούθει μοι. καὶ
[y] ἀναστὰς ἠκολούθησεν αὐτῷ. 15 [z] καὶ γίνεται ἐν τῷ
[a] κατακεῖσθαι αὐτὸν ἐν τῇ οἰκίᾳ αὐτοῦ [z] καὶ πολλοὶ
[b] τελῶναι καὶ ἁμαρτωλοὶ [c] συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς
μαθηταῖς αὐτοῦ· ἦσαν γὰρ πολλοὶ καὶ ἠκολούθουν αὐτῷ.
16 καὶ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι ἰδόντες αὐτὸν
ἐσθίοντα μετὰ τῶν ἁμαρτωλῶν καὶ [b] τελωνῶν ἔλεγον τοῖς
μαθηταῖς αὐτοῦ ὅτι μετὰ τῶν [c] τελωνῶν καὶ ἁμαρτωλῶν
ἐσθίει καὶ πίνει. 17 καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς Οὐ
[d] χρείαν [d] ἔχουσιν οἱ [e] ἰσχύοντες [f] ἰατροῦ, ἀλλ' οἱ [g] κακῶς
[g] ἔχοντες. οὐκ [h] ἦλθον καλέσαι δικαίους, ἀλλὰ ἁμαρτω-

[w] Mt. reff.
[x] only †.
[y] Num. xxii. 20. (2 Kings xix. 21.)
[z] Mt. reff.
[a] Luke. ch. xiv. 8. 1 Cor. viii. 10.
[b] Mark, here See only. Matt. v. 46 reff.
[c] Mt. reff.
[d] Matt. vi 8 al. fr. Sir. xv. 12.
[e] abs., Mt. Josh. xiv. 11 a.
[f] Luke iv. 23 reff.
[g] Matt. viii. 16 reff.
[h] Matt. ii. 2. v. 17 al. Neh. vi. 10.

14. for λευιν, ιακωβον D 13. 69. 124 lat-*a b c e ff*$_{1,2}$ g_1 mss-mentioned-by-Orig. **15.** rec (for γινεται) εγενετο (*from* || *Mt*), with ACD rel: txt BL 33. om εν τω BL 33. 69: ins AC rel vulg lat-*f ff*$_1$ $g_{1,2}$.—κατακειμενων αυτων (|| *Mt*) D lat-*a b c e ff*$_2$. om 2nd και D 1. 28 al Scr's s latt Syr. ins ελθοντες bef συνανεκειντο (*from* || *Mt*) AC^1: om BC^{3}D rel vss. aft 2nd πολλοι ins οι D latt. rec ηκολουθησαν, with ACD rel lat-*a b c e f* syrr: txt BLΔ vulg lat-*ff*$_1$ $g_{1,2}$. **16.** for και οι φαρισαιοι, των φαρισαιων (*see* || *Luke, where it is* οι φαρισ. και οι γρ. αὐτῶν) BLΔ 33 lat-*b* copt-ms. ins και bef ιδοντες LΔ 33 copt æth: κ. ειδαν D lat-*b* (and κ. ελεγον below D). for αυτον εσθιοντα, οτι εσθιει (*see note*) B 33. 2-pe lat-*b d ff*$_2$ Syr: οτι ησθιεν DLN vulg lat-*c* (*ff*$_1$ g_1) syr æth: txt AC rel lat-*a f* goth.—μετα των αμαρτ. κ. τελ. (1st) bef εσθιοντα A. rec transp 1st τελ. and αμαρτ. (|| *Mt*), with ACL^2 rel vulg lat-*f ff*$_2$ syrr copt goth arm: txt (B)DL^1 33 am lat-*a b c ff*$_1$ g_1 copt-ms æth.—ins των bef τελωνων B-corr D 33.—om αμ. κ. (|| *Luke*) 69 syr-jer. ins και bef ελεγον D. rec ins τι bef οτι (*to make it interrogative, as in* || *Mt Lu: see var in D. The* τι *cannot be omd from homœotel, as that would apply to the* οτι *only; nor is* τι *omd in any MSS in Lk* ii. 49, *Acts* v. 4, 9, *where* τι οτι *occurs*), with AC rel: δια τι (|| *Mt Lu*) DN latt: txt BL 33. transp 2nd αμαρτ. and τελ. D lat-*a* æth: txt A B(see table) C rel vss.—aft 4th και ins των B D.—om κ. αμ. U. om και πινει (*not expressed above, nor in* || *Mt*) BD lat-*a b e ff*$_2$: ins ACLΔ rel vulg lat-*c f* syrr (copt) goth (æth) arm-mss. (G syr-jer arm-zoh have plur, *as* || *Luke.*) add ο διδασκαλος υμων (|| *Mt*) LΔ 69 vulg lat-*f ff*$_1$ g_1 *l* copt-ed æth Aug: ins bef εσθιει C (lat-*c*) æth. **17.** om αυτοις D 1. 209 lat-*a b c ff*$_2$ g_1. ins οτι bef ου BΔ. for ουκ, ου γαρ CL ev-y vulg lat-*c f ff*$_2$ g_2 copt-ed. rec at end adds εις μετανοιαν (*from* || *Luke, whence it has also been ined in* || *Mt*), with C rel lat-*a c ff*$_1$ g_1: om ABDKLΔ 1^1 vulg lat-*b e f ff*$_2$ g_1 *i l* syrr copt goth æth arm Euthym Aug.

have more or less deflected. (These remarks do not apply to the diversity of the names Matthew and Levi, which must be accounted for on other grounds. See, as throughout the passage, the notes on Mt.)

13.] πάλιν, see ch. i. 16. On τὸν τοῦ Ἀλφαίου see notes, Matt. xiii. 55; and x. 1 ff. **15.**] The entertainment was certainly in *Levi's* house, not as Meyer, al., in *that of our Lord*, which last is a pure fiction, and is not any where designated in the Gospel accounts. Certainly the καλέσαι, ver. 17, gives no countenance to the view. Our Lord, and those following Him as disciples, were ordinarily entertained where He was invited, which will account for ἠκολούθουν αὐτῷ:—and the change of subject in the two, αὐτόν and αὐτοῦ, is no uncommon thing: see a similar change in Lk. xix. 3, where to be consistent Meyer ought to understand ὅτι τῇ ἡλ. μικ. ἦν of our Lord. To help out his interpretation he strangely enough makes καλέσαι ver. 17, mean '*to invite.*' ἦσαν γὰρ . . . αὐτῷ, peculiar to Mk. **16.**] ἰδόντες αὐτ. ἐσθ., having observed Him eating; but not to be literally pressed. The question was *after the feast*, at which, being in the house of a Publican, they *were not present.*

λούς. 18 Καὶ [l] ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ Φαρισαῖοι [ik] νηστεύοντες, καὶ ἔρχονται καὶ λέγουσιν αὐτῷ Διὰ τί οἱ μαθηταὶ Ἰωάννου καὶ οἱ μαθηταὶ τῶν Φαρισαίων [k] νηστεύουσιν, οἱ δὲ [l] σοὶ μαθηταὶ οὐ [k] νηστεύουσιν; 19 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς Μὴ δύνανται οἱ [m] υἱοὶ τοῦ [n] νυμφῶνος [o] ἐν ᾧ ὁ [p] νυμφίος μετ' αὐτῶν ἐστιν [k] νηστεύειν; [q] ὅσον [q] χρόνον ἔχουσιν τὸν [p] νυμφίον μετ' αὐτῶν, οὐ δύνανται [k] νηστεύειν· 20 [r] ἐλεύσονται δὲ ἡμέραι ὅταν [s] ἀπαρθῇ ἀπ' αὐτῶν ὁ [p] νυμφίος, καὶ τότε [k] νηστεύσουσιν ἐν ἐκείνῃ τῇ ἡμέρᾳ. 21 οὐδεὶς [t] ἐπίβλημα [u] ῥάκους [v] ἀγνάφου [w] ἐπιῤῥάπτει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μή, αἴρει ἀπ' αὐτοῦ τὸ

l constr., see note. k here 6 times. Matt. iv. 2 reff. l Matt. vii. 3, 22 (3ce). xiii. 27. John iv. 42 al. Ps. lxxxviii. 11. m Matt. viii. 12. Luke xx. 34, 36 reff. n only †. Tobit vi. 13, 16 only. o (= ἐφ' ὅσον Matt.) ‖ L. John v. 7. p Matt. xxv. 1, &c. John ii. 9. iii. 29 (3ce). Rev. xviii. 23 only. Jer. vii. 34. xl. (xxxiii.) 11. q here only. — ἐφ' ὅσ. χρ. Psal. Rom. vii. 1. 1 Cor. vii. 39. Gal. iv. 1. (see ch. ix 21.) Josh. iv. 14. r ‖ Mt. reff. s ‖ only †. Gen. xii. 9. Exod. xii. 37. t ‖ (Lbis) only. Isa. iii. 21 only. u ‖ Mt. only. Isa. lxiv. 6. Jer. xlv. (xxxviii.) 11 only. v ‖ Mt. only †. w here only †. ῥαν. ἐπί, Job xvi. 16.

18. rec (for οι φαρισαιοι) οι των φαρισαιων (*to suit what follows*), with L rel lat-*a* ff_1 g_1 *l* Syr (syr-marg) æth: txt ABCDKM 69 vulg lat-*b c e f* ff_2 g_2 *i* syr-txt copt goth arm Aug. om κ. οι μ. τ. φ. A. rec om 3rd μαθηται (‖ *Luke*), with C^2D rel vulg lat-(*b*) *c* ff_1 g_1 Syr syr-txt copt-schw: txt BC^1LN 33 lat-*e* syr-marg æth. om last μαθηται B 127.

19. om ο ιησ. D 28 lat-*b i*. om οσον to νηστευειν (*homœotel*) DU 1. 33 lat-*a b e* ff_2 g_1 *i* Syr æth. rec μεθ' εαυτων bef εχουσι των νυμφιον, with A rel lat-*f* ff_1 g_2 syr copt-schw goth arm: alii aliter: txt BCL lat-*c* copt-wilk.—rec μεθ' εαυτων, with AL rel: txt BC 124. 2-pe al.

20. for απαρθη, αρθη C 13. 28. 69. 124. 346 al. νηστευουσιν (for -σουσιν) D^1-gr FU goth. rec εκειναις ταις ημεραις (‖ *Luke*), with E rel latt copt: txt ABCDKLΔ 1. 33. 69 am lat-ff_2 *i l* syrr goth æth arm.

21. rec ins και bef ουδεις, with E rel æth: ουδεις δε (‖ *Mt*) DGM lat-*a c* (g_2) syr-marg: txt ABCKLSΔ 1. 33. 69 vulg lat-*b e f i* syrr copt goth arm Thl. αγναφου EFGLΔ: txt ABCD rel. rec επιρραπτει, with B^2KMSUΓ 33: επισυνραπτει D: txt AB^1C rel. rec ιματιω παλαιω (*from* ‖ *Mk* ?), with A rel: txt BCDL 33. rec (for απ' αυτου το πληρωμα) το πληρωμα αυτου, with C rel Syr æth (arm): το πλ. αφ εαυτου B: το πληρ. απ αυτου L ℵ(omg το) 1. 131. 209. 435 goth: το πληρωμα, insg απο bef του παλαιου, D 13. 28. 69. 124 vulg lat-*a b e f*: txt AKΔ 33 lat-*l* syr. (*I adopt the reading of txt, with Meyer, and Tischdf ed 2, as the least conformed to* ‖ *Mt, from which come the* απο του παλαιου *of* D &c, *the* αιρει το πληρ.

18. καὶ ἦσαν κ.τ.λ.] Mk. here gives a notice for the information of his readers, as in ch. vii. 3, which places shew that his Gospel was not written for the use of Jews. It appears from this account, which is here the more circumstantial, that the Pharisees and disciples of John asked the question in *the third person*, as *of others*. In Mt. it is *the disciples of John*, and they join ἡμεῖς καὶ οἱ Φαρ. In Lk., it is the *Pharisees and Scribes*, and they ask as here. Mey. understands it, that the disciples of John and the Pharisees were *at that particular time keeping a fast*, and that this gave occasion to the question. The verb subst. with the part. *may* mean this, and Mk. himself apparently uses it so, ch. x. 32, and xiv. 4: but much more frequently it describes a practice or state, e. g. ἦν γὰρ ἔχων κτήματα πολλά, Mt. xix. 22,—οἱ ἀστ. ἔσονται ἐκ τ. οὐρ. πίπτοντες, ch. xiii. 25. See also ch. i. 6, 22, 39. I cannot think that the fact of their being *at that time keeping a fast* would be thus expressed: it certainly would be *further specified*. 19.] ὅσον . . . νηστεύειν, this repetition, *contained neither in Mt. nor Lk.*, is inconsistent with the design of an abridger; and sufficiently shews the primary authority of this report, as also the ἐν ἐκείνῃ τῇ ἡμ. ver. 20. St. Mark especially loves these solemn repetitions: cf. ch. ix. 42 ff. It is strange to see such a Commentator as De Wette calling the ἐν ἐκείνῃ τῇ ἡμ. a proof of *carelessness*. It is a touching way, as Mayer well observes, of expressing 'in that *atra dies*.'

21.] Render, **the filling-up takes**

x = ‖ Mt. only ξ.
y constr., here only.
z ‖ Mt. John vii. 43. ix. 16 & x. 19. 1 Cor. i. 10. xi. 18. xii. 25 only †. (-μη, Isa. ii. 21.)
a = ch. vii 38. John xviii. 11. Ps. cxxv. 6 var.
b here & ‖ (4 times) only. Jeah. ix. 4, 13.

[x] πλήρωμα τὸ καινὸν [y] τοῦ παλαιοῦ, καὶ χεῖρον [z] σχίσμα γίνεται. 22 καὶ οὐδεὶς [a] βάλλει οἶνον νέον εἰς [b] ἀσκοὺς παλαιούς· εἰ δὲ μή, [c] ῥήξει ὁ οἶνος τοὺς [b] ἀσκούς, καὶ ὁ οἶνος ἀπόλλυται καὶ οἱ [b] ἀσκοί.

23 Καὶ [d] ἐγένετο [e] παραπορεύεσθαι αὐτὸν ἐν [f] τοῖς [f] σάββασιν διὰ τῶν [g] σπορίμων, καὶ οἱ μαθηταὶ αὐτοῦ [h] ἤρξαντο [i] ὁδὸν [j] ποιεῖν [k] τίλλοντες τοὺς [l] στάχυας. 24 καὶ οἱ Φαρισαῖοι ἔλεγον αὐτῷ Ἴδε τί ποιοῦσιν [f] τοῖς [f] σάββασιν ...σγενετο P. ABCDE GHKI. MSUV ΓΔ1. 33. 69.

c ‖ Mt. ref. d constr., Matt. xviii. 13. Luke iii. 21. principally Luke and Acts. e ch. ix. 30 (w. διά, as also Deut. ii. 4). xi. 20. xv. 29. Mk. only, exc. Matt. xxvii. 39. Exod. ii. 5. f ‖ Mt. ref.
g ‖ only. Gen. i. 29 bis. Lev. xi. 37 only. h ch. vi. 7 refl. i here only. see note. k ‖ only. Ezra ix. 3. Isa. xviii. 7 only. l ‖. ch. iv. 26 bis only. Deut. xxiv. 1 (xxiii. 25).

of B *and* C, *and the* το πλ. αυτου *of* C.) χειρων D.

22. for μη, μηγε (‖ *Mt Lu*) CLM[2]. rec ρησσει (*see* ‖ *Mt, from which rec goes on to borrow*), with A rel em(with fuld ing) lat-*c e ff*$_2$ syr copt goth æth arm: txt BCDL 33 vulg lat-*b ff*$_1$ *g*$_1$. rec aft οινος ins ο νεος (*from* ‖ *Mt*), with AC[3] rel gat lat-*e f* syr goth æth: om BC[1]DL 69 vulg lat-*c ff*$_{1.2}$ *g*$_1$ *i l* Syr copt arm. rec (for απολλυται) εκχειται (*from* ‖ *Mt*), with ACLN rel vulg lat-*c f ff*$_1$ *g*$_1$ syr goth æth arm: om D lat-*a b e ff*$_2$ *i*: txt B copt. rec aft οι ασκοι ins απολουνται (*from* ‖ *Luke*), with ACDN rel latt syr goth æth arm: om BL copt. rec further adds αλλα οινον νεον εις ασκους καινους βλητεον (*from* ‖ *Luke*), with AC rel vulg lat-*c e f g*$_1$ vss, also (omg βλητεον) BN: om D lat-*a b ff*$_2$ *i*.

23. aft εγενετο ins παλιν D (13 ?) vulg lat-*a ff*$_{1.2}$ *g*$_{1.2}$ *i l*: pref, (13 ?) 69. 124. διαπορευεσθαι (*from* ‖ *Luke*) BCD latt arm: πορευεσθαι (*from* ‖ *Mt*) 13. 69. 124: txt A rel. om εν (‖ *Mt*) CLΔ 1. 13. 131 al. αυτον (εν) τοις σαββασιν bef verb BDΔ latt: (εν) τοις σαββασιν bef verb CL 33: αυτον bef verb U 69. 124: txt A rel (Syr) syr copt goth (æth).—δια των σποριμων bef εν τοις σαββασιν K 265 Ser's w. rec ηρξαντο bef οι μαθηται αυτου, with A rel syr goth: txt BCDL 33. 69 latt copt æth arm.—om αυτου D-gr 435 lat-*ff*$_2$ arm. for οδον ποιειν, οδοποιειν BGH: om (‖ *Mt*) D lat-*b c e ff*$_2$ *g*$_1$ *i*: οδοιπορουντες 13. 69. 124. 346: txt AC rel.—for τιλλοντες, τιλλειν D 346.

24. for και οι, οι δε (‖ *Mt*) D latt. om αυτω D lat-*e i*. aft ποιουσιν ins οι μαθηται σου (*see* ‖ *Mt*) DM 1. 13. 28. 69. 124. 131. 346 al gat lat-*a b* (*c*) *f ff*$_{1.2}$ (*g*$_{1.2}$) *i l* syr-jer goth æth Jer: om ABC rel vulg lat-*e* syrr copt arm(Treg).

away from it, the new from the old, and a worse rent takes place. See note on ‖ Mt. The addition here of τὸ καινόν confirms the view taken of the parable there.

23—26.] THE DISCIPLES PLUCK EARS OF CORN ON THE SABBATH. Mt. xii. 1—8. Lk. vi. 1—5. The same may be said of the three accounts as in the last case, with continually fresh evidence of their entire independence of *one another*.

23. παραπ. . . . . διά] **He passed by**, or **journeyed** (so our Evangelist uses the word, see reff.) **through**, &c.

ὁδὸν ποιεῖν τίλ. is matter of detail and minute depiction. The interpretation of this narrative given by Meyer, which I still believe to be an entirely mistaken one, I cannot pass over so slightly as I did in my first edition. He urges the strict classical sense of ὁδὸν ποιεῖν, '*to make a way*,' *viam munire*, or *sternere*, and insists on the sense conveyed by our narrative being, as distinguished from those in ‖ Mt., Lk., that the disciples *made a way for themselves through the wheat field by plucking the ears of corn*, further maintaining, that there is no allusion *here* to their having eaten the grains of wheat, as in ‖ Mt., Lk. But (1) the foundation on which all this is built is insecure. For ὁδὸν ποιεῖν in the LXX does undoubtedly mean '*to make one's journey*,' representing the Heb. דֶּרֶךְ עָשָׂה, in Judg. xvii. 8 (examples are also quoted in the lexx. from Xenophon [the romancer]'s Ephesiaca and from Polyænus). And (2) as to no allusion being made to their having eaten the corn, how otherwise could the χρείαν ἔχειν have been common to the disciples and to David? Could it be said that any *necessity* compelled them to clear the path by pulling up the overhanging stalks of corn? How otherwise could the remarkable addition in our narrative, ver. 27, at all bear upon the case?

ὃ οὐκ ἔξεστιν. 25 καὶ [m] αὐτὸς ἔλεγεν αὐτοῖς Οὐδέποτε ἀνέγνωτε τί ἐποίησεν Δαυεὶδ ὅτε [n] χρείαν [n] ἔσχεν καὶ ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ; 26 [πῶς] εἰςῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ [o] ἐπὶ Ἀβιάθαρ ἀρχιερέως, καὶ τοὺς [p] ἄρτους τῆς [p] προθέσεως ἔφαγεν, οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ τοῖς ἱερεῦσιν, καὶ ἔδωκεν καὶ τοῖς σὺν αὐτῷ οὖσιν; 27 καὶ ἔλεγεν αὐτοῖς Τὸ σάββατον διὰ τὸν ἄνθρωπον

[m] ch. vi. 45. viii. 29.
[n] abs., Acts ii. 45. iv. 35. Eph. iv. 28. 1 John iii. 17.
[o] = Luke iii. 2. iv. 26. Acts xi. 28.
[p] Mt. ref.

rec ins εν bef τοις σαββασι, with L rel: om ABCDKMΔ 1. 69 latt. aft εξεστιν add αυτοις D lat-*a b c ff*$_2$ *g*$_1$.

25. om αυτος (|| *Mt*) BCL 33. 69 vulg lat-*b f ff*$_2$ *g*$_1$ *i l* copt; αποκριθεις D lat-*a*: om A rel lat-*c e* syr. for ελεγεν, λεγει CL 33. 69 vulg lat-*b f g*$_1$ copt: ειπεν D lat-*a c e ff*$_2$ Syr: txt AB rel syr copt-ms. aft αυτου ins οντες (|| *Luke*) D; ησαν Δ latt.

26. om πως (*possibly ined from* || *Mt, where there is no vars*) BD: ins AC rel. [B has not ηλθεν as Btly; see table.] om του bef θεου C^1. om επι αβιαθαρ αρχιερεως (*perhaps to conform to* || *Mt Lu, perhaps owing to the difficulty*) D 271 lat-*a b e ff*$_2$ *i*: transposed in Scr's c. rec ins του bef αρχιερεως (*vain attempt to escape the difficulty: see note*), with AC (Δ) 1. 33. 69 copt: om B rel goth. ιερεως Δ lat-*f* goth. προθεσιως D. εδωκεν τοις μετ' αυτου ουσιν ους ουκ εξεστιν φαγειν μη τοις ιερευσιν D lat-*a b* (*c*) *e g*$_1$ *i* arm. for τοις ιερευσιν, τους ιερεις (|| *Luke*) BN: τοις ιερεις L: txt ACD rel. aft ιερ. ins μονους (|| *Mt*) Δ 33 lat-*b c e f ff*$_1$ *g*$_{1,2}$ *l* copt-wilk goth æth arm: pref, 13. 69. 124.

27. for και ελεγεν αυτοις, λεγω δε υμιν D lat-*a b c e ff*$_2$ *g*$_1$ *i*. om το σαββ. δια

Fritzsche's rendering, 'coeperunt viam exprimere spicas evellendo,' which he explains, 'to mark the way by plucking ears, and strewing them in it,' is still worse. The classical sense of ὁδὸν ποιεῖν must evidently not be pressed: it here = ὁδὸν ποιεῖσθαι. 25. **αὐτός**] Himself, taking up the cause of his disciples and not leaving their defence to themselves. 26.] **ἐπὶ Ἀβ. ἀρχ. during the high-priesthood of Abiathar.** But in 1 Sam. xxi., from which this account is taken, *Ahimelech, not Abiathar*, is the high-priest. There is however considerable confusion in the names about this part of the history: *Ahimelech himself is called Ahiah*, 1 Sam. xiv. 3; and whereas (1 Sam. xxii. 20) Ahimelech *has a son Abiathar*, in 2 Sam. viii. 17, Ahimelech *is the son of Abiathar*, and in 1 Chron. xviii. 16, *Abimelech*. Amidst this variation, we can hardly undertake to explain the difficulty in the text. The insertion of the art. before ἀρχ. has been apparently done to give the words the sense 'In the time of Abiathar the High-priest,' so that the difficulty might be avoided by understanding the event to have happened in the time of (but not necessarily during the high-priesthood of) Abiathar (who was afterwards) the High-priest. But supposing the reading to be so, what author would in an ordinary narrative think of designating an event thus? Who for instance would speak of the defeat of the Philistines at Ephesdammim, where Goliath fell, as happening ἐπὶ Δαυεὶδ τοῦ βασιλέως? Who would ever understand ἐπὶ Ἐλισσαίου τοῦ προφήτου, 'in the time of Elisseus the prophet,' as importing, in matter of fact, any other period than that of the *prophetic course* of Elisha? (The ἐγέννησεν Δαυεὶδ τὸν βασιλέα of Matt. i. 6 is not a case in point.) Yet this is the way in which the difficulties of the Gospels have been attempted to be healed over. (See Middleton on the article, in loc.) With the restoration of the true reading, even this resource fails. [I am sorry to see that Dr. Wordsw. writes, "ἐπὶ Ἀβιάθαρ ἀρχιερέως intimates indeed that it was in the days of Abiathar, but it rather suggests that he was *not* the High-priest then:" comparing ἐπὶ ἀρχιερέως Ἄννα, Luke iii. 2. But surely Dr. W. must know, that such a rendering is ungrammatical: that ἀρχιερέως without the article must be simply predicatory, whether it precedes or follows the proper name; "when Abiathar was High-priest,"—and cannot be titular. The expression in 1 Macc. xiii. 42, which he quotes as similar, is not a case in point, as any reader may judge: ἐπὶ Σίμωνος ἀρχιερέως μεγάλου κ. στρατηγοῦ καὶ ἡγουμένου τῶν Ἰουδαίων: the epithet μεγάλου makes all the difference.] 27.] τὸ σάβ. . . . . διὰ τὸ σ. is peculiar to Mk. and highly important. The Sabbath was

ἐγένετο, καὶ οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον. 28 [q] ὥστε κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.

III. 1 Καὶ εἰσῆλθεν πάλιν εἰς συναγωγήν· καὶ ἦν ἐκεῖ ἄνθρωπος [r] ἐξηραμμένην ἔχων τὴν χεῖρα· 2 καὶ [s] παρετήρουν αὐτὸν εἰ τοῖς σάββασιν θεραπεύσει αὐτόν, ἵνα κατηγορήσωσιν αὐτοῦ. 3 καὶ λέγει τῷ ἀνθρώπῳ τῷ τὴν χεῖρα ἔχοντι [t] ξηρὰν [u] Ἔγειρε εἰς τὸ [u] μέσον. 4 καὶ λέγει αὐτοῖς [v] Ἔξεστιν τοῖς σάββασιν [v] ἀγαθοποιῆσαι ἢ [w] κακοποιῆσαι, [x] ψυχὴν [y] σῶσαι ἢ ἀποκτεῖναι; οἱ δὲ [z] ἐσιώπων. 5 καὶ [a] περιβλεψάμενος αὐτοὺς [b] μετ' ὀργῆς [c] συνλυπούμενος ἐπὶ τῇ [de] πωρώσει τῆς [d] καρδίας αὐτῶν, λέγει τῷ ἀνθρώπῳ [f] Ἔκτεινον τὴν [f] χεῖρα. καὶ [f] ἐξέτεινεν, καὶ P ουτ τη ... F και εξετεινεν ... ABCDE FGHKL MPSU VΓΔ 1. 33. 69.

q — Matt. xii. 12 al. fr.
r — ch. ix. 18 only. (Matt. xiii. 6 al.) 2 Kings xiii. 4.
s ‖ L. Luke xiv. 1. xx. 20. Acts ix. 24 (Gal. iv. 10) only. Ps. xxxvi. 12. Dan. vi. 11 Theod. (— τηρ., LXX.)
t — John v. 3 ref.
u absol., — Matt. xiv. 6 ref.
v Luke vi. 9, 33, 35 (Acts xiv. 17 v. r.). 1 Pet. ii. 15, 20. iii. 6, 17. 3 John 11 only. Num. x. 32. Judg. xvii. 13 F.
w — ‖ Luke (1 Pet. iii. 17. 3 John 11) only. Gen. xxxi. 29. (-ποιός, 1 Pet. ii. 12.)
x — Matt. ii. 20. vi. 25 al. fr. Mark only, ver. 34. ch. v. 39. ix. 8. x. 28. xi. 11. Exod ii. 12.
y see Matt. xvi. 25 ref.
z Matt. xx. 31 ref.
a ‖ L. elsw.
b — Eph. vi. 7. 1 Tim. ii. 9. 1 Pet. iii. 16 al.
c as above (d). Rom. xi. 26 only †. (-ρεῦν, Job xvii. 7 vat.)
d Eph. iv. 18.
e here only. Ps. lxviii. 20. Isa. ii. 19 only(?).
f Matt. viii. 3 ref.

to ωστε ver. 28 D lat-*a c e ff*$_2$ *i*. rec om 2nd και, with AC^3 rel lat-*b f* goth arm : ins BC^{1}LΔ 33 vulg lat-*ff*$_1$ *g*$_{1.2}$ *l* Syr syr-w-ob copt æth.

CHAP. III. 1. rec aft εις ins την (‖ *Mt Lu, where there is no variation*), with ACD rel : txt BℵΓ 7-pe. εκει bef ην A : txt BℵΓ rel. for εξηραμμενην, ξηραν (‖ *Mt*) D.

2. παρετηρουντο (*from* ‖ *Luke, where it is more strongly attested*) AC^{1}DΔ 1 : txt BC^{3}L rel. ins εν bef τοις σαββασιν CD H(Treg) M ev-y copt : om AB rel latt goth. for θεραπευσει, θεραπευει ΔℵΓ 271. om 2nd αυτον D latt goth æth : ins bef θερ. K Scr's d. κατηγορησουσιν (*confusion of vowels?*) CD. for αυτου, αυτον D^1.

3. rec (for την χειρα εχοντι ξηραν) τ. εξηραμμενην εχοντι την χειρα (*see above*), with A rel Syr goth (arm) : εχ. τ. χ. εξηραμ. D 28 latt : τ. ξηρ. χ. εχ. CΔℵΓ ξηρ. εχ. τ. χ. 33. 435 : txt BL. rec εγειραι, with UΓ : txt ABCD rel. for εις το μεσον, και στηθι εν μεσω D (lat-*c f* æth).

4. for λεγει αυτοις, ειπεν προς αυτους D lat-*a b c f g*$_1$. ins εν bef τοις σαββασιν ADE 69 copt goth : am BC rel latt. for αγαθοποιησαι, τι αγαθον ποιησαι D lat-*b e g*$_1$. aft σωσαι ins μαλλον D 28. 124. for αποκτειναι, απολεσαι LΔ^1 1. 124. 131. 209 al latt Syr goth arm Vict Thl.

5. for πωρωσει, πεπωρωσει D lat-*c ff*$_2$ *i*. rec aft χειρα ins σου (*from* ‖ *Luke*),

an ordinance *for man*; for man's rest, both actually and typically, as setting forth the rest which remains for God's people (Heb. iv. 9). But He who is now speaking has taken on himself *Manhood*, the whole nature of Man; and is *rightful lord* over creation as *granted to man*, and *of all that is made for man*, and therefore *of the Sabbath*. The whole dispensation of *time* is created for *man*, for *Christ as He is man*, and is *in his absolute power*. There is a remarkable parallel, in more than the mere mode of expression, in 2 Macc. v. 19: οὐ διὰ τὸν τόπον τὸ ἔθνος, ἀλλὰ διὰ τὸ ἔθνος τὸν τόπον ὁ κύριος ἐξελέξατο.

28] καί, as well as of His other domains or elements of lordship and power.

CHAP. III. 1—6.] HEALING OF THE WITHERED HAND. Mt. xii. 9—14. Lk. vi. 6—11. On Matthew's narrative, see notes on Luke. The two other accounts are cognate, though each has some particulars of its own. 1.] πάλιν, see ch. i. 21, = ἐν ἑτέρῳ σαβ., Luke. The synagogue was at Capernaum. 2.] Lk. only adds that it was *the Scribes and Pharisees* who watched Him. 4.] αὐτοῖς. Lk. adds ἐπερωτήσω ὑμᾶς τι: as his account is the most detailed, I refer to the notes there. ἀποκτ. does not belong to ψυχήν: to save life, or to kill? 5.] συνλ. . . . αὐτῶν—peculiar to Mark. συνλ. implies *sympathy with* their (spiritually) miserable state of hard-heartedness. On πώρωσις, see note, Eph. iv. 18, and Fritzsche on Rom. xi. 7.

[g] ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ. 6 καὶ ἐξελθόντες οἱ Φαρι- [g] Mt. reff. here only.
σαῖοι εὐθὺς μετὰ τῶν Ἡρωδιανῶν [h] συμβούλιον [h] ἐδίδουν (=ver. ποιεῖν, ch. xv. 1,—ver. λαμβάνειν, Matt. xii. 14 reff.)
κατ' αὐτοῦ, ὅπως αὐτὸν ἀπολέσωσιν.

7 Καὶ ὁ Ἰησοῦς μετὰ τῶν μαθητῶν αὐτοῦ [i] ἀνεχώρησεν [i] Matt. ii. 13, 14 reff.
πρὸς τὴν θάλασσαν, καὶ πολὺ [k] πλῆθος ἀπὸ τῆς Γαλιλαίας [k] Mk., here bis only. — Luke i. 10. ii. 13. John v. 3 al. Deut. xxvi. 5. 2 Chron. xiii. 8.
ἠκολούθησεν, καὶ ἀπὸ τῆς Ἰουδαίας 8 καὶ ἀπὸ Ἰεροσολύ-
μων καὶ ἀπὸ τῆς Ἰδουμαίας καὶ πέραν τοῦ Ἰορδάνου, καὶ
[οἱ] περὶ Τύρον καὶ Σιδῶνα, [k] πλῆθος πολύ, ἀκούοντες [l] pres., John i. 40 reff.
ὅσα [l] ποιεῖ, ἦλθον πρὸς αὐτόν. 9 καὶ [m] εἶπεν τοῖς μαθη- [m] w. ἵνα. Matt. iv. 3, reff.
ταῖς αὐτοῦ ἵνα [n] πλοιάριον [o] προσκαρτερῇ αὐτῷ διὰ τὸν [n] (ch. iv. 36 v. r.) John vi. 22, 23, 24. xxi. 3 only †.
ὄχλον, ἵνα μὴ [p] θλίβωσιν αὐτόν. 10 πολλοὺς γὰρ ἐθε-

o = Acts viii. 13. x. 7 t. Susan. 6. (Acts i. 14. Col. iv. 2 al. Num. xiii. 21 only.) only t. (Matt. vii. 14. 2 Cor. i. 6 al. Ps. cxviii. 157.) p = here

with ACDP 1(sic) rel: om BEMSUVΓ. (def 33.) rec αποκατεσταθη, with D G(Tisch) 1: . π . κατεστη C: txt ABP rel. aft αυτου ins ευθεως D lat-ff_2 ($g_{1,2}$) i. rec at end adds υγιης ως η αλλη (*from* || *Mt*), with C^3L rel; ως η αλλη 131 lat-*a b c* g_2 syr-jer copt-ms: om ABC[1]DKPΔ 1. 33 vulg lat-*e f* ff_2 g_1 *i* syrr copt goth æth arm Chrysol Bede.

6. for και εξελθοντες, εξ. δε D vulg lat-*b c ff* $g_{1,2}$. rec ευθεως, with AP rel: txt BCΔ 33.—om DL mt lat-*b c* ff_2 $g_{1,2}$ *i* æth. rec (for εδιδουν) εποιουν, with AP rel vulg lat-*b c* &c copt-wilk goth arm: εποιησαν CΔ Thl: ποιουντες D-gr, *exierunt facientes* lat-*a* (*the variations tend to shew that* εποιουν, *see ch* xv. 1, *was substituted for the unusual* εδιδουν): txt BL 69 (syrr ?) copt-schw.

7. for και ο, ο δε D latt(not am g_2). rec ανεχωρησε bef μετα των μαθητων αυτου, with AP rel lat-*b c e f* syr goth: txt BCDLΔ 1. 33. 69 vulg lat-*a* $ff_{1,2}$ $g_{1,2}$ *i* Syr copt arm. for προς, εις DHP 131. 209 al Scr's s evv-y-z Thl: παρα 13. 69. 124: txt ABC rel. for πληθος, οχλος D vulg lat-*a*. rec ηκολουθησαν, with C rel lat-ff_1 copt-schw goth (æth arm, appy): om D 28. 124 lat-*a b c e* ff_2 *i*: txt ABGK[2]L MPS 1. 131. 209 al vulg lat-*f* $g_{1,2}$ Vict Thl. rec aft ηκολουθ. adds αυτω, with AP rel vulg lat-*f* ff_1 g_2 syrr goth æth arm: αυτον Δ: om BCDL 124 lat-*a b c e* ff_2 *i* copt. και απο τ. ιουδαιας bef ηκολουθ. CΔ 238 vulg lat-*f* $g_{1,2}$ *l* copt-ms. om 2nd απο D 124 latt copt-wilk.

8. om 2nd απο D-gr 237. 252. 259. 433 Scr's a copt-wilk. ins οι bef περαν D-gr lat-*f*. om οι bef περι (*to conform to the other clauses?*) BCLΔ lat-*b c e f* ff_2 g_2 *i* D-lat Syr æth: ins ADP rel vulg lat-*a* g_1 syr copt goth arm. ins οι περι bef σιδωνα D-gr. rec ακουσαντες, with ACDP rel syrr arm Vict: txt BΔ 1. 69 vulg lat-*b c e f* D-lat copt goth æth. for οσα, *a* CD 28 6-pe vulg lat-*a* g_1 *i* copt: txt ABP rel lat-*b c e f* syrr goth æth arm. rec εποιει, with ACDPℵ rel: txt BL. ηλθαν D: ηλθεν U.

9. πλοιαρια B. at end add πολλοι D lat-*a i*; οι οχλοι 13. 28. 69. 124 (lat-ff_2).

6. Ἡρωδιανῶν] See notes on Mt. xvi. 6, and xxii. 16. Why the Pharisees and Herodians should *now* combine, is not apparent. There must have been some reason of which we are not aware, which united these opposite sects in enmity against our Lord. συμβ. ἐδίδουν, as also ἐποιουν, ch. xv. 1, is an expression peculiar to Mark.

7—12.] A GENERAL SUMMARY OF OUR LORD'S HEALING AND CASTING OUT DEVILS BY THE SEA OF GALILEE. Peculiar in this shape to Mk.; but probably answering to Mt. xii. 15—21. Lk. vi. 17—19. The description of the multitudes, and places whence they came, sets before us, more graphically than any where else in the Gospels, the composition of the audiences to which the Lord spoke, and whom He healed. The repetition of πλῆθος πολύ (ver. 8) is the report of one who *saw* the numbers from Tyre and Sidon coming and going. 9.] Meyer explains the construction εἶπεν ἵνα, by that which was

ABCDE FGHKL MPSU VΓΔ 1. 33. 69.

ράπευσεν, ὥςτε [q] ἐπιπίπτειν αὐτῷ ἵνα αὐτοῦ ἅψωνται ὅσοι εἶχον [r] μάστιγας· [11] καὶ τὰ [s] πνεύματα τὰ [s] ἀκάθαρτα, [t] ὅταν αὐτὸν [u] ἐθεώρουν, [v] προςέπιπτον αὐτῷ καὶ ἔκραζον λέγοντα ὅτι σὺ εἶ ὁ [w] υἱὸς τοῦ [w] θεοῦ, [12] καὶ [z] πολλὰ [y] ἐπετίμα αὐτοῖς ἵνα μὴ αὐτὸν [za] φανερὸν [z] ποιῶσιν. [13] καὶ [b] ἀναβαίνει εἰς [b] τὸ ὄρος, καὶ προςκαλεῖται οὓς ἤθελεν αὐτός, καὶ [c] ἀπῆλθον πρὸς αὐτόν. [14] καὶ [d] ἐποίησεν δώδεκα ἵνα ὦσιν μετ' αὐτοῦ, καὶ ἵνα ἀποστέλλῃ αὐτοὺς κηρύσσειν [15] καὶ [e] ἔχειν [e] ἐξουσίαν ἐκβάλλειν τὰ δαιμόνια· [16] καὶ [f] ἐπέθηκεν ὄνομα τῷ Σίμωνι Πέτρον.

q — here only. see Luke xv. 20. Gen. xiv. 14.
r — ch. v. 29, 34. Luke vii. 21 (Acts xxii. 24. Heb. xi. 36) only. Ps. xxxi. 10. 2 Macc. ix. 11.
s Matt. x. 1 reff.
t w. ind., see note. Exod. xvii. 11.
u plur., Matt. vi. 25 reff.
v Matt. vii. 25. ch. v. 33. vii. 25. Luke v. 8. viii. 28, 47. Acts xvi. 29 only. Ps. xcix. 6.
w see Matt. iv. 3 note.
x Matt. ix. 14 reff.
y | Mt. reff.
z — ch. vi. 14 al. fr. a | Mt. only. b Matt. v. 1 reff. c — Matt. xiv. 25 reff. d — Acts ii. 38. Rev. i. 6. see Heb. iii. 2 and note. 1 Kings xii. 6. e ch. ii. 10. Matt. vii. 29 reff.
f — here bis only. 4 Kings xxiv. 17.

10. εθεραπευεν (for -σεν) K Scr's e w latt Syr. ins εν bef αυτω D latt. ins και bef οσοι A 28 lat-*f* Syr copt goth.

11. om τα (twice) D 13. 69. 124. aft οταν ins ουν D-gr. rec εθεωρει (*grammatical corrn*), with AP rel (-ρη FH): txt BCDGLΔ 33. 69. rec προςεπιπτεν, with EHSUV: txt A B(-πταν) CD rel Thl. (P def.) rec εκραζε, with EHMSUV: txt ABCD rel Thl. (P def.) for λεγοντα, λεγοντες DKℵ 62[2]: txt ABC rel. om οτι D latt(exc *f*) Syr copt æth. ins ο χριστος bef ο υιος CMPℵ syr-w-ast; ο θεος (omg follg ο but retaining υιος τ. θεου) 69: om ABD rel vss.

12. φανερον bef αυτον AP rel Vict Thl: txt BCDΔ 1. 33. 69. rec ποιησωσιν (*from Mt* xii. 16? D[2] *reads* ποιωσιν *there as here*), with ABCP rel: txt DKL 13. 69. 124 al. at end add οτι ηδεισαν τον χριστον αυτον ειναι (*from Luke* iv. 41) C lat-*a*; *quoniam sciebant eum* lat-*b* (*ff*[2]) $g_{1.2}$.

13. for αναβαινει, ανεβη P 1. απηλθεν A[1]L: ηλθον D, *venerunt* latt Syr æth Aug.

14. aft δωδεκα ins ους και αποστολους ωνομασεν (*from* || *Luke*) B C[1](appy) Δ 69 syr-marg copt æth: om AC[3]DP rel latt syrr goth arm. ινα ωσιν bef δωδεκα D vulg lat-*a c i l* Aug: ινα ωσ. μ. αν. bef δωδ. Δ. om 2nd ινα B ev-48. aft κηρυσσειν ins το ευαγγελιον D am(with mt) lat-*a b e f ff*$_{1.2}$ g_1 *i*: in both places lat-*a e*. (at end of ver 15 lat *c* g_2.)

15. for εχειν, εδωκεν αυτοις D vulg lat-*b e f ff*$_2$ g_1 *l* æth. rec aft εξουσιαν ins θεραπευειν τας νοσους και (*see Mt* x. 1, *Lk* ix. 1, *and of ch* vi. 7), with AC[2]D P(appy) rel latt syrr goth (æth) arm: om B C[1](appy) LΔℵ copt.

16. at beg ins και εποιησεν τους δωδεκα B C[1](appy) Δℵ æth-ms; πρωτον σιμωνα (*from Mt* x. 2) 13. 69. 124. 346: om AC[3]DP rel latt syrr copt goth æth-ed arm. rec τω σιμωνι bef ονομα, with A D(omg τω) P rel vulg lat-*a b* &c syrr goth: om ονομα 33. 157: txt BCLΔ evv-y-36-49 lat-*c e* copt Vict.

said being regarded as the purpose of its being said. 10.] Lk. vi. 19. 11.] ὅταν .... ἐθεώρουν: see ref. The indic. is sometimes found with ὅταν in the N. T., see Rev. iv. 9, but generally amidst variety of readings. Mt. x. 19: Mk. xi. 25: Lk. xiii. 28: Rom. ii. 14. Meyer thus accounts for it—that in later Greek the ἄν became completely attached to the ὅτε, and the whenever was treated as merely an expression of time—so that in German it would not be 'wenn ſie Ihn irgend ſahen,' but 'wenn irgend ſie Ihn ſahen.' The unclean spirits are here spoken of in the person of those possessed by them, and the two fused together: for as it was impossible that *any but the spirits* could have *known* that He was the Son of God, so it was the material body of the possessed which fell down before Him, and *their* voice which uttered the cry: see note on Mt. viii. 32. The notion of the semi-rationalists, that the sick *identified themselves* with the dæmons (Meyer) is at once refuted by the

17 καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν
—τον ἀδελφὸν τοῦ Ἰακώβου, καὶ [f] ἐπέθηκεν αὐτοῖς ὀνόματα
sscr. P. ABCDE Βοανηργές, ὅ ἐστιν [g] υἱοὶ βροντῆς· 18 καὶ Ἀνδρέαν, καὶ
FGHKL Φίλιππον, καὶ Βαρθολομαῖον, καὶ Ματθαῖον, καὶ Θωμᾶν,
MSUV καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου, καὶ Θαδδαῖον, καὶ Σί-
ΓΔ 1. 33. 69. μωνα τὸν Καναναῖον, 19 καὶ Ἰούδαν Ἰσκαριώθ, ὃς καὶ
[h] παρέδωκεν αὐτόν.

[g] see ch. ii. 19 al.

[h] § Mt. reff. | — ch. ii. 2. Eph. v. 3. [k] — here only (see ch. v. 30. John xvii. 7). 1 Macc. ii. 15, 17. xiii. 52. [l] Matt. xxi. 46 reff.

20 Καὶ ἔρχονται εἰς οἶκον, καὶ συνέρχεται πάλιν ὁ
ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς [i] μηδὲ ἄρτον φαγεῖν.
21 καὶ ἀκούσαντες [k] οἱ παρ' αὐτοῦ ἐξῆλθον [l] κρατῆσαι

17. τον bef ιακωβον D. ins τον bef ιωαννην D. for τ. ιακ., αυτου G 28. 69 al lat-$g_{1,2}$: αυτου ιακ. AF Scr's c e: om τον CKSΔ 1. 13. 131 al Scr's d f g o v: txt BDP rel. for ονοματα, ονομα B D-gr 225 Syr.

18. for θαδδαιον, λεββαιον D lat-*a b ff*$_2$ *i*: mss mentd by Orig had λεβης τελωνης here or ii. 14. (τελωνην is added aft μαθθαιον [*from* || *Mt*] in 13. 61. 69. 124 syr-marg arm.) rec (for καναναιον) κανανιτην, with A rel syr goth arm: txt BCD LΔ 33 latt Syr copt seth.

19. ιουδας D lat-*b c*. rec ισκαριωτην, with A rel vulg syr copt goth: σκαριωθ D lat-*b ff*$_{1,2}$ *g*$_{1,2}$ *l*, *scariotha* lat-*c* Syr: txt BCLΔN 33 tol.

20. εισερχονται D; *introivit* lat-*c ff*$_2$ *i*. rec om ο bef οχλος, with CL^1 rel: ins ABD L(as corrd by origl scribe) Δ. rec μητε, with C D(sic ed) rel: txt ABKLUΔ 33. for αρτον, αρτους D-gr.

universal agreement of the testimony given on such occasions, *that Jesus was the Son of God*.

13—19.] THE APPOINTMENT OF THE TWELVE, AND ITS PURPOSES. Mt. x. 1—4. Lk. vi. 12—16. See Lk., where we learn that He went up *overnight to pray*, and called his disciples to Him when it was day,—and notes on Mt. On τὸ ὄρος see Mt. v. 1. 14.] ἐποίησεν, *nominated*,—*set apart*: see reff. We have here the most distinct intimation of any, of the *reason* of this appointment.

16.] καὶ ἐπ. . . . . for Σίμωνα, ᾧ ἐπ. . . . .

On the list of the Apostles, see note at Mt. x. 2. The name, according to Mk., seems to be *now first given*. This, at all events, does not look like *the testimony of Peter*: but perhaps the words are not to be so accurately pressed. 17.] Βοανηργές = בְּנֵי רְגַז,—*Sheva* being expressed by *ea* in Aramaic (Meyer, from Lightf.),—perhaps on account of their *vehement and zealous disposition*, of which we see marks Lk. ix. 54: Mk. ix. 38; x. 37: see also 2 Jn. 10; but this is uncertain. ὀνόματα—since *both* bore the name, and the Hebrew word is plural. [There is an interesting notice of the catalogues of the Apostles, and the questions arising out of them, in the Lectures of Bleek on the three Gospels, published since his death by Holtzmann, Leipsig, 1862.]

20—35.] CHARGES AGAINST JESUS,—OF MADNESS BY HIS RELATIONS,—OF DÆMONIACAL POSSESSION BY THE SCRIBES. HIS REPLIES. Mt. xii. 22—37, 46—50. Lk. xi. 14—26; viii. 19—21. Our Lord *had just cast out a deaf and dumb spirit* (see notes on Mt.) in the open air (Mt., ver. 23), and now they retire into the house. The omission of this, wholly inexplicable if Mk. had had either Mt. or Lk. before him, belongs to the fragmentary character of his Gospel. The common accounts of the compilation of this Gospel are most capricious and absurd. In one place, Mk. omits a discourse—'*because it was not his purpose to relate discourses*;'—in another he gives a discourse, omitting the occasion which led to it, as here. The *real fact being*, that the sources of Mark's Gospel are generally of *the highest order*, and *most direct*, but the *amount of things contained* very scanty and discontinuous: see Prolegg. ch. iii. § viii. 20. πάλιν] resumed from ch. ii. 2. ὥστε μὴ δ., shewing that one of the *abroi* is the narrator. 21.] Peculiar to Mark. οἱ παρ' αὐτοῦ = his relations, beyond a doubt—for the sense is resumed by οὖν in ver. 31: see reff. ἐξῆλθ. (perhaps *from Nazareth*,—or, answering to John ii. 12, *from Capernaum*), set out: see ch.

ABCDE FGHKL MSUV ΓΔ 1. 33. 69.

m — 2 Cor. v. 13 only. Job xii. 17 (†). (Matt. xii. 28 reff.) ἐξεστηκότα τῶν φρενῶν, Jos. Antt. x. 7. 3.
n — ver. 30. Matt. xi. 18 al.
o ch. ix. 29. xvi. 17 al.
p Matt. vii. 22 reff.
q ch. iv. 11. Matt. xiii. 3, 10 al. Ps. lxxvii. 2.
r Matt. iv. 10 al. fr.† Sir. xxi. 27 only.
s — ‖ L. Matt. x. 21. Acts xiii. 50. ἀγέλην συστᾶσαν ἐπὶ τοὺς νομέας, κ.τ.λ. Xen. Cyr. i. 1 2.
t ‖ Mt. reff.
u — Acts v. 36, 37 al. Gen. iv. 8.
v — ‖ Mt. reff. Deut. i. 41.
w here (bis) and ‖ Mt. only. Gen. xxxiv. 27, 29.
x Matt. v. 18 reff.

αὐτόν, ἔλεγον γὰρ ὅτι [m] ἐξέστη. 22 καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες ἔλεγον ὅτι Βεελζεβοὺλ [n] ἔχει, καὶ ὅτι [o] ἐν τῷ ἄρχοντι τῶν δαιμονίων [p] ἐκβάλλει τὰ [p] δαιμόνια. 23 καὶ προσκαλεσάμενος αὐτοὺς [q] ἐν [q] παραβολαῖς ἔλεγεν αὐτοῖς Πῶς δύναται [r] σατανᾶς [r] σατανᾶν ἐκβάλλειν; 24 καὶ ἐὰν βασιλεία [s] ἐφ' ἑαυτὴν [t] μερισθῇ, οὐ δύναται σταθῆναι ἡ βασιλεία ἐκείνη· 25 καὶ ἐὰν οἰκία [s] ἐφ' ἑαυτὴν [t] μερισθῇ, οὐ δυνήσεται ἡ οἰκία ἐκείνη στῆναι· 26 καὶ εἰ ὁ [r] σατανᾶς [u] ἀνέστη ἐφ' ἑαυτὸν καὶ [t] μεμέρισται, οὐ δύναται σταθῆναι, ἀλλὰ τέλος ἔχει. 27 ἀλλ' οὐ δύναται οὐδεὶς τὰ [v] σκεύη τοῦ ἰσχυροῦ εἰσελθὼν εἰς τὴν οἰκίαν αὐτοῦ [w] διαρπάσαι, ἐὰν μὴ πρῶτον τὸν ἰσχυρὸν δήσῃ, καὶ τότε τὴν οἰκίαν αὐτοῦ [w] διαρπάσει. 28 [x] ἀμὴν λέγω ὑμῖν

21. και οτε ηκουσαν περι αυτου οι γραμματεις κ. οι λοιποι D lat-*a b c* &c(not *l*) goth. for εξεστη, εξιστανται (εξεστα D²) *autous exsentiat eos* D¹, lat-*a b ff₂ i*.

23. om *autois* D 33 lat-*b*.—aft ελεγεν ins ο κυριος ιησους D lat-*a ff₂ g₁.₂ i* (æth): aft *autois* ins ο ις U lat-*b c* (Syr). εκβαλειν D 69.

25. rec (for *δυνησεται*) *δυναται* (*from ver* 24), with AD rel vulg lat-*b c e f ff₂*: txt BCLΔℵ em(with fuld ing tol) lat-*a g₁ i*. rec (for *στηναι*) *σταθηναι* (*from ver* 24), with AC rel: *ισταναι* D: txt BKLℵ.—rec *στ.* bef *η οικια εκεινη* (*cf ver* 24), with A rel lat-*a* (*b*) syr copt goth (æth arm): txt BCDLΔℵ vulg lat-*c f ff₂ g₁* Syr.

26. for *ανεστ. εφ ε. κ. μεμ., σαταναν εκβαλλει μεμεριστ.* (-θαι D¹) *εφ εαυτον* (*see* ‖ *Mt*) D lat-*a b* (*c*) *g₁ i*. for *και μεμεριστ., εμεριστη και* (C¹ ?) Δ: *και εμεριστη* B (C¹ ?)L. (*See var readd*, 1 *Cor* vii. 33, 34, *which may have exercised some influence in producing confusion here.*) rec *σταθηναι*, with AD rel: txt BCL.—add *η βασιλεια αυτου* D lat-*a b g₁ i*. ins *το* bef *τελος* D.

27. rec om *αλλ'* (*as superfl*), with AD rel latt syrr goth: for *αλλ', και* C²(appy) G æth: txt B C¹(appy) LΔ 1. 33. 69 syr-marg copt arm. *ουδεις* bef *δυναται* and om *ου* (*simplification*) AD rel latt syrr goth arm: txt BCΔ copt. *εις τ. οικ. τ. ισχ. εισελ. τ. σκ. αυτου διαρ.* (*perhaps transposition for perspicuity*) BCLΔ 33 (Syr copt) æth: om *εισελ. ε. τ. οικ. αυτ.* G: txt AD rel latt syr goth arm.—om *αυτου* D latt. *διαρπαση* (*confusion of vowels or conformation to δησῃ*) AEFGKUVΓ 33: *διαρπαζει* D: txt BC rel.

28. rec *τα αμ. τ. υιοις τ. ανθρωπων* (*simplification*), with M¹ rel (lat-*f* Syr) syr goth; so, omg *τ. αμ.*, F: *τοις ανθρ. τα αμ.* Δ: txt ABCDLM² 1. 33 ev-y vulg lat-

v. 14. They heard of his being so beset by crowds: see vv. 7—11. ἔλεγον—i. e. His relations—not *τινές*. ἐξέστη, He is mad: thus E. V.; and the sense requires it. They had doubtless heard of the accusation of his *having a dæmon:* which we must suppose not to have first begun after this, but to have been going on throughout this course of miracles.

The understanding this that *his disciples* went out to repress *the crowd*, for they said, '*It is mad*,' is as contrary to Greek as to sense. It would require at least *αὐτούς* and *ἐξίστησαν*, or *τὸν ὄχλον* for *αὐτόν*, and would even then give no intelligible meaning. 22.] *οἱ γρ. οἱ ἀπὸ Ἱερ. . . . .* peculiar to Mk.: see note on Mt. ver. 24. Here Mt. has *οἱ Φαρισ.*—Lk. *τινὲς ἐξ αὐτῶν*, i. e. *τῶν ὄχλ.* ὅτι B. ἔχει] This addition is most important. If He was *possessed by* Beelzebub, the *prince of the dæmons*, He would thus have authority over the inferior evil spirits. 23.] *προσκαλ. αὐτούς* is not inconsistent (De Wette) with His *being in an house*—He *called them to Him*, they having been far off. We must remember the *large courts* in the oriental houses. *ἐν παρ.*, namely, *a kingdom*, &c., *a house*, &c., *the strong man*, &c. *σατανᾶς σατ.*] The *external unity* of Satan and his kingdom

ὅτι πάντα [y] ἀφεθήσεται τοῖς υἱοῖς τῶν ἀνθρώπων τὰ [z] ἁμαρτήματα, καὶ αἱ [a] βλασφημίαι ὅσα ἐὰν βλασφημήσωσιν. 29 ὃς δ' ἂν [b] βλασφημήσῃ εἰς τὸ πνεῦμα τὸ ἅγιον, οὐκ ἔχει [c] ἄφεσιν εἰς τὸν αἰῶνα, ἀλλὰ [d] ἔνοχός ἐστιν αἰωνίου [z] ἁμαρτήματος· 30 ὅτι ἔλεγον [e] Πνεῦμα [e] ἀκάθαρτον [f] ἔχει. 31 καὶ ἔρχονται οἱ ἀδελφοὶ αὐτοῦ καὶ ἡ μήτηρ αὐτοῦ, καὶ ἔξω [g] στήκοντες ἀπέστειλαν πρὸς αὐτὸν καλοῦντες αὐτόν. 32 καὶ ἐκάθητο περὶ αὐτὸν ὄχλος. καὶ λέγουσιν αὐτῷ Ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου [καὶ αἱ ἀδελφαί σου] ἔξω ζητοῦσίν σε. 33 καὶ ἀποκριθεὶς αὐτοῖς λέγει Τίς [h] ἐστιν ἡ μήτηρ μου ἢ οἱ ἀδελφοί; 34 καὶ

y Matt. vi. 12 reff.
z (ch. iv. 12 v. r.) Rom. iii. 25. 1 Cor. vi. 18 only. Hos. x. 8.
a Mt. Matt. xxvi. 65. Ezek. xxxv. 12. Dan. iii. 29 Theod.
b w. dir, Luke xii. 10 only. Dan. iii. 29 LXX. Bel and Dr. 9.
c = Heb. ix. 22. x. 18.
d w. gen., Matt. xxvi. 66 reff.
e Matt. x. 1 reff.
f ver. 22.
g ch. xi. 25. otherwise, Paul only, Rom. xiv. 4. 1 Cor. xvi. 13. Gal. v. 1 al. Exod. xiv. 13 F.
h = Matt. xxvi. 26 reff.

a b g$_1$ *l* copt arm. rec om *αι* (*error, owing to και preceding*), with D rel: txt ABCEFGHLΔ 1. 33. 69 copt. rec *οσας* (*grammatical corrn*), with AC rel: txt BDGHΔ 69. rec (for *εαν*) *αν*, with AD rel: txt BCE^{1}FLΔ 33 ev-y.

29. for *ος δ' αν, ος αν δε τις* D. om 1st *εις* D-gr vulg lat-*a b* goth arm. om *εις τον αιωνα* D 1. 22. 28. 209 2-pe lat-*a b e ff*$_2$ *g*$_1$ Ath Cypr$_2$. rec *αλλ'*, with BC rel: txt ADLΔ. for *ενοχος, ενος* D^1. *εστιν* DLΔ 33. 69 vulg lat-*a c e ff*$_2$ *g*$_1$ æth arm Cypr$_1$. rec (for *αμαρτηματος*) *κρισεως*, with A rel tol lat-*f* syrr æth: *κολασεως* 61. 184 (*both corrns for the unusual expression in txt*): *αμαρτιας* C^1(appy) D 69 Ath Ps-Ath: txt BLΔ 33 latt copt goth arm Cypr$_2$ Aug.

30. *εχειν* D 77. 235 lat-*a b c e ff*$_2$ *g*$_1$: *αυτον εχει* C æth.

31. rec (for *και ερχ.*) *ερχ. ουν*, with A rel syr: txt BCDGLΔℵ 1. 69 latt Syr copt goth æth. for *ερχονται, ερχεται* DGℵ lat-*a b e ff*$_2$ *g*$_1$: txt ABC rel vss. rec *οι αδ. κ. η μ. αυ.*, with E rel: *ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ* (*ae* ||) BCDGLΔ (1.) 33 (latt) Syr copt goth æth: *οι αδ. αυ. κ. η μ. αυ.* AKM.—(rec om 1st *αυτου*, with EFHSUVΓ (1.) 69 (vulg) syr: ins ABC rel Syr copt goth æth.) rec (for *στηκοντες*) *ιστωτες*, with AD rel: *ιστηκοτες* C^3 *ac* 3 GL 1: txt BC^{1}Δ. rec (for *καλουντες*), *φωνουντες*, with D rel: *ζητουντες* A: om Δ(but a space is left) lat-*a*: txt BCL 1. 69.

32. rec *οχλος* bef *περι αυτον* (*simplification?*), with E rel æth: txt ABC (D) KLMΔ 1. 33. 69 vulg lat-*b c* (*e*) *f ff*$_{1.2}$ *g*$_{1.2}$ syrr goth.—for *περι, προς* D. rec (for *και λεγουσιν*) *ειπον δε* (*from* || *Mt*), with A rel syr goth (arm): txt BCDLΔ 69 vulg lat-*b f ff*$_{1.2}$ *g*$_{1.2}$ *l* Syr syr-ms-marg copt æth. rec om *και αι αδελφαι σου* (*neglect, or as not mentioned in vv* 31, 34?), with BCGKLΔℵ 1. 33 vulg lat-*e ff*$_1$ *g*$_{1.2}$ Syr copt æth arm: ins AD rel lat-*a b c f ff*$_2$ *l* syr-marg goth.

33. rec *απεκριθη αυτ. λεγων*, with AD rel lat-(*a*) *b f* goth arm: txt B(C)LΔ vulg (lat-*c e*) syr copt.—*λεγει* bef *αυτοις* C. for *ἡ, και* (*see* || *Mt and ver* 34) BCLVΔ (GU, Treg) 1 vulg lat-*a b g*$_1$ *l* syrr copt: txt AD rel lat-*c e f ff*$_2$ goth æth arm. om *οι* bef *αδελφοι* D. rec aft *αδελφοι* ins *μου* (*from ver* 34 *and* || *Mt*), with AC rel [vss]: txt B D-gr arm.

is strikingly declared by this simple way of putting the question: see note on Mt. The expression must not be taken as meaning, Can one devil cast out another? The *σαρανᾶς* and *σαρανᾶν* are the same person: cf. ver. 26. 26.] ἀλλὰ τέλ. ἔχει, peculiar to Mk. 28.] The putting of *πάντα* first, and separating it from its noun by the intervening words, gives it a prominent emphasis.

29. αἰωνίου ἁμαρτήματος] Beza explains *αἰωνιου* by '*nunquam delendi.*' It is to the critical treatment of the sacred text that we owe the restoration of such important and deep-reaching expressions as this. It finds its parallel in *ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν*, Jn. viii. 24. Kuinoel's idea, quoted and adopted by Wordsw., that *ἁμάρτημα* means in the LXX *the punishment of sin*, seems to be entirely unfounded. And as to its being "a Novatian error to assert that sin is *αἰώνιον*" (Wordsw.), it is at all events a legitimate inference from *οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα*. If a sin remains unremitted for ever, what is it but eternal?

30.] explains the ground and meaning of this awful denunciation of the Lord.

[1] περιβλεψάμενος [k] κύκλῳ τοὺς περὶ αὐτὸν καθημένους λέγει Ἴδε ἡ μήτηρ μου καὶ οἱ ἀδελφοί. [35] ὃς ἂν [l] ποιήσῃ τὰ [lm] θελήματα τοῦ θεοῦ, οὗτος ἀδελφός μου καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.

IV. [1] Καὶ πάλιν ἤρξατο διδάσκειν [n] παρὰ τὴν θάλασσαν· καὶ [o] συνάγεται πρὸς αὐτὸν ὄχλος πλεῖστος, [p] ὥστε αὐτὸν [q] ἐμβάντα εἰς [r] τὸ πλοῖον καθῆσθαι [s] ἐν τῇ θαλάσσῃ· καὶ πᾶς ὁ ὄχλος [t] πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦσαν. [2] καὶ ἐδίδασκεν αὐτοὺς [u] ἐν παραβολαῖς πολλά, καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ [3] Ἀκούετε. ἰδοὺ ἐξῆλθεν ὁ [v] σπείρων σπεῖραι. [4] καὶ ἐγένετο ἐν τῷ σπείρειν,

i ver. 5 reff. k ch. vi. 6 ‖ L., 38. Rom. xv. 19. Rev. iv. 6. v. 11. vii. 11 only. l 1 Kings xxvi. 5. Isa. xlix. 16. l Matt. vii. 21 reff. m plur., Acts xiii. 22. Eph. ii. 3 (both w. ποιεῖν) only. see 3 Kings v. 8. n Matt. iv. 18 al. fr. 3 Kings iv. 29. o Matt. xxii. 34 al. fr. Neh. viii. 1. p — ch. iii. 10 al. q Matt. viii. 28 reff. r Matt. xiv. 22. ch. vi. 32 al. s — Rev. xviii. 19. t — Luke xxii. 66. u ch. iii. 23 reff. v part., = ‖. Matt. iv. 3. Eph. iv. 28 al.

...κυκλω Γ. ABCDE FGHKL MSUVΔ 1. 33. 69.

34. om και B. τους περι αυτον bef κυκλω (*being first omd, it was aft ined in the most likely place: see below*) BCLΔ copt: τους κυκλω, omg περι αυτον, D lat-*b*; r. συκ. π. αυ. 1. 13. 69. 124. 209: om 61 lat-*a e* (Syr æth ?): txt A rel syr goth arm. for λεγει, ειπεν DG 69 lat-*a c ff*$_2$. for ιδε, ιδου (*from* ‖ *Mt*) ADGKMΔ 1. 33. 69: txt BC rel.

35. rec aft ος ins γαρ (*from* ‖ *Mt*), with ACD rel vulg lat-*f ff*$_1$ *g*$_1$ vss: om B lat-*a b c e* copt Aug. rec (for τα θελημ.) το θελημα (*from* ‖ *Mt*), with ACDℵ rel: txt B. μου bef αδελφος D lat-*b e g*$_1$. rec aft αδελφη ins μου, with C rel vulg lat-*a ff*$_1$ *g*$_2$ syrr copt æth: om ABDLΔ 1. 33. 69 lat-*b c e f ff*$_2$ *g*$_1$ goth arm Ambr.

CHAP. IV. 1. ηρξατο bef παλιν D (209) al lat-*a b c e g*$_1$ æth Orig-lat. for παρα, προς D. rec (for συναγεται) συνηχθη, with D rel latt syr-ms: συνηχθησαν (*from* ‖ *Mt*) A 235 al syrr (goth æth arm with nomin pl): συνερχεται 1. 209: txt BCLΔℵ 69. for οχλος, ο λαος D. rec (for πλειστος) πολυς (*from* ‖ *Mt*), with AD rel: txt BCLΔℵ. εις το πλοιον bef εμβαντα (*from* ‖ *Mt*) BCDLUΔ 33 latt arm Thl: txt A rel syr copt goth æth Orig-lat. om το (*see on* ‖ *Mt*) CKLM 1. 33. 131. 209 al: ins A B(above the line) D rel copt. for εν τη θ., περαν της θ. D-gr: παρα την θ. 1. 118. 209: εις την θ. Δ: *circa mare* lat-*a l* D-lat: *in litore* lat-*b c e f ff*$_2$ *g*$_1$. om επι της γ. D lat-*a b c e f ff*$_2$ *g*$_1$. rec (for ησαν) ην (*gramml corrn*), with AD rel vulg lat-*a b ff*$_1$ *g*$_2$ syr Orig-lat: txt BCLΔ 33 evv-y-150 D-lat.

2. for πολλα, πολλαις D.

3. for ακουετε, ακουσατε C 15. 269. 417 2-pe. rec ins του bef σπειραι (*from* ‖ *Mt*), with AC rel Eus: om B (D) ℵ.—om σπειραι D.

31.] ἕξω στ. ἀπ.... one of Mk.'s precise details. 32.] καὶ ἐκ..... another such. 34.] Mt. here has some remarkable and graphic details also: ἐκτείνας τὴν χεῖρα αὐτ. ἐπὶ τ. μαθητὰς αὐτ..... Both accounts were from eye-witnesses, *the one* noticing the outstretched hand; *the other*, the look cast round. Deeply interesting are such particulars, the more so, as shewing the way in which the records arose, and their united strength, derived from their independence and variety.

CHAP. IV. 1—9.] PARABLE OF THE SOWER. No fixed mark of date. Mt. xiii. 1—9. Lk. viii. 4—8. There is the same intermixture of absolute verbal identity and considerable divergence, as we have so often noticed: which is wholly inexplicable on the ordinary suppositions. In this case the vehicles of the parable in Mt. and Mk. (see Mt. vv. 1—3; Mk. vv. 1, 2) bear a strong, almost verbal, resemblance. *Such a parable* would be carefully treasured in all the Churches as a subject of catechetical instruction: and, in general, in proportion to the popular nature of the discourse, is the resemblance stronger in the reports of it. πάλιν] see ch. iii. 7. The ἤρξατο is coincident with the gathering together of the crowd.

2.] Out from among the πολλά, the great mass of His teaching, one parable is selected, which He spoke during it—ἐν τῇ διδ. αὐτοῦ. 3.] ἀκούετε—this solemn prefatory word is peculiar to

[w] ὃ μὲν ἔπεσεν παρὰ τὴν ὁδόν, καὶ ἦλθεν τὰ [x] πετεινὰ καὶ
[y] κατέφαγεν αὐτό. [5] καὶ [w] ἄλλο ἔπεσεν ἐπὶ τὸ [z] πετρῶδες
καὶ ὅπου οὐκ εἶχεν γῆν πολλήν, καὶ εὐθὺς [a] ἐξανέτειλεν
[b] διὰ τὸ μὴ ἔχειν βάθος γῆς· [6] καὶ ὅτε [c] ἀνέτειλεν ὁ
ἥλιος, [d] ἐκαυματίσθη καὶ [b] διὰ τὸ μὴ ἔχειν ῥίζαν [e] ἐξηράνθη.
[7] καὶ [w] ἄλλο ἔπεσεν εἰς τὰς [f] ἀκάνθας, καὶ [g] ἀνέβησαν αἱ
[f] ἄκανθαι καὶ [h] συνέπνιξαν αὐτό, καὶ [i] καρπὸν οὐκ [i] ἔδωκεν.
[8] καὶ ἄλλα ἔπεσεν εἰς τὴν γῆν τὴν [k] καλήν, καὶ [i] ἐδίδου
[i] καρπὸν [g] ἀναβαίνοντα καὶ [l] αὐξανόμενον, καὶ ἔφερεν [m] εἷς
τριάκοντα καὶ [m] εἷς ἑξήκοντα καὶ [m] εἷς ἑκατόν. [9] καὶ
ἔλεγεν [A]Ος ἔχει [n] ὦτα [n] ἀκούειν, ἀκουέτω. [10] καὶ ὅτε
ἐγένετο [o] κατὰ μόνας, ἠρώτων αὐτὸν [p] οἱ [p] περὶ αὐτὸν σὺν

w ‖ Mt. reff.
x ‖. Matt. vi. 26. Deut. xiv. 19, 20 al.
y ‖ Mt. reff.
z ver. 16 ‖ Mt. only †.
a ‖ Matt. only. (LXX., trans. only.) Gen. ii. 9. Ps. cxlvi. 8.
b Matt. xxiv. 12. ch. v. 4. Luke ii. 4. Acts xviii. 2, 3 al. Judg. iii. 12.
c intr., Matt. iv. 16 reff.
d ‖ Mt. Rev. xvi. 8, 9 only †.
e — Matt. xxi. 19, 20 reff.
f Matt. vii. 16 reff. Jer. iv. 3.
g — ‖ Mt. ver.

22. Isa xxxii. 18. 11. Rev. xxii. 2.) Ez-ch. viii. 12.
m ver. 20. ch. ix. 5 ‖. 1 Kings x. 3.
o Luke ix. 18 only. Ps. lv. 8. xxxviii. 6.
h ver. 19 ‖. Luke viii. 42 only †.
k ‖ Mt. Num. xiii. 20.
n ‖ L. ver. 23. Luke xiv. 35. Deut. xxix. 4. Isa. xxxii. 3.
p Luke xxii. 49. (John xi. 19 v. r.) Acts xiii. 13 al. Ezek.
i ‖ Mt. only. (ἀποδ. κ., Heb. xii.
l Matt. xiii. 32 reff.

4 om εγενετο DF vulg lat-*b c* &c Syr æth. σπειραι D. ηλθαν D: ηλθον HKΔ 33 Scr's p ev-y. rec aft πετεινα ins του ουρανου (*from* ‖ *Luke*), with DGM vulg-ed lat-*a ff*$_1$ *g*$_2$: om ABC rel am(with em fuld ing tol) lat-*b c e f ff*$_2$ *g*$_1$ *l* syrr copt goth æth arm Bede. κατεφαγαν D.

5. rec (for και αλ.) αλ. δε (*from* ‖ *Mt*), with A rel vulg lat-*c f* syrr goth arm: αλ. (alone) M^1 lat-*b*: txt BCDLM^{2}Δ 33 lat-*a* copt æth. for αλλο, αλλα D-gr 13. 33. 69 lat-*c*.—επεσαν D. τα πετρωδη (*from* ‖ *Mt*) D 1. 33 vulg lat-*b c e f l*. rec om και (‖ *Mt*), with AC rel vss: ins BD lat-*a*(appy) *b c e ff*$_2$ *i*. for οπου, οτι D lat-*b c e ff*$_2$ *g*$_2$ *i*. rec ευθεως, with A rel: txt BCDLΔ. (33 def.) εξανεστειλεν D^1. ins της bef γης B (*so also in* ‖ *Mt*): την γην D.

6. rec (for και οτε ανετειλεν ο ηλιος) ηλιου δε ανατειλαντος (*from* ‖ *Mt*), with A rel lat-*a f* syrr goth æth arm: txt BCDLΔ vulg lat-*ff*$_2$ *i l* copt. εκαυματισθησαν B D-gr lat-*a e*. (*See* D, *ver* 5: *so also in* ‖ *Mt*.) εξηρανθησαν D-gr lat-*e*.

7. for εις, επι CDM^2 33 al lat-*b*(*supra*) copt-mss.

8. rec αλλο (*appy conformation to the preceding. This is more probable, as* αλλο επεσεν *occurs twice before, than that* [*Mey.*] *it should have been corrd to the plur to accord with* εις—εις—εις *below, or to suit* ‖ *Mt*), with AD rel latt syrr goth æth arm: txt BCL 33 lat-*e* copt. for εις, επι (‖ *Mt*) C 1 syrr. rec αυξανοντα (*corrn, the intrans form being* [*see reff*] *more common in N. T.*), with C(Treg expr) rel: txt ADLΔ, αυξανομενα BN. εφερον C: φερει D 124: *adferet* lat-*b* D-lat. rec εν (thrice), with S(e sil) 69 latt(with Δ-lat) Syr(appy): εν AC^{2}D: ἰν E rel syr æth Ephr Bas Thl Jer: εν twice, εις 1st time L: txt BC^{1}Δ Naz. aft τρ. and aft εξ. om και C.

9. rec aft ελεγεν ins αυτοις, with M^2-marg S(e sil) al: om ABCD rel latt syrr copt goth æth arm Thl. rec ο εχων (*from* ‖ *Mt Lu*), with AC^2 rel: txt BC^{1}DΔN. add κ. ο συνιων συνιετω D lat-*a b ff*$_2$ *g*$_{1.2}$ *i* syr-marg.

10. rec οτε δε, with A rel syrr sth arm: txt BCDLΔ latt copt goth. rec ηρωτησαν (*more usual historic sense*), with E rel vulg lat-*c f ff*$_2$ syrr: επηρωτησαν 13. 69. 124. 346: επηρωτων (‖ *Lu*) D (al ?): txt ABCLΔN 33 lat-*a b* Orig-lat. (-τουν CN.) for οι περι αυτ. συν τ. δ., οι μαθηται αυτου (‖ *Luke*) D 28. 69. 124 lat-*a b c ff*$_2$

Mk. 4—9.] Mt. and Mk. agree nearly verbally. In ver. 7 Mk. adds και καρπὸν οὐκ ἔδωκαν, and in ver. 8, ἀναβαίνοντα κ. αὐξανόμενον. On this latter, Meyer remarks, that the two present partt. are predicates of καρπόν, which therefore must not be understood here of the fruit properly so called, the corns of wheat in the ears, but of the haulm, the first fruit of the successful seed. The corns first come in after ἔφερεν.

10—12.] REASON FOR SPEAKING IN PARABLES. Mt. xiii. 10—17. Lk. viii. 9, 10. 10.] οἱ π. αὐτ. σὺν τ. δώδ. =

ABCDE FGHKL MSUVΔ 1. 33. 69.

τοῖς δώδεκα τὰς [q] παραβολάς. 11 καὶ ἔλεγεν αὐτοῖς
[r] Ὑμῖν τὸ [r] μυστήριον [s] δέδοται τῆς βασιλείας τοῦ θεοῦ· ἐκείνοις δὲ [t] τοῖς [t] ἔξω ἐν παραβολαῖς τὰ πάντα γίνεται,
12 ἵνα βλέποντες βλέπωσιν καὶ μὴ ἴδωσιν, καὶ ἀκούοντες
ἀκούωσιν καὶ μὴ συνιῶσιν, μήποτε [u] ἐπιστρέψωσιν, καὶ
[v] ἀφεθῇ αὐτοῖς. 13 καὶ λέγει αὐτοῖς Οὐκ [w] οἴδατε τὴν
παραβολὴν ταύτην; καὶ πῶς πάσας τὰς [q] παραβολὰς
[x] γνώσεσθε; 14 ὁ [y] σπείρων τὸν λόγον σπείρει. 15 οὗτοι
δέ εἰσιν οἱ παρὰ τὴν ὁδόν, ὅπου σπείρεται ὁ λόγος, καὶ
ὅταν ἀκούσωσιν, εὐθὺς ἔρχεται ὁ σατανᾶς καὶ [z] αἴρει τὸν
λόγον τὸν ἐσπαρμένον [a] εἰς αὐτούς. 16 καὶ οὗτοί εἰσιν

q Matt. xiii. 53.
r ‖ only in Gospp. — Rom. xi. 25. 1 Cor. xiii. 2. xv. 51. Wisd. ii. 22. vi. 22(24).
s ‖ Mt. refl.
t 1 Cor. v. 12, 13. Col. iv. 5. 1 Thess. iv. 12. see Acts xxvi. 11. (τοῖς ἐκτός, Sir. prol.)
u ‖ Mt., from Isa. vi. 10. Luke xvii. 4 al. Ps. l. 13 (15)
v ch. iii. 28 al.
w = here only.
x = Luke xviii. 34. John iii. 10. Job ix. 11.
y pres. part., ver. 3 refl.
z = ver. 26 ‖. ch. ii. 21 ‖.
a = ch. i. 38 refl. Rom. viii. 18.

g_1 *i* Orig-lat: om οι περ. αυ. L 359. rec την παραβολην (‖ *Luke*), with A rel vulg-ed(with fuld) Syr copt-ms goth æth arm: τις η παρ. αυτη (*from* ‖ *Lu*) D 13. 28. 69. 124 lat-*a b c f ff*$_2$ g_1 *i l* Orig-lat: txt BCLΔℵ am(with gat ing mm mt) lat-g_2 copt.

11. λεγει D lat-*a b f*. rec aft δεδ. ins γνωναι (*from* ‖ *Mt Lu*), with C^2D rel lat-*a c* &c: om ABC^{1}KL lat-*ff*$_1$ copt. rec δεδ. [γν.] bef το μυστ., with AD rel syrr copt-ms goth æth (arm): txt B C^1(appy) L lat-*ff*$_1$. εξωθεν B. om τα DK. for γιν., λεγεται D 64. 124 lat-*a b c ff*$_2$ g_1 *i*.

12. ins μη bef βλεπωσιν (‖ *Lu*) E^{1}FGHΔ Orig$_2$. ακουσωσιν CM 69. for συνιωσιν, συνωσιν D^{1}L 1. for αφιθη, αφεθησεται (*see fut, Mt* xiii. 15 *and Isa* vi. 10) AK Orig$_1$: αφεθησομαι D^1(lat-*ff*$_2$ g_1 *i* D-lat æth, Treg): αφησω or -εσω D^2. rec at end adds τα αμαρτηματα, with AD rel syrr goth æth: τα αμ. αυτων Δ syr-with-ast æth(*peccatum illorum*): τα παραπτωματα 237 al Thl (*all supplementary glosses*): om BCL 1. 209 lat-*b i* copt arm Orig$_2$.

15. for οπου, οις D 69^2 lat-*ff*$_2$ g_1 (Syr). for και, οι B. rec ευθεως, with AD rel: om 1. 118 arm: txt BCLΔ 33. 69 ev-y. for αιρει, αφειει D: αρπαζει (‖ *Mt*) CΔ: *auferet* lat-*c* D-lat. rec (for εις αυτ.) εν ταις καρδιαις αυτων (*from* ‖ *Mt*), with D rel latt Syr syr-txt copt-ms-corr goth: απο τ. καρδιας αυτων (*from* ‖ *Lu*) A lat-*l* æth: εν αυτοις (*corrn of txt*) CL Δ(Treg) lat-*c* copt syr-marg: txt B 1. 13. 28. 69. 118. 209.

οἱ μαθ. αὐτοῦ Lk. 11.] τὸ μυστήριον = τὰ μυστήρια Mt. and Lk. τοῖς ἔξω added here (= τοῖς λοιποῖς, Lk.) means *the multitudes*—those out of the circle of his followers. In the Epistles, *all who are not Christians*,—the corresponding meaning for those days,—are designated by it. τὰ πάντα γίνεται, **the whole matter is transacted.** Herod. ix. 46, ἡμῖν οἱ λόγοι γεγόνασι. 12.] We must keep the ἵνα strictly to its telic meaning—**in order that.** When God transacts a matter, it is idle to say that the result is not the purpose. He doeth all things after the counsel of His own will. Mt., as usual, quotes a prophecy; Mk. hardly ever—except at the beginning of his Gospel: Lk., very seldom.
ἀφ. αὐτ. = ἰάσομαι αὐτούς Mt., **it should be forgiven them**; i. e. '*forgiveness should be extended to them*:' no need to supply any thing, as the gloss of the rec. does: the expression is impersonal.

13—20.] EXPLANATION OF THE PARABLE OF THE SOWER. In τὴν παρ. ταύτην, the general question which had been asked ver. 10 (τὰς παραβολάς), is tacitly assumed to have had special reference to the one which has been given at length. Or we may understand, that the question of ver. 10 took the form which is given in ‖ Mt.: διὰ τί ἐν παραβολαῖς λαλεῖς αὐτοῖς; in which case the τάς must be generic: **asked Him concerning parables**; or **His parables.** The three explanations (see Mt. xiii. 18—23: Lk. viii. 9—15) are very nearly related to one another, with however differences enough to make the common hypotheses quite untenable. Mt. and Mk. agree nearly verbatim. Mt. however writing throughout in the singular (ὁ σπαρείς κ.τ.λ.). Mk. has some additions, e. g. ὁ σπείρων τὸν λόγον σπ., ver. 14,—after ἡ ἁπ. τοῦ πλ., ver. 19. καὶ αἱ π. τὰ λ. ἐπιθ.:—and some variations, e. g. σατανᾶς for Mt.'s ὁ πονηρός, and Lk.'s ὁ διάβ. Such matters are

ὁμοίως οἱ ἐπὶ τὰ [b]πετρώδη σπειρόμενοι, οἳ ὅταν ἀκούσωσιν τὸν λόγον, εὐθὺς [c]μετὰ χαρᾶς λαμβάνουσιν αὐτόν, 17 καὶ οὐκ ἔχουσιν [d]ῥίζαν ἐν ἑαυτοῖς, ἀλλὰ [e]πρόσκαιροί εἰσιν, εἶτα γενομένης θλίψεως ἢ [f]διωγμοῦ διὰ τὸν λόγον εὐθὺς [g]σκανδαλίζονται. 18 καὶ ἄλλοι εἰσὶν οἱ εἰς τὰς [h]ἀκάνθας σπειρόμενοι· οὗτοί εἰσιν οἱ τὸν λόγον ἀκούσαντες, 19 καὶ αἱ [i]μέριμναι τοῦ [i]αἰῶνος καὶ ἡ [i]ἀπάτη τοῦ πλούτου καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι [k]εἰσπορευόμεναι [l]συμπνίγουσιν τὸν λόγον, καὶ [m]ἄκαρπος γίνεται. 20 καὶ ἐκεῖνοί εἰσιν οἱ ἐπὶ τὴν γῆν τὴν καλὴν σπαρέντες, [n]οἵτινες ἀκούουσιν τὸν λόγον καὶ [o]παραδέχονται, καὶ [p]καρποφοροῦσιν [q]ἓν τριάκοντα καὶ [q]ἓν ἑξήκοντα καὶ [q]ἓν ἑκατόν. 21 καὶ ἔλεγεν αὐτοῖς ὅτι [r]μήτι ἔρχεται ὁ [s]λύχνος ἵνα ὑπὸ [t]τὸν [u]μόδιον τεθῇ ἢ ὑπὸ [t]τὴν [v]κλίνην, οὐχ ἵνα ἐπὶ

b ver. 5.
c ‖ Mt. reff.
d ‖. Job xix. 28.
e ‖ Mt. 2 Cor. iv. 18. Heb. xi. 25 only †.
f ‖ Mt. reff.
g — Matt xi. 6 reff.
h ver. 7.
i ‖ Mt. reff.
k — ch. vii. 15, 18 ‖ Mt., 19.
l ‖ ver. 7. Luke viii 42 only †.
m ‖ Mt. reff.
n Matt. vii. 15 reff.
o Acts xv. 4. xvi. 21. xxii. 18. 1 Tim. v. 19. Heb. xii. 6 (from Prov. iii. 12) only. Exod. xxiii. 1.
p ‖ Mt. reff.
q ver. 8.
r Matt. vii. 16 reff. xxvi. 22.
s Matt. v. 15 reff.

t = Matt. ix. 1. x. 36. xiii. 3 al. fr. u Matt. v. 15. Luke xi. 33 only †. v ch. vii. 4 reff.

16. om *ομοιως* D 1. 13. 28. 69. 118. 131. 209 lat-*a b c ff*$_2$ *g*$_1$ *i* Syr arm Orig: *ομ.* bef *εισιν* CLΔ 33 copt(appy) æth. rec *ευθεως*, with A rel Orig: om D al lat-*c ff*$_2$ *i* copt-wilk: txt BCLΔ 33.

17. for *η*, *και* D vulg lat-*c ff*$_{1,2}$ *g*$_1$ *l*. rec *ευθεως*, with AD rel Orig: txt BC LΔ 33. *σκανδαλισθησονται* D.

18. rec (for *αλλοι*) *ουτοι* (*from* ‖ *Lu*), with AC^3 rel lat-*f* Syr(Treg) syr goth æth: om *α. εἰ.* 1. 69 Syr(Tisch) arm: txt BC^{1}DLΔ latt copt. for *εις*, *επι* ℵ. om *ουτοι εισιν* (*confusion from reading ουτοι εισιν at beg of ver*) AC^3 rel lat-*f* æth Thl: ins BC^{1}DLΔ 1. 69 latt Syr copt arm. rec *ακουοντες* (*from* ‖), with A rel latt syr goth æth arm: txt BCDLΔ 69 Syr copt.

19. for *αιω.*, *βιου* D Scr's c goth, *victus* D-lat, *-ti* lat-*c*, *vitæ* lat-*b*. rec aft *αιων.* ins *τουτου* (*gloss*), with A rel lat-*f* syrr copt goth æth: om BCDLΔ 1 Scr's c latt arm. *κ. απαραι του κοσμου* D arm. om *κ. αι π. τ. λ. επιθ.* D 1 lat-*a b c ff*$_2$ *i* arm. *ακαρποι γινονται* D 124 lat-*b c e ff*$_2$ *g*$_1$ *i* copt-ms(appy).

20. rec (for *εκεινοι*) *ουτοι* (*from* ‖ *Lu*), with AD rel latt syr copt goth æth arm Orig: txt BCLΔ Syr. *τ. καλην γην* C al$_{pc}$ om 2nd *εν* B C^1(appy): om 3rd *εν* B 406 Scr's d.—*εν* (thrice) ADΔ, (twice) C: *ἐν* (thrice) E rel syrr, (1st time) L: *ἐν* (thrice) S(e sil) latt copt goth (æth) arm:—see ver. 8 (*I cannot consent with Tischdf to edit εἰς in ver* 8 *and ἐν here. The mistake was so obvious, that the sense should be mainly regarded: and all the more because* ‖ *Luke has καρποφοροῦσιν ἐν.* No ms here reads *εις*).

21. rec om *οτι* (*as superfl*), with ACD rel: ins BL. rec *ο λυχ.* bef *ερχ.*, with A rel goth arm: txt BC(D)LΔ. 1. 33 ev-y vulg lat-(*b c e ff*$_2$ *g*$_1$ *i*) *l* syrr copt.—for *ερχ.*, *απτεται* D lat-*c e* (*f*) *ff*$_2$ *g*$_1$ *i* copt-wilk æth. ins *και* bef *ουχ* D. for

not trifling, because they shew the *gradual deflection of verbal expression* in different versions of the *same report*,—nor is the *general agreement* of Luke's, which seems to be from a different hearer. 16.] *ὁμοίως*, after the same analogy:—carrying on a like principle of interpretation.

20.] Notice the concluding words of the interpretation exactly reproducing those of the parable, ver. 8, as characteristic. It is remarkable that the same is found in Mt. but in another form and order: one taking the climax, the other the anticlimax. In Luke, the two are varied. 21—25.] Lk. viii. 16—18; and for ver. 25, Mt. xiii. 12. The rest is mostly contained in other parts of Mt. (v. 15; x. 26; vii. 2), where see notes. Here it is spoken with reference to teaching by parables:—that they might take care to gain from them all the instruction which they were capable of giving:—not hiding them under a blunted understanding, nor, when they did understand them, neglecting the teaching of them to others.

21.] *ἔρχεσθαι* is also used in the classics of things without life: cf. Hom. Il. τ. 191, *ὄφρα κε ἕδρα Ἔκ κλισίης ἁλ-*

ABCDE FGHKL MSUVΔ 1. 33. 69.

w Matt. v. 15 ref.
x ‖ L. Col. ii. 3 only. Isa. iv. 6. Dan. ii. 22 Theod.
y ver. 9.
z Eph. v. 15. Col. ii. 8. Heb. iii. 12 al.
a Matt. vii. 2 reff.
b — Matt. vi. 33. Luke xii. 31. xvii. 6. Tobit v. 15.
c — ver. 15.
d Luke xiii. 19 reff.

τὴν [w] λυχνίαν τεθῇ; [22] οὐ γάρ ἐστίν [τι] κρυπτὸν ἐὰν μὴ [ἵνα] φανερωθῇ· οὐδὲ ἐγένετο [x] ἀπόκρυφον, ἀλλ' ἵνα ἔλθῃ εἰς φανερόν. [23] εἴτις ἔχει [y] ὦτα [y] ἀκούειν, ἀκουέτω. [24] καὶ ἔλεγεν αὐτοῖς [z] Βλέπετε τί ἀκούετε. ἐν ᾧ μέτρῳ [a] μετρεῖτε [a] μετρηθήσεται ὑμῖν, καὶ [b] προστεθήσεται ὑμῖν. [25] ὃς γὰρ ἔχει δοθήσεται αὐτῷ, καὶ ὃς οὐκ ἔχει, καὶ ὃ ἔχει [c] ἀρθήσεται ἀπ' αὐτοῦ. [26] Καὶ ἔλεγεν Οὕτως ἐστὶν ἡ βασιλεία τοῦ θεοῦ ὡς ἄνθρωπος [d] βάλῃ τὸν [e] σπόρον

e Luke viii. 5, 11. 2 Cor. ix. 10 only. Deut. xi. 10.

επι, υπο B[1]ℵ 33. 69: txt ACD rel. rec λ. επιτεθη (*corrn as more appropr: so also in* ‖ *Luke*), with AK rel: txt BCDLΔ 33. 69.

22. om τι (*aft* ‖ *Lu*) BDHKMU 1. 69 lat-*b e ff*$_2$ g_2 *i* copt(appy) æth Thl: ins AC rel vulg lat-*c f ff*$_1$ g_1 syrr goth arm. rec *o* εαν μη, with E rel; ος αν μη U: εαν μη ινα B[*sic*, not as Birch] Δℵ: αλλ ινα D lat-*b ff*$_2$ *i*: *quod non* vulg lat-*c f* goth: ει μη ινα 1. 69: εαν μη ACKL 33. rec ως φανερον bef ελθη (*from* ‖ *Luke*), with A rel vulg lat-*b c* &c syr arm: φανερωθη (*gloss*) B Syr æth: txt CDLΔ ev-y copt.

24. for τι, τα D-gr. om και προστ. υμιν DG ev-y gat lat-*b e* g_1. rec at end adds τοις ακουουσιν, with A G[sic, Scr. Cod. Aug. p. x.] rel syrr; *credentibus* lat-*f* goth: om BCDLΔ latt copt æth arm. (*The whole passage is in considerable uncertainty: τοις ακουουσιν appears to have been a gloss insd to explain the connexion of the saying with* βλ. τι ακουετε; *but on the other hand* προστιθησεται, *omd here in* D al, *appears as a gloss on* δοθησεται *below. It seems as if the origl txt did not contain the clause* κ. προστ. υμιν. *At all events, τοις ακουουσιν cannot stand.*)

25. rec ins αν bef εχ. (*from* ‖ *Luke*), with AD rel; εαν M: om BCLΔ (69).—rec εχῃ, with A rel: txt BCDE[1]FHKLΔ 69. for δοθ., προστεθησεται D.

26. rec aft ως ins εαν, with A rel; αν C: οταν 1 al: om B D-gr LΔ 33. 69 tol lat-*e* copt. το σπορον C[1].—σπ. βαλη D.

θωσι . . . and see Palm and Rost. Lex.

22.] ἀλλά here is almost equivalent to *εἰ μή*. Hartung, Partikel. ii. 43, cites Eur. Hippol. 633, ῥᾷστον δ' ὅτῳ τὸ μηδὲν ἀλλ' ἀνωφελὴς | εὐηθία κατ' οἶκον ἵδρυται γυνή· σοφὴν δὲ μισῶ. We may add Xen. Mem. iii. 13. 6, ἤρετο αὐτόν, εἰ καὶ φορτίον ἔφερε; μὰ Δι' οὐκ ἔγωγ', ἔφη, ἀλλὰ τὸ ἱμάτιον. See Klotz. Devar. p. 7.

24.] προστ. ὑμῖν (see var. readd.), more shall be added, i. e. more *knowledge*: so Euthym.: ἐν ᾧ μέτρῳ μετρεῖτε τὴν προσοχήν, ἐν τῷ αὐτῷ μετρηθήσεται ὑμῖν ἡ γνῶσις, τουτέστιν, ὅσην εἰσφέρετε προσοχήν, τοσαύτη παρασχεθήσεται ὑμῖν γνῶσις, καὶ οὐ μόνον ἐν τῷ αὐτῷ μέτρῳ, ἀλλὰ καὶ πλέον. ὃς ἂν ἔχῃ προσοχήν, δωθήσεται αὐτῷ γνῶσις, κ. ὃς οὐκ ἔχει, καὶ ὃ ἔχει σπέρμα γνώσεως ἀρθήσεται ἀπ' αὐτοῦ. καθάπερ γὰρ ἡ σπουδὴ αὔξει τὸ τοιοῦτον, οὕτω καὶ ἡ ῥᾳθυμία διαφθείρει. ἐν τῷ κατὰ Ματθαῖον δὲ τρόπον ἕτερον ἐῤῥήθησαν ταῦτα, καὶ κατ' ἄλλην ἔννοιαν.

26—29.] PARABLE OF THE SEED GROWING WE KNOW NOT HOW. Peculiar to Mk. By Commentators of the Straussian school it is strangely supposed to be the same as the parable of the tares, *with the tares left out*. If so, a wonderful and most instructive parable has arisen out of the fragments of the other, in which the idea is *a totally different one*. It is, the *growth* of the once-deposited seed by the combination of its own development with the genial power of the earth, all of course under the creative hand of God,—but independent of human care and anxiety during this time of growth. **26.**] Observe ἔλεγεν, without αὐτοῖς—implying that He is now proceeding with his teaching to the *people*: cf. ver. 33. ἄνθρωπος] some difficulty has been felt about the interpretation of this *man*, as to whether it is *Christ* or *his ministers*. The former certainly seems to be excluded by the καθεύδῃ, and ὡς οὐκ οἶδεν αὐτός, ver. 27; and perhaps the latter by ἀποστ. τὸ σπ., ver. 29. But I believe the parable to be one taken simply from human things,—the sower being quite in the background, and the whole stress being on the SEED—its power and its development. The *man* then is just the *farmer* or husbandman, hardly admitting an *interpretation*, but necessary

ἐπὶ τῆς γῆς, 27 καὶ καθεύδῃ καὶ ἐγείρηται [f] νύκτα καὶ [f] ἡμέραν, καὶ ὁ [e] σπόρος [g] βλαστᾷ καὶ [h] μηκύνηται ὡς οὐκ οἶδεν αὐτός. 28 [i] αὐτομάτη ἡ γῆ [j] καρποφορεῖ πρῶτον [k] χόρτον εἶτα [l] στάχυν, εἶτα πλήρης σῖτος ἐν τῷ [l] στάχυι. 29 ὅταν δὲ [m] παραδοῖ ὁ καρπός, εὐθὺς [n] ἀποστέλλει τὸ [o] δρέπανον, ὅτι [p] παρέστηκεν ὁ [q] θερισμός. 30 Καὶ ἔλεγεν Πῶς [r] ὁμοιώσωμεν τὴν βασιλείαν τοῦ θεοῦ; ἢ ἐν τίνι

[f] see, Luke ii. 37. Acts xxvi. 7. 2 Thess. iii. 8 only. Gen. viii. 22. see, ch. v. 5 ref. [g] (-άνω, here only.)—Matt. xiii. 26. Heb. ix. 4 (James v. 18 trans.) only. 2 Kings xxiii. 5 al. [h] here only. Isa. vi. 12 Ald. xliv. 14.

Ezek. xii. 25, 28 only. [i] Acts xii. 10 only. Lev. xxv. 5, 11. 4 Kings xix. 29. Wisd. xvii. 6 only. [j] ver. 20. [k] = Matt. xiii. 26. Jer. ix. 22. [l] ch. ii. 23 || only. Gen. xli. 5—7. [m] = here only. (Intr., 1 Pet. ii. 23.) Isa. xlvii. 3. -δοῖ, ch. xiv. 10, 11. see 1 Cor. xv. 24. [n] = here only. (Josh. iii. 13.) [o] here only, exc. Rev. xiv. 14—19. Deut. xvi. 9. Joel i. c. [p] = here only. Joel i. c. see Exod. ix. 21. [q] Matt. xiii. 30 bis, 39. John iv. 35 bis, al. Gen. viii. 22. [r] Matt. vii. 24, 26. xiii. 24 al. Cant. i. 9.

27. εγειραται EFGHLM 69: εγερθη D. rec βλασταν, with AC³ rel (-νει EFH 33): txt BC¹DLΔ. μηκυνεται BDH. (*Corrn, fancying that* βλαστᾷ *was* indic.)

28. rec aft αυτομ. ins γαρ, with Δ rel latt (Syr) syr-ms copt-ms goth: ins οτι bef αυτομ. D arm: om ABCL syr copt æth Orig. aft πρωτον ins μεν Δ. [Tischdf is wrong.] for ειτα (twice), ειτεν B¹ℵ. σταχυας D-gr. rec πληρη σιτον (*gramml corrn, to put it in apposn with the precedg accusatives*), with AC³ rel: πληρης σιτον C¹(appy): πληρες σιτος B: (latt uncertain:) πληρης ο σιτος D: txt (BC¹D) copt.

29. και οταν D vulg lat-*a c f ff*₁ *g*₁.₂. rec παραδω (*corrn to more usual form*), with AC rel: txt BDΔℵ. rec ευθεως, with AD rel: txt BCLℵ.

30. rec (for πως) τινι (*from* || *Lu*), with AD rel vulg lat-*a*(appy) *c f ff*₂ *i* syrr copt goth æth arm Orig: txt BCLΔ 33. 69 ev-y lat-*b e* syr-marg. ομοιωσομεν C 1 latt: ομοιωσω (|| *Lu*) K 69 Thl. rec (for τινι) ποια, with AC³D rel Syr syr-txt goth arm: txt B C¹(appy) LΔ 1. 69 ev-y latt syr-marg copt æth Orig.

to the machinery of the parable.

Observe, that in this case it is not τὸν σπόρον αὐτοῦ as in Lk. viii. 5,—and the agent is only hinted at in the most general way, e. g. ἀποστ. τ. δρέπ., without a nom. case expressed. If a meaning must be assigned, the best is "human agency" in general. (It will be seen from this note, that I regard the exposition given in my first edition as a mistaken one.)

βάλῃ, **shall have cast**—past tense, whereas καθεύδῃ and ἐγ. are *present*. The construction seems to be, **The Kingdom of God is thus, that a man shall have cast**, i. e. *shall be as though he have cast*: but it is not easy, and, as far as I know, unexampled. It looks like a combination of ὡς ἄνθρ. βαλών, and ὡς ἐὰν ἄνθρ. βάλῃ. 27.] καθ. κ. ἐγ.—i. e. *employs himself otherwise—goes about his ordinary occupations*. The seed sown in the heart is in its growth dependent on other causes than mere human anxiety and watchfulness:—on a mysterious power implanted by God in the seed and the soil combined, the working of which is hidden from human eye. Beware of the mistake of Erasmus, who takes ὁ σπόρος as the subject of all the verbs in this verse.

28.] No trouble of ours can accelerate the growth, or shorten the stages through which each seed must pass. It is the mistake of modern Methodism, for instance, to be always working at the seed, *taking it up to see whether it is growing*, instead of leaving it to God's own good time, and meanwhile diligently doing God's work elsewhere: see Stier, iii. p. 12. Wesley, to favour his system, strangely explains καθεύδῃ καὶ ἐγ. νύκτ. κ. ἡμ. *exactly contrary* to the meaning of the parable—"that is, has it continually in his thoughts." εἶτα πλήρης σῖτος] then (there is) full corn in the ear: if as D, then the corn (is) full in the ear. 29.] παραδοῖ, offers itself: see reff., and Winer, Gr. Gr. § 38, 1.

ἀποστέλλει, **he puts in**—i. e. the husbandman, see above. See Joel iii. 13, to which this verse is a reference:—also Rev. xiv. 14, 15, and 1 Pet. i. 23—25.

30—34.] PARABLE OF THE GRAIN OF MUSTARD SEED. Mt. xiii. 31—35. Lk. xiii. 18, 19. 30.] This Rabbinical method of questioning before beginning a discourse is also found in Lk., ver. 18,—without however the condescending *plural*, which embraces the disciples, in their work of preaching and teaching,—and indeed gives all teachers an example, to what

ABCDE FGHKL MSUVΔ 1. 33. 69.

s = here only. t ‖ Mt. reff. u Matt. xi. 11 reff. v ver. 7. w ‖ Mt. Luke xi. 49. Rom. xiv. 2 only. Gen. ix. 5. x = Matt. iii. 8 reff. y ‖ Mt. reff. z Matt. iv. 16, from Isa. ix. 2. Luke i. 79. Acts v. 15. Col. ii. 17. Heb. viii. 5. x. 1 only. Ps. lxxix. 10. a Matt. vi. 26 reff. b Ps. civ. 12. (Dan. iv. 18.) c Acts ii. 26 only. Job xviii. 15. 18 reff. h ch. i. 32 ‖ al.

αὐτὴν παραβολῇ [s] θῶμεν; 31 ὡς [t] κόκκον [t] σινάπεως, ὃς [u] ὅταν σπαρῇ ἐπὶ τῆς γῆς, [u] μικρότερον ὂν πάντων τῶν σπερμάτων τῶν ἐπὶ τῆς γῆς· 32 καὶ ὅταν σπαρῇ, [v] ἀναβαίνει καὶ γίνεται μείζων πάντων τῶν [w] λαχάνων, καὶ [x] ποιεῖ [y] κλάδους μεγάλους, ὥστε δύνασθαι ὑπὸ τὴν [z] σκιὰν αὐτοῦ τὰ [ab] πετεινὰ τοῦ [ab] οὐρανοῦ [bc] κατασκηνοῦν. 33 Καὶ τοιαύταις παραβολαῖς πολλαῖς [d] ἐλάλει αὐτοῖς τὸν [d] λόγον καθὼς ἠδύναντο [e] ἀκούειν· 34 χωρὶς δὲ παραβολῆς οὐκ ἐλάλει αὐτοῖς· [f] κατ' ἰδίαν δὲ τοῖς ἰδίοις μαθηταῖς [g] ἐπέλυεν πάντα.

35 Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ [h] ὀψίας [h] γενο-

d = ch. ii. 2 reff. e = 1 Cor. xiv. 2. Gen. xi. 7. xlii. 23. f Matt. xiv. 13 reff. g = here (Acts xix. 39) only. Gen. xli. 12 F. only. Hos. iii. 4 Theodot. (-λυσις, 2 Pet. i. 20.) Mt. Mk. only, exc. John vi. 16 (xx. 19) †. Judith xiii. 1 only.

rec παραβολη παραβαλωμεν αυτην, with AC³D rel (latt) Syr (syr-txt goth) arm: txt B C¹(appy) LΔ lat-*b e* copt syr-marg(also παραθωμεν) Orig; παρ. θωμεν αν. παραβαλομεν αυτην 69. (*It is here somewhat difficult to decide between the two, both ἅπαξ λεγόμενα, π. παραβαλωμεν, and π. θωμεν. But the latter seems to merit the preference. For* (1) *it is the* less obvious exprn, *and it is hardly possible that it should have been substd for the other:* (2) *it has* the harsher order of words on its side, *making the other appear as if it came in with the more elegant arrangement:* (3) *it has* the most ancient testimony: (4) *we have already a trace of the love of such corrns as* παραβολη παραβαλωμεν, in αμφιβαλλοντας αμφιβληστρον, also in A &c, in ch. i. 16.)

31. aft ως ins ομοια εστιν D (lat-*c*) copt. rec κοκκω (*the dat has certainly come from* ‖ *Mt Lu. At all events D is no evidence here, as it takes* ‖ *Mt Lu verbatim*), with BD (κοκως Δ): txt ACL rel Hesych Thl. for ος οταν, ο οτι αν D¹. την γην DL. rec μικροτερος (*gramml corrn to suit* ος), with ACD³ rel: txt BD¹ LMΔ 33. (homœotel in 69.) rec μ. παντων τ. σπ. εστι τ. ε. τ. γ., with E rel; so, omg τ. ε. τ. γ., C: μ. εστιν π. τ. σπ. α εισιν ε. τ. γ. D vulg lat-*a c ff₂ g₁ l*; (ins μεν aft μ. D² :) μ. εστιν π. τ. σπ. τ. ε. τ. γ. M-marg: μ. π. τ. σπ. των ἐπ. τ. γ. εστιν A: (*all more or less from* ‖ *Mt, on account of the difficult constr, as is also shewn by the various posns of* εστιν: *ον being omd by homœotel*): txt B L(ων, corrn) Δ (*minor cum sit* lat-*c*).

32. om ε. οτ. σπ. αναβ. D lat-(*b c*) *i*. rec π. των λ. bef μειζ., with A rel goth: txt BCDL M-marg Δ 1. 33 latt syrr sth arm. μειζον (*corrn: see also* ‖ *Mt*) ABCELV 33. κατασκηνουν B.

33. om πολλαις (*homœotel*) LΔ 1. 33 lat-*b c e* Syr copt-wilk sth arm: ins bef παρ. D vulg lat-*ff₂ g₁ l* goth. (C¹ is lost, πολλαις ελαλει being in a later hand.) om αυτοις D lat-*ff₂ g₁ i*. εδυναντο AD rel: txt BCUΔ 33 (FS 1, e sil).

34. και χωρις (‖ *Mt*) B Syr copt. rec aft μαθητ. ins αυτου (*more usual exprn*), with AD rel vulg lat-*b c e f*: txt BCLΔ. for παντα, αυτας D lat-*e ff₂ i*.

they may liken the Kingdom of God. θῶμεν, as ἐτίθει, of Hephæstus, ll. σ. 541, &c.,—'sollers nunc hominem ponere, nunc deum,' Hor. Od. iv. 8. 8,—see also de Art. Poet. 34. 31.] The *repetition of expressions verbatim* in discourses is peculiar to Mk.: so ἐπὶ τῆς γῆς here, and οὐ δύν. σταθῆναι ch. iii. 24, 25, 26: and see a very solemn instance, ch. ix. 44—48.

32.] καὶ ποιεῖ κλ. μεγ. is also peculiar. See notes on Mt. and Lk.

33.] καθὼς ἠδ. ἀκ., according to their capacity of receiving:—see note on Mt. xiii. 12. 34.] κατ' ἰδίαν δὲ . . . We have *three* such instances—the *sower*, the *tares*, Mt. xiii. 36 ff., and the *saying concerning defilement*, Mt. xv. 15 ff. To these we may add the *two parables in Jn.*,—ch. x. 1—18, which however was *publicly* explained,—and ch. xv. 1—12;—and perhaps Luke xvi. 9; xviii. 6—8.

35—41.] THE STILLING OF THE STORM. Mt. viii. 18, 23—27. Lk. viii. 22—25. Mk.'s words bind this occurrence by a precise date to the preceding. It took place *in the evening of the day on which*

μένης [f] Διέλθωμεν εἰς [k] τὸ πέραν. 36 καὶ [l] ἀφέντες τὸν ὄχλον [m] παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ, [n] καὶ ἄλλα [n] δὲ πλοῖα ἦν μετ' αὐτοῦ. 37 καὶ γίνεται [o] λαῖλαψ μεγάλη ἀνέμου, καὶ τὰ [p] κύματα [q] ἐπέβαλλεν εἰς τὸ πλοῖον, ὥστε ἤδη [r] γεμίζεσθαι τὸ πλοῖον. 38 καὶ ἦν αὐτὸς ἐν τῇ [s] πρύμνῃ ἐπὶ [t] τὸ [u] προσκεφάλαιον καθεύδων. καὶ ἐγείρουσιν αὐτὸν καὶ λέγουσιν αὐτῷ Διδάσκαλε, οὐ [v] μέλει σοι ὅτι ἀπολλύμεθα; 39 καὶ [w] διεγερθεὶς [x] ἐπετίμησεν τῷ ἀνέμῳ καὶ εἶπεν τῇ θαλάσσῃ Σιώπα, [y] πεφίμωσο. καὶ [z] ἐκόπασεν ὁ ἄνεμος, καὶ ἐγένετο [a] γαλήνη μεγάλη. 40 καὶ εἶπεν αὐτοῖς Τί [b] δειλοί ἐστε οὕτως; [c] πῶς οὐκ [d] ἔχετε [d] πίστιν; 41 καὶ [e] ἐφοβήθησαν φόβον μέγαν, καὶ ἔλεγον πρὸς ἀλλήλους Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούει αὐτῷ;

f — ‖ L. Luke ii. 15 al. 2 Kings xviii 5.
k Matt. viii. 18 reff.
l — Matt. xiii. 36 al. Ps. civ. 39.
m Matt. xvii. 1 al. Num. xxii. 41.
n John vi. 51 reff.
o ‖ L. 2 Pet. ii. 17 only. Jer. xxxii. (xxv.) 32.
p ‖ Mt. reff.
q — here only. (cf. παραδοὺς, ver. 29.) see ch. xiv 72.
r ch. xv. 36. Luke xiv. 23. John ii. 7 al. Gen. xiv. 17.
s Acts xxvii. 29, 41 only †.
t ver. 21 reff.
u here only. Mark. xiii. 18, 20. Hebr. iii. 3 only.
v w. ὅτι, Luke x. 40 only. (Matt. xxii. 16. Acts xviii. 17. 1 Cor. vii. 21. Job xxii. 3. Tobit x. 5.)
w (ver. 38. Matt. i. 24 v. r.) Luke viii. 24. John vi. 18. 2 Pet. i. 18. Mk. 1 only †. 2 Macc. vii. 21. xv. 10 only.
x ‖. Ps. cv. 9.
y Matt. xxii. 12 reff.
z ch. vi. 51 ‖ Mt. only. Gen. viii. 1. Jonah i. 11, 12. Num. xvi. 48.
a ‖ only †. Ps. cvi. 29 Symm.
b ‖ Mt. Rev. xxi. 18 only. Judg. vii. 3. (-λία, 2 Tim. i. 7. -λιῶν. John xiv. 27.)
c = Matt. xvi. 11. Luke xii. 56.
d Matt. xxi. 21 reff.
e Luke ii. 9. Jonah i. 10. (iv. 1.) constr., Matt. ii. 10 reff.

36. ε. *αφιουσι* τ. οχλ. *και* D 69 lat-*c* Syr. for τ. οχλ., *αυτον* A. om *δε* (*not understood*) BC[1]LΔ vulg lat-*b c f ff*$_{1,2}$ *g*$_{1,2}$ *i* Syr copt arm. for *αλλα* to *αυτου, τα αλλα τα οντα μετ αυτου πλοια* 1 (arm): *αλλα δε πλοια πολλα* (*πλοιαι πολλαι* D[1]) *ησαν μετ αυτου* D lat-*ff*$_2$. rec *πλοιαρια* (*see John* vi. 23), with L rel: txt ABCDKMΔ 1. 33. 69. om *ην* L 1 copt-ms-wilk æth arm: *ησαν* DΔ.

37. *εγενετο* D vulg lat-*b c* arm. rec *αν.* bef *μεγαλη* (*transpn: λ. αν being in* ‖ *Lu*), with A rel lat-*f* syr goth: *αν. μεγαλου* C al: txt BDLΔ 1. 69 vulg lat-*b c* Syr æth arm. rec *τα δε* (*to avoid repetn*), with A rel syr arm: txt BCDLΔ 1. 69 latt Syr copt goth æth. *εβαλεν* D. rec *αυτο ηδη γεμ.* (*corrn for elegance*), with A rel syrr goth arm: om *ηδη* vulg lat-*b c* &c æth: for *γεμ., βυθιζεσθαι* G 1. 33 ev-y: txt BCDLΔ syr-marg copt æth (*and apparently the more ancient MS from which* ℵ*'s text sprung: for* ℵ[1] *omits from πλοιον to πλοιον*).

38. *αυτος* bef *ην* (*corrn to usual order*) BCLΔ: txt ADE rel. rec (for *εν*) *επι*, with E rel: txt ABCDLΔ 1. 69 latt. om *το* D 1.—*προσκεφαλαιον* D 131. rec *διεγειρουσιν* (*from* ‖ *Lu*), with AB[2]C[2] rel: *διεγειραντες* (omg *και*) D 28 2-pe lat-*b c f ff*$_2$ *i*: *εγειφαντες* (omg κ.) 13. 69. 124. 346: txt B[1] C[1](appy) Δ.

39. *εγερθεις* D 69. κ. *τη θαλ.* ε. *ειπεν* D 1 lat-*b* (*c*) *e ff*$_2$ *i* arm. for *πεφ., και φιμωθητι* D am copt.

40. for *ουτως πως ουε, ουπω* BDLΔ latt copt æth: *ουτως* bef *δειλ.* 1. 69 arm (*τι δ. εστε; being read as in* ‖ *Mt, the corrn, or mistake, was obvious, and the variations followed*): txt AC rel.

41. *εστιν* bef *ουτος* D (al ?) vulg lat-*c* arm. *οι ανεμοι* DE 1. 33 lat-*b c ff*$_2$ *g*$_1$ *i* Syr copt æth. transp *η θ.* and *οι αν.* D lat-*a b* (*c*) *ff*$_2$. rec *υπακουουσιν αυτω* (*from* ‖ *Lu*), with A rel: *υπακουουσιν* (only) D: *αυτω υπακουει* (*order as in* ‖ *Mt*) CΔ 1. 69 Vict: txt BL.

the parables were delivered: and our account is so rich in additional particulars, as to take the highest rank among the three as to *precision*. **36.**] ὡς ἦν—without any preparation—as he was, E. V. Cf. Jos. B. J. i. 17. 7, *αὐτὸς ὡς ἦν ἔτι θερμὸς ἐκ τῶν ὅπλων λουσόμενος ᾔει στρατιωτικώτερον*. ἄλ. δὲ πλ.] These were probably some of the multitudes following, who seem to have been separated from them in the gale. καί—*St*, moreover. See Hartung, Partikell. i. 182. **37.**] λαῖλ. ἀν. is also in Lk., whose account is in the main so differently worded. ἐπέβαλλεν—not ὁ λαῖλαψ ἐπέβαλλεν τὰ κύμ.—but τὰ κ. ἐπέβαλλεν, —intransitive: see reff. **38.**] τὸ προσκ., the cushion or seat at the stern,

V. [1] Καὶ ἦλθον εἰς [f] τὸ πέραν τῆς θαλάσσης εἰς τὴν χώραν τῶν Γεργεσηνῶν. [2] καὶ ἐξελθόντι [g] αὐτῷ ἐκ τοῦ [h] πλοίου εὐθὺς [h] ἀπήντησεν [g] αὐτῷ ἐκ τῶν [i] μνημείων ἄνθρωπος [k] ἐν [kl] πνεύματι [kl] ἀκαθάρτῳ, [3] ὃς τὴν [m] κατοίκησιν εἶχεν ἐν τοῖς [n] μνήμασιν, καὶ οὐδὲ [o] ἁλύσει οὐκέτι οὐδεὶς ἐδύνατο αὐτὸν δῆσαι, [4] διὰ τὸ αὐτὸν πολλάκις [p] πέδαις καὶ [o] ἁλύσεσιν δεδέσθαι καὶ [q] διεσπᾶσθαι ὑπ' αὐτοῦ τὰς [o] ἁλύσεις καὶ τὰς [p] πέδας [r] συντετρίφθαι, καὶ οὐδεὶς [s] ἴσχυεν αὐτὸν [t] δαμάσαι, [5] καὶ [u] διὰ παντὸς [v] νυκτὸς καὶ ἡμέρας ἐν τοῖς [n] μνήμασιν καὶ ἐν τοῖς ὄρεσιν ἦν κράζων

ABCL PGH MSU 1. 33.

f ch. iv. 35 al. Matt. viii. 18 reff. g Matt. viii. 1 reff. h Matt. xxviii. 9 reff. i ‖ Mt. Matt. xxvii. 52, 53 al. Gen. xxiii. 6, 9. k — ch. i. 23 only. rec Matt. xii. 27, 28. l Matt. x. 1 reff. m here only. Gen. x. 30 al. (-σία, Acts xvii. 26.) n here (bis) ‖ L. Luke xxiii. 53. xxiv. 1. o here (3ce) ‖ L. Acts xii. 6, 7. xxi. 33. xxviii. 20. Eph. vi. 20. 2 Tim. i. 16. Rev. xx. 1 only. 2 Chron. iii. 16 compl. Wisd. xvii. 17 only. p here (bis) ‖ L. only. Ps. civ. 18 al. q Acts xxiii. 10 only. Jer. li. 20. r Matt. xii 20 reff. s Matt. viii 28 reff. t James iii. 7, 8 only Dan. ii. 40 (bis Theod.) only. u Matt. xviii. 10 reff. v gen., Luke xviii. 7. Acts ix. 24. 1 Thess. ii. 9. iii. 10. Rev. iv. 8 al. Isa. xxxiv. 10. acc., eh. iv. 27 reff.

CHAP. V. 1. ηλθαν CGLMΔ 69 syrr copt arm. for της θαλ., και D-gr: om 69 lat-ff_2 D-lat æth. rec (for γεργεσηνων) γαδαρηνων, with AC rel syrr goth: γερασηνων BDℵ latt [Orig] (Nyssen ?): txt (*see proleg* cℵ vi) LU Δ-gr 1. 33 ev-y syr-marg copt æth arm Epiph(*εἶτα πάλιν ἐλθὼν εἰς τὰ μέρη τῶν Γεργεσηνῶν, ὡς ὁ Μάρκος λέγει· ἢ ἐν τοῖς ὁρίοις τῶν Γεργεσηνῶν ὡς ὁ Λουκᾶς φησι· ἢ Γαδαρηνῶν, ὡς ὁ Ματθαῖος· ἢ Γεργεσαίων, ὡς ἀντίγραφά τινα ἔχει*) Thl(*τὰ ἀκριβέστερα τῶν ἀντιγράφων εἰς τ. χώρ. τῶν γεργεσηνῶν ἔχει*).

2. *εξελθοντος αυτου* BCLΔ 1. 33. 69 ev-y lat-*b f* syrr copt æth: *-οντων αυτων* D lat-*e e f* ff_2. (*The attempts to mend the Hellenistic constr have been universal; so that the considn of the* ‖ *places hardly comes in*): txt A rel am(with mt em al). rec *ευθεως*, with AD rel: om B lat-*b c e ff*$_2$ *i* Syr arm: txt CLΔ. *υπηντησεν* (*from* ‖ *Mt Lu*) BCD G(Treg) LΔ 1. 69 Damasc: txt A rel. *ανθρωπος* bef *εκ των μνημ.* D lat-(*b*) *e f i* goth arm.

3. *ος ειχεν την κατοικησιν* D-gr 2-pe lat-*a* (*b*) *c e ff*$_2$ goth. rec *μνημασιν*, with DH (1, e sil) 69-txt: txt ABCLΔ 69-corr rel. rec *ουτε*, with A rel: txt BCDLΔ 33. rec *αλυσιοις* (*corrn to suit the follg*), with AC^{2}D rel vulg lat-*b f ff*$_{1,2}$ *g*$_1$ *i* syrr copt goth æth arm: txt BC^{1}L 33 lat-*c e*. rec om *ουκετι* (*on acct of the recurrence of negatives, as is also shewn by the readg ετι*), with AC^2 rel lat-*i* syrr copt goth æth: *ουδεις ετι* 1. 118. 131 (arm): ins BC^{1}DLΔ 69 latt. rec *ηδυν.*, with B^{2}C^{2}FS 1: txt AB^{1}C^{1}D rel.—*στολμα* M. *αυτ.* bef *εδυν.* D am(with fuld ing tol) lat-*i*.

4. *οτι πολλακις αυτον δεδεμενον πεδαις και αλυσεσιν εν αις εδησαν διεσπακεναι και τας πεδας συντετριφεναι και μηδενα αυτον ισχυιν(-χυν^1) δαμασαι* D lat-*l*: simly lat-ff_2 *i*: *δια το αυτον πολλας πεδας κ. αλυσεις αις εδησαν αυτον διεσπακεναι κ. συντετριφεναι κ. ουδεις ισχυσιν αυτον δαμασαι* 1: *quoniam compedes etiam frangebat ac conterebat* (only) æth. rec *αυτον* bef *ισχ.*, with D rel lat-(*b*) *e i*: txt ABCKLM UΔ 1. 33. 69 latt. for *δαμασαι, δησαι* A.

5. for *και διαπ. νυκτ., νυκτος δε* D lat-*b e e ff*$_2$ *i*. rec transp *ορ.* and *μν.*, with D rel lat-(*b*) *e i*: txt ABCKLMUΔ 1. 33. 69 vulg lat-*f ff*$_2$ *l* syrr copt goth æth arm. *μνημειοις* D 1. 69. *εραζον* D: *ερανγαζων* 69. 124. 346 al.

used by our Lord as a pillow. Pollux, Onom. (cited by Kuin., h. l.), proves from Cratinus that the word is put for the cushion used by rowers. 39.] *σιώπα, πεφ.*: these remarkable words are given only here. On the variations in the accounts, see on Mt. ver. 25. 41.] The *ἆρα* expresses the inference from the event which they had witnessed: Who then is this?

CHAP. V. 1—20.] HEALING OF A DEMONIAC AT GERGESA. Mt. viii. 28—34. Lk. viii. 26—39. The accounts of Mk. and Lk. are strictly cognate, and bear traces of having been originally given by two eye-witnesses, or perhaps even by one and the same, and having passed through others who had learnt one or two minute additional particulars. Mt.'s account is evidently not from an eye-witness. Some of the most striking circumstances are there omitted. See throughout notes on Mt., *wherever the narrative is in common.*

3.] *οὐδὲ ἁλύσει*—not even with a

καὶ [w] κατακόπτων ἑαυτὸν λίθοις. 6 καὶ ἰδὼν τὸν Ἰησοῦν [x] ἀπὸ [x] μακρόθεν ἔδραμεν καὶ [y] προσεκύνησεν αὐτόν, 7 καὶ κράξας φωνῇ μεγάλῃ λέγει [z] Τί ἐμοὶ καὶ σοὶ Ἰησοῦ υἱὲ τοῦ θεοῦ τοῦ [a] ὑψίστου; [b] ὁρκίζω σε τὸν θεὸν μή με [c] βασανίσῃς. 8 ἔλεγεν γὰρ αὐτῷ [d] Ἔξελθε τὸ [d] πνεῦμα τὸ [d] ἀκάθαρτον ἐκ τοῦ ἀνθρώπου. 9 καὶ ἐπηρώτα αὐτόν Τί ὄνομά σοι; καὶ λέγει αὐτῷ [e] Λεγιὼν ὄνομά μοι, ὅτι πολλοί ἐσμεν. 10 καὶ [f] παρεκάλει αὐτὸν [g] πολλὰ ἵνα μὴ αὐτοὺς ἀποστείλῃ ἔξω τῆς χώρας. 11 ἦν δὲ ἐκεῖ [h] πρὸς τῷ ὄρει [i] ἀγέλη [i] χοίρων μεγάλη [i] βοσκομένη· 12 καὶ [f] παρ-

w here only. 2 Chron. xxxiv. 7. x Matt. xxvi. 58 reff. y Matt. iv. 10 reff. z [i. 2 Kings xvi. 10 al. a — ‖ L. Luke i. 32, 35, 76. vi. 35. Acts vii. 48. xvi. 17. Heb. vii. 1 only. (Matt. xxi. 9 reff.) Ps. xc. 1 al. fr. b (and constr.) Acts xix. 13 only. (2 Chron. xxxvi. 13. Neh. xiii. 25

vat.) ὑποραν., 1 Thess. v. 27. ὀξορκ., Matt. xxvi. 63. Gen. xxiv. 3. c ‖ Mt. reff. d Matt. x. 1 reff. e ‖ L. ver. 15. Matt. xxvi. 53 only †. f — Matt. viii. 5, 31 al. 1 Kings xxii. 4. w. ἵνα, Matt. xiv. 36 reff. g Matt. ix. 14 reff. h — Luke xix. 37. John xviii. Mk. xx. 11, 12. Rev. i. 13. Josh. ix. 1. i ‖ Mt. (reff.)

6. rec ιδων δε (*from* ‖ *Lu*), with AD rel vulg lat-*b e f ff*$_{1,2}$ *g*$_{1,2}$ syrr goth æth arm: txt BCLΔ 1. 69 copt. om απο AKLM goth. rec αυτω, with D rel: txt ABCLΔ.

7. rec (for λεγει) ειπε (*from* ‖ *Luke*), with D rel vulg lat-*b c e f* copt goth: txt ABCKLMΔ 1. 33 am(with em) syr arm. for τ. υψ., ζωντος (*Mt* xvi. 16) A syr-marg.

8. om γαρ A^1(appy) G. aft αυτω ins ο ιησους D fuld lat-*ff*$_2$. το πν. το ακ. bef εξελθε A. for εκ, απο A 33 vulg lat-*c f l*.

9. επηρωτησεν (‖ *Lu*) A em lat-*a c e ff*$_2$ *i* Syr goth. rec σοι bef ονομα (*from* ‖ *Lu*), with D rel latt Orig-lat$_1$: txt ABCKLMΔ 1. 33. 69 syr goth Damasc.—add εστιν (‖ *Lu*) D latt (copt) Orig-lat. rec (for λεγ. αυτ.) απεκριθη λεγων, with E rel: ακ. (only) D 253 lat-*a b e f i*: txt ABCKLMΔ 1. 69 vulg lat-*g*$_2$ *l* syrr copt goth æth (arm) Damasc. (33 def.) rec λεγεων (*from* ‖ *Lu*), with AB^2 rel goth Orig, λεγαιων ℵ^2: txt B^{1}CDLAℵ^1 latt syrr copt. aft μοι ins εστιν B 69 vulg lat-*f g*$_2$ *i l*; bef μοι, D; so, but in different order, lat-*b c g*$_1$ copt (*the variations help to shew* εστιν *to be supplementary*): om A(sic) CLΔ rel lat-*a e* vss Orig.

10. παρεκαλουν ΑΔ 1 vulg-sixt lat-*c ff*$_2$ *g*$_{1,2}$ arm Damasc. for αυτους αποστ., αυτα αποστ. (*corrn to* παρεκαλει) BCΔ; *se expelleret* vulg lat-*g*$_{1,2}$ *l*: αυτον αποστ. L 258 lat-*b e*: αποστ. αυτους AM fuld lat-*c f ff*$_2$ *i* syr (copt) goth arm: αποστ. αυτον K 229 al Syr æth.

11. rec προς τα ορη (with a few cursives ?): om 1. 33(appy): txt ABCD rel Scr'smss vss Thl Euthym. αγ. χ. μ. β. bef πρ. τ. ορ. (*see* ‖ *Lu*) AK(M)U syr copt goth æth. om μεγ. DLU ev-y lat-*b e ff*$_2$ *i* goth: ins aft βοσκ. M al arm. βοσκομενων (*see also* ‖ *Lu*) ALΔ lat-*b d*.

chain. 4.] The διὰ τό gives the reason, not why *he could not* be bound, but why *the conclusion was come to* that he could not. The πέδαι are shackles for the feet, the ἁλύσεις chains in general, without specifying for what part of the body. 6.] ἀπὸ μακ. ἴδρ. peculiar to Mk. 7.] ὅρκ. σε τ. θ. = *διομαί σου* Lk. 8.] Mk. generally uses the direct address in the second person: see ver. 12. ἔλεγεν] *not imperf. for pluperf., either here or any where else*; for He was saying to him, &c. 9.] ὅτι πολλοί ἐσ. has perhaps given rise to the report of *two* dæmoniacs in Mt. I cannot see in the above supposition any thing which should invalidate the testimony of the Evangelists. Rather are all such tracings of discrepancies to their source, most interesting and valuable. Nor can I consent for a moment to accept here the very lame solution (repeated by Dr. Wordsw.), which supposes *one of the dæmoniacs not to be mentioned* by Mk. and Lk.: in other words, that the *least circumstantial* account is in possession of an additional particular which gives a new aspect to the *whole*: for the *plural*, used here and in Lk. of the *many dæmons in one man*, is there used of the *two men*, and their separate dæmons. On λεγιών see note, Lk., ver. 30. 10.] ἀποστ. ἔξω τ. χ. = *ἐπιτάξῃ αὐτ. εἰς τ. ἄβυσσον ἀπελθεῖν* Lk.: see on Mt. ver. 30.

ABCDE FGHKL MSUVΔ 1. 33. 69.

k Matt. viii. 21. John xix. 38. Acts xxi. 40 al. Eth. ix. 14.
l plur., Matt. vi. 23 reff.
m — ‖ and Acts vii. 57. xix. 29 only.
n ‖ 1 Kings xv. 19.
o ‖ only. 2 Chron. xxv. 12 bis only.
p Matt. xviii. 28 only. 1 Kings xvi. 14, 15 only.
q pres., John i. 40 reff.
r ch. iii. 11. Luke xxiii. 48. John ix. 8 al. Ps. lxiii. 9.
s Matt. viii. 16 reff.
t — ‖ L. 2 Cor. v. 13 (Rom. xii. 3. Tit. ii. 6. 1 Pet. iv. 7) only†.
u — ch. iii. 22, 30. ix. 17. Matt. xi. 18 al.
v ver. 9 reff.

εκάλεσαν αὐτὸν λέγοντες Πέμψον ἡμᾶς εἰς τοὺς [1] χοίρους, ἵνα εἰς αὐτοὺς εἰσέλθωμεν. 13 καὶ [k] ἐπέτρεψεν αὐτοῖς [εὐθέως ὁ Ἰησοῦς]. καὶ ἐξελθόντα τὰ [d] πνεύματα τὰ [d] ἀκάθαρτα [l] εἰσῆλθον εἰς τοὺς [l] χοίρους, καὶ [m] ὥρμησεν ἡ [l] ἀγέλη κατὰ τοῦ [n] κρημνοῦ εἰς τὴν θάλασσαν ὡς διςχίλιοι, καὶ [o] ἐπνίγοντο ἐν τῇ θαλάσσῃ. 14 καὶ οἱ [l] βόσκοντες αὐτοὺς ἔφυγον καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς. καὶ ἦλθον ἰδεῖν τί [p] ἐστιν τὸ γεγονός. 15 καὶ ἔρχονται πρὸς τὸν Ἰησοῦν, καὶ [q] θεωροῦσιν τὸν [r] δαιμονιζόμενον καθήμενον [s] ἱματισμένον καὶ [t] σωφρονοῦντα, τὸν [u] ἐσχηκότα τὸν [v] λεγιῶνα, καὶ ἐφοβήθησαν. 16 καὶ [w] διηγήσαντο αὐτοῖς οἱ ἰδόντες πῶς [x] ἐγένετο [x] τῷ [r] δαιμονιζομένῳ, καὶ περὶ τῶν [l] χοίρων. 17 καὶ ἤρξαντο [y] παρακαλεῖν αὐτὸν ἀπελθεῖν ἀπὸ τῶν [z] ὁρίων αὐτῶν. 18 καὶ [a] ἐμβαίνοντος αὐτοῦ εἰς τὸ πλοῖον [b] παρεκάλει αὐτὸν ὁ [r] δαιμονισθεὶς [b] ἵνα μετ' αὐτοῦ ᾖ. 19 καὶ οὐκ

w ch. ix. 9. Luke viii. 39. ix. 10. Acts viii. 33 (from Isa. liii. 8). ix. 27. xii. 17. Heb. xi. 33 only. Ps. ix. 1. (—ησις, Luke i. 1.)
x Matt. ix. 29 reff.
y w. inf., Luke viii. 41. Acts viii. 31. ix. 38 al. 2 Macc. iv. 34.
z Matt. ii. 16 reff.
a Matt. viii. 23 reff. 1 Macc. xv. 37.
b vv. 10, 12.

12. παρεκαλουν ADKM vulg lat-*b e f ff*$_2$ *g*$_{1,2}$ Syr copt(ms ctra). rec aft αυτον ins παντες οι δαιμονες (*gloss appy, cf the varr*), with A rel syr goth arm: οι δαιμονες (*from* ‖ *Mt*) KM Syr, *spiritus ille* lat-*b*, *spiritus* vulg$_1$, *dæmones* lat-*c*: τα δαιμονια (*Lk* viii. 33) D: *universa dæmonia* lat-*a*: *multum* æth: om BCLΔ 1. 69 copt. λεγοντας L: ειποντα D: om 69. απελθωμεν D-gr.

13. κ. ευθεως κυριος ησ. επεμψεν αυτους εις τ. χοιρους D lat-*ff*$_2$, simly *a c*: επεμψεν DH. om ευθεως (*as* ‖ *Lu*: *it is characteristic of Mk*) BCLΔ 1 lat-*b e* Syr copt æth arm: ins A (D) rel vulg lat-*f* syr. om ο ιησ. (*as* ‖ *Lu*) BCELΔ 1 lat-*b e* Syr copt arm: ins A rel vulg lat-*f g*$_1$ syr goth æth. om τα ακαθαρτα A^{1}F Scr's l: τ. ακ. bef πν. 33. εισηλθεν B 435 al Scr's a. rec ins ησαν δε bef ως δισχ. (*supplemy*), with AC^3 rel lat-*a f g*$_2$ *i* goth (arm): ησαν γαρ 58^1. 225 Scr's h syr: om BC^{1}DLΔ 1 vulg lat-*b c e ff*$_2$ *g*$_1$ Syr copt.

14. rec οι δε (*from* ‖ *Mt: see also* ‖ *Lu*), with D(sic ed) rel vulg lat-*b c f ff*$_2$ *g*$_1$ arm: txt ABCLMΔ 1. 33. 69 lat-*a e* syrr copt goth æth. rec (for αυτους) τους χοιρους with A rel syr goth arm: txt BCDLΔ 69 latt Syr copt (æth).—(αυτος D^1.) rec απηγγ., with Δ rel: txt ABCDKLM 1. 33 ev-y. (απηγ. *is too strongly supported by MSS to be regarded as introduced from* ‖.) rec εξηλθον (*from* ‖ *Mt Lu*), with CD rel vulg lat-*b c e f* Syr æth arm: txt ABKLMU 33 ev-y syr copt goth.

15. ins αυτον bef τ. δαιμ. D lat-*b* (*c*). rec ins και bef ιματισμενον, with AC rel syr goth (æth): om BDLΔ 1. 33. 69 latt copt arm.—(om κ. ιμ. M^1 al.) om τ. ισχ. τ. λεγ. D latt(not mt) æth. rec λεγεωνα, with A (B^2 ℙ) C rel ℵ-corr: txt B^1 (*probably*: from inspection) LΔℵ^1.

16. διηγ. δε (*from* ‖ *Lu*) DÉFHUV lat-*b c ff*$_2$ *i* æth. ins αυτω bef τω δ. D.

17. for ηρξαντο παρεκαλειν, παρεκαλουν D 225 2-pe. for απελθειν, ινα απελθη D lat-*b*.

18. rec εμβαντος (*to accord with* ‖; *but in error*), with E rel syrr: txt ABCD KLMΔ 1. 33 latt goth. for παρακαλει, ηρξατο παρακαλειν D vulg lat-(*c*) *f ff*$_2$ *g*$_{1,2}$ *i l*. rec ᾖ bef μετ' αυτου, with D rel vulg lat-*b c f* copt æth: txt ABCKLMU 1. 33 lat-*e* syrr goth arm. (for ᾖ, ην [retaining ινα] B^{1}Δ.)

13.] ὡς δισχ. *to the number of two thousand*;—peculiar to Mk., who gives us usually accurate details of this kind: see ch. vi. 37,—where however Jn. (vi. 7) also mentions the sum. 15, 16.] Omitted by Mt., as also vv. 18—20. The whole of this is full of minute and interesting detail. 18.] Euthym. and TheophyL

[c] ἀφῆκεν αὐτόν, ἀλλὰ λέγει αὐτῷ Ὕπαγε εἰς τὸν οἶκόν σου πρὸς τοὺς σούς, καὶ ἀπάγγειλον αὐτοῖς ὅσα ὁ κύριός σοι [d] πεποίηκεν καὶ [e] ἠλέησέν σε. 20 καὶ ἀπῆλθεν καὶ ἤρξατο κηρύσσειν ἐν τῇ Δεκαπόλει ὅσα [d] ἐποίησεν αὐτῷ ὁ Ἰησοῦς, καὶ πάντες ἐθαύμαζον.

21 Καὶ [f] διαπεράσαντος τοῦ Ἰησοῦ ἐν τῷ πλοίῳ πάλιν [g] εἰς τὸ [g] πέραν [h] συνήχθη ὄχλος πολὺς ἐπ' αὐτόν· καὶ ἦν παρὰ τὴν θάλασσαν. 22 καὶ ἔρχεται εἷς τῶν [i] ἀρχισυναγώγων ὀνόματι Ἰάειρος, καὶ ἰδὼν αὐτὸν [k] πίπτει [k] πρὸς τοὺς [k] πόδας αὐτοῦ, 23 καὶ [l] παρακαλεῖ αὐτὸν [l] πολλά, λέγων ὅτι τὸ [m] θυγάτριόν μου [n] ἐσχάτως [o] ἔχει· [p] ἵνα ἐλθὼν [q] ἐπιθῇς τὰς [q] χεῖρας αὐτῇ ἵνα σωθῇ καὶ ζήσῃ.

c – Matt. iii. 15. xviii. 14 al. Sir. xxiii. 1.
d Matt. vii. 12. Luke i. 49 al. Gen. xx. 9.
e Matt. ix. 27 reff.
f Matt. ix. 1. xiv. 34. ch. vi. 53. Luke xvi. 26. Acts xxi. 2 only. Deut. xxx. 13.
g Matt. viii. 18 reff.
h Matt. xiii. 2 reff. xxii. 34 al.
i vv. 35 | L., 36, 38. Luke xiii. 14. Acts xiii. 15. xviii. 8, 17 only†.
k Acts v. 10. Rev. i. 17

(Exod. iv. 26). παρά, Luke viii. 41. εἰς, John xi. 32. ἐπί, Acts x. 26. l ver. 10. m ch. vii. 25 only†. Athen. xiii. p. 581 c. n here only†. o Matt. iv. 24. xiv. 35. ch. xvi. 18. Acts xvii. 11. xxi. 18 al. Gen. xliii. 27. p Eph. v. 33. see ch. xii. 19. q Matt. xix. 13, 15 reff.

19. rec (for και) ο δε ιησους, with D rel lat-*b c e ff*$_{1.2}$ *g*$_1$ *i* æth arm: txt ABCKLMΔ 1. 33 vulg lat-*f l* syrr copt goth. rec *αναγγ.*, with A rel: διαγγ. D 1. 69: txt BCΔ. rec *σοι* bef *ο κυριος* (*from* ‖ *Lu*), with A rel latt Syr goth (æth) arm: *σοι ο θεος* D 238 copt(Tischdf): txt BCΔ am lat-*ff*$_2$ (syr) copt(Treg). rec *εποιησεν* (*from* ‖ *Lu, to suit ηλεησεν*), with DK 1: txt ABC rel Thdor-heracl Sev Thl. ins *οτι* bef *ηλεησεν* D lat-*b* (*c*) *ff*$_1$ *g*$_2$ *i l* Syr.

20. for *οσα* (so Δ-corr), *a* CΔ.

21. om *εν τ. πλοιω* (‖ *Lu*) D 1 lat-*a b c e ff*$_{1.2}$ *i* arm.—om *τω* B 447. *παλιν* aft *περαν* D lat-*a b e ff*$_{1.2}$ *g*$_1$ *i* syrr. for *επι, προς* D 69 latt. om *και ην* D lat-*b c e f ff*$_{1.2}$ *i* æth.

22. rec aft *και* ins *ιδου* (*from* ‖ *Mt Lu*), with AC rel lat-*c f l* syr goth arm: om BDLΔ vulg lat-*a b e ff*$_2$ *g*$_{1.2}$ Syr copt æth. for *εις, τις* D latt(not *b*). om *ονομ. ιαειρ.* D lat-*a e ff*$_2$ *i*. for *κ. ιδ. αυτ. π., κ. προςεπεσεν* D lat-(*e*).

23. rec *κ. παρεκαλει* (*from* ‖ *Lu*), with B rel vulg lat-*c f* copt arm: *παρακαλων* D lat-*a b e ff*$_2$ *i*: txt ACL 33 (lat-*g*$_{1.2}$?). om *πολλα* D 38. 235 al lat-*b c ff*$_2$ *i*. ins *και* bef *λεγων* D lat-*a b ff*$_2$ *i*. om *οτι* D 13. 69 lat-*a c e* Syr. for *ινα* to *αυτη, ελθε αψαι αυτης εκ των χειρων σου* D lat-*b i*.—for *ινα ελθων επιθ., ελθε αψαι* (DG lat-*i*) vulg lat-*c e f g*$_{1.2}$ *l* Syr æth.—rec *αυτη τας χ.*, with E rel syr goth arm: *αυτω τας χ.* AK: txt BCL (Δ) 1 vulg lat-*a f*. aft *χειρα* ins *σου* Δ lat-*c* Syr copt æth. rec (for 2nd *ινα*) *οπως* (*to avoid repetition: it is most improb that the transcribers shd take into account that οπως is only once used by* Mark [ch iii. 6], *and so alter it to ινα, as Meyer supposes*), with A rel: txt BCDLΔ 69. rec *ζησεται* (*from* ‖ *Mt*), with A rel lat-*c e* arm: txt BCDLΔ 69 vulg lat-*a b f ff*$_2$ copt goth.

suppose that he feared a fresh incursion of the evil spirits. 19.] There was perhaps *some reason* why this man should be sent to proclaim God's mercy to his friends. His example may in former times have been prejudicial to them:—see note on Mt. ver. 32 (I. 4). 20.] *Gadara* (see on Mt. viii. 28) was one of the cities of Decapolis (see also on Mt. iv. 25): ὁ μὲν χριστὸς μετριοφρονῶν, τῷ πατρὶ τὸ ἔργον ἀνέθηκεν· ὁ δὲ θεραπευθεὶς εὐγνωμονῶν, τῷ χριστῷ τοῦτο ἀνετίθει. Euthym. He commands the man to tell this, for He was little known in Perœa where it happened, and so would have no consequences to fear, as in Galilee, &c.

21—43.] RAISING OF JAIRUS'S DAUGHTER, AND HEALING OF A WOMAN WITH AN ISSUE OF BLOOD. Mt. ix. 18—26. Lk. viii. 41—56. The same remarks apply to these three accounts as to the last. Mk. is even more concise than there, but more like an eye-witness in his narration (see notes on Mt. and Lk.):—Mk. the fullest of the three. 21.] *συνήχθ.* .... = ἀπεδέξατο αὐτ. ὁ ὄχλ. Lk. 23.] Notice the affectionate diminutive *θυγάτριον*, peculiar to Mk. *ἐσχ. ἔχει* = ἄρτι ἐτελεύτησεν Mt. It is branded as an idiom of lower Greek by Phrynichus: ἐσχάτως ἔχει ἐπὶ τοῦ μοχθηρῶς ἔχει καὶ σφαλερῶς τάττουσιν οἱ σύρφακες, ed. Lobeck, p. 389, where see

ABCDE FGHKL MSUVΔ 1. 33. 69.

24 καὶ ἀπῆλθεν μετ' αὐτοῦ, καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς καὶ [r] συνέθλιβον αὐτόν. 25 καὶ γυνή τις οὖσα [s] ἐν [t] ῥύσει αἵματος ἔτη δώδεκα, 26 καὶ πολλὰ παθοῦσα ὑπὸ πολλῶν [u] ἰατρῶν καὶ [v] δαπανήσασα τὰ [w] παρ' αὐτῆς πάντα, καὶ μηδὲν [x] ὠφεληθεῖσα ἀλλὰ μᾶλλον [y] εἰς τὸ [y] χεῖρον ἐλθοῦσα, 27 ἀκούσασα περὶ τοῦ Ἰησοῦ, ἐλθοῦσα ἐν τῷ ὄχλῳ [z] ὄπισθεν, ἥψατο τοῦ ἱματίου αὐτοῦ· 28 ἔλεγεν γὰρ ὅτι ἐὰν ἅψωμαι [a] κἂν τῶν ἱματίων αὐτοῦ, [b] σωθήσομαι. 29 καὶ εὐθὺς [c] ἐξηράνθη ἡ [d] πηγὴ τοῦ αἵματος αὐτῆς, καὶ ἔγνω τῷ σώματι ὅτι [e] ἴαται ἀπὸ τῆς [f] μάστιγος. 30 καὶ εὐθὺς ὁ Ἰησοῦς [g] ἐπιγνοὺς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ [h] δύναμιν ἐξελθοῦσαν, ἐπιστραφεὶς ἐν τῷ ὄχλῳ ἔλεγεν Τίς μου ἥψατο τῶν ἱματίων ; 31 καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ Βλέπεις τὸν ὄχλον [i] συνθλίβοντά σε, καὶ λέγεις Τίς μου ἥψατο ; 32 καὶ [k] περιεβλέπετο ἰδεῖν τὴν τοῦτο ποιήσασαν. 33 ἡ δὲ γυνὴ φοβηθεῖσα καὶ [l] τρέμουσα, εἰδυῖα ὃ [m] γέγονεν [m] αὐτῇ, ἦλθεν καὶ [n] προέπεσεν αὐτῷ καὶ εἶπεν αὐτῷ πᾶσαν

r ver. 31 only. Str. xxxiv. (xxxi.) 14 only. s — ‖ L. reff. t ‖ L. bis only. Lev. xv. 25. (there also w. αἷμ.) u Luke iv. 23 reff. v Luke xv. 14. Acts xxi. 24. 2 Cor. xii. 15. James iv. 3 only †. 1 Macc. xiv. 32 al. w ch. iii. 21. Luke x. 7. Phil. iv. 18. x pass., Matt. xv. 5. xvi. 26 ‖ L. al. Jer. ii. 11. y here only. (Matt. ix. 16 reff.) sce 2 Tim. iii. 13. z Matt. xv. 23 reff. a ch. vi. 56. Acts v. 15. 2 Cor. xi. 16. b — ‖ ch. vi. 56. Acts iv. 9 al. c ch. iii. 1. iv. 6 ‖ al. — Ps. cv. 9. Isa. xix. 5. d — here only. (John iv. 6 al.) — ῥύσει, ‖ L. e pres., John i. 40 reff. f ch. iii. 10 reff. g Matt. xiv. 35 reff. h Matt. xiv. 2 reff. i ver. 24 only. k ch. iii. 5 reff. l ‖ L. 2 Pet. ii. 10 only. Isa. lxvi. 2, 5. m Matt. ix. 29 reff. ver. 16. n ch. iii. 11 reff.

24. for απηλθεν, υπηγεν D 124. ηκολουθησεν CL M-marg.

25. om τις (*as superfl and not in* ‖ : *no reason could be given for its* insn) ABCLΔ 1. 33 vulg lat-*b c ff*$_2$ syr copt æth : ins D rel lat-*a f* Syr goth arm. δωδ. bef ετη (*from* ‖ *Mt*) BCLΔ 1. 33. 69 : txt AD rel latt syrr goth.

26. for 1st και, ἡ D lat-*b c f ff*$_2$ *i* (Syr). rec τα παρ' εαυτης, with C K(Treg expr) Δ : τα εαυτης D 1 latt : txt AB rel. for εις, επι D. om ελθουσα D-gr.

27. ins τα bef περι B C^1(appy) Δ : om AC^{2}D rel latt syrr copt goth æth arm. transp εν τω οχλω to end of ver D 2-pe.

28. for ελεγεν γαρ, λεγουσα D lat-*b c ff*$_2$ *i* æth. add εν εαυτη (‖ *Mt*) DK 1. 33 lat-*a c ff*$_2$ *i* arm. rec εαν των ιμ. αν. bef αψ., with A(D) rel : εαν μονον αψ. του ιμ. αυτ. (‖ *Mt*) 33 : txt B(εαν 'superadditur') CLΔ. του ιματιου D 33 latt. εαυτου D.

29. rec ευθεως, with AD rel : txt BCLΔ 33. om της bef μαστ. C.

30. rec ευθεως, with AD rel : txt BCLΔ 33. ε. ευθ. επιγ. ο ις και την δυν. εξελθ. απ αυτου κ. επιστραφεις εν τ. οχ. ειπεν D.—επιγ. bef ο ιησ. DL lat-*a ff*$_2$ copt æth.—om εν εαυτω D lat-*b c e ff*$_2$ *i* æth. των ιμ. bef μου D latt(not *e*).

31. οι δε μ. αυτ. λεγουσιν αυτω D 2-pe lat-(*a*) *e g*$_1$ *i*.

33. aft τρεμ. ins διο πεποιηκει λαθρα D 124 2-pe al lat-*a ff*$_2$ *i* arm. rec ins απ' bef αυτη (*various prepositions were used to shew that* αυτη *was not the nom case*), with A rel goth : εν αυτη F(Wetst) Δ vulg lat-*c f g*$_1$ æth : απ αυτην 13. 69. 124 : txt BCDL lat-*a* Syr copt, εαυτη ev-y. for προσεπ. αυτω, προσεκυνησεν αυτον C 6-pe.

Lobeck's note. Before ἵνα understand πάρειμι, or αἰτῶ σε : or as Meyer suggests, connect it with the fact just announced : 'this tidings I bring, in order that,' &c. To do this *without any* filling up, 'My daughter is, &c., in order that,' &c., is far-fetched, and savours too much of the *sentimental*. Or, it has been suggested that ἵνα might, by a mixture of constructions, depend on the foregoing προσεκάλεσε. 24.] Mt. adds, καὶ οἱ μαθηταὶ αὐτ. 27.] ἀκούσασα is subordinated to ἐλθοῦσα as giving a reason for it : 'owing to having heard . . . . came.' 28.] ἔλεγεν γάρ perhaps need not to be pressed to mean that she actually *said* it to some one—ἐν ἑαυτῇ may be understood. At the same time, the *imperfect* looks very like the minute accuracy of one reporting what had been an habitual saying of the poor woman in her distress. 29.] On these particulars see notes on Lk. ἔγνω τῷ

τὴν [o] ἀλήθειαν. 34 ὁ δὲ εἶπεν αὐτῇ Θυγάτηρ, ἡ πίστις σου σέσωκέν σε· ὕπαγε [p] εἰς εἰρήνην, καὶ ἴσθι [q] ὑγιὴς ἀπὸ τῆς [r] μάστιγός σου. 35 ἔτι αὐτοῦ λαλοῦντος ἔρχονται ἀπὸ τοῦ [s] ἀρχισυναγώγου λέγοντες ὅτι ἡ θυγάτηρ σου ἀπέθανεν· τί ἔτι [t] σκύλλεις τὸν διδάσκαλον; 36 ὁ δὲ Ἰησοῦς [εὐθέως] [u] παρακούσας τὸν λόγον λαλούμενον λέγει τῷ [s] ἀρχισυναγώγῳ Μὴ φόβου, μόνον [v] πίστευε. 37 Καὶ οὐκ [w] ἀφῆκεν οὐδένα μετ' αὐτοῦ [x] συνακολουθῆσαι εἰ μὴ τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν Ἰακώβου. 38 καὶ ἔρχονται εἰς τὸν οἶκον τοῦ [s] ἀρχισυναγώγου, καὶ [y] θεωρεῖ [z] θόρυβον [a] καὶ [b] κλαίοντας καὶ [c] ἀλαλάζοντας [d] πολλά. 39 καὶ εἰσελθὼν λέγει αὐτοῖς Τί [e] θορυβεῖσθε καὶ [b] κλαίετε; τὸ παιδίον οὐκ ἀπέθανεν, ἀλλὰ καθεύδει. 40 καὶ [f] κατεγέλων αὐτοῦ. ὁ δὲ ἐκβαλὼν πάντας [g] παραλαμβάνει τὸν πατέρα τοῦ παιδίου καὶ τὴν μητέρα καὶ τοὺς μετ' αὐτοῦ, καὶ εἰσπορεύεται ὅπου ἦν τὸ παιδίον.

o — John xvi. 7. 2 Cor. xii. 6 al. 2 Chron. xviii. 15.
p ‖ L. Luke vii. 50. 1 Kings i. 17. 2 Kings v. 19.
q Matt. xii. 13 reff.
r ver. 29.
s ver. 22 reff.
t ‖ L. Matt. ix. 24. Luke vii. 6. viii. 49 only †.
u — here only. (Matt. xviii. 17 bis only. Isa. ix v. 13.) Aristoph. Ran. 760. Plut. Rethyd. p. 300 D.
v abs., ch. xv. 32. xvi. 16, 17. Matt. xxi. 22 al.
w — Matt. xxiii. 14. ch. i. 34. x. 14 al. Gen. xx. 6.
x ch. xiv. 51. Luke xxiii. 49 only. Num. xxxii. 11 (συν-εφεσθαι. F.

vat.). 2 Macc. ii. 4 only.
y ver. 15.
z Matt. xxvi. 5 reff.
a — ch. i. 6. Matt. xxiii. 34 al.
b Matt. xxvi. 75 reff.
c 1 Cor. xiii. 1 only. — Jer. iv. 8.
d Matt. ix. 1-3 reff.
e ‖ Mt. Acts xvii. 5. xx. 10 only. Judg. iii. 26.
f ‖ only. 2 Chron. xxx. 10.
g Matt. xvii. 1 ‖. xviii. 16 al. fr. Num. xxii. 41.

34. aft ο δε ins ιησους CD M-marg 1. 69 lat-*a b c* &c syr-with-ast arm. αυτω A. rec θυγατερ (‖ *Mt*), with AC rel: txt BD. (*θαρσει θυγατερ* (‖ *Mt*) C^3 al.)

35. aft λεγοντες ins αυτω D 33 lat-*b i*.

36. om ευθεως BDLΔ 1 vulg lat-*b c* &c Syr copt æth arm: ins AC rel 33 (lat-*a*) syr goth. rec ακουσας (*from* ‖ *Lu, the unusual παραε. not being understood*), with ACD rel: txt BLΔ lat-*a*. τ. λ. τον λαλ. B: τουτον τον λογον D.

37. rec (for μετ' αυτου) αυτω, with AD rel latt syr: txt BCLΔ lat-*c* Syr goth.—for μετ' αυ. συναε., παρακολουθησαι αυτω D 1.—for συναε., ακολουθησαι AK 33 am lat-*a b c f* g_1 *i* syrr. rec om τον (‖ *Luke*), with AD rel: ins BCΔ. for ιακωβου, αυτου DGΔ 1 lat-*a* syr txt.

38. rec ερχεται (*to conform to following* θεωρει), with L rel lat-*a c f* ff_2 syr goth æth arm: txt ABCDFΔ 1. 33 vulg lat-*b e* $g_{1,2}$ (*i*) *l* Syr copt. την οικιαν D 2-pe. εθεωρει D. rec [aft θορυβον] om και (*as irrelevant, it being thought that the* θορ. *was the* κλ. *and* αλαλ. *as in* D *distinctly*), with D rel lat-*a b c e f* ff_2 *i* copt: ins ABCLMUΔ 1. 33. 69 vulg lat-g_1 *l* syrr goth æth arm: θορ. κλαιοντων κ. αλαλαζοντων D lat-*a*: *turbam flentem ac lamentantem* lat-*b* (*c*) *d*.

39. ins τι bef κλαιετε D lat-*b f* ff_2.

40. for 1st και, οι δε D lat-*a b c* &c. for ο δε, αυτος δε (*from* ‖ *Lu*) BCDLΔ 33 latt copt goth(appy): ο δε ιησους M 1 Syr syr-w-ast. rec απαντας, with S(e sil): τους οχλους εξω D lat-*b c e*: txt ABC rel. τ. τ. μητερα bef τ. παιδιων D latt. aft αυτου ins ουτας D latt. εισεπορευετο D 2-pe lat-*a b c* &c. for εκεν, ου A. rec at end adds ανακειμενον, with AC rel syrr goth æth arm: κειμενον al, *jacens* vulg lat-*c f* g_2 *l*: κατακειμενον 1. 28 Thl: κατακλιμενον 13. 69: καταπεκλημενον al: καταβεβλημενον al: om BDLΔ 33 lat-*a b e* ff_2 *i* copt.

σάρ., elliptic—**knew** *by feeling* **in her body.** 32.] Peculiar to Mk., and indicative of an eye-witness. 34.] και ἴσθι . . . . . σου peculiar to Mk., and inexplicable, except because the Lord *really spoke the words*, as a solemn ratification of the healing which she had as it were surreptitiously obtained: see note on Lk., ver. 48. 36.] **But Jesus having** [straightway] **overheard the message being spoken:** a mark of accuracy which is lost in the rec. text. 38.] The και after θόρυβον takes out one particular from the general description before given: see reff. 40.] How capricious, according to modern criticism, must this Evangelist have been, who compiled his narrative out of Mt. and Lk., adding

h gen., ‖ M. L. ch. i. 31. lx. 27. Heb. iv. 14. vi. 18 only. Gen. xlx 16.
i Matt. i. 22. ch. xv. 22, 24. John i. 39, 42. Acts iv. 36. xiii. 8 only †. Sir. prol.
k ‖ Mt. Matt. xiv. 11. ch. vi. 22, 28 bis.
l Kings ix. 11.
l Luke ii. 37, 42. iii. 23. viii. 42. Acts iv. 22. Exod. vii. 7. Esdr. i. 43 (41).
o ch. xvi. 8 ref.

41 καὶ [h] κρατήσας τῆς χειρὸς τοῦ παιδίου λέγει αὐτῇ ABCDE FGHKL MSUVΔ 1. 33. 69.
Ταλιθὰ κοῦμ, ὅ ἐστιν [i] μεθερμηνευόμενον Τὸ [k] κοράσιον, σοὶ
λέγω, ἔγειρε. 42 καὶ εὐθὺς ἀνέστη τὸ [k] κοράσιον καὶ περι-
επάτει· ἦν γὰρ [l] ἐτῶν δώδεκα. καὶ [mn] ἐξέστησαν εὐθὺς
[no] ἐκστάσει μεγάλῃ. 43 καὶ [p] διεστείλατο αὐτοῖς [q] πολλὰ
ἵνα μηδεὶς γνοῖ τοῦτο, καὶ [r] εἶπεν [s] δοθῆναι αὐτῇ [s] φαγεῖν.
VI. 1 Καὶ ἐξῆλθεν ἐκεῖθεν καὶ ἔρχεται εἰς τὴν [t] πα-
τρίδα αὐτοῦ, καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ.
2 καὶ γενομένου σαββάτου ἤρξατο ἐν τῇ συναγωγῇ διδά-

m Matt. xii. 28 reff. ch. vi. 51 al. n Gen. xxvii. 33. Ezek. xxvi. 16. p Matt. xvi. 20 reff. q Matt. ix. 14 reff. r — Matt. xvi. 11, 12. ch. viii. 7. x. 49. Luke ix. 54. xii. 13. Exod. xxxv. 1. s Matt. xiv. 16 reff. t ‖ Mt. reff. Jer. xxvi. (xlvi.) 16.

41. την χειρα D 435. aft αυτη add ραββει D. rec κουμι, with D rel vulg lat-*b c f* syrr(and syr-marg-gr) copt æth arm, κουμει A 69: om lat-*a* g_2: txt BCLΔ 1. 33 lat-ff_2 Suid Thl Euthym. rec εγειραι (*itacism?*), with U al: txt ABCD rel.

42. rec ευθεως, with ACD rel: txt BLΔ 33. for γαρ, δε D latt. add ωσει CΔ 124: ως 1. 33 arm. rec om 2nd ευθυς, with AD rel vss: ins BCLΔ 33 copt æth. add παντες D lat-*c f* ff_2 g_2 *i*.

43. om πολλα D Scr's e lat-*b c* &c. rec (for γνοι) γνω, with C rel: txt ABDLΔ. for δοθηναι, δουναι D.

CHAP. VI. 1. rec (for ερχεται) ηλθεν (*after* ‖ *Mt*), with A rel goth arm-mss Orig: και απηλθεν (for και απηλθ. or κ. ηλθ. ?) D: *abiit* vulg lat-*b c f* ff_2 $g_{1.2}$ *l* D-lat: txt BCLAℵ syr-marg.

2. for γεν. σαβ., ημερα σαββατων D lat-ff_2 *i*. διδασκειν bef εν τ. συναγωγη (*corrn to the usual order,—see ch* ii. 23, x. 28, *and to that in* ‖ *Mt*) BCDLΔ 33 lat-*f* ff_2 syrr

minute particulars—in leaving out here ειδότες ὅτι ἀπέθανεν (Lk.), *a detail so essential*, if Mk. had really been what he is represented. Can testimony be stronger to the untenableness of such a view, and the independence of his narration? And yet such abound in every chapter.

41.] Ταλ. κοῦμ (or κουμι) = טְלִיתָא קוּמִי. σοὶ λέγω is *added in the translation*. The accuracy of Mk.'s reports,—not, as has been strangely suggested (see Webst. and Wilk. p. 174), the wish to indicate that our Lord did not use mystic magical language on such occasions,—often gives occasion to the insertion of the *actual Syriac and Aramaic words* spoken by the Lord: see ch. vii. 11, 34; xiv. 36. Talitha, in the ordinary dialect of the people, is a word of endearment addressed to a young maiden; = κοράσιον. So that the words are equivalent to Rise, my child. On the nom. with the article standing as a vocative, see Winer, § 29. 2. Bernhardy, Syntax, p. 67, remarks that the idiom had originally something harsh in it, being used only in emphatically imperative addresses. This however it lost, as the present use and that in ‖ L. and Luke xii. 32 sufficiently shew. 42. καὶ περιεπ.] Peculiar to Mk. The whole account is probably derived from the testimony of Peter, who was present. The ἦν γὰρ ἐτῶν δώδεκα is added, as Bengel, to shew that she "rediit ad statum ætati congruentem." 43.] betokens an eye-witness, who relates what passed *within*. Mt. says nothing of this, but tells what took place *without*, viz. the spreading abroad of the report. Notice in the last words, that her *further* recovery of strength is left to natural causes.

CHAP. VI. 1—6.] REJECTION OF JESUS BY HIS COUNTRYMEN AT NAZARETH. Mt. xiii. 54—58, where see notes.

1.] ἐξῆλθ. ἐκεῖθ., not, *from the house of Jacirus*, by the expression τὴν πατρίδ. *abr.* in the corresponding clause. I may go out of my own house *into a neighbour's*, but I do not say, I go *out of my own house* into Lincolnshire: the two members of such a sentence must *correspond*:—I go *out of Leicestershire* into Lincolnshire—so, as corresponding to τ. πατρίδ. *abr.*, ἐκεῖθεν must mean *from that city*, i. e. Capernaum. This against Meyer, who tries on this misinterpretation to ground a difference between Mt. and Mk.

σκειν, καὶ [οἱ] πολλοὶ ἀκούοντες [u] ἐξεπλήσσοντο λέγοντες [v] Πόθεν τούτῳ ταῦτα, καὶ [w] τίς ἡ σοφία ἡ δοθεῖσα τούτῳ, καὶ [x] δυνάμεις τοιαῦται [y] διὰ τῶν [y] χειρῶν αὐτοῦ γίνονται; [3] οὐχ οὗτός ἐστιν ὁ [z] τέκτων, ὁ υἱὸς τῆς Μαρίας, καὶ ἀδελφὸς Ἰακώβου καὶ Ἰωσῆτος καὶ Ἰούδα καὶ Σίμωνος; καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὧδε [a] πρὸς ἡμᾶς; καὶ [b] ἐσκανδαλίζοντο ἐν αὐτῷ. [4] καὶ ἔλεγεν αὐτοῖς ὁ Ἰησοῦς ὅτι [c] οὐκ ἔστιν προφήτης [d] ἄτιμος [c] εἰ μὴ ἐν τῇ [e] πατρίδι αὐτοῦ καὶ [f] ἐν τοῖς [g] συγγενέσιν αὐτοῦ καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. [5] καὶ οὐκ [h] ἐδύνατο ἐκεῖ ποιῆσαι οὐδεμίαν [z] δύναμιν,

u Matt. vii. 28 ref.
v ‖ Mt. Matt. xv. 33. Luke i. 43. Num. xi. 13.
w = Luke xxiv. 17.
x — Matt. xi. 20, 21 ref.
y Acts ii. 23. v. 12. xix. 26 al. Gen. xxxix. 23.
z ‖ Mt. only. 2 Kings v. 11 al.
a = ‖ Mt. Matt. xxvi. 55. ch. ix. 19. John i. 1. 1 John i. 2.
b Matt. xxvi. 31, 33 ref.
c Matt. xii. 24

al. fr. d ‖ Mt. 1 Cor. iv. 10. xii. 23 only. Isa. liii. 3. e ver. 1. f — Matt. xi. 11 al. g Luke i. 36 (-νις, v. r.), 58. ii. 44. xiv. 12. xxi. 16. John xviii. 26. Acts x. 24. Rom. ix. 3. xvi. 7, 11, 21. Lev. xxv. 49. h 1 Cor. x. 21. xii. 3. Gen. xix. 22.

copt (æth) arm. rec om οι, with ACD rel: ins BL 69. ακουσαντες D-gr FHLΔ 13. 69. 124. 236 evv-y-150 lat-*a* (syrr). aft εξεπλησσοντο ins επι (or εν) τη διδαχη αυτου D 2-pe al [not ev-y, as Tischdf] latt syr arm. aft ταυτα ins (*a*)παντα C (al ?) vulg lat-*f* $g_{1,2}$ æth: pref παντα Δ. rec (*for* τουτῳ) *autw* (*corrn for elegance*), with AD rel latt: txt BCLΔ copt. rec ins οτι bef και (*for connexion*), with U(Treg) lat-(*b*)*f* ff_2 *i* syrr(Treg) goth arm: ινα C[1]DK: om ABC[3] rel vulg lat-*a c e* copt æth Thl Euthym. ins αι bef δυναμεις BΔℵ 33: om ACD rel. ins αι bef τοιαυται Δ. aft τοιαυται ins αι LΔ vulg lat-*c* (copt) æth. for γινονται, γινομεναι (*corrn to better the constrn, and to conform it to* ‖ *Mt*) BLΔℵ 33 copt: γινωνται (cf ινα above) DK arm-zoh: txt AC rel syrr goth æth.

3. for ο τεκτων, ο του τεκτονος υιος και 33. 69 gat(with mm tol) lat-*a b c i*: ο του τεκτονος υιος κ. ev-y al æth arm Orig Chrysol: ο του τεκτονος ο υιος και 13: om syr-jer. (*All are attempts to get rid of the fact implied. Orig says of Celsus*: ου βλεπων οτι ουδαμου των εν ταις εκκλησιαις φερομενων ευαγγελιων τεκτων αυτος ο Ιησους αναγεγραπται.) rec om της, with AD rel: txt BCLΔ ev-y. rec (for και αδελφος) αδελφος δε, with A rel syr goth: αδελφος (alone) latt arm: txt BCΔ lat-*e* Syr copt æth, και ο αδελφος DLℵ. (33 def.) rec (for ιωσητος) ιωση, with AC rel syrr goth arm: ιωσηφ ℵ 121 vulg lat-*b e f* $g_{1,2}$ æth(Treg): txt BDLΔ 33. 69 al lat-*a* copt. (om ιω. κ. lat-*c* ff_2 *i*.) for και ουκ, ουχι και D lat-*a c f*: ου Δ: *nonne* lat-*b* g_2 Δ-lat: *nonne et* vulg lat-g_1. αι αδ. α. ω. π. ημας bef ωσιν D vulg lat-*a f*.

4. rec (for και ελεγ.) ελεγ. δε (*from* ‖ *Mt*), with A rel lat-*c* syr goth æth arm: txt BCDLΔ 33 vulg lat-*a b e f i l* Syr copt. ins ιδια bef πατριδι AL, simly 69. εαυτου L 69. for τοις, ταις D[1]E[1](appy). συγγενευσιν B[1][*sic*, from inspection] D[2]EFGHLUVΔ 1. 33. 69. rec [aft συγγ.] om αυτου, with AC[2]D rel lat-*a* (ff_2) goth arm: ins BC[1]KL M-marg syrr copt æth, εαυτου Δ. (33 def.)

5. rec ηδυνατο, with B[2]D rel Orig$_1$: txt AB[1]CKLM Scr's a f p o w ev-y Orig$_1$. rec ουδ. δυν. bef ποι., with A rel syr goth: ουδ. ποι. δυν. D ev-y lat-*a* Orig Jer: txt BCLΔ 1 al (Syr) copt (æth).

2.] Before δυνάμεις we must understand another πόθεν, to make the construction complete. 3. ὁ τέκτων] This expression does not seem to be used at random,—but to signify that the Lord had *actually worked* at the trade of his reputed father. Justin Martyr, Dial. § 88, p. 186, says ταῦτα γὰρ τὰ τεκτονικὰ ἔργα εἰργάζετο ἐν ἀνθρώπου ὤν, ἄροτρα καὶ ζυγά. Cf. the conflicting but apparently careless assertion of Orig. in the var. readd. See also the anecdote told by Theodoret, H. E. iii. c. 18, p. 940.

5.] οὐκ ἐδύνατο—the *want of ability* spoken of is not *absolute*, but *relative*: οὐχ ὅτι αὐτὸς ἀσθενὴς ἦν, ἀλλ' ὅτι ἐκεῖνοι ἄπιστοι ἦσαν. Thl. The same voice, which could still the tempests, could any where and under any circumstances have commanded diseases to obey; but in most cases of human infirmity, it was our Lord's practice to require *faith* in the recipient of aid: and that being wanting, the help *could not* be given. However, from what follows, we find that *in a few instances* it *did* exist, and the help was given

ABCDE FGHKL MSUVΔ 1. 33. 69.

i Matt. xiv. 14. ver. 13. ch. xvi. 18. 1 Cor. xi. 30 only. 3 Kings xiv. 5 F. Mal. i. 8. Str. vii. 35 only.
j Matt. xix. 13, 15 reff.
k ‖ Mt. reff.
l Matt. iv. 23 reff.
m ch. iii. 34 reff. Gen. xxxv. 5.
n ch. ii. 23 ‖ Mt. vv. 2, 32. Gen. xi. 6 al.
o here only. Gen. vi. 20. vii. 2, 3 al. (see vv. 39, 40.)
p constr., Matt. x. 1 reff. Ps. cxxxv. 5, 9.
q Matt. x. 1 reff.
r w. ἵνα, 2 Thess. iii. 12.

εἰ μὴ ὀλίγοις [i] ἀρρώστοις [j] ἐπιθεὶς τὰς [j] χεῖρας ἐθεράπευσεν. [6] καὶ ἐθαύμαζεν διὰ τὴν [k] ἀπιστίαν αὐτῶν.

Καὶ [l] περιῆγεν τὰς κώμας [m] κύκλῳ διδάσκων. [7] καὶ προσκαλεῖται τοὺς δώδεκα, καὶ [n] ἤρξατο αὐτοὺς ἀποστέλλειν [o] δύο δύο, καὶ ἐδίδου αὐτοῖς [p] ἐξουσίαν τῶν [q] πνευμάτων τῶν [r] ἀκαθάρτων, [8] καὶ [s] παρήγγειλεν αὐτοῖς ἵνα μηδὲν [s] αἴρωσιν εἰς ὁδὸν εἰ μὴ ῥάβδον μόνον, μὴ ἄρτον μὴ [t] πήραν μὴ εἰς τὴν [u] ζώνην [v] χαλκόν, [9] ἀλλὰ [w] ὑποδεδεμένους [x] σανδάλια, καὶ μὴ [y] ἐνδύσησθε δύο [z] χιτῶνας. [10] καὶ ἔλεγεν αὐτοῖς [c] Ὅπου ἐὰν εἰσέλθητε εἰς οἰκίαν, ἐκεῖ μένετε ἕως ἂν ἐξέλθητε ἐκεῖθεν. [11] καὶ ὃς ἂν τόπος μὴ δέξηται ὑμᾶς μηδὲ [a] ἀκούσωσιν ὑμῶν, ἐκπορευόμενοι ἐκεῖθεν [be] ἐκτινάξατε τὸν [bd] χοῦν τὸν [e] ὑποκάτω τῶν ποδῶν ὑμῶν [f] εἰς

s = Matt. iv. 6. Luke xxii. 36. Gen. xliv. 1.
t ‖ Luke x. 4. xxii. 35, 36 only. 4 Kings iv. 42 Ald. Judith x. 5. xiii. 10, 15 only.
u — ‖ Mt. (ch. i. 6 reff.)
v — ch. xii. 41 reff.
w Acts xii. 8. Eph. vi. 15 only. 2 Chron. xxviii. 15. Ezek. xvi. 10 F. only. (-δημα, ch. i. 7.)
x Acts xii. 8 only. Isa. xx. 2. Judith x. 4. xvi. 9 only.
y Matt. vi. 25 reff.
z John xix. 23 reff.
a constr., Gal. i. 23. Xen. ii. 4. 24.
b Isa. lii. 2.
c ‖ Mt. Acts xiii. 51. xviii. 6 only. Neh. v. 13.
d Rev. xviii. 19 only. Isa. xlviii. 12.
e Matt. xxii. 24 reff. 2 Kings xxii. 10.

6. εθαυμασεν B E¹(appy). for απιστιαν, πιστιν D. (*in credulitatem* D-lat.)

7. προσκαλειται, προσκαλεσαμενος D 1 lat-*a b c* Gaud. aft δωδεκα ins μαθητας D lat-*b ff₂ g₂ i*. απεστειλεν αυτους D lat-*a b c e ff₂* æth Gaud. ανα β' *per binos* D: *binos* latt. for και εδιδον, δους D 2-pe lat-*e ff₂ i*. om των (twice) CΔ 33. 69.

8. for αιρωσιν, αρωσιν CLΔ 69. for μη, μητε (thrice) D. rec transp πηραν and αρτον (*from* ‖ *Lu*), with AD rel latt syrr goth arm: txt BCLΔ 33 copt æth.

9. [αλλα, so ABCDLU.] εις (for ενδυσησθε) ενδυσασθαι (*for the construction, itacism confusing the word*), with B²S vulg lat-*e* (*b c ff₂ g₁.₂ i*) syrr æth: ενδεδυσθαι L al: ενδυσασθε B¹ 33: txt C rel lat-*a* copt goth arm Gaud, ενδυσησθαι ADΔ.

10. for ελεγεν, λεγει A Scr's b lat-*b*. οπου C¹. for εαν, αν ADLΔ. om εις οικιαν D lat-*a ff₂ i*.

11. rec (for ος αν τοπος μη δεξηται) οσοι αν μη δεξωνται (*from* ‖ *Lu*), with AC²D rel latt syrr goth arm Orig-lat (but εαν AC²DHK 33): ος αν μη δεξηται (*see* ‖ *Mt*) C¹(appy) 1. 118. 209: txt BLΔℵ 13. 28. 69. 124 syr-marg copt æth. om τον

accordingly. 6.] ἐθαύμαζεν—this need not surprise us, nor be construed otherwise than as a literal description of the Lord's mind: in the mystery of his humanity, as He was compassed by human infirmity,—grew in wisdom,—learned obedience,—knew not the day nor the hour (ch. xiii. 32),—so He might *wonder* at the unbelief of His countrymen. Observe, owing to the διά with an accus., that their unbelief is not here said to be the *object*, but the *cause*, of the Lord's wonder. καὶ περιῆγεν—see Mt. ix. 35.

7—13.] THE SENDING FORTH OF THE TWELVE. Mt. x. 1—15. Lk. ix. 1—5: see also Mt. ix. 36—38, as the introduction to this mission. The variations in the three accounts are very trifling, as we might expect in so solemn a discourse delivered to all the twelve. See the notes to Mt.;—and respecting the subsequent difference between Mt. (ver. 16 ff.) and Lk.,—those on Lk. x. 7.] δύο δύο (see reff.) is a Hebraism: see Winer, § 37. 3. The Greek expression would be κατὰ, or ἀνὰ δύο, as in ‖ Lk. Winer observes that the Syriac version always renders this latter expression by doubling the cardinal number. These *couples* are pointed out in Mt.'s list of the Apostles—*not however in Mk.'s*, which again shews the total absence of *connecting design* in this Gospel, such as is often assumed.

8.] Striking instances occur in these verses, of the independence of the three reports in their present form. μηδὲ ῥάβδον Mt. = εἰ μὴ ῥ. μόνον Mk. = μήτε ῥάβδον (-ους v. r.) Lk. See notes on Mt., also in the next clause.

9.] ὑποδεδεμένους, scil. πορεύεσθαι, or some equivalent infinitive. We have an-

[f] μαρτύριον αὐτοῖς. 12 καὶ ἐξελθόντες ἐκήρυξαν [g] ἵνα μετα-
νοῶσιν, 13 καὶ δαιμόνια πολλὰ ἐξέβαλλον, καὶ [hi] ἤλειφον [g]
[hk] ἔλαίῳ πολλοὺς [l] ἀρρώστους καὶ ἐθεράπευον. 14 καὶ ἤκου-
σεν ὁ βασιλεὺς Ἡρῴδης· [m] φανερὸν γὰρ [m] ἐγένετο τὸ
ὄνομα αὐτοῦ. καὶ ἔλεγιν ὅτι Ἰωάννης ὁ [n] βαπτίζων [o] ἐκ
[o] νεκρῶν [o] ἀνέστη, καὶ διὰ τοῦτο [p] ἐνεργοῦσιν αἱ [p] δυνάμεις
ἐν αὐτῷ· 15 ἄλλοι δὲ ἔλεγον ὅτι Ἠλίας ἐστίν· ἄλλοι δὲ
ἔλεγον ὅτι προφήτης ὡς εἷς τῶν προφητῶν. 16 ἀκούσας
δὲ ὁ Ἡρῴδης ἔλεγεν [q] [r]Ὃν ἐγὼ [r] ἀπεκεφάλισα Ἰωάννην,

f Matt. viii. 4 reff. Gen. xxi. 30.
g — ver. 8 al. fr. see note.
h Luke vii. 46. James v. 14. 2 Kings xiv. 2.
i Matt. vi. 17 reff.
k as above (h). Matt. xxv. 8, 4. 8. Luke x. 34. xvi. 6. Heb. i 9 (from Ps. xliv. 7). Rev. vi. 6. xviii. 13 only.
l ver. 5.
m Acts vii. 13.

1 Cor. iii. 13. Phil. i. 13 al. 1 Mace. xv. 9.
n — ch. i. 4. Acts x. 41 al.
o (Matt. xvii. 9 v. r.) ch. ix. 9, 10. xii. 25. Luke xvi. 31. xxiv. 46. John xx. 9. Matt. xxi. 42 ‖, from Ps. cxvii. 22. 1 Cor. x. 16 al. complnt. Ps. cii. 7 only.
p — ‖ Mt. reff.
q constr., r ‖ Mt. ver. 28 only. 1 Kings xxxi. 9

υποκατω (‖ *Mt*) D 33 vulg lat-*a b* &c sth arm. rec at end adds *αμην λεγω υμιν ανεκτοτερον εσται σοδομοις η γομορροις εν ημερα κρισεως η τη πολει εκεινη* (*from ‖ Mt : prob, as Meyer*, from memory, ‖ *Mt having* [as 33 here] *γη σοδομων κ. γομορρας*), with A rel lat-*a f* g_2 syrr copt-schw goth sth : om BCDLΔ vulg lat-*b c ff*$_2$ g_1 *i l* arm.

12. rec (for *ικηρυξαν*) *ικηρυσσον* (*corrd to εξεβαλλον below*), with A rel latt syr : *ικηρυσσειν* F : txt BCDLΔ Syr syr-marg goth. rec *μετανοησωσι* (*gramml corrn*), with AC rel : txt BDL.

13. *εξεβαλον* CDMΔ 33 copt goth(Tischdf). for *ηλειφον, αλειψαντες* D lat-*b c ff*$_2$ *i*. om 3rd *και* D^1 lat-*b c ff*$_2$ g_1 *i*.

14. *ηρωδης* bef *ο βασιλευς* (*see ‖ Mt Lu*) C^{3}DF 2-pe ev-y am(with fuld ing tol harl) lat-*a b c f i* Syr sth. *ελεγον* B 6. 271 lat-*a b ff*$_2$ Aug Bede, *ελεγοσαν* D. for *βαπτιζων, βαπτιστης* DS 33. 69 latt arm. rec (for *ανεστη*) *ηγερθη* (‖ *Mt*), with C rel : *εγηγερται* (‖ *Lu*) BDLΔ 33 : txt AK 28. 72 al [42 = K ?] Scr's e o w Thl.—verb bef *εκ νεκρων* (‖ *Lu, cf also ‖ Mt*) BCDLΔ 33 latt Syr copt sth arm : txt A rel syr goth. *αι δυναμεις* bef *ενεργουσιν* (‖ *Mt*) KΔ 33 vulg(not am) lat-*a* (*c ff*$_2$ *i*) syrr.

15. rec om 1st *δε*, with G M(Treg expr) U (FV, e sil) Syr arm : ins ABCD rel latt syr copt goth Thl. om *προφητης ως* D lat-*b c ff*$_2$ *i*. rec aft *προφητης* ins *εστιν*, with AC^2 rel vulg lat-*a f* g_1 syrr copt goth sth arm : om BC^{1}LΔ 1. 33 Orig. rec ins *ἡ* bef *ως*, with Δ 1 syr arm : om ABC rel vulg lat-*f* g_1 *l* Syr copt goth sth Orig Vict Thl.

16. om *ο* CDK^{1}UV 13. 28. 131. 346 2-pe Scr's c f^1 m p q r s w^1 evv-x-y-z. rec (for *ελεγεν*) *ειπεν* (‖ *Mt Lu*), with AD rel lat-*a c ff*$_2$ syrr : txt BCLΔ 33 lat-*f* copt. rec ins *οτι* bef *ον* (*to conform to preceding*), with AC rel copt goth : om BDL

other change of construction in *ἐνθύσησθε*. These breaks serve to give the narrative a more lively form. 12.] It is impossible to restrict the *ἵνα* after *ἐκήρυξαν* entirely to the telic meaning, as Meyer, who is a purist on this point, attempts to do. There is certainly the mingling of the purport and the purpose, so often found in this particle after verbs implying declaration or request. See this treated of in note, 1 Cor. xiv. 13.

13.] *ἤλειφον ἐλαίῳ*—this oil was not used *medicinally*, but as *a vehicle of healing power committed to them*;—a symbol of a deeper thing than the oil itself could accomplish. That such anointing has nothing in common with the extreme unction of Romanists, see proved in note on James v. 14. See for instances of such symbolic use of external applications, 2 Kings v. 14: Mk. viii. 23: Jn. ix. 6, &c.

14—29.] HEROD HEARS OF IT. BY OCCASION, THE DEATH OF JOHN THE BAPTIST IS RELATED. Mt. xiv. 1—12. Lk. ix. 7—9. (The account of John's death is not in Lk.) Our account is, as usual, the fullest of details. See notes on Mt.

14.] Herod was not *king* properly, but only *tetrarch*:—see as above. He heard most probably of the *preaching of the twelve*. 15.] (He is) a prophet like one of the prophets;—i. e. in *their* meaning, 'He is not *The Prophet* for whom all are waiting, but only *some* prophet like those who have gone before.' Where did our Evangelist get this remarkable expression, in his *supposed compilation from Mt. and Lk.*? 16.] On this repeated declaration of Herod, with its remark-

s Matt. xxi. 4 reff. t ‖ Mt. reff. u = Luke xi. 53 (Gal. v. 1) only. Gen. xlix. 23 (Ezek. xiv. 4) only. v = Matt. ix. 17 (‖ L. v. r.) (Luke ii. 19) only. Job xxvii. 18 F. w ch. xii. 37. 2 Cor. xi. 19 only. Prov. ix. 17. 2 Macc. vi. 20. (-διστα, 2 Cor. xii. 9, 15.) x Heb. iv. 16 only. Ps. cfii. 27. 2 Macc. xiv. 29. xv. 20 only. (-ρωτ, ch. xiv. 11.) y ‖ only †. z Rev. vi. 15. xviii. 23 only. Jonah iii. 7 al. a John xviii. 12. Rev. vi. 15. xix. 18 only, exc. Acts xxi.—xxv. passim. 1 Chron. xiii. 1. b = Luke xix. 47. Acts xiii. 50. xxv. 2.

οὗτος ἠγέρθη. 17 Αὐτὸς γὰρ ὁ Ἡρώδης ἀποστείλας [s] ἐκράτησεν τὸν Ἰωάννην καὶ ἔδησεν αὐτὸν ἐν φυλακῇ διὰ [t] Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτὴν ἐγάμησεν. 18 ἔλεγεν γὰρ ὁ Ἰωάννης τῷ Ἡρώδῃ ὅτι [u] οὐκ ἔξεστίν σοι [t] ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου. 19 ἡ δὲ Ἡρωδιὰς [u] ἐνεῖχεν αὐτῷ, καὶ ἤθελεν αὐτὸν ἀποκτεῖναι, καὶ οὐκ ἠδύνατο. 20 ὁ γὰρ Ἡρώδης ἐφοβεῖτο τὸν Ἰωάννην, εἰδὼς αὐτὸν [v] ἄνδρα δίκαιον καὶ ἅγιον, καὶ [v] συνετήρει αὐτόν, καὶ ἀκούσας αὐτοῦ πολλὰ ἐποίει, καὶ [w] ἡδέως αὐτοῦ ἤκουεν. 21 καὶ γενομένης ἡμέρας [x] εὐκαίρου ὅτε Ἡρώδης τοῖς [y] γενεσίοις αὐτοῦ δεῖπνον ἐποίησεν τοῖς [z] μεγιστᾶσιν αὐτοῦ καὶ τοῖς [a] χιλιάρχοις καὶ τοῖς [b] πρώτοις

Γ ουτε προαδικ.. ABCDE FGHKL MSUVΓ Δ 1. 33. 69.

1. 33 latt syrr æth arm Orig. om ιωαννην D. rec aft ουτος ins εστιν αυτος (*from* ‖ *Mt*), with AC rel (lat-*a b i*) syr goth (æth) arm: om BDLΔ (33) 69 vulg lat-*c ff*$_2$ *g*$_{1.2}$ (Syr) copt. rec aft ηγερθη ins εκ νεκρων (*see ver* 14), with A rel lat-*b o f ff*$_2$ D-lat syrr goth æth arm; pref, D 13. 69. 124 vulg lat-*a g*$_{1.2}$ *i*; απο των νεκρων (‖ *Mt*) C al Orig: om BLΔ 33 syr-jer copt.

17. for γαρ, δε A lat-*g*$_2$. om *o* D 69 ev-y. εν φυλακη bef και εδησεν αυτον A: και εβαλεν αυτον εις την φυλακην 28(Schulz) Syr-ed: for εν φυλακη, και εβαλεν εις φυλακην D 13. 69. 124 lat-*a b f ff*$_2$ *i* Syr-ms arm. rec ins τη bef φυλακη, with 1 (e sil): om ABC rel goth. [την γυναικα is omd in txt but insd on marg B^1.] εγαμησεν bef αυτην D latt.

18. om *o* D Scr's p ev-y. om οτι D 28. 131 al vulg lat-*c f ff*$_2$ *g*$_1$ æth. for σοι, σε D lat-*a*.

19. for ηθελεν, εζητει C^1 lat-*a b c i* D-lat. αποκτειναι bef αυτον DU vulg lat-*a c i*: αυτον απολεσαι C^1. εδυνατο ΑΚΔ.

20. aft αγιον ins ειναι D lat-(*c*) *g*$_2$ *i*. om 2nd και B [al ? 102 = B ?]. ἠπόρει BLℵ copt: εποιει ACD rel syrr goth æth arm. (om εποιει και Δ.)

21. aft γενομενης ins δε D^1 lat-(*a*) *b c* copt-ms. om οτε D lat-*a b*. for γενεσιοις, γενεθλιοις D^2. (γενεχλιοις D^1.) rec (for εποιησεν) εποιει (*prob corrn to sense*, 'was making.' *May thinks it a mere mechanical repetn from ver* 20), with A rel syrr: txt BCDLΔ 69 latt. om αυτου D 1 vulg lat-*a b f*.

able attraction of construction, De Wette strangely observes, 'Mk. here combines the text of Lk. with that of Mt.' "ἀγά has the emphasis given by his guilty conscience." Meyer. The principal additional particulars in the following account of Jn.'s imprisonment and execution are,—ver. 19, that it was *Herodias* who persecuted John (on ἐνεῖχεν see reff. and note Lk. xi. 53), whereas Herod knew his worth and holiness, and listened to him with pleasure, and even complied in many things with his injunctions:—that the maiden went and *asked counsel of her mother* before making the request:—and that a σπεκουλάτωρ, one of the bodyguard (see note on ver. 27 below), was sent to behead Jn. 18.] ἔλεγεν, more than once: it was the burden of John's exhortations to him. 20.] συνετ., preserved him; not, '*esteemed him highly*;' —kept him in safety that he should not be killed by Herodias. The reading ἠπόρει is remarkable, and perhaps has some connexion with the διηπόρει of Luke ix. 7. The imperfects imply time, and habit. Whether Herod heard him only at such times as he happened to be at Machærus, or took him also to his residence at Tiberias, is, as Meyer remarks, uncertain.

21.] εὐκαίρ. not, a *festal* day, as Hammond and others interpret it, for this use of εὔκαιρος hardly seems to be justified —but, a convenient day (see ver. 31 and Acts xxiv. 25,—and cf. Soph. Œd. Col. 32) for the purposes of Herodias: which shews that the dance, &c. *had been all previously contrived by her*. μεγιστᾶνες, a Ma-

τῆς Γαλιλαίας, 22 καὶ εἰσελθούσης τῆς θυγατρὸς αὐτῆς τῆς Ἡρωδιάδος καὶ [c]ὀρχησαμένης, [d]ἤρεσεν τῷ Ἡρῴδῃ καὶ τοῖς [e]συνανακειμένοις, ὁ δὲ βασιλεὺς εἶπεν τῷ [f]κορασίῳ [g]Αἴτησόν με ὃ ἐὰν θέλῃς, καὶ δώσω σοί. 23 καὶ ὤμοσεν αὐτῇ ὅτι ὃ ἐάν με αἰτήσῃς δώσω σοί, [h]ἕως ἡμίσους τῆς βασιλείας μου. 24 καὶ ἐξελθοῦσα εἶπεν τῇ μητρὶ αὐτῆς Τί αἰτήσωμαι; ἡ δὲ εἶπεν Τὴν κεφαλὴν Ἰωάννου τοῦ βαπτίζοντος. 25 καὶ εἰσελθοῦσα [i]εὐθὺς [j]μετὰ [ij]σπουδῆς πρὸς τὸν βασιλέα ᾐτήσατο λέγουσα [k]Θέλω ἵνα [l]ἐξ αὐτῆς δῷς μοι ἐπὶ [m]πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. 26 καὶ [n]περίλυπος γενόμενος ὁ βασιλεύς, διὰ τοὺς ὅρκους καὶ τοὺς [o]ἀνακειμένους οὐκ ἠθέλησεν [p]ἀθετῆσαι αὐτήν. 27 καὶ εὐθὺς ἀποστείλας ὁ βασιλεὺς [q]σπεκουλάτορα [r]ἐπέταξεν ἐνέγκαι τὴν κεφαλὴν

[c] l Mt. Mark xi. 17 ‖ L. only. 2 Kings vi. 16.
[d] l Mt. ref.
[e] Matt. ix. 10 reff.
[f] ch. v. 41, 42 reff.
[g] constr., Matt. vii. 9 reff.
[h] — Matt. xviii. 21, 22. xxvi. 33. Luke xxii. 51. Esth. v. 3. Luke i. 39. Exod. xii. 11. as above (i). Rom. xii. 8, 11. 2 Cor. vii. 11, 12. viii. 7, 8, 16. Heb. vi. 11. 2 Pet. i. 5. Jude 3 only.
[k] w. ἵνα & subj., Matt. vii. 12. ch. x. 35. John xvii. 24.
[l] Acts x. 33. xi. 11. xxi. 32. xxiii. 30.

Phil. ii. 23. only. Ps. xii. 5, 11. xiii. 5. only. (ch. vii. 9 al.) Ps. xiv. 4.
[m] ver. 28 and ‖. Lake xi. 39 only †. Esdr. viii. 71, 72 (69, 70) only.
[n] ch. xiv. 34 ‖ Mt. Luke xviii. 23, 24 only. Ps. xlii. 5, 11. xliii. 5.
[o] Matt. ix. 10 reff.
[p] — here only. (ch. vii. 9 al.)
[q] here only †.
[r] constr. without dat., here only. Tobit iii. 6. see ver. 29.

22. εισελθ. δε D-gr 28 (vulg lat-*a* *c*). for αυτης της, αυτου BDLΔ: om αυτης 1. 118. 209 lat-*b* *c* *f* Syr copt goth æth arm. rec (for ηρεσεν) και αρεσασης (*to help the construction*), with AC²D rel vulg lat-*a* *b* *f* g_2 (syrr) goth (æth): txt BC¹L(Δ) 33 lat-*c* ff_2 copt arm. rec ειπεν ο βασ., omg δε (*part of preceding corrn*), with C²D rel lat-*a* *b* ff_2 syr goth arm: ειπεν δε ο β. A lat-*c* ff_2 copt: txt BC¹LΔ 33. om εαν DΔ 1 lat-*a* *b* *c* *f*. θελεις DHL 1: εθελης Δ.

23. aft αυτη ins πολλα D 28 2-pe lat-*a* (*b* ?) ff_2 arm. for οτι ο εαν, ο τι εαν BΔ: ει τι αν D-gr. αιτησης bef με AK goth arm: om με HL 69 vulg lat-*b* *c* *l* copt. for εως ημισους, και το ημισυ D latt.

24. rec (for και) η δε (*from* ‖ *Mt*), with ACD rel lat-*a* *b* *f* ff_2 syrr goth: txt BLΔ 33 copt æth. rec αιτησωμαι, with E rel: txt ABCDGLΔ 33. rec (for βαπτιζοντος) βαπτιστου (*corrn to more usual; but see ch* i. 4, *and ver* 14), with ACD 33 (Treg expr) rel: txt BLΔℵ syr goth.

25. rec ευθεως, with A rel: om DL 1 lat-*a* *b* *c* *i* *l* copt: txt BCΔ 33. om μετα σπουδης D lat-*a* *b* *c*. βασ. ειπεν δος μοι επι πινακι ωδε D (*see* ‖ *Mt*).—for ητησ. λεγ., ειπεν DΔ 1 lat-*a* (*b*) ff_2 *i* (Syr) arm.—rec μοι δως εξαυτης, with A rel (syr) arm: txt BC¹LΔ vulg lat-*a* *b* *i* Syr copt æth. for βαπτιστου, βαπτιζοντος L goth.

26. om 1st και D-gr. aft βασιλευς ins ως ηκουσεν D-gr lat-*c* ff_2 g_2 *i*. ins δια bef 2nd τους D vulg lat-*a* *b* &c goth. rec συνανακειμενους (*from ver* 42 *and* ‖ *Mt*), with AC²D rel: txt B C¹(appy) LΔ Syr. rec αυτην bef αθετησαι, with AD rel vss: txt BCLΔ.

27. for και, αλλα D 2-pe vulg lat-*a* *c* *f* ff_2 g_1 *l* Syr. rec ευθεως, with AD rel: om vulg lat-*c* ff_2 g_1 *i* *l*: txt BCLΔ. om ο βασιλευς D 1 latt. rec ενεχθηναι (*so* ‖ *Mt*, δοθηναι), with AD rel latt syrr: txt BCΔ copt goth. at end ins επι πινακι CΔ vulg lat-*c* g_1. [not 1. 33, appy.]

cedonian word, which came into use at the Alexandrine conquest. See Lobeck on Phrynichus, p. 197. He adduces the nom. form *μεγιστᾶνος* from Anna Comnena, xi. 324 c. 23.] The contracted *ἡμίσους* belongs to later Greek, as does also *ἀθετέω*, ver. 26. Webst. and Wilk. quote a parallel from Cic. de Senectute, c. xii.: "Flaminius, cum esset consul in Gallia, exoratus in convivio a scorto est, ut securi feriret aliquem eorum, qui in vinculis essent, damnati rei capitalis."

27.] *σπεκουλάτωρ* is supposed by some to represent *speculator*, and to mean *δορύφορος*, as Suidas: by others, *speculator*, *κατάσκοπος*, as Philoxenus, in Gloss., one of the body-guard, which is the meaning taken by Meyer here. The Commentators refer to Seneca de Ira, i. 16, "Centurio supplicio præpositus condere gladium speculatorem jubet:" de Benef. iii. 25, "Speculatoribus occurrit,

s ver. 16. t ver. 25. u ver. 22. v ‖ Mt. 1 Macc. ix. 19. w (‖ Mt. v. r.) Matt. xxiv. 22. ch. xv. 45. Rev. xii. 3, 9 bis only. Judg. xiv. 5. x Matt. xiii. 3 reff. y Matt. iv. 19 reff. z Matt. xvii. 1, 19 al. 2 Macc. iv. 5 only. a ch. xiv. 41 ‖ Mt. Luke xii. 19. Dan. xii. 13. b James iv. 14. 1 Pet. i. 6. v. 10. Rev. xvii. 10. Prov. xxiv. 33. c Acts xvii. 21. 1 Cor. xvi. 12 only †. constr., here only. d ‖ Matt. only. 2 Kings xv. 17 vat. only (?).

αὐτοῦ. 28 καὶ ἀπελθὼν [s] ἀπεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ καὶ ἤνεγκεν τὴν κεφαλὴν αὐτοῦ ἐπὶ [t] πίνακι, καὶ ἔδωκεν αὐτὴν τῷ [u] κορασίῳ, καὶ τὸ [u] κοράσιον ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς. 29 καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ ἦλθαν καὶ [v] ἦραν τὸ [w] πτῶμα αὐτοῦ καὶ ἔθηκαν αὐτὸ ἐν μνημείῳ.

30 Καὶ [x] συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, καὶ ἀπήγγειλαν αὐτῷ πάντα ὅσα ἐποίησαν καὶ ὅσα ἐδίδαξαν. 31 καὶ λέγει αὐτοῖς [y] Δεῦτε ὑμεῖς αὐτοὶ [a] κατ' ἰδίαν εἰς ἔρημον τόπον, καὶ [a] ἀναπαύσασθε [b] ὀλίγον. ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοί, καὶ οὐδὲ φαγεῖν [c] εὐκαίρουν. 32 καὶ ἀπῆλθον εἰς ἔρημον τόπον τῷ πλοίῳ [a] κατ' ἰδίαν. 33 καὶ εἶδον αὐτοὺς ὑπάγοντας καὶ ἔγνωσαν πολλοί, καὶ [d] πεζῇ ἀπὸ πασῶν —πασσων C. ABDEFGHKLMSUVΓΔ 1. 33. 69.

28. rec (for και) ο δε (*corrn for elegance*), with AD rel syr goth arm: txt BCLΔ 1 ev-y lat-*a c ff*$_2$ *i* Syr copt-schw (æth). om *αυτον* D lat-*a*. for 2nd *εδωκεν, ηνεγκεν* C 33 copt-ms. om 2nd *αυτην* D 33 vulg lat-*a c ff*$_2$ *i* Syr æth arm. om 1st LΔ 1 lat-*b c* Syr arm.

29. *ακ. δε* D 6-pe copt-wilk. [*ηλθαν*, so BL 33.] Steph ins *τω* bef *μνημειω*, with D (1, e sil): om ABC rel.

30. rec aft *παντα* ins *και* (*appy to correspond to και οσα below*), with A rel syr goth: om BC^{1}DELVΔ 1. 33 latt Syr copt æth arm Aug. om 2nd *οσα* C^1 1 latt.

31. rec (for *λεγει*) *ειπεν*, with AD rel lat-*a* syr: txt BCLΔ 33 vss. aft *αυτοις* ins *ο ις* D 69 lat-*a b c* &c arm. for *υμεις αυτοι κατ' ιδιαν, υπαγωμεν* D lat-*a c ff*$_2$ *i* æth. rec *αναπανεσθε*, with DL rel: txt ABCMΔ 69. om *οι* bef *υπαγοντες* C^1(perhaps) KM. for *ευκαιρουν, ευκαιρως ειχον* D, -*ρος* D^1. [*ευκ.* so AB EFGHVΓ.]

32. *και αναβαντες εις το πλοιον απηλθ. εις* D vulg lat-*a c* &c. *εν τω πλ. εις ερ. τ.* (*see Mt* xiv. 13) BLΔ (33) 69 copt arm.

33. rec aft *υπαγοντας* ins *οι οχλοι* (*from* ‖ *Mt Lu*), with 69: om ABD rel latt (Syr) syr copt æth arm. rec *επεγνωσαν*, with AB^{2}L rel: txt B^{1}D 1. rec ins *αυτον* bef *πολλοι*, with Γ rel; *αυτους* AKLMUΔ 33 lat-*f* syrr copt æth: om BD

nihil se deprecari quo minus imperata peragerent dixit, et deinde cervicem porrexit:" Julius Firmicus, viii. 26, calls those "speculatores, qui nudato gladio hominum amputant cervices." See Suet. Claud. 25: and a list of the sources of information in Schleusner, sub voce.

30—44.] FEEDING OF THE FIVE THOUSAND. Mt. xiv. 13—21. Lk. ix. 10—17. Jn. vi. 1—13. This is one of the very few points of comparison between the *four Gospels* during the ministry of our Lord. And here again I believe Mk.'s report to be an original one, and of the *very highest* authority. Professor Bleek (Beiträge zur Evangelien-kritik, p. 200) believes that Mk. has *used the Gospel of Jn.*,—on account of the 200 denarii in our ver. 37 and Jn. ver. 7;—and that he generally compiles his narrative from Mt. and Lk. (ibid. p. 72—75), which has been elsewhere shewed to be utterly untenable. I believe Mk.'s to be an *original full account*; Mt.'s a compendium of *this same account*, but drawn up independently of Mk.'s:—Lk.'s a compendium of *another account*:—Jn.'s an *independent narrative of his own as eye-witness*. 30.] Mentioned by Lk., *not* by Mt. 31—34.] One of the most affecting descriptions in the Gospels, and in this form peculiar to Mk. Mt. has a brief compendium of it. Every word and clause is full of the rich recollections of one who saw, and felt the whole. Are we mistaken in tracing the warm heart of him who said, 'I will go with thee to prison and to death?'

31.] ὑμεῖς αὐτοί—not others; 'you alone.' 33.] πεζῇ, not '*a-foot*,' but by land: and so most usually: e. g. Herod. vii. 110,—τουτέων οἱ μὲν παρὰ θάλ. κατοικημένοι ἐν τῇσι νηυσὶ εἵποντο· οἱ δὲ

τῶν πόλεων [o] συνέδραμον ἐκεῖ καὶ [f] προῆλθον αὐτούς. 34 καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον, καὶ [g] ἐσπλαγχνίσθη ἐπ' αὐτούς, ὅτι ἦσαν ὡς [h] πρόβατα [h] μὴ ἔχοντα [h] ποιμένα, καὶ ἤρξατο διδάσκειν αὐτοὺς πολλά. 35 καὶ ἤδη [i] ὥρας [i] πολλῆς γενομένης προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ ἔλεγον ὅτι ἐρημός ἐστιν ὁ τόπος, καὶ ἤδη [i] ὥρα [i] πολλή· 36 [k] ἀπόλυσον αὐτούς, ἵνα ἀπελθόντες εἰς τοὺς [l] κύκλῳ ἀγροὺς καὶ κώμας ἀγοράσωσιν ἑαυτοῖς τί φάγωσιν. 37 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς [m] Δότε αὐτοῖς ὑμεῖς [m] φαγεῖν. καὶ λέγουσιν αὐτῷ Ἀπελθόντες [n] ἀγοράσωμεν [n] δηνα-

o = Acts iii. 11 (1 Pet. iv. 4) only ‖.
Judith vi. 16 al.
f constr., Luke xxii. 47 only ‖. (ch. xiv. 66 al.)
g ‖ Mt. Matt. xv. 32. ch. i. 14 al. †
h Matt. ix. 36. see Num. xxvii 17. 3 Kings xxii. 17.
i here bis only. (= ὀψία, ‖ M.) ἐμάχοντο ἤδη πολλῆν ὥραν, Dion. Hal.

ii. 34. k = ‖ Mt. reff. here only. see Matt. xxvi. 9. ch. xiv. 5 ‖. l ch. iii. 34 reff. Johu xii. 8. m ‖ Mt. reff. n gen. aft. ἀγορ.,

1 latt arm. rec at end ins *και συνηλθον προς αυτον*, with E rel lat-*f* syr: om BLΔℵ 1 ev-y vulg lat-*c l* Syr copt arm Euthym. (*The following account of the many variations, mostly after Meyer, is perhaps the right one.* *προηλθον αυτους was origl* [so Lachm Tischdf-1849 Treg Mey]: then for *προ-*, *προσηλθον αυτους* L ev-y al,—*προσηλθ. αυτοις* Δ al,—*προσηλθ. αυτω* al,—*προσηλθ. αυτοι* Γ,—*προσηλθειν αυτους* al,—*προσηλθειν αυτοις* al, &c:—then *προσηλθον προς αυτους* al,—*συνηλθον αυτου* D lat-*b*,—*συνεδραμον προς αυτον* A,—*συνεισηλθον προς αυτους* 69 al,—*συνηλθον αυτω* al,—*συνηλθον προς αυτον*, as rec,—*and these either single or combined with προηλθον αυτους.*)

34. for *ειδεν, και ειδων* D lat-(*a b c ff*$_2$) *i*. rec adds *ο ιησους*, with Δ rel lat-*ff*$_2$ syr: pref, AU lat-*c f* (*i*) Syr æth: aft *οχλον* D 253 vulg lat-*a b l*: om BL 1. 33. 69 lat-*g*$_1$ copt arm. om *και* bef *εσπλ.* D lat-*a b c ff*$_2$ *i*. rec *επ' αυτοις* (*from* ‖ *Mt*), with A rel lat-*a c ff*$_2$: txt BDF vulg lat-*b f i*. *αυτους* bef *διδασκειν* ΑΚΓ vulg(not am) lat-*ff*$_2$.

35. *ηδη δε* D-gr 2-pe lat-*a*. *οι μαθηται* bef *αυτω*, omg *αυτου* (so also 1. 69 lat-*c* arm), A: transp *αυτω*, insg aft verb, DK lat-*b g*$_2$: om *αυτω* vulg lat-*a* æth arm. rec (for *ελεγον*) *λεγουσιν*, with AD rel (Syr) syr: txt BLΔ 33 copt. om *ο* and *και* D^1.

36. for *κυκλω, εγγιστα* D latt. for *κωμ., εις τας κωμ. ινα* D. rec aft *εαυτοις* ins *αρτους*, with A rel vulg lat-*b c f l* syrr æth: om BDLΔ lat-*a ff*$_2$ *i* copt arm. rec (for *τι φαγ.*) *τι γαρ φαγωσιν ουκ εχουσιν*, with A rel lat-(*b*) *f* syrr æth arm: *τι φαγειν* D: txt BLΔ vulg lat-*a c ff*$_2$ *g*$_2$ *i l* copt. (*αρτους was a gloss from ver* 37: *then τι φαγ. was filled up from ch* viii. 2 *or Mt* xv. 32.)

37. for *ο δε, και* D latt æth. om 1st *αυτοις* AL 1. 33: add *ο ις* D lat-*a* (*c*) *i*. rec *διαπ.* bef *δην.* (*see* ‖ *Jn*), with DMΓ vulg lat-*c ff*$_2$ *g*$_2$ Syr æth arm: txt AB

αὐτῶν τὴν μεσόγαιαν οἰκοῦντες . . . . . περιῆ . . . . εἶπον τε. 34.] *ἐξελθών*, having disembarked, most probably. Meyer would render it, '*having come forth from his solitude*,' in Mt.,—and '*having disembarked*' here: but I very much doubt the former. There is nothing in Mt. to imply that He had *reached his place of solitude before* the multitudes came up. John indeed, vv. 3—7, *seems* to imply this; but He may very well have mounted the hill or cliff from the sea before He saw the multitudes, and this would be *on his disembarkation*.

To shew how arbitrary is the assumption of Mk. having combined Mt. and Lk.,—see how easily the same might be said of *Lk. himself*, with regard to *Mt.* and *Mk.* here:—*ἀθεράπευσεν τοὺς ἀρρώστους αὐτῶν*, Mt.:—*ἤρξατο διδάσκειν αὐτ. πολ.*, Mk.;—*ἐλάλει αὐτοῖς περὶ τ. βασ. τ. θ., κ. τοὺς χρείαν ἔχ. θεραπείας ἰᾶτο*, Lk: = Mt. + Mk. 35.] See notes on Jn. vi. 3—7, and Mt. xiv. 15—17. The *Passover was near*, which would account for the multitude being on the move.

37.] This verse is to me rather a decisive proof that (see above) Mk. had *not seen* Jn.'s account; for how could he, having done so, and with his love for accurate detail, have so generalized the particular account of Philip's question? That generalization was *in the account which he used*, and the circumstance was more ex-

ABDEF GHKL MSUVΓ Δ 1. 33. 69.

ρίων διακοσίων ἄρτους, καὶ [m] δώσομεν αὐτοῖς [m] φαγεῖν; 38 ὁ δὲ λέγει αὐτοῖς Πόσους [o] ἄρτους ἔχετε; ὑπάγετε ἴδετε. καὶ [p] γνόντες λέγουσιν Πέντε, καὶ δύο ἰχθύας. 39 καὶ [q] ἐπέταξεν αὐτοῖς [r] ἀνακλῖναι πάντας [st] συμπόσια [st] συμπόσια ἐπὶ τῷ [uv] χλωρῷ [uv] χόρτῳ. 40 καὶ [x] ἀνέπεσαν [ty] πρασιαὶ [ty] πρασιαί, [z] κατὰ ἑκατὸν καὶ [z] κατὰ πεντήκοντα. 41 καὶ [a] λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας [b] ἀναβλέψας εἰς τὸν οὐρανὸν [c] εὐλόγησεν, καὶ [d] κατέκλασεν τοὺς ἄρτους καὶ ἐδίδου τοῖς μαθηταῖς, ἵνα [e] παρατιθῶσιν αὐτοῖς, καὶ τοὺς δύο ἰχθύας [f] ἐμέρισεν πᾶσιν. 42 καὶ ἔφαγον πάντες καὶ [g] ἐχορτάσθησαν· 43 καὶ ἦραν [h] κλάσματα δώδεκα [i] κοφίνων [k] πληρώματα, καὶ ἀπὸ τῶν

o — ‖ ch. viii. 5 ‖ Luke xi. 5 al. 1 Kings xxi. 3.
p abs., 1 Cor. xiii. 9.
q constr dat. & inf., Luke viii. 31. Acts xxiii. 2. Esth. i. 8. see ver. 27. ch. i. 27.
r constr., ‖ L. Luke ii. 7. (Matt. viii. 11 reff.)
s here bis only. Esth. vii. 7.
t constr., ver. 7. Gen. vii. 2, 3. Exod. viii. 14. Ezek. xiv. 4.
u Rev. viii. 7. Gen. i. 30 al.
v as above (u). Rev. vi. 8. ix. 4 only. Exod. x. 15.
w ‖ Mt. J. Matt. vi. 30 al.
x Matt. xv. 35 reff.
y here bis only †. Sir. xxiv. 31 only.
z — 1 Cor. xiv. 27. John xxi. 25.
a ‖. ch. viii. 6 al. Gen. xxi. 14.
b — ‖ Mt. reff.
c ch. viii. 7. xiv. 22 ‖ Mt. i. 1 Cor. x. 16. Gen. i. 22, 28.
d ‖ L. only. Ezek. xix. 12 only.
e ‖ L. ch. viii. 6 bis, 7. Luke x. 8. Acts xvi. 34. 1 Cor. x. 27 al. Gen. xliii. 31, 33.
f — Rom. xii. 3. 1 Cor. vii. 17. 2 Cor. x. 13. Heb. vii. 2. Josh. xiii. 7.
g Matt. v. 6. ch. vii. 27 al. Ps. ciii. 13.
h ‖. ch. viii. 8 ‖ Mt., 19, 20 only. Ezek. xiii. 19 al.
i ‖. ch. viii. 19 ‖ Mt. only. Judg. vi. 19 var. Ps. lxxx. 6 only.
k ch. viii. 20 ref.

rel am(with fuld ing tol) lat-*a b f g*$_1$ *i* syr. rec *δωμεν* (*corrn to αγορασωμεν, from misunderstanding the constr: see below*), with E rel: *δωσωμεν* D 33. 69: txt A B[*sic*, from inspection] LΔ latt.

38. for *ο δε, και* D vulg lat-*a f g*$_2$ æth. aft *αυτοις* ins *ο ις* D lat-*b*. *εχετε* bef *αρτους* BLΔ æth. rec ins *και* bef *ιδετε*, with A rel vulg lat-*a f ff*$_2$ syr: om BDLℵ 1. 33 lat-*b c* Syr copt æth arm-zoh. for *και γνοντες, γνοντες δε* A. aft *λεγουσιν* ins *αυτω* (*see* ‖ *Mt*) AD M-marg 69 tol lat-*a b f ff*$_2$ *i l* Syr æth arm. aft *πεντε* ins *αρτους* (‖ *Mt*) D 2-pe gat(with mm) lat-*a c f ff*$_2$ *i* Syr copt.

39. for *αυτοις, ο ις* D: *αυτοις ο ις* mt lat-*a b d f g*$_2$. *αναπεσειν* (*corrn to* ‖ *Mt, the* active *not being understood*) B[1]G 1. 69 Orig$_1$. for *συμπ. συμπ., κατα τριν συμποσιαν* D (*secundum contubernia* vulg lat-*b c* &c: om lat-*a*): om 2nd *συμπ.* L al. (so also ver 40, LΔ om 2nd *πρασιαι*; lat-*a*, both.)

40. [*ανεπεσαν*, so BEFGHMVΔ 1.] rec for *κατα* (twice), *ανα* (*from* ‖ *Lu*), with A rel: txt BD copt(retaining the gr words *κατα ρ' κατα ν'*).

41. om *τους* bef *πεντε* D. ins *πεντε* bef 2nd *αρτους* D lat-*b c*. rec aft *μαθηταις* ins *αυτου*, with AD rel syrr æth: om BLΔℵ (33) lat-*g*$_1$ D-lat copt arm. rec (for *παρατιθ.*) *παραθωσιν* (‖ *Lu*), with AD rel: txt BLM[1]Δℵ. for *αυτοις, κατεναντι αυτων* D: *ante eos* vulg lat-*a b* &c.

43. rec *κλασματων*, with AD rel: om 1: txt BLΔ. rec *κοφινους*, with AD rel: txt B 13. 69. 124. 209. 346. rec (for *πληρωματα*) *πληρεις* (‖ *Mt*), with AD rel: txt BLΔ 1. 69.

actly related by Jn., as also the following one concerning Andrew. **δώσομεν**] I prefer placing the interrogation at the end of the sentence, as simpler and less harsh than the arrangement of Lachm. (interrog. aft. *ἄρτους*, full stop at end) or Tischdf. (comma, full stop). The two verbs will then be rendered **must we go and buy, &c. . . . , and shall we (thus) give them to eat?** **40.**] **πρασιαὶ** (ref. Sir.) *λέγονται τὰ ἐν τοῖς κήποις διάφορα κόμματα, ἐν οἷς φυτεύονται διάφορα πολλάκις λάχανα.* Theophylact. Similarly Suidas, who adds *καὶ πράσιον λάχανον*, viz. hore-hound: but the derivation is more probably from *πράσον*, a leek. The word occurs in Hom. Od. *η*. 127, *ἔνθα δὲ κοσμηταὶ πρασιαὶ παρὰ νειατον ὄρχον | παντοῖαι πεφάασιν*, where the Schol., *αἱ λαχανεῖαι ἢ αἱ τῶν φυτειῶν τετράγωνοι σχίσεις, ὡς τὰ πλινθία.* The distributive repetitions of these words are Hebraisms: see reff., and note on ver. 7.

41.] **κατέκλασεν** and **ἐμέρισεν**, aorists, each express the one act by which He broke up the bread, and divided the fishes: **ἐδίδου**, imperf., that He gave the bread, *bit by bit*, to His disciples to distribute: with the fish there was no need of this bit by bit giving—one assignment sufficed. See Dr. Wordsw.'s note. The dividing of the *fishes*, and (ver. 43) the taking up fragments from the *fishes*, are both peculiar to and characteristic of Mk.:

ἐχθύων. 44 καὶ ἦσαν οἱ φαγόντες τοὺς ἄρτους πεντακισ- ‖ ‖ Mt. refl.
χίλιοι ἄνδρες. 45 Καὶ εὐθὺς [l] ἠνάγκασεν τοὺς μαθητὰς [n] Matt. xiv. 22 refl.
αὐτοῦ [m] ἐμβῆναι εἰς τὸ πλοῖον καὶ [n] προάγειν εἰς τὸ πέραν [o] ver. 36.
πρὸς Βηθσαϊδάν, ἕως αὐτὸς [o] ἀπολύει τὸν ὄχλον. [p] (m) Luke ix. 61. xiv. 33. Acts xviii. 18, 21. 2 Cor. ii. 13 only t. (Eccl. ii. 20. Jer. xx. 2. 1 Macc. xi. 3 only.)
46 καὶ [p] ἀποταξάμενος αὐτοῖς ἀπῆλθεν εἰς τὸ ὄρος προσ- [q] = ‖ Mt. only. (2 Pet. ii. 8 al.)
κ οψιας εὔξασθαι. 47 καὶ ὀψίας γενομένης ἦν τὸ πλοῖον ἐν [r] = ‖ John (Luke viii. 29. James iii. 4. 2 Pet. ii. 17) only. 8 Kings ix. 27. Isa. xxxiii. 21.
ABDEF GHKL MSUV ΧΓΔ 1. 33. 69. μέσῳ τῆς θαλάσσης, καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς. [s] = ‖ Mt. Acts xxvii. 4. (ch. xv. 39. Acts xxvi. 9.
48 καὶ ἰδὼν αὐτοὺς [q] βασανιζομένους ἐν τῷ [r] ἐλαύνειν, [t] = ‖ Mt. refl. [u] ‖. Job ix. 8.
ἦν γὰρ ὁ ἄνεμος [s] ἐναντίος αὐτοῖς, περὶ τετάρτην [t] φυ-
λακὴν τῆς νυκτὸς ἔρχεται πρὸς αὐτοὺς [u] περιπατῶν [u] ἐπὶ
τῆς θαλάσσης. καὶ ἤθελεν παρελθεῖν αὐτούς· 49 οἱ
δὲ ἰδόντες αὐτὸν [u] περιπατοῦντα [u] ἐπὶ τῆς θαλάσσης
xxvii. 17. 1 Thess. ii. 15. Tit. ii. 8 only. Prov. xiv. 7.)

44. om τους αρτους D 1 vulg lat-*a b l* arm Thl. rec ins ωςει bef πεντακισχιλιοι (*from* ‖ *Mt*), with (1 Scr's s, e sil) arm; ως 20: om ABD rel Scr's mss latt syrr copt æth Thl.

45. rec ευθεως, with AD rel Orig: txt BLΔ. (33 def.) aft ευθ. ins εξεγερθεις D lat-*a b c ff*$_2$ *g*$_2$ *i*. om αυτου Orig(expr: παρα τῳ Μαρκῳ . . ἀπλῶς τοὺς μαθητάς). aft προαγ. (προαγ. D^1) ins αυτον D 1. 69 latt Syr copt æth arm Orig. for εως αυτος, αυτος δε D-gr 2-pe lat-*b*: εως αυτους L: εως ιδειν αυτον Δ. rec απολυση (*from* ‖ *Mt*), with A rel, απολυσει E^{1}KΓ 69: txt BDLΔℵ 1.

47. aft ην ins παλαι D-gr 1 lat-*b*. εν μεση τη θαλασση D 2-pe. aft μονος ins ην AU 131: aft γης, M 271 copt(Treg).

48. rec (for ιδων) ειδεν (*corrn for elegance, on account of the parenthetic clause* ην γαρ . . . αυτοις), with E rel, ιδειν AKMVX: txt BDLΔℵ vulg lat-*a b f ff*$_2$ copt. βασ. και ελαυνοντας D, *remigantes et laborantes* lat-*a b c ff*$_2$; simly 2-pe. εναντιος bef ο ανεμος A 1. rec ins και bef περι (*to suit ειδεν above*), with ADX rel vulg lat-(*c i*) *f ff*$_2$ syrr æth arm: om BLΔ lat-*a* (*b*). for προς αυτους, ο ις D lat-*a ff*$_2$ *i*: προ. αυτ. ο ις. 61 lat-*f g*$_2$ Syr. ηθελησεν D.

49. επι τ. θ. bef περιπ. and ins οτι bef φαντασμα (*from* ‖ *Mt*) BLΔ 33.

but it would have been most inconsistent with his precision to have omitted χωρὶς γυν. κ. παιδ. in ver. 44, had he had it before him.

45—52.] JESUS WALKS ON THE SEA. Mt. xiv. 22—33. Jn. vi. 16—21. Omitted in Lk. Mt. and Mk. very nearly related as far as ver. 47. Jn.'s account altogether original, and differing materially in details: see notes there, and on Mt.

45.] τὸ πλ., the ship in which they had come. Βηθσαϊδάν—this certainly seems (against Lightfoot, Wieseler, Thomson, "The Land and the Book," al.: see Dean Ellicott's note, Lectures on Life of our Lord, p. 207) to have been the city of Peter and Andrew, James and John,—on the west side of the lake—and in the same direction as Capernaum, mentioned by Jn., ver. 17. The miracle just related took place near the other Bethsaida (*Julias*),—Lk. ix. 10. The pres. ἀπολύει is a change to the oratio directa, not unusual in Greek. So Herod. iii. 84, οἱ δὲ λοιποὶ τῶν ἑπτὰ ἐβουλεύοντο ὡς βασιλέα δικαιότατα στήσονται. See Kühner, Gram. ii. p. 594: Bernhardy, Syntax, p. 389, and numerous examples in both.

46.] ἀποταξάμ. in this sense belongs to later Greek: Phrynichus says, ed. Lob. p. 24, ἀποτάσσομαί σοι, ἔκφυλον πάνυ. χρὴ γὰρ λέγειν, ἀσπάζομαί σε. See Lobeck's note. 48. κ. ἤθ. παρ. αὐτ.] Peculiar to Mark. "A silent note of Inspiration. He was about to pass by them. He intended so to do. But what man could say this? Who knoweth the mind of Christ but the Spirit of God? Compare 1 Cor. ii. 11." Wordsw. But it may be doubted whether this is either a safe or a sober comment. ἤθελεν has here but a faint subjective reference, and is more nearly the "would have passed by them" of the E. V. See on Luke xxiv. 28, for the meaning. Lange, Leben Jesu, ii. p. 788 note, well remarks, that this ἤθελεν παρελθεῖν, and the ἤθελον οὖν of John vi. 21, mutually explain one

ABDEF (GHKL MSUV XΓΔΛ). 33. 69.

v — Luke viii. 18 al. fr.
w ‖ Mt. only †. Wisd. xvii. 15 only.
x ch. i. 23 reff. 1 Kings iv. 5.
y Mark, here only. Matt. ii. 3 reff.
z ‖ Mt. reff.
a ch. iv. 39 reff.
b here only. Dan. iii. 22. (ὑπερεκπ., Eph. iii. 20. 1 Thess. iii. 10.)
c Matt. xii. 23 reff.
d constr., here only. with εἰς, Ps. xxvii. 5. ἐν, Neh. viii. 12. ἐπί with acc., Ps. xl. 1.
e ch. viii. 17.

v ἔδοξαν w φάντασμα εἶναι, καὶ z ἀνέκραξαν· 50 πάντες γὰρ αὐτὸν εἶδον, καὶ y ἐταράχθησαν. καὶ εὐθὺς ἐλάλησεν μετ' αὐτῶν, καὶ λέγει αὐτοῖς Θαρσεῖτε, ἐγώ εἰμι, μὴ φοβεῖσθε. 51 καὶ z ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον, καὶ a ἐκόπασεν ὁ ἄνεμος· καὶ λίαν b ἐκ περισσοῦ ἐν ἑαυτοῖς c ἐξίσαντο. 52 οὐ γὰρ d συνῆκαν ἐπὶ τοῖς ἄρτοις· ἦν γὰρ αὐτῶν ἡ καρδία e πεπωρωμένη.

53 Καὶ f διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν Γεννησαρὲτ καὶ g προσωρμίσθησαν. 54 καὶ ἐξελθόντων αὐτῶν ἐκ τοῦ πλοίου εὐθὺς h ἐπιγνόντες αὐτὸν 55 i περιδραμόντες ὅλην τὴν χώραν ἐκείνην ἤρξαντο ἐπὶ τοῖς k κραβάττοις τοὺς l κακῶς ἔχοντας m περιφέρειν ὅπου ἤκουον ὅτι ἐκεῖ

John xii. 40. Rom. xi. 7. 2 Cor. iii. 14 only. Job xvii. 7 vat. only. (-ρωσις, ch. iii. 5.) f Matt. ix. 1 reff. Isa. xxiii. 2. g here only †. h ‖ Mt. reff. i here only. Jer. v. 1. Amos viii. 12 only. k ch. ii. 4 reff. l Matt. iv. 24. ix. 12 ‖ al. Ezek. xxxiv. 4. m 2 Cor. iv. 10. Eph. iv. 14 (Heb. xiii. 9. Jude 12 v. r.) only. Prov. x. 24. Eccl. vii. 8. 2 Macc. vii. 27 only.

50. om γαρ αυτον ειδον D 2-pe lat-*a b c ff*$_2$ *i*. for 2nd και, ο δε BLΔ 33 copt: txt ADX rel latt syrr æth arm. rec ευθεως, with AX rel: om D 33 lat-*c i*: txt BLΔ. for μετ' αυτων, προς αυτους D 33 lat-*a b ff*$_2$ *i*: αυτοις 2-pe. for και λεγει αυτοις, λεγων D.

51. εις το πλοιον bef προς αυτους D 2-pe ev-49 lat-*a*(appy) *c i* copt. om λιαν D-gr 1 lat-*b*. om εκ περισσου BLΔ lat-*a*(appy) Syr copt(appy) æth: περισσως D lat-*b*: εκπερισσως 1. rec adds και εθαυμαζον, with AD rel lat-(*a*) *b f* syrr æth arm: om BLΔ 1 vulg lat-*c i l* copt.

52. for ην γαρ, αλλ' ην (*corrn for elegance, and to sense*) BL M-marg SΔ 33 syr-marg copt: txt AD rel vulg lat-*a c* &c syrr æth arm. rec η καρδια bef αυτων, with DLΔ 1. 69 latt: txt AB rel.

53. aft διαπερασαντες ins εκειθεν D 45 lat-(*a*) *b c ff*$_2$ (*i*). επι τ. γην ηλθον εις γεννη. BL(Δ, but om ηλθον) 33: ηλθ. εις γην γεννη. 69: ηλθ. εις τ. γ. γεννη. X al (*cf ‖ Mt and var readd; there the same corrn has been attempted by* BDΔ): txt AD rel latt syrr copt æth. om και προσωρμισθησαν D 1 lat-*a b c ff*$_2$ *i* Syr arm.

54. rec ευθεως, with AD rel: txt BLΔ 69. for επιγνοντες, επεγνωσαν D 2-pe latt syrr copt æth. at end add οι ανδρες του τοπου εκεινου (*from ‖ Mt*) AGΔ 1. 33. (69) lat-(*c*) g_2 Syr arm.

55. περιεδραμον and ins και bef ηρξ. BLΔ 33. 69 Syr copt æth: περιδραμοντες δε D lat-*a*. rec (for χωραν) περιχωρον (*from ‖ Mt*), with AD rel lat-*b* syr arm: txt BLΔ 33 vulg lat-*a c* &c Syr copt-gr goth (æth). for περιφερειν, φερειν DM 1 Scr's c copt goth.—φερειν παντας τ. κ. εχ. περιεφερον γαρ αυτους οπου αν ηκουσαν τον ιησ. ειναι D Scr's c, simly lat-*a b ff*$_2$ *i* æth. om εκει (*as superfluous*) BLΔ (latt) Syr goth æth: ins A rel syr copt arm.

another. **50.**] πάντες . . . ἐταράχθ., peculiar to Mk. After this follows the history respecting Peter, which might naturally be omitted here if this Gospel were drawn up under his *inspection*—but this is at least doubtful in any general sense.

52.] Peculiar to Mk. οὐ γὰρ συν.] They did not, from the miracle which they had seen, infer the power of the Lord over nature. ἐπί, hardly as Kuinoel, al., *post*, but rather denoting, as usual, close superposition of the preceding on the following: there was no intelligent comprehension *founded on* the miracle of the loaves.

53—56.] Mt. xiv. 34—36. The two accounts much alike, but Mk.'s the richer in detail: e. g. καὶ προσωρμίσθησαν ver. 53, καὶ ὅπου . . . . ἐσῴζοντο ver. 56.

53.] ἐπί denotes the direction of their course, προσωρμ. the fact of their *arrival*: we can hardly make the distinction in English, but must render ἐπι, to: '*towards*,' or '*off*' would not indicate enough. But '*into*' (E. V.) indicates too much. **55.**] περιφ. implies that they occasionally had wrong information of His being in a place, and had to carry the sick about, following the rumour of his presence. ὅπ. ἤκ. ὅτι ἐκ. ἐστι, *to the*

ἐστιν. 56 καὶ ὅπου [o] ἂν εἰσεπορεύετο εἰς κώμας ἢ εἰς πό-
λεις ἢ εἰς ἀγρούς, ἐν ταῖς [p] ἀγοραῖς ἐτίθεσαν τοὺς ἀσθε-
νοῦντας, καὶ [q] παρεκάλουν αὐτὸν ἵνα [r] κἂν τοῦ [s] κρασπέ-
δου τοῦ ἱματίου αὐτοῦ ἅψωνται, καὶ ὅσοι [o] ἂν ἥπτοντο
αὐτοῦ [t] ἐσώζοντο.

VII. 1 Καὶ [u] συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι καί
τινες τῶν γραμματέων ἐλθόντες ἀπὸ [v] Ἱεροσολύμων.
2 καὶ ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ [w] κοιναῖς χερσίν,
Frag. Cant. ται.... τουτέστιν [w] ἀνίπτοις, ἐσθίοντας [x] τοὺς ἄρτους· 3 οἱ γὰρ
Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι, ἐὰν μὴ [y] πυγμῇ
[z] νίψωνται τὰς [a] χεῖρας, οὐκ ἐσθίουσιν, [ab] κρατοῦντες τὴν

o constr., Acts ii. 45. 1 Cor. xii. 2.
p Matt. xi. 16. xxiii. 7 ‖.
q w. ἵνα, ‖ Mt. refl.
r ch. v. 28. Acts v. 15. 2 Cor. xi. 16.
s ‖ Mt. Matt. ix. 20 ‖ L. xxiii. 5 only. Num. xv. 38. Zech. viii. 23.
t ch. v. 23 refl.
u = Matt. xiii. 2 refl.
v — ver. 5. Acts x. 14, 28. xi. 8. Rom. xiv. 14 (3ce). Heb. x. 29. Rev. xxi. 27 only†.
w Matt. xv. 20
x art., see 2 Thess. iii. 12.
y here only. Exod. xxi. 18. Isa. lviii. 4 only.
z ‖ Mt. refl.
a 2 Thess. ii. 16.
b — Rev. ii. 14, 15, 25. (w. gen., Heb. iv. 14. vi. 18.)

(ver. 8 v. r.) only †.

56. for οπου, που D. εισεπορευοντο ALM: εισποριευονται Δ. rec om 2nd and 3rd εις, with A rel copt, om 3rd F: ins BDLΔ 33 (vulg) lat-*c* syr goth arm.—εις αγρ. η εις τας πολεις D. for αγοραις, πλατειαις D 2-pe vulg lat-*b c f ff*$_2$ *g*$_{1.2}$ *l* syrr copt goth. (*in foro et in platæis* lat-*a*.) rec ετιθουν (*corrn to conform to παρεκαλουν below*), with AD rel: txt BLΔ. om αν (*see* ‖ *Mt*) DΔ 1. 33. for ηπτοντο, ηψαντο (*from* ‖ *Mt*) BDLΔ 1. 33. 69 lat-*a ff*$_2$: txt A rel vulg lat-*b c f* D-lat syrr. for αυτου, αυτον D: om Δ lat-*a b ff*$_2$ *i*.

CHAP. VII. 2. for ιδοντες, ειδοτες D-gr. ins ειπον οτι bef κοιν. Δ.—εσθιουσιν, insg οτι bef κοιν. (*emendation of construction*), BL (Δ) 33 Syr copt: txt AD rel lat-*a* goth, *manducare* vulg lat-*b c f ff*$_2$. rec om τους (*see* ‖ *Mt*), with A rel: ins BD LΔ 33. 69. rec at end ins εμεμψαντο, with FKMU 1 (S, e sil) vulg lat-*a c f ff*$_2$ *g*$_2$ *l* syrr arm; κατεγνωσαν D; εμεμψατο F^1 33 (*supplementary, to complete sense, as variations shew*): om AB rel lat-*b* copt goth æth.

3. for πυγμη, πυγμην 59 syr-marg-gr: πυξμη *primo* D: πυκνα ℵ: om Δ. [*momento* lat-*a*, *subinde* lat *b*, *pugillo* lat-*c ff*$_2$ *i*, *prius crebro* lat-*g*$_2$, *crebro* vulg lat-*f g*$_1$ *l* syr(Tischdf) copt goth æth(Treg), '*diligenter* Syr syr' (Treg), '*sedulo* Syr, *intense* æth' (Tischdf).] aft εσθ. add αρτον (‖ *Mt*) D Frag-cant(appy) lat-*a b ff*$_2$ *i* æth arm; τον αρτον M^2 al, *panem suum* lat-*c*.

places, **where they heard He was (there).** —ὅπου . . . . ἐκεῖ does not signify merely *ubi* (as Grot. Wetst., &c.) by a Hebraism; there is in fact here no unusual construction at all: ὅπου stands by itself, and ἐκεῖ ἐστιν is the matter introduced by the ὅτι recitantis. 56.] In ὅπου ἂν εἰσεπορεύετο, ... ὅσοι ἂν ἥπτοντο, the ἂν belongs not so much to the verbs, which are certain and definite, as to the indefinites ὅπου and ὅσοι, rendering them more indefinite, and spreading the assertion over every several occasion of the occurrence. See remarks on this in Klotz, Devar. ii. p. 145 f.: and cf. reff. and Lucian, Dial. mort. ix. 2, μακάριος ἦν αὐτῶν ὁντινα ἂν καὶ μόνον προσίβλεψα.

CHAP. VII. 1—23.] DISCOURSE CONCERNING EATING WITH UNWASHED HANDS. Mt. xv. 1—20. The two reports differ rather more than usual in their additions to what is common, and are not so frequently in verbal agreement where the matter is the same. 2.] ἰδ. τιν. τ. μαθ.: see ch. ii. 16. A mark of particularity. τουτέστιν ἀνίπ. is supposed by some to be a gloss, explaining κοιναῖς: but the explanation seems necessary to what follows, especially for Gentile readers. 3. πυγμῇ] This word has perplexed all the Commentators. Of the various renderings which have been given of it, two are excluded by their not being grammatical—(1) that which makes it mean '*up to the elbow*' (Euthym. and Thl.); '*including the hand as far as the wrist*,' Lightf.: (2) '*having clenched the hand*,' '*facto pugno*' (Grot. and others).

The two meanings between which our choice lies are, (3) '*frequently*' (as E. V. 'oft,' and Vulg. 'crebro'), taking πυγμῇ = πυκνῇ = πυκνῶς, which however is not very probable: or (4), to which I most incline, and which Kuinoel gives, '*sedulo*,'

c — ‖ Mt. Col. i. 14 al ‡ Jer. xxxix. (xxxii.) 4. xli. (xxxiv.) 2 only. d constr., see note and ver. 28. e — Luke xi. 38 only. 4 Kings v. 14. f — 1 Cor. xi. 23. xv. 1, 3. Gal. i. 9, 12. g [ver. 8.] Col. ii. 12. Heb. vi. 2. ix. 10 only †. h here [& ver. 8] only †. ὁ δὲ βιάδοτ δύναται χωρῆσαι ξέστατ ἑβδ δύο, Jos. Antt. viii. 2. 9. i here only †.

sc παράδοσιν τῶν πρεσβυτέρων· 4 καὶ d ἀπ' ἀγορᾶς ἐὰν μὴ e βαπτίσωνται, οὐκ ἐσθίουσιν· καὶ ἄλλα πολλά ἐστιν ἃ f παρέλαβον b κρατεῖν, g βαπτισμοὺς ποτηρίων καὶ h ξεστῶν καὶ i χαλκίων καὶ k κλινῶν· 5 καὶ ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς Διὰ τί οὐ l περιπατοῦσιν οἱ μαθηταί σου κατὰ τὴν c παράδοσιν τῶν m πρεσβυτέρων, ἀλλὰ n κοιναῖς χερσὶν ἐσθίουσιν n τὸν ἄρτον; 6 ὁ δὲ εἶπεν αὐτοῖς [ὅτι] o καλῶς ἐπροφήτευσεν Ἡσαΐας περὶ ὑμῶν τῶν p ὑποκριτῶν, ὡς γέγραπται q Οὗτος ὁ λαὸς τοῖς r χείλεσίν με τιμᾷ, ἡ δὲ καρδία αὐτῶν s πόρρω t ἀπέχει ἀπ' ἐμοῦ. 7 u μάτην δὲ v σέβονταί με, διδάσκοντες w διδασκαλίας x ἐντάλματα ἀνθρώπων.

...πρεσβυτέρων Frag. Cant. ABDEF GHKL MSUV ΧΓΔ l. 33. 69.

(-είον, 2 Chron. xxxv. 13. Job xli. 22. Esdr. i. 12 only.) k Matt. ix. 2 ‖ L., 6. ch. iv. 21 ‖ L. ver. 30 al. Deut iii. 11. l — Acts xxi. 21. Rom. viii. 4 al. 4 Kings xx. 3. m — ‖ Mt. Heb. xi. 2 only. n ver. 2 (refl.). o — ‖ Mt. refl. p Mk., here only. Matt. vi. 2, 5 refl. q Isa. xxix. 13. r ‖ Mt. refl. s ‖ Mt. Lake xiv. 32. xxiv. 28 only. 1. c. Job vii. 1. t ‖ Mt. refl. u ‖ Mt. only. 3 Kings xx. (xxi.) 20. v constr., ‖ Mt. refl. w ‖. elsw. Paul only, Eph. iv. 14 al. Prov. ii. 17. x ‖ Mt. Col. ii. 22 only. l. c. Job xxiii. 11, 12 vat. only.

4. [απ' so ABDLΔ.] aft αγορας ins οταν ελθωσιν D vulg-sixt(with tol) lat-*a b (c) f ff₂ i l* arm, δε οταν εισελθωσιν Scr's c. for βαπτισωνται, ραντισωνται B Scr's g[= 71] al Euthym. for *a* παρελαβον, απερ ελαβον B. for κρατειν, αυτοις τηρειν D: *tradita sunt illis servare* vulg lat-*c f l*. om και κλινων (*homœotel?*) BLΔ copt.

5. rec (for και) επειτα (*corrn for connexn*), with A rel lat-*f* syr goth arm: Δ has both: txt BDL 1. 33 latt Syr copt (æth). aft γραμματεις ins λεγοντες DΔ 69 lat-*a (c) ff₂ g₂ i*. rec οι μαθ. σου bef ου περιπατουσιν (*from* ‖ *Mt*), with AD rel latt syrr goth arm: txt BLΔ 33 copt æth. rec (for κοιναις) ανιπτοις (*gloss*), with A rel lat-*b c f ff₂* syrr goth (æth): *immundis* lat-*a*: txt BD 1. 33 vulg lat-*g₂ i* copt arm.—κοιναις χερσιν ανιπτοις 13. 69. 124. 346. ins ταις bef χερσιν D 28.

6. rec ins αποκριθεις bef ειπεν (*from* ‖ *Mt*), with AD rel latt syr goth arm: om BLΔ 33 Syr copt æth. om οτι (*see ver* 9) BLΔ 33 vulg Syr copt æth: ins AD rel lat-*b* (Tischdf) syr goth arm. περι υμων bef ησαιας A 28 (Scr's a) lat-*g₂* Syr copt (æth). om των D. for ως γεγραπται, ως ειπεν 1 arm: και ειπεν D lat-*i*, *qui dixit* lat-*a b*; *dicens* lat-*c*. add οτι BL Syr. ο λαος bef ουτος (*see* ‖ *Mt*) BD vulg lat-*b c f g₁ i l* Syr: om ουτος lat-*a ff₂*: txt A rel syr copt goth æth arm Clem-rom. for τιμα, αγαπα D-gr lat-*a b c*: *honorant me et amant me* æth. for απεχει απ', αφεστηκεν αφ' D: απεστιν απ' L 2-pe Clem-rom: απεστη απ' Δ: *est a* latt: *abest a* fuld(with em ing mt) lat-*g₁.₂*.

'*fortiter*,' diligently; πυγμή, he observes, meaning 'the fist,' answers in the LXX to the word אֶגְרֹף. see reff. But this same word אֶגְרֹף, is used to signify *strength* and *fortitude*, and *strong men* are called in the Rabbinical writings בעלי אגרופין 'lords of fists.' And the Syr. interpreter renders it by the same word as he does ἐπιμελῶς, Luke xv. 8. 4.] ἀπ' ἀγ. i. e. (as indeed some MSS. insert: see var. readd.) ὅταν ἔλθωσιν. Winer, § 66. 2 note, takes ἀπ' ἀγορᾶς with ἐσθίωσιν, justifying it by Arrian, Epict. iii. 19. 5, φαγεῖν ἐκ βαλανείου. βαπτ. is variously rendered,—of *themselves*, or the *meats bought*. It certainly refers to *themselves*; as it would not be any unusual practice to wash things bought in the market:—but probably not to washing their *whole bodies*: see below. ξεστ., not from ξέω, to polish, but a corruption of *sextarius*. See the passage of Josephus cited in the reff.

χαλκ., *brazen vessels*; earthen ones, when unclean, were to be *broken*, Lev. xv. 12. These βαπτισμοί, as applied to κλινῶν (meaning probably here *couches* [triclinia] *used at meals*), were certainly *not immersions*, but sprinklings or affusions of water. On the whole subject, see Lightfoot ad loc. 5.] The construction is an anacoluthon,—begun with και ἰδόντες, ver. 2, which *subject* being lost

8 [y] ἀφέντες τὴν ἐντολὴν τοῦ θεοῦ [z] κρατεῖτε τὴν [aa] παράδοσιν τῶν [a] ἀνθρώπων[, [b] βαπτισμοὺς [b] ξεστῶν καὶ ποτηρίων, καὶ ἄλλα [c] παρόμοια τοιαῦτα πολλὰ ποιεῖτε]. 9 καὶ ἔλεγεν αὐτοῖς [d] Καλῶς [e] ἀθετεῖτε τὴν ἐντολὴν τοῦ θεοῦ, ἵνα τὴν [z] παράδοσιν ὑμῶν [f] τηρήσητε. 10 Μωυσῆς γὰρ εἶπεν [g] Τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου, καί Ὁ [h] κακολογῶν πατέρα ἢ μητέρα [i] θανάτῳ [i] τελευτάτω· 11 ὑμεῖς δὲ λέγετε Ἐὰν εἴπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρί [k] Κορβᾶν, ὅ ἐστιν δῶρον, ὃ ἐὰν ἐξ ἐμοῦ [l] ὠφεληθῇς, 12 [καὶ] οὐκέτι [m] ἀφίετε αὐτὸν οὐδὲν [n] ποιῆσαι τῷ πατρὶ ἢ τῇ μητρί, 13 [o] ἀκυροῦντες τὸν λόγον τοῦ θεοῦ τῇ [z] παραδόσει ὑμῶν [p] ᾗ [q] παρεδώκατε. καὶ [r] παρόμοια τοιαῦτα πολλὰ ποιεῖτε. 14 καὶ προσκαλεσάμενος πάλιν τὸν ὄχλον

---πονηρων Ir rag. Cant.

y = Matt. xxiii. 23.
z ver. 8 reff.
a Col. ii. 8.
b ver. 4 reff.
c ver. 13 only †.
d = 2 Cor. xi. 4.
e = 1 Cor. i. 19. Gal. ii. 21. iii. 15. Heb. x. 28. Ps. lxxxviii. 34.
f Matt. xix. 17 reff.
g Exod. xx. 12.
h ‖ Mt. ch. ix. 39. Acts xix. 9 only. Exod. xxi. 16. Prov. xx. 20.
i Kings iii. 13.
‖ Mt. reff.
k here only † (-νᾶς, Matt. xxvii. 6.)

l ‖ Mt. reff. m = ch. v. 37 reff. n Matt. vii. 12. Luke i. 49. Gen. xx. 9. o ‖ Mt. Gal. iii. 17 only †. Esdr. vi. 32 only. (-ροι, Prov. i. 25. v. 7.) p attr., Matt. xxiv. 50. ch. xiii. 19. Luke ii. 30. iii. 29. ix. 43. John xv. 20. Acts i. 1 al. fr. Gen. xxii. 2. Winer, § 24. 1. q Luke i. 2 reff. r here [& ver. 8] only †.

8. homœotel in Frag-cant, *αφεντες* to *ανθρωπων*. rec aft *αφεντες* ins *γαρ*, with A rel vulg lat-*f l* syrr goth: om BDLΔ[1] lat-*a b c ff*$_2$ *i* copt goth æth arm. om *βαπτισμους* to *ποιειτε* BLΔ 1 copt arm: ins (AD) Frag-cant rel (vulg) lat-*f l* syrr goth arm-usc.—the 2 clauses of the ver are transposed in D lat-*a b c ff*$_2$ *i*.—*βαπτισμου* and om *αλλα* A.—*ποιειτε* bef *πολλα* FK vulg: *παρομοια α ποιειται τοιαυτα πολλα* D lat-*a ff*$_2$ *i*. (*On the whole, the evidence for the clause preponderates. There could be* no reason *for* inserting *it from vv* 4, 13,—*and were it thus inserted, we should have it expressed as it is in those vv. Besides, ανθρωπων is the termination of the sentence in* ‖ *Mt, and was also the* end of a lection: *and this was very likely to exclude the clause. The variations are no more than might be accounted for by a desire to bring it better into the context.*)

9. [B does not om *κ. ελεγ. αυτ.* as Btly. From inspection.] for *τηρησητε*, *τηρητε* B ev-15: *στησητε* D-gr 1 goth(appy) Syr arm, *statuatis* lat-*a b c f ff*$_2$ *i* Cypr Jer Zeno. (*Griesb approves this readg, and Fritz Tischdf*[ed 1] *adopt it: but it seems to have been substd* as a more appropr word: *Mey refers to Rom* iii. 31, *Heb* x. 9.)

10. om 2nd *σου* D 69 arm. *τελευτειτω* D.

11. for 1st *εαν, ος αν* A 33. aft *πατρι* ins *αυτου* D Scr's q[1] r lat-*a c ff*$_2$ *g*$_2$ *i* Syr copt goth æth Avit. (aft *μητρι* ins *αυτου* K al Syr copt æth.) *ο αν* D: om *ο* Δ 69. *μου* D[1](corrd 1. m., *ex me* lat: sic cod.).

12. om *και* (*to ease the construction, see on* ‖ *Mt*) BDΔ 1. 69 lat-*a b c ff*$_2$ *i* copt æth: for *και, οτι* L. for *ουκετι, ουκ εν* D-gr ('confusis *τι* cum *ν*?' Tischdf). rec aft *πατρι* ins *αυτου* (*from* ‖ *Mt*), with A rel vulg lat-*f ff*$_2$ *g*$_2$ *l* syrr copt goth æth: om BDLΓ 69 lat-*a b c i* arm Avit. rec aft *μητρι* ins *αυτου*, with A rel syrr copt goth æth: om BDL 1. 69 latt arm Avit.

13. aft *υμων* add *τη μωρα* D lat-*a b c ff*$_2$ *g*$_2$ *i* n syr-marg. for *τοιαυτα, τα αυτα* D[1]-gr.

14. rec (for *παλιν*) *παντα* (*παλιν was not understood,—παντα seemed to suit παντες below*), with A rel lat-*f* syrr goth arm: *απαντα* ev-y: om 235. 238 lat-*c*: txt BD

sight of in the long parenthesis, is here renewed with *και ἱκτερ. κ.τ.λ.* 8.] Not contained in Mt., but important, as setting forth their *depreciating* of God's command in comparison with human tradition, before their absolute *violation* of that command in vv. 10, 11. 9.] *καλῶς*—ironically—see ref. 10.] *Μωυσ. γὰρ εἶπ.* = *ὁ γὰρ θεὸς ἐνετείλατο* Mt. 11.] *Κορβᾶν* = קָרְבָּן, an offering without a sacrifice. *οἱ κορβᾶν αὐτοὺς ὀνομάσαντες τῷ θεῷ,—δῶρον δὲ τοῦτο σημαίνει κατὰ Ἑλλήνων γλῶτταν*—Joseph. Antt. iv. 4. 4. 12.] See note on Mt. ver. 5. 13.] *καὶ παρ.*, a repetition from ver. 8;—common in Mk. 14.] Both Mt. and Mk. notice that our Lord called the multitude to him, when He uttered this speech. It was especially this, said in the hearing of both the

ἔλεγεν αὐτοῖς Ἀκούσατέ μου πάντες καὶ σύνετε. 15 οὐδέν ABDEF GHKL MSUV XΓΔΠ. 33. 69.
ἐστιν ἔξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτὸν ὃ
δύναται αὐτὸν [s] κοινῶσαι· ἀλλὰ τὰ ἐκ τοῦ ἀνθρώπου ἐκ-
πορευόμενα, ἐκεῖνά ἐστιν τὰ [s] κοινοῦντα τὸν ἄνθρωπον.
[16 εἴτις ἔχει ὦτα ἀκούειν, ἀκουέτω.] 17 καὶ ὅτε εἰσῆλθεν
εἰς οἶκον [t] ἀπὸ τοῦ ὄχλου, [u] ἐπηρώτων αὐτὸν οἱ μαθηταὶ
αὐτοῦ τὴν παραβολήν. 18 καὶ λέγει αὐτοῖς [v] Οὕτως καὶ
ὑμεῖς [w] ἀσύνετοί ἐστε; οὐ [x] νοεῖτε ὅτι πᾶν τὸ ἔξωθεν εἰσπο-
ρευόμενον εἰς τὸν ἄνθρωπον οὐ δύναται αὐτὸν [s] κοινῶσαι,
19 ὅτι οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν ἀλλ' εἰς τὴν
[y] κοιλίαν· καὶ εἰς τὸν [z] ἀφεδρῶνα ἐκπορεύεται καθαρί-
ζων πάντα τὰ [a] βρώματα. 20 ἔλεγεν δὲ ὅτι τὸ ἐκ τοῦ
ἀνθρώπου ἐκπορευόμενον, ἐκεῖνο [s] κοινοῖ τὸν ἄνθρωπον.
21 ἔσωθεν γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων οἱ [b] διαλο-
γισμοὶ οἱ κακοὶ ἐκπορεύονται, [c] πορνεῖαι, [d] κλοπαί, φόνοι,

s ‖ Mt. reff.
t — Luke xxiv. 31. Acts i. 9, 11, 22.
u constr, ch. xi. 29. Luke xx. 40. Num. xxvii. 21. see John xviii. 21.
v Matt. xxvi. 40 reff.
w ‖. Rom i. 21, 31. x. 19 (from Deut. xxxii. 21) only. Wisd. i. 5.
x ‖ Mt. Matt. xvi. 9, 11 al. 2 Kings xii. 19.
y 1 Cor. vi. 13. Rev. x. 9, 10. 2 Kings xx. 10.
z ‖ only †. (-δρων. Levit. xv. 19, 20.)
a Mark, here only. Matt. xiv. 15. Luke iii. 11 ix. 13. John iv. 34. Rom. xiv. 15 bis, 20. 1 Cor. iii. 2 al. Gen. xli. 35. al. Hos. ii. 2.
b — ‖. Luke ii. 35. ix. 47 al. Ps. lv. 5.
c ‖. Acts xv. 20, 29. 1 Cor. vi. 13, 18
d ‖ only. Gen. xli. 15.

LΔ vulg lat-(*a*) *b ff*$_2$ *g*$_{1,2}$ *i l* ℵ syr-marg copt æth. for ελεγεν, λεγει B 59. rec ακουετε (*from* ‖ *Mt*), with A rel: txt BDHL. rec συνιετε (*from* ‖ *Mt*), with A rel: συνιτε D: txt BHLΔ.

15. for ο δυν. αν. κοινωσαι, τα κοινουν αυτον (‖ *Mt*) B. rec (for τα εκ τ. ανθρ. εκπορ.) τα εκπορ. απ αυτου (*the transcriber's eye passed from* εκ *to* εκπορευομενα, *then* απ αυ. *was supplied*), with A rel syrr arm Aug: txt BDLΔ 33 latt copt (goth æth). om εκεινα (*as superfluous*) BLΔ copt-wilk. [B does not om τον, as Birch. From inspection.]

16. om ver BL Δ^1-marg ℵ copt. (*The omn is easily accounted for from its not occurring in* ‖ *Mt: the insn, at the end of a lection, was also very obvious.*)

17. εισηλθον UℵΠ 131 al copt-wilk Vict. ins τον bef οικον Δ: την οικιαν D. rec (for την παραβολην) περι της παραβολης, with A rel vss: txt BDLΔ 33 latt.

19. ου γαρ εισερχεται εις τ. καρ. αυ. αλλ εις τ. κοι. κ. εις τον σχετον εξερχεται D.—for οτι ουκ, ου γαρ D lat-*a b i* n.—εις την καρδιαν bef αυτου DΔ latt. rec καθαριζον (*corrn, see note*), with KMUΓ 33 (V, e sil): -ζει D goth, *et purgat* lat-*i*: txt AB rel Scr's f p ev-y Orig Thaum Chr.

20. ελεγον D-gr F. εκεινα D latt.

21. om οι D^1. rec μοιχ. πορν. φον. κλοπ., with A rel vulg lat-*f ff*$_2$ syr: μ. π. κ. φ. 1. 33 Syr(Treg) arm: μ. κλ. π. φ. lat-*a b c i* D-lat: π. κλεμματα μ. φονος D: txt BLΔ copt æth.

Pharisees and them, that gave offence to the former. 17. **εἰς οἶκον**] Not necessarily into *a* house, so that any inference can (Meyer) be drawn from it,—but *within doors:* see note on ch. ii. 1. **ἐπ. . . . οἱ μαθ.** = ἀποκρ. ὁ Πέτρος εἶπ. Mt. 19. **καθαρίζων**] The masc. part. applies to ἀφεδρῶνα, by a construction of which there are examples, in which the grammatical *object* of the sentence is regarded as the logical *subject*, e g. λόγοι δ' ἐν ἀλλήλοισιν ἐρρόθουν κακοί, φύλαξ ἐλέγχων φύλακα, Soph. Ant. 259. See Kühner, Gramm. ii. § 678. 1. There need not be any difficulty in this additional clause: what is stated is *physically* true. The ἀφεδρῶν is that which, by the removal of the part carried off, purifies the meat; the portion available for nourishment being in its passage converted into chyle, and the remainder (the κάθαρμα) being cast out. 21, 22.] The **καρδία** is the laboratory and the fountain-head of all that is good and bad in the inner life of man: see Beck, biblische Seelenlehre, § 21: Delitzsch, biblische Psychologie, ed. 2, § 12, pp. 248 ff. Mt.'s catalogue follows the order of the second table of the decalogue. Mk.'s more copious one varies the order, and replaces

[e] μοιχεῖαι, 22 [f] πλεονεξίαι, [g] πονηρίαι, δόλος, [h] ἀσέλγεια, [i] ὀφθαλμὸς [j] πονηρός, [k] βλασφημία, [l] ὑπερηφανία, [m] ἀφρο-
σύνη. 23 πάντα ταῦτα τὰ πονηρὰ ἔσωθεν ἐκπορεύεται καὶ [n] κοινοῖ τὸν ἄνθρωπον.

24 Ἐκεῖθεν δὲ [o] ἀναστὰς ἀπῆλθεν εἰς τὰ [p] μεθόρια
Τύρου. καὶ εἰσελθὼν εἰς οἰκίαν, οὐδένα ἤθελεν γνῶναι,
καὶ οὐκ ἠδυνήθη [q] λαθεῖν· 25 ἀλλ' εὐθὺς ἀκούσασα γυνὴ
περὶ αὐτοῦ, [r] ἧς εἶχεν τὸ [s] θυγάτριον [r] αὐτῆς [t] πνεῦμα
[t] ἀκάθαρτον, ἐλθοῦσα [u] προέπεσεν [v] πρὸς τοὺς [v] πόδας
αὐτοῦ· 26 ἡ δὲ γυνὴ ἦν Ἑλληνίς, Σύρα Φοινίκισσα τῷ
[w] γένει, καὶ [x] ἠρώτα αὐτὸν ἵνα τὸ δαιμόνιον ἐκβάλῃ ἐκ τῆς

e] (reff.) only. f Luke xii. 15. 2 Cor. ix. 5. Col. iii. 5. 2 Pet. ii. 3, 14 al. Jer. xxii. 17. Ezek. xxii. 27. g Matt. xxii. 18 reff. Isa. i. 16. h Rom. xiii. 13. 2 Cor. xii. 21. Gal. v. 19. 1 Pet. iv. 3 al.† Wisd. xiv. 26 only. i Matt. vi. 23. xx. 15. Sir. xxxiv. 13. see Deut. xv. 9. k Matt. xii. 31. Eph. iv. 31 al. Ezek. xxxv. 12.

l here only. Deut. xvii. 12 al. (-νος, Luke i. 51.) m 2 Cor. xi. 1, 17, 21 only. Job iv. 6. n vv. 16, &c. o = ch. x. 1. Luke i. 39. iv. 38. xv. 18, 20. Exod. xxiv. 13. p here only†. Ezek. xlvii. 8 Symm. ἐν μ. τῆς Ἀρμενίας καὶ Καππαδοκίας, Jos. B. J. vii. 1. 3. q Luke viii. 47. Acts xxvi. 26. Heb. xiii. 2. 2 Pet. iii. 5, 8 only. Job xxiv. 1. Wisd. x. 8. r constr., Matt. iii. 12 reff. s ch. v. 23 only †. t ch. i. 23. v. 2 al. Matt. x. 1 reff. u ch. v. 33 reff. v here only. Exod. iv. 25. Esth. viii. 3. w = Acts iv. 36. xviii. 2, 24 al. Jer. xxxviii. (xxxi.) 1. x = Luke vii. 36 reff.

22. πλεονεξια D em(with fuld) lat-*a b* (*e*) *f ff*$_2$ *g*$_2$ *i* Syr. δολ. bef πον. D. πονηρια D lat-*a b c f ff*$_2$ *i* Syr æth. βλασφημιαι D-gr al lat-*b c g*$_2$ copt-wilk goth. υπερηφανια D-gr al lat-*b*.

24. rec και εκειθ. αναστ. (*from* || *Mt*), with A rel vulg syr goth arm: *et* &c but om εκειθ. lat-*a b c i*: κ. αναστ. εκειθ. D lat-*f ff*$_2$ *g*$_1$: κακειθεν δε αναστ. 33 copt: txt BLΔ syr-marg. for μεθορια, ορια (*more usual*) BDLΔ 1. 69 Orig$_2$. rec at end adds και σιδωνος (*from* || *Mt: there can be no possible reason given why it shd have been* omitted, *had it formed part of the original txt: see also on ver* 31), with AB rel vulg lat-*c f g*$_{1,2}$ vss: om DLΔ lat-*a b ff*$_2$ *i n* Orig$_2$. rec ins την bef οικιαν, with D Orig: om AB rel Thl. ηδυνασθη ℵB: ἐδυνηθη KΔ Scr's o p ev-y: txt AD rel. (33 def.)

25. rec ακουσασα γαρ γυνη, with A rel 1 lat-(*a g*$_2$) *n* syr: γυνη δε ευθεως (D^1 adds ως) ακουσασα D latt: (*both attempts to better the construction; of also the variations:*) ευθυς γαρ ακουσασα γ. τις Syr: ακ. γυνη arm: ακ. δε γ. and ακ. γαρ η γυν. al: txt BLAℵ 33 lat-*f* syr-marg copt goth. om αυτης DΔ 1. 69 arm. ins και bef προεπεσεν D^{1}Δ lat-*a f*.

26. rec ην δε η γ., with A rel am lat-*f g*$_{1,2}$ *i* syr goth arm: txt BDLAℵ 1. 33 lat-*a* Syr copt. rec συροφοινισσα, with vulg lat-*b c f ff*$_2$ *g*$_{1,2}$ *l* D-lat: συρα φοινισσα U al lat-*a*: φοινισσα D lat-*i*: συροφοινικισσα AKL S^1-marg V-marg Δ goth æth Bas: txt B rel Syr syr(appy) copt arm('appy' Treg) Thl Euthym.—(συρ. and φοιν. are disjoined in EFGHMSVX.) rec εκβαλλη, with FH K^1(Tischdf) M (69): txt ABD G(Treg expr) rel. for εκ, απο D 115 lat-*c ff*$_2$; *de* vulg lat-*a b d f g*$_{1,2}$ *l*: om L 1. 69 Scr's g.

ψιθυροφαρυγιαι by πλ., πον., δόλ., ἀσέλ., ὀφθ. πον., and βλασφ. by βλασφ., ὑπερη., ἀφροσ. Compare Rom. i. 29: Eph. iv. 19: Wisd. xiv. 25, 26. **ἀφροσύνη**, the opposite to σωφροσύνη, *unreasoning folly*: not in speaking only, but in thought, leading to words and acts.

24—30.] THE SYROPHŒNICIAN WOMAN. Mt. xv. 21—28. Omitted by Lk. A striking instance of the independence of the two narrations. Mk., who is much more copious in particulars, *omits* a considerable and important part of the history: this would be most arbitrarily and indeed inexcusably done, if the common account of his having *combined and epitomized Mt. and Lk.* is to be taken.

Our Lord's retirement was *to avoid the Pharisees*: see notes on Mt. throughout.

24.] ἐκεῖθεν is not, *from the land of Gennesaret* (Meyer),—for ch. vi. 55, 56, has completely removed definiteness from the locality;—but refers to the (unspecified) place of the last discourse.

μεθόρια] The place must have been the *neighbourhood of Tyre*. The word is used in Xen. Cyr. i. 4. 16, ἐν τοῖς μεθορίοις τοῖς τε αὐτῶν καὶ τοῖς Μήδων, in a sense approaching that in our text: the repetition of the τοῖς assigning μεθόρια to

y ch. v. 37 reff. θυγατρὸς αὐτῆς. 27 καὶ ἔλεγεν αὐτῇ ʸ Ἄφες πρῶτον
z Matt. v. 6. ch. vi. 42 ‖. viii. 4, 8 ‖ al. Ps. xvi. 15. a here (bis) and ‖ Mt. only †. b Judg. i. 7. c Matt. xxii. 44 reff. Exod. xx. 4. d ‖ (Luke xvi. 21 v. r.) only †.
[z] χορτασθῆναι τὰ τέκνα· οὐ γάρ ἐστιν καλὸν λαβεῖν τὸν
[a] ἄρτον τῶν τέκνων καὶ τοῖς [a] κυναρίοις βαλεῖν. 28 ἡ δὲ
[a] ἀπεκρίθη καὶ λέγει αὐτῷ Ναὶ κύριε, καὶ γὰρ τὰ [a] κυνάρια
[bc] ὑποκάτω τῆς [b] τραπέζης ἐσθίουσιν ἀπὸ τῶν [d] ψιχίων
τῶν παιδίων. 29 καὶ εἶπεν αὐτῇ Διὰ τοῦτον τὸν λόγον Frag. Cant. δαιμο-νιον... ABDEF GHKL MSUV XΓΔ Frag. Cant. 1. 33. 69.
ὕπαγε· ἐξελήλυθεν ἐκ τῆς θυγατρός σου τὸ δαιμόνιον.
30 καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς εὗρεν τὸ παιδίον
e — Matt. viii. 6 reff. f ver. 4 reff. g Matt. ii. 16 reff. h Matt. xiii. 25. 1 Cor. v. 5. Rev. viii. 17 only. Ezek. xlvii. 16.
[e] βεβλημένον ἐπὶ τὴν [f] κλίνην καὶ τὸ δαιμόνιον ἐξελη-
λυθός.
31 Καὶ πάλιν ἐξελθὼν ἐκ τῶν [g] ὁρίων Τύρου ἦλθεν διὰ
Σιδῶνος εἰς τὴν θάλασσαν τῆς Γαλιλαίας, [h] ἀνὰ [h] μέσον

27. rec (for και ελεγεν) ο δε ιησ. ειπεν (*see* ‖ *Mt*), with A rel (lat-*f*) syr goth (æth) arm: και λεγει D lat-*a* g_1: *et dixit* D-lat: txt BLΔ 33 copt. rec καλον bef εστιν, with A rel goth arm: txt BDLΔ𝔑 1 latt syrr. (33 def.) rec βαλειν bef τοις κυναριοις (*from* ‖ *Mt*), with AD rel: txt B 1.

28. for και λεγει αυτω, αυτω λεγουσα D lat-*a f i n*: λεγουσα (omg αυτω) 1. 69 (lat-g_1 arm). om ναι D 69 lat-*b c* ff_2 *i* arm. om γαρ (*corrn: so also in* ‖ *Mt*) BHΔ 33. 69 Syr copt æth arm: αλλα και D lat-*b c* ff_2 *i*. rec εσθιει (*from* ‖ *Mt, where only* D *reads* εσθιουσιν), with A rel: txt BDLΔ 1. 33. 69.

29. υπαγε bef δια (*corrn to avoid ambiguity*) D 1 lat-*a b c f g i n* Syr. om τον D. rec το δαιμ. bef εκ τ. θ. σου (*simpler arrangement*), with AD rel vulg lat-*a c f* g_2 *i* syrr copt-schw goth æth arm: txt BLΔ copt-wilk.

30. om τον bef οικον DL. om αυτης D 1 lat-*b* ff_2 *i*. rec το δαιμ. εξ. κ. την θυγατερα βεβλ. επι της κλινης, with A rel lat-(*a*) *n* syr goth arm: txt BD(LΔ) Frag-cant 1 (33) vulg lat-(*b c f*) ff_2 g_2 *i l* Syr syr-jer copt æth. (*Meyer defends rec, on the ground that the transcriber passed from* και *aft* εξελ. *to* και *in ver* 31, *and then the omd clause was insd in what appeared the fitting place. But we may answer, that if this were so, we should have in some ms or vs the supposed omn: whereas it does not occur in any.*)

31. for εκ, απο Frag-cant. rec (for ηλθεν δια σιδ.) και σιδωνος ηλθε (*alteration to avoid the unlikelihood of the long detour by Sidon: see note, and cf ver* 24), with A Frag-cant rel syrr goth arm: txt BDLΔ 33 latt syr-jer copt æth.

both countries. **οὐδ. ἤθ. γν.**] Not (Fritz.), '*wished to know no man:*' but would have no man know it. **25.**] The woman (Ἑλληνίς, a Gentile) *had been following Him and His disciples before,* Mt. **26.**] Σύρα Φ., because there were also Λιβυφοίνικες, Carthaginians. **27. ἄφες πρῶτον . . .**] This important addition in Mk. sets forth the whole ground on which the present refusal rested. The Jews were *first* to have the Gospel offered to them, for their acceptance or rejection; it was *not yet time* for the Gentiles. **28.**] **καὶ γὰρ . . . .** see on Mt. **30.**] These particulars are added here. **βέβλ. ἐπὶ τ. κλ.**] which the torments occasioned by the evil spirit would not allow her to be before:—*κειμένην ἐν εἰρήνῃ*, Euthym.

31—37.] HEALING OF A DEAF AND DUMB PERSON. Peculiar to Mark. A miracle which serves a most important purpose; that of clearly distinguishing between the cases of the *possessed* and the *merely diseased* or *deformed*. This man was what we call 'deaf and dumb;' the union of which maladies is often brought about by the inability of him who never has heard sounds to utter them plainly:—or, as here apparently, by some accompanying physical infirmity of the organs of speech. **31.**] He went first northward (perhaps for the same reason, of privacy, as before) through Sidon, then crossed the Jordan, and so approached the lake on its E. side. On *Decapolis*, see Mt. iv. 25. We have the same journey related Mt. xv. 29; and **κωφοὺς λαλοῦντας** mentioned among the miracles, for which the people glorified the God of Israel. **33. ἀπολ. αὐτ.**] No reason that we know can be assigned why our Lord should *take*

τῶν [g] ὁρίων Δεκαπόλεως. 32 καὶ φέρουσιν αὐτῷ [i] κωφὸν [k] μογιλάλον, καὶ [l] παρακαλοῦσιν αὐτὸν ἵνα [m] ἐπιθῇ αὐτῷ τὴν χεῖρα. 33 καὶ [n] ἀπολαβόμενος αὐτὸν [o] ἀπὸ τοῦ ὄχλου [p] κατ' ἰδίαν [q] ἔβαλεν τοὺς [r] δακτύλους αὐτοῦ εἰς τὰ ὦτα αὐτοῦ καὶ [s] πτύσας ἥψατο τῆς γλώσσης αὐτοῦ, 34 καὶ [t] ἀναβλέψας [t] εἰς τὸν οὐρανὸν [u] ἐστέναξεν, καὶ λέγει αὐτῷ Ἐφφαθά, ὅ ἐστιν [v] διανοίχθητι. 35 καὶ ἠνοίγησαν αὐτοῦ αἱ [w] ἀκοαί, καὶ ἐλύθη ὁ [x] δεσμὸς τῆς γλώσσης αὐτοῦ, καὶ ἐλάλει [y] ὀρθῶς. 36 καὶ [z] διεστείλατο αὐτοῖς ἵνα μηδενὶ [a] λέγωσιν· ὅσον δὲ αὐτοῖς [z] διεστέλλετο, αὐτοὶ μᾶλλον [b] περισσότερον ἐκήρυσσον. 37 καὶ [c] ὑπερ-

i Matt. ix. 32, 33. xii. 5 ‖ L. ch. ix. 25 al. Mt. Mk. L. xv. 31. Exod. iv. 11.
k here only. Isa. xxxv. 6 only. Exod. iv. 11 Aq. Symm. Theod.
l — Matt. xiv. 36 reff.
m Matt. xix. 13, 15 reff.
n — here only ‖. (Luke vi. 34 al. Num. xxxiv. 14.) 2 Macc. iv. 46. vi. 21 (viii. 6) only.
o ver. 17.
p Matt. xiv. 13 reff.
q — John xx. 25 bis, 27. James iii. 3 al.

r Matt. xxiii. 4 reff.
s ch. viii. 23. John ix. 6 only. Num. xii. 14. Sir. xxviii. 12 only.
t — Matt. xiv. 19 reff.
u Gosspp., here only. Rom. viii. 23. 2 Cor. v. 2, 4. Heb. xiii. 17. James v. 9 only. Isa. xix. 8.
v Mark, here (bis v. r.) only, elsw. Luke (xxiv. 31 reff) only.
w plur., — Luke vii. 1. Acts xvii. 20. Heb. v. 11. 2 Macc. xv. 39. al. Job xxxix. 5.
x Luke xiii. 16. Phil. i. 13
y — here (Luke vii. 43. x. 28. xx. 21) only. 1 Kings xvi. 17.
z Matt. xvi. 20 reff.
a ch. viii. 30.
b 2 Cor. x. 8. Heb. vi. 17. μᾶλ. with comp., Phil. i. 23. 2 Cor. vii. 13.
c here only †. (-σσεύειν, Rom. v. 20. ὑπερεκπ., 1 Thess. v 13.)

rec (for εις) προς, with A rel: txt BDLΔ Frag-cant 1. 33. 69. ins της bef δεκαπολεως D Frag-cant.

32. aft κωφον ins και BDΔℵ Frag-cant latt æth arm-zoh Synop Vict. παρεκαλουν Frag-cant 33 vulg Syr. for την χειρα, τας χειρας Δ Frag-cant 33 lat-*a*. (τας illegible in Frag-cant.)

33. επιλαβομενος E[1]Γ Frag-cant: λαβομενος Δ. πτυσας bef εβαλεν D lat-*a b c i*: πτυσας bef εις τα ωτα 69.—for εβαλεν τους δακτυλους αυτου, επτυσεν εις τους δακτυλους αυτου και εβαλεν, omg πτυσας, Frag-cant. for 2nd αυτου, του κωφου Frag-cant. for 3rd αυτου, του μογγιλαλου Frag-cant.

34. ανεστεναξεν D Frag-cant 69: εστεναξε B.

35. rec aft και ins ευθεως (*prob supplied here, as being so common in Mk, and in narratives of miracles: it is hardly ever* omd by the MSS which here om it), with A Frag-cant-marg rel vulg lat-*c f* syrr goth æth arm: bef ελυθη, LΔ: om BD Frag-cant 33 lat-*a b ff*$_2$ *i* copt. rec διηνοιχθησαν (*from ver* 34), with A Frag-cant rel: ηνοιχθησαν L: txt BDΔℵ 1. αι ακ. bef αυτου D, *aures ejus* latt. ins του μογγιλαλου bef ελυθη Frag-cant. om αυτου Frag-cant(appy).

36. aft μηδενι ins μηδεν D 28 2-pe. rec (for λεγωσιν) ειπωσιν (*very common in similar passages: cf ch* viii. 30, *Mt* viii. 4, xvi. 20, xvii. 9: *ch* i. 44 &c.), with AD rel: txt BLΔℵ Frag-cant 33. rec ins αυτος bef αυτοις (*prob combination of two readings? the omn of αυτοι below in rec makes it suspicious*), with E rel syrr goth æth arm; aft, 33: om ABLXΔ Frag-cant 1 vulg lat-*a f g*$_2$ *l* copt. om οσον to διεστ. D lat-*b c ff*$_2$ *i*. ins οι δε bef αυτοι D[1](and lat). rec om αυτοι (*see above*), with A rel vulg lat-*a g*$_2$ syr æth: ins BDLΔ Frag-cant lat-*f* Syr copt arm. περισσοτερως D Frag-cant(appy).

aside this man, and the blind man, ch. viii. 23; but how many might there be which we do not know,—such as some peculiarity in the *man himself*, or the *persons around*, which influenced His determination. It is remarkable that the *same medium* of conveying the miraculous cure is used also in ch. viii. 23. By the symbolic use of external means, our Lord signified the healing virtue for afflicted human kind, which resides in and proceeds from Him incarnate in our flesh. He uses either his own touch,—something from Himself,—or the cleansing element to which He so often compares his word.

34.] He looked to heaven *in prayer*: see Jn. xi. 41, 42. He sighed, as Chrysostom (or Pseudo-Chrys.) in Cramer's Catena, h. l. says, *τὴν τοῦ ἀνθρώπου φύσιν ἐλεῶν, ἐς οἵαν ταπείνωσιν ἤγαγεν αὐτὴν ὅ τε μισόκαλος διάβολος, καὶ ἡ τῶν πρωτοπλάστων ἀπροσεξία*: see Jn. xi. 36—38.

Ἐφφαθά = פִּתַּח (Syr.-chald.) imperative. Hithp. from פָּתַח, *aperuit*: the word used in Isa. xxxv. 5, "*Then shall the ears of the deaf be unstopped, ... and the tongue of the dumb sing.*"

35.] ὁ δεσμός — the hindrance, what-

d Matt. vii. 28 reff.
e — ch. i. 17. Acts iii. 12.
f ch. ix. 17, 26 only. Ps. xxx. 18. xxxvii. 13 only.

περισσῶς [d] ἐξεπλήσσοντο λέγοντες Καλῶς πάντα πεποίηκεν, καὶ τοὺς κωφοὺς [e] ποιεῖ ἀκούειν καὶ [f] ἀλάλους λαλεῖν.

g ch. i. 41 al.†
h constr., ‖ Mt. Luke ix. 28. Acts v. 7. ‖ ‖ Mt reff.
k ‖ only †. Dan. vi. 18 LXX. only.
l ‖ Mt. reff.
m Matt. xxvi. 58 reff.
n ch vi. 42 reff.
o ch. xi. 4. John xxi. 1 al
p ‖ Mt. reff.

VIII. [1] Ἐν ἐκείναις ταῖς ἡμέραις πάλιν πολλοῦ ὄχλου ὄντος καὶ μὴ ἐχόντων τί φάγωσιν, προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ λέγει αὐτοῖς [2] [g] Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη [h] ἡμέραι τρεῖς [i] προσμένουσιν, καὶ οὐκ ἔχουσιν τί φάγωσιν. [3] καὶ ἐὰν ἀπολύσω αὐτοὺς [k] νήστεις εἰς οἶκον αὐτῶν, [l] ἐκλυθήσονται ἐν τῇ ὁδῷ· καί τινες αὐτῶν [m] ἀπὸ [m] μακρόθεν εἰσίν. [4] καὶ ἀπεκρίθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ ὅτι πόθεν τούτους δυνήσεταί τις ὧδε [n] χορτάσαι ἄρτων [o] ἐπ' [p] ἐρημίας; [5] καὶ ἠρώτα αὐτούς Πόσους ἔχετε ἄρτους; Οἱ δὲ εἶπαν Ἑπτά. [6] καὶ

C -τον εντα... ABCDE FGHK LMSUV XΓΔ Frag. Cant. 1. 33. 69.

37. for υπερπερισσως, παντες Frag-cant: υπερεκπερισσως DU 1. for πεποιηκεν, ποιει Frag-cant. add ως B copt(appy). om και bef τ. κωφ. Frag-cant. rec ins τους bef αλαλους (*corrn to correspond with* τους κωφους), with AD Frag-cant rel: om BLΔ 33.

CHAP. VIII. 1. aft εκειναις ins δε D 28 lat-*a b c ff*$_2$ *i* Syr goth (æth). rec for παλιν πολλου, παμπολλου (*παντολλου for παλιν π.* (?) [*see* X *below*], *then altered to παμπολλ.—παμπολυς, though not elsw found in N. T., is a very common gr word* [*see lexx and the index to Plato*], *and might easily occur to a transcriber*), with A Frag-cant rel syrr: παντολου X: txt BDGLMΔ 1. 33. 69 latt copt goth æth arm. for οντος, συναχθεντος Frag-cant(appy). aft εχοντων ins αυτων D 2-pe. rec aft προσκαλεσαμενος ins ο ιησους (*beginning of lection*), with X rel lat-*f*: om AB DKLMΔ Frag-cant 1 latt syrr copt goth æth arm. om αυτου DLΔ Frag-cant 1. 28. 209 latt(exc em g_2) syr copt(Tischdf) goth.

2. for τον οχλον, του οχλου τουτου D.—add τουτον L al Syr lat-(*b c*) *i*; *turbæ huic* lat-*a*. rec ημεραι, with Δ 1. 69: ημεραις (and τρισιν) B: txt A Frag-cant rel. for προσμενουσιν, εισιν απο ποτε ωδε εισιν D lat-*a b i*. rec aft προσμ. ins μοι (*from* ‖ *Mt, where none om it*), with A Frag-cant rel vulg lat-g_1 *l* syrr copt-edd goth æth arm: om BD copt-mss.

3. for εαν απ. αυ., απολυσαι αυτους D 2-pe lat-*a b i, si illos remiserimus ire* lat-*c*. aft οικον ins ου θελω (*see* ‖ *Mt*) D (lat-*b*). μη εκλυθωσιν D. rec (for και τινες) τινες γαρ, with A Frag-cant rel vulg lat-*f* syr goth æth arm: οτι και τινες D: *quoniam quidam* lat-*a* (*b*) *c* (*i*): txt BLΔ 1. 33 (Syr) copt. aft τινες ins εξ D al lat-*c f ff*$_2$ g_2 *i l* syrr. rec om απο, with A Frag-cant rel: ins BDLΔ 1. 33. 69 latt syrr. elz (for εισιν) ηκουσι (*prob corrn as more appropriate: so also* ηκασιν. *It is hardly possible, as Mey supposes, that the pres* ηκουσι *gave offence, and was altered to* ηκασιν *and* εισιν. *Cf Mt* viii. 11; *Lu* xiii. 29), with Frag-cant rel: Steph ηκασιν, with AD 1. 33. 69 (SV, e sil) latt syrr goth æth arm: txt BLΔ copt.

4. rec om οτι (*as harsh, and needless, and not in* ‖ *Mt*), with AD Frag-cant rel: ins BLΔ.—for οτι, και ειπαν ℵ. om ωδε DH 69 vulg-ms lat-*b c ff*$_2$ *i* Syr goth: ins AB rel vulg, aft χορτασαι Frag-cant, aft δυνησ. 1 lat-*f* εν ερημιαις AKΔ.

5. rec επηρωτα (*by far the commoner word in Mt and Mk*), with AD Frag-cant rel: επηρωτησεν M vulg lat-*b f ff*$_2$ $g_{1.2}$ Syr: txt BLΔℵ. αρτους bef εχετε D 33 latt syrr copt æth: om αρτους X. [ειπαν so BΔℵ.]

ever it was, which prevented him from speaking ὀρθῶς before. 36.] See ch. i. 45. 37.] καλῶς πάν. ποιεῖ. . . . . So πάντα ὅσα ἐποίησεν καλὰ λίαν, Gen. i. 31. This work was properly and worthily compared with that first one of creation—it was the same Beneficence which prompted, and the same Power that wrought it.

CHAP. VIII. 1—10.] FEEDING OF THE FOUR THOUSAND. Mt. xv. 32—39. The accounts agree almost verbatim. Mk. adds καί τινες αὐτῶν ἀπὸ μακ. εἰσ. ver. 3, and again omits χωρὶς γυναικ. κ. παιδ.

[q] παραγγέλλει τῷ ὄχλῳ [r] ἀναπεσεῖν ἐπὶ τῆς γῆς. καὶ λαβὼν τοὺς ἑπτὰ ἄρτους [s] εὐχαριστήσας [t] ἔκλασεν, καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ ἵνα [u] παρατιθῶσιν, καὶ [u] παρέθηκαν τῷ ὄχλῳ. 7 καὶ εἶχαν [v] ἰχθύδια ὀλίγα· καὶ [w] εὐλογήσας αὐτὰ εἶπεν καὶ ταῦτα [u] παρατιθέναι. 8 ἔφαγον δὲ καὶ [u] ἐχορτάσθησαν, καὶ ἦραν [x] περισσεύματα [y] κλασμάτων ἑπτὰ [z] σπυρίδας. 9 ἦσαν δὲ ὡς τετρακισχίλιοι. καὶ [a] ἀπέλυσεν αὐτούς, 10 καὶ εὐθὺς [b] ἐμβὰς εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ ἦλθεν εἰς τὰ [c] μέρη Δαλμανουθά. 11 καὶ ἐξῆλθον οἱ Φαρισαῖοι καὶ ἤρξαντο [d] συνζητεῖν αὐτῷ, ζητοῦντες παρ' αὐτοῦ [e] σημεῖον ἀπὸ τοῦ οὐρανοῦ, [f] πειράζοντες αὐτόν. 12 καὶ [g] ἀναστενάξας τῷ [h] πνεύματι αὐτοῦ λέγει Τί ἡ γενεὰ αὕτη ζητεῖ σημεῖον; [i] ἀμὴν λέγω [ὑμῖν],

q Luke v. 14. viii. 29, 56 al. Joh. vi. 6.
r ‖ Mt. reff
s abs-col., ‖ Mt. reff.
t ‖. Matt. xxvi. 26 al. Jer. xvi. 7.
u ch. vi. 41 reff. Gen. xviii. 8.
v ‖ only †.
w ch. vi. 41 reff.
x Matt. xii. 34 reff.
y Matt. xiv. 20 reff.
z ‖. ver. 20 ‖. Acts ix. 25 only †.
a Matt. xiv. 15 reff.
b Matt. viii. 23 reff. see ver. 13.
c — Matt. ii. 22 al. fr. Exod. xvi. 35.
d w. dat., ch. ix. 14. xii. 28. Acts vi. 9 al.†
e Matt. xii. 38, 39 al. xxv. 13. Sus. 22. 2 Macc. vi. 30 only.
f Matt. xix. 3 reff. ch. x. 2 al.
g here only. Lam. i. 4. Sir.
h ch. ii. 8 reff.
i Matt. v. 18 reff.

6. rec (for παραγγελλει) παρηγγειλε (*see* ‖ *Mt*), with AC Frag-cant rel vss[‘quæ sæpe presentem per præt. exprimunt.’ Treg]: txt BDLΔℵ (copt ?). ins και bef ευχαριστησας (*so ver* 23, *ch* xiv. 22, *and* ‖ *Mt*) CDSV lat-*a f* g_1 Syr goth æth: om AB Frag-cant rel vulg lat-*b c ff*$_2$ syr copt arm. rec (for παρατιθ.) παραθωσι, with AD Frag-cant rel: txt BCLMΔ 33. 69.

7. [ειχαν so BDΔ.] αυτα bef ευλογ. M Frag-cant 1. 69 latt (syrr) arm, ταυτα ευλογ. AFK: ευλογ. (alone) D rel: txt BCLΔ copt æth. rec (for κ. ταυτα παρ.) παρ. κ. αυτα, with M^1 rel syr goth (æth): κ. αυτα παρ. 33: αυτα παρ. V: παρ. αυτα Syr: παρ., omg κ. [τ]αυ. (*see Lk* ix. 16), Frag-cant 1 latt arm: txt BCLΔ copt.—for ειπεν κ. ταυτα παρ., κ. αυτους εκελευσεν παρατιθεναι D.—rec (for παρατιθ.) παραθεινα, with M^1 rel, παραθηναι EFHKΓ Frag-cant: παρατιθηναι A evv-18-19-z Scr's c: παραθειτε C 33 æth: txt BDLM^{2}Δ. for ευλογ., ευχαριστησας D.

8. και ἔφαγον (*see Mt* xiv. 20, xv. 27, *and Mk* vi. 42) BCDLΔ 1. 33 latt Syr copt æth: εφαγον δε A Frag-cant rel syr goth. ins τα bef περισσευματα C copt: το περισσευμα των D (*quod superaverat* latt).

9. rec aft ησαν δε ins οι φαγοντες (*from ch* vi. 44: *see also* ‖ *Mt*), with ACD Frag-cant 69(sic) rel latt syrr goth: om BLΔ 33 copt.

10. εμβας bef ευθ. AKMU Frag-cant 1. 69 syrr goth. rec ευθεως, with A Frag-cant rel: om D lat-*b c ff*$_2$ *i*: txt BCLΔ 1. 69. aft εμβας ins αυτος B: και αυτος ανεβη D (2-pe) lat-*b i*. ins και bef ηλθεν D 2-pe. for μερη, ορια D lat-*c f* arm-usc. δαλμανουννθα B: μελεγαδα D^1: μαγαδα D^2: μαγδαλα or -λαν 1. 69 vss: txt AC Frag-cant rel syr-marg-gr vulg lat-*f* $g_{1,2}$ syrr copt æth (arm).

11. εξηλθοσαν D. ins συν bef αυτω D-gr latt. ins το bef σημ. D.

12. εαυτου AL: om DM^{1}Γ 1 vulg lat-*b* g_2 *i l*. rec (for ζητει σημ.) σημ. επιζητει (*from* ‖ *Mt*), with A Frag-cant rel vulg lat-*f* $g_{1,2}$ syr goth arm Orig: txt BCDLΔ 1. 33 am(with fuld ing tol) lat-*a b c i l* Syr copt æth. om υμιν BL: ins ACD Frag-cant rel vss Orig.

Mt. ver. 38. 7.] We have a curious instance here of correction and confusion in the principal MSS. The ταῦτα in the text, arising from the graphic character of St. Mark's narrative [κ. ταὐ. παρατιθέναι = κ. ταὐ. παρατιθειτε], gave offence to the transcribers. Hence the variety of corrections which will be found in the digest. 10.] Mt. mentions *Magadan*, ver. 39. Dalmanutha was probably a village in the neighbourhood,—see note on Mt., and the Land and the Book, p. 393;—a striking instance of the independence of Mk.: called by the Harmonists "an addition to St. Matthew's narrative, to shew his independent knowledge of the fact." Wordsw. What very anomalous writers the Evangelists must have been.

11—13.] REQUEST OF A SIGN FROM

k Heb. iii. 11 and iv. 3, 5, from Ps. xciv. 11. Gen. xiv. 23. Num. xiv. 30 al.
l — Matt. iv. 11 al.
m absol. — here only. Eur. Troad 455.
n ‖ Mt. reff.
o ‖ Mt. Phil. iii. 14. James i. 24 al. Gen. xlii. 30. Ps. cxviii. 16.
p Matt. xvi. 20 reff.
q Matt. viii. 4 reff.
r ch. xiii. 5 ‖ 9. Heb. xii. 25 al.
s ch. xii. 33. Matt. vii. 15.
w ch. vi. 32.
t Matt. xiii. 33 reff.
u ‖ Mt. reff.
v pres., John i. 40 reff.
Luke xii. 1. John xii. 40. Rom. xi. 7. 2 Cor. iii. 14 only. Job xvii. 7 vat. only.

[k] εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον. 13 καὶ [l] ἀφεὶς αὐτοὺς πάλιν [m] ἐμβὰς ἀπῆλθεν εἰς [n] τὸ πέραν· 14 καὶ [o] ἐπελάθοντο λαβεῖν ἄρτους, καὶ εἰ μὴ ἕνα ἄρτον οὐκ εἶχον μεθ' ἑαυτῶν ἐν τῷ πλοίῳ. 15 καὶ [p] διεστέλλετο αὐτοῖς λέγων [q] Ὁρᾶτε, [r] βλέπετε [s] ἀπὸ τῆς [t] ζύμης τῶν Φαρισαίων καὶ τῆς [t] ζύμης Ἡρῴδου. 16 καὶ [u] διελογίζοντο πρὸς ἀλλήλους ὅτι ἄρτους οὐκ [v] ἔχουσιν. 17 καὶ γνοὺς λέγει αὐτοῖς Τί [u] διαλογίζεσθε ὅτι ἄρτους οὐκ ἔχετε; οὔπω νοεῖτε οὐδὲ συνίετε; [w] πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν; 18 ὀφθαλμοὺς ἔχοντες οὐ βλέπετε, καὶ ὦτα ἔχοντες οὐκ ἀκούετε; καὶ οὐ μνημονεύετε, 19 ὅτε τοὺς

—αρτον Frag. Cant. ABCDE FGHKL MSUVX ΓΔ l. 33. 69.

13. for αυτους, αυτου A. rec εμβας bef παλιν, with A Frag-cant rel vulg lat-*f ff*$_2$ *g*$_{1.2}$ syr goth: txt BCDLΔ 33. 69 lat-*a i* copt-ms æth arm. rec adds εις το πλοιον, with DHKUΓ Frag-cant 1. 69 vss, so (omg το) A rel: om BCLΔ am(with tol) lat-*ff*$_2$ *g*$_1$.

14. aft επελαθοντο add οι μαθηται D al lat-*c*; οι μαθηται αυτου (‖ *Mt*) U Frag-cant 13. 28. 69. 124. 131 al. om και and ουκ D lat-*a g*$_2$ (*c ff*$_2$ *i*) arm.

15. om ορατε D 1 tol lat-*a* arm. ins και bef βλεπετε C Frag-cant 69 vulg lat-*c f l* copt-schw æth.

16. rec aft αλληλους ins λεγοντες (*to mend construction: from* ‖ *Mt*), with AC Frag-cant rel vulg lat-*f g*$_{1.2}$ syrr copt goth æth arm: om BD 1 lat-*a b c ff*$_2$ *i*. rec (for εχουσιν) εχομεν (*cf* ‖ *Mt, and above*), with ACℵ rel vulg lat-*f g*$_1$ syrr goth æth arm: ειχαν (*corrn of tense*) D lat-*a b ff*$_2$ *g*$_2$ *i*: txt B 1 lat-*c* copt.

17. rec aft γνους ins ο ιησους (*from* ‖ *Mt*), with ACD rel am(with fuld) lat-*a c f g*$_2$: aft ουτοις, L vulg lat-*b ff*$_2$: om BΔ^1 lat-*i* copt. aft διαλογιζεσθε ins εν ταις καρδιαις υμων DU lat-*a b c ff*$_2$ *g*$_2$ syr-w-ast æth arm; εν εαυτοις (‖ *Mt*) M 69; ολιγοπιστοι, in addition, (‖ *Mt*) 1. 69 syr-w-ast(noting on marg "εν τ. καρδ. υμ. οδιγοπ. non inventum est in 2 exx. græcis neque in antiquo syr.") arm. rec ins ετι bef πεπωρ. (*prob from the last syll of συνιετε,—the sense seeming also to justify it*), with A rel vulg lat-*f g*$_2$ *l* syrr, *sic* lat-*b c d ff*$_2$ *i*, ora 106 goth: om BCDLΔ 1. 33 lat-*a* copt æth (Treg) arm. πεπωρωμενη εστιν η καρδ. D lat-*a* (*b c ff*$_2$ *i*) æth.

18. for ου, ουδε D 2-pe latt.

HEAVEN. Mt. xvi. 1—4, who gives the account more at length: without however the graphic and affecting ἀναστ. τῷ πν. αὐ. ver. 12. 12.] εἰ δοθ., a Hebrew form of strong abjuration: see reff., and Winer, § 55 end.

14—21.] WARNING AGAINST THE LEAVEN OF THE PHARISEES AND OF HEROD. Mt. xvi. 5—12. Our account is fuller and more circumstantial,—relating *that they had but one loaf* in the ship, ver. 14; inserting the *additional reproofs*, ver. 18, and the reference to the two miracles of feeding more at length, vv. 19—21. Mk. however omits the *conclusion* in Mt., —that *they then understood that He spake to them of the doctrine, &c.* Possibly this was a conclusion drawn in the mind of the narrator, not altogether identical with that to be drawn from our account here—for the *leaven of Herod* could not be *doctrine* (καὶ τ. ζ. Ἡρ., ver. 15—Mk. only), but must be understood of the irreligious lives and fawning worldly practices of the hangers-on of the court of Herod.

14.] ἐπελ. is *not pluperfect;* see on Mt. ver. 5. The subject to the verb is the disciples, unexpressed: see next verse.

15.] ὁρᾶτε is merely *take heed*, and does not belong to ἀπό. βλέπ. ἀπό is not '*turn your eyes away from*' (Tittm. and Kuin. in Meyer), but as in reff. The ζύμη Ἡρῴδου here seems to answer to the ζ. Σαδδουκαίων in Mt. But we must not infer from this that Herod was a Sadducee. He certainly was a bad and irreligious man, which would be quite enough ground for such a caution. We have a specimen of the morals of his court in the history of John the Baptist's martyrdom. In the *last* οὕτω, ver. 21, Meyer sees a *new* climax, and refers the *not yet*

πέντε ἄρτους [x] ἔκλασα [y] εἰς τοὺς πεντακισχιλίους, πόσους [z] κοφίνους [a] κλασμάτων πλήρεις ἤρατε; λέγουσιν αὐτῷ Δώδεκα. [20] ὅτε [δὲ] τοὺς ἑπτὰ [y] εἰς τοὺς τετρακισχιλίους, πόσων [a] σπυρίδων [b] πληρώματα [a] κλασμάτων ἤρατε; καὶ λέγουσιν αὐτῷ Ἑπτά. [21] καὶ ἔλεγεν αὐτοῖς Οὔπω συνίετε;

[22] Καὶ ἔρχονται εἰς Βηθσαϊδάν. καὶ φέρουσιν αὐτῷ τυφλόν, καὶ [c] παρακαλοῦσιν αὐτὸν ἵνα αὐτοῦ ἅψηται. [23] καὶ [d] ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ [e] ἐξήνεγκεν αὐτὸν ἔξω τῆς κώμης, καὶ [f] πτύσας εἰς τὰ [g] ὄμματα αὐτοῦ, [h] ἐπιθεὶς τὰς χεῖρας αὐτῷ [i] ἐπηρώτα αὐτὸν εἴ τι βλέπεις.

x ver. 6.
y — Matt. xxvi. 10. Luke ix. 13.
z Matt. xiv. 20 (reff.).
a ver. 8 reff.
b ch. vi. 43. Rom. xv. 29. 1 Cor. x. 26, from Ps. xxiii. 1. Eph. iv. 13. Eccl. iv. 6.
c Matt. xiv. 36 reff.
d Acts xxiii. 19 al. Zech. xiv. 13.
e — here only. (Luke xv. 22 reff.)
f ch. vii. 33 reff.
g Matt. xx. 34 (reff.) only.
h Matt. xix. 13, 15 reff.
i vv. 5, 27, 29.

19. aft αρτους ins τους D; ους 69 lat-*b c ff*$_2$ *i k* copt. ins και bef ποσους CDMΔ 33 am(with em fuld ing) lat-*f* $g_{1.2}$ *l* æth arm. rec πλήρ. bef κλ., with A rel lat-*f* syr goth: ηρ. bef πλ. D: om πλ. 69 lat-*a c ff*$_2$ *i k* D-lat: txt BCLΔ 1. 33 ev-y vulg lat-$g_{1.2}$ *l* Syr (copt).

20. om δε BL 2-pe: ins ACD rel lat-*a f ff*$_2$ *i* syr goth æth arm.—for δε, και Δℵ vulg lat-$g_{1.2}$: add και C lat-*f*: και οτε (omg δε) lat-*c* Syr. aft επτα ins αρτους CM^2 13. 69. 124. 346 al vulg lat-*c f* g_2 *l* goth æth arm. ποσων σφυριδων, omg πληρωματα, D 49 2-pe vulg lat-*a c ff*$_2$ $g_{1.2}$ *i* arm. rec (for και λεγουσιν) οι δε ειπον, with AD rel lat-*b c i* syr goth arm: txt BCLℵ vulg lat-g_2 copt æth, so (omg και) Δ lat-g_1 *k l* Syr. rec om αυτω, with ADℵ rel lat-*a b c f ff*$_2$ *i k* syrr goth arm: ins BCLΔ vulg lat-$g_{1.2}$ *l* copt æth.

21. for ελεγεν, λεγει DFK lat-*a b c f ff*$_2$ $g_{1.2}$ *i k* Syr. rec πῶς οὐ, with B rel lat-*b* D-lat copt (æth): πως ουπω (*combination*) ADMUX 33 vulg lat-*a c ff*$_2$ $g_{1.2}$ *i l* syrr goth Thl: πως ουν ουπω 69 lat-*f* arm: ου πως K: ουπω C^{1}LΔ Scr's e ev-y. for συνιετε, νοειτε (*from* ‖ *Mt*) BD^2: συννοειτε *intellexistis* D^1 lat-*b*.

22. rec ερχεται (*corrn, see ch* v. 38), with A rel syrr: txt BCDLΔ 33. 69 vulg lat-g_1 *k* (*a b c f ff*$_2$) copt (goth æth) arm. for βηθσαιδαν, βηθανιαν D lat-*a f ff*$_2$ *i l* goth.

23. λαβομενος την χειρα D. rec (for εξηνεγκεν) εξηγαγεν (*substitution of appy more appropriate word*), with AD rel vulg lat-*f* vss: txt BCLΔℵ 33. for αυτω, αυτου ΑΚΔ vulg lat-*f l* Syr copt goth. rec (for βλεπεις) βλεπει, with AD^2 rel latt syrr goth arm: txt BC D^1-gr Δ copt æth.

to the moment even after the reminiscence of vv. 18—20. It may doubtless be so, and the idea would well accord with the graphic precision of St. Mark.

22—26.] HEALING OF A BLIND MAN AT BETHSAIDA. Peculiar to Mk. This appears to have been Bethsaida Julias, on the N.E. side of the lake. Compare ver. 13: and see on this Bethsaida, Jos. Antt. xviii. 4. 6: B. J. iii. 10. 7: Plin. Nat. Hist. v. 15. Wieseler, Chron. Synops. p. 273 f. See however against the idea that there were two Bethsaidas, The Land and the Book, pp. 373, f. 23.] The leading of this blind man out of the town appears as if it had been from *some local reason*. In ver. 26 we find him forbidden expressly to enter into or tell it *in the town*, and with a repetition of κώμη, which looks as if the place had been somehow unworthy of such a work being done there. (This is a serious objection against Meyer's reason, that the *use of spittle* on both occasions occasioned the same privacy here and in ch. vii. 33.) Or we may perhaps find the reason in our Lord's *immediate departure* to such a distance (ver. 27); and say, that He did not wish multitudes to gather about and follow Him.

πτύσας . . . ἐπιθεὶς . . . see above on ch. vii. 33. We cannot say what may have induced our Lord to perform this miracle *at twice*—certainly not the reason assigned by Dr. Burton, "that a blind man would not, on suddenly recovering his sight, know one object from another, because he had never seen them before," and so would require a double miracle;—a second to open the eyes of *his mind also*, to comprehend what he saw. This as-

k Matt. xiv. 19 reff.
l Matt. vii. 5. Luke vi. 42 only †.
m Matt. xii. 13 reff.
n w. acc., here only. 1-a. v. 12. — Acts xxii. 11.
o here only †. (-γής, Job xxxvii. 21. -γησις, Ps. xvii. 12. -γημα, Lev. xiii. 23.) τηλαυγέστερον ὁρῶν, Diod. Sic. i. 50.

ABCDE FGHK LMSUV ΧΓΔ 1. 33. e9.

24 καὶ [k] ἀναβλέψας ἔλεγεν Βλέπω τοὺς ἀνθρώπους, ὅτι ὡς δένδρα ὁρῶ περιπατοῦντας. 25 εἶτα πάλιν ἔθηκεν τὰς χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ· καὶ [l] διέβλεψεν· καὶ [m] ἀπεκατέστη καὶ [n] ἐνέβλεπεν [o] τηλαυγῶς ἅπαντα. 26 καὶ ἀπέστειλεν αὐτὸν εἰς οἶκον αὐτοῦ λέγων Μηδὲ εἰς τὴν κώμην εἰσέλθῃς, μηδὲ εἴπῃς τινὶ ἐν τῇ κώμῃ.

24. for ελεγεν, λεγει D 69 vulg lat-*a b f g*$_{1.2}$: ειπεν C al lat-*c ff*$_2$ *k* Syr. elz-1633 ως δενδρα περιπ., omg οτι and ορω, with C^{1}D M-marg 1 latt syrr copt æth arm: txt ABC^1 rel 69 goth Thl Euthym.

25. for ειτα, και D lat-*b c ff*$_2$ *i k* æth: om Syr arm. rec επιθηκε (*corrn aft ver* 23), with AC rel vulg lat-*b c d f ff*$_2$ *i k*: επειθεις D-gr lat-*a*: txt BL. rec (for διεβλεψεν) εποιησεν αυτον αναβλεψαι, with A rel lat-*a f* syr goth; so, addg κ. διεβλεψεν, 69: ηρξατο αναβλεψαι D vulg lat-*b c ff*$_2$ *i l*: ενεβλεψεν C^2: txt BC^{1}LΔℵ 1 lat-*k* copt æth. (*The acct seems to be this: διεβλεψεν was not understood. Hence the corrn of* D—then *that of* A *rec, to make* our Lord *the* subject, *as before, and to give αναβλ. the same meaning as before, ver* 24. *The readg of* C^1, *ενεβλεψεν, is a mechanical corrn to the word occurring just after. The question of the original txt is not without some difficulty, but the above seems to me more probable than that a corrector shd have changed to a new subject and dropped εποιησεν αυτον. Lachm edits as rec: Tischdf and Treg, as in txt.*)—om κ. διεβ. Syr. rec (for απεκατεστη) αποκατεσταθη, with DU 1: αποκατεσταθη A rel: txt CLΔ, αποκατεστη B. rec ενεβλεψεν (*to correspond with the other aorists*), with AC rel syr copt: ωςτε αναβλεψαι D vulg lat-*b c ff*$_2$ *i l* Ps-Chr-lat: ανεβλεψεν FM^1 Thl: txt BL (Δ) 69. δηλαυγως C (L) Δ: δηλως 33. rec απαντας (*corrn to suit* ανθρωπους *above*), with AC^{2}M(Treg, expr) rel goth: om 33 lat-*c k*: txt BC^1 D(παντα) LΔ 1. 69 syrr copt æth arm Ps-Chr-lat.

26. rec ins τον bef οικον, with GMUXΔ 1. 69 copt: txt ABCD rel goth. for λεγων, κ. λεγει αυτω D. for 1st μηδε, μη ℵ^1. aft λεγων ins υπαγε εις τον οικον σου και (*see ch* ii. 11, *Mt* ix. 6) D 13. 28. 61. 69. 124. 346. 2-pe vulg lat-*a b f ff*$_2$ *g*$_{1.2}$ *l*.—om μηδε εις την κωμην εισελθῃς D lat-*c k*: for μηδε, εαν 13. 28. 61. 69. 346. 2-pe vulg lat-*a b f ff*$_2$ *g*$_{1.2}$ *l* syr-marg arm. om μηδε ειπ. τιν. ε. τ. κωμη BLℵ 1^1. 209 copt.—for μηδε ειπῃς τινι, μηδενι ειπῃς D syr-marg arm, *nemini dixeris* vulg lat-*b f ff*$_2$ *g*$_{1.2}$ *l*: μηδενι ειπῃς μηδε 13. 69: μηδενι μηδεν ειπῃς μηδε 28. 61. 346.—for εν τη κωμη, εις την κωμην (*confusing the two clauses*) D: om vulg lat-*b f ff*$_2$ *g*$_{1.2}$ *l*. (*The stumbling-block was, that if he* did not enter into the town, *he* could not tell it to any one in the town. Hence B *&c om the 2nd clause:* D *&c alter the 1st: others insert a saving clause,* 'if thou shouldest enter &c.' *txt is the reading of* AC rel syrr goth æth, *rec, Lachm, Tischdf* 1857, *Treg.*)

sumes the man to have been *born* blind, which he was not, from ver. 24; for how should he know *how trees appeared?* and besides, the case of the man born blind in John ix. required no such double healing. These things were *in the Lord's power*, and He ordered them as He pleased from present circumstances, or for our instruction. **24.**] **I see men, because I see them walking as it were trees**; i. e. not distinct in individual peculiarity, but as trees in the hedge-row flit by the traveller. It is a minute mark of truth, that he describes the appearance of persons as he doubtless had often had occasion to do during the failing of sight which had ended in his blindness. By no possibility can the words convey, as Wordsw., three different stages of returning vision: "I see men. I see them standing still, and dimly, as trees. I see them walking." For thus the ὅτι is altogether passed over, and περιπατοῦντας taken out of its government, and most unnaturally made into a sentence by itself. **25.**] The distinction in the text here adopted, between διέβλεψεν and ἐνέβλεπεν, would be **He saw clearly** (the work of that instant), **and was thoroughly restored, and** (thenceforward) **saw all things plainly.** But the text is in much uncertainty.

26.] See above in this note,—and var. readd. The first and second μηδέ both carry a separate climax with them: he was not even to *go* into the village, no, nor so much as tell it to *any who dwelt in the village.*

27 Καὶ [p] ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς κώμας Καισαρείας τῆς Φιλίππου. καὶ ἐν τῇ ὁδῷ ἐπηρώτα τοὺς μαθητὰς αὐτοῦ λέγων αὐτοῖς Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι; 28 οἱ δὲ εἶπαν αὐτῷ λέγοντες ὅτι Ἰωάννην τὸν βαπτιστήν, καὶ ἄλλοι Ἠλίαν, ἄλλοι δὲ ὅτι εἷς [q] τῶν προφητῶν. 29 καὶ αὐτὸς ἐπηρώτα αὐτούς Ὑμεῖς δὲ τίνα με λέγετε εἶναι; ἀποκριθεὶς ὁ Πέτρος λέγει αὐτῷ Σὺ εἶ ὁ [q] χριστός. 30 καὶ [r] ἐπετίμησεν αὐτοῖς ἵνα μηδενὶ λέγωσιν περὶ αὐτοῦ. 31 Καὶ ἤρξατο διδάσκειν αὐτοὺς ὅτι δεῖ τὸν [s] υἱὸν τοῦ [s] ἀνθρώπου πολλὰ παθεῖν καὶ [t] ἀποδοκιμασθῆναι ὑπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ ἀποκτανθῆναι, καὶ μετὰ τρεῖς ἡμέρας [u] ἀναστῆναι· 32 καὶ [v] παρρησίᾳ τὸν λόγον ἐλάλει. καὶ [w] προσλαβόμενος ὁ Πέτρος αὐτὸν ἤρξατο [x] ἐπιτιμᾶν αὐτῷ. 33 ὁ δὲ [y] ἐπιστραφεὶς καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ [z] ἐπετί-

p Matt. xi. 7 al.
q Matt. i. 1 reff.
r = Matt. xii. 16 reff. xx. 31.
s Matt. viii. 20 reff.
t Matt. xxi. 42 reff.
u Matt. xii. 41. xx. 19. ch. xvi. 9 al.
v Isa. xxvi. 19.
w John vii. 13, 26. x. 24 al.
x ‖ Mt. Acts xviii. 26. Rom. xiv. 1, 3 al. 2 Macc. viii. 1.
y = ‖ Mt. Matt. xvii. 18. xix. 3. ch. i. 25 al. Zech. iii. 2.
z ch. v. 30. John xxi. 20. 1 Kings x. 9.

27. for τας κωμας καισαρειας, καισαριαν D lat-*a b ff*$_2$ *i*. om 2nd αυτου A arm. om αυτοις DLΔ 33 tol lat-*a b k* arm. ειναι bef οι ανθρ. D vulg lat-*a* (*c*) *f ff*$_2$.

28. rec (for ειπαν) απεκριθησαν (*see* ‖ *Lu*), with AD rel latt syr goth arm: txt BC^{1}LΔℵ lat-*k* Syr copt. rec om αυτω λεγοντες (*see* ‖ *Mt Lu*), with A rel syrr goth: om λεγοντες C^2 33 æth: ins BC^{1}DLΔ 69 latt copt. rec om 1st οτι, with AC^{2}D rel latt syr goth: οι μεν (‖ *Mt*) C^{1}Δ 69: txt Bℵ Syr. for και αλλ., αλλοι δε (‖ *Mt*) D 69 lat-*a f k* copt-ms: αλλοι VΔ vulg lat-*b c*: txt ABC rel lat-*ff*$_2$ *i*. rec (for οτι εἰς) ἑνα (*to suit* ιωαννην *and* ηλιαν), with AC^2 rel lat-*k* syrr goth arm: ως ενα D latt: txt BC^{1}L copt.

29. for και αυτος, αυτος δε (‖ *Lu*) D lat-*a c ff*$_2$: om (‖ *Mt*) 1 lat-*k* æth arm. rec (for επηρωτα αυτους) λεγει αυτοις (*from* ‖ *Mt*), with AC^2 rel vulg lat-*b* (*f* syrr) goth æth arm: txt BCDLΔ lat-*a c ff*$_2$ copt. rec aft αποκριθεις ins δε (*from* ‖ *Mt Lu*), with CD rel lat-*f ff*$_2$ goth syr: pref και A 33 lat-*a b i* (*k*) æth: om BL vulg syrr copt Eus.

30. for λεγωσιν, ειπωσιν (*from* ‖ *Mt*) CDG.

31. rec (for υπο) απο (*from* ‖ *Mt Lu*), with A rel: txt BCDGKL 33. ins απο bef των αρχ. D lat-*a b f k* Syr. rec om των bef αρχ. (‖ *Mt Lu*), with A rel: ins BCDEHMUVX goth. rec om των bef γραμ., with AGKSXΔ 1. 33. 69 goth: ins BCD rel.

32. rec αυτον bef ο πετρος (‖ *Mt*), with AC rel vulg lat-*f k* copt goth arm: om αυτον D: txt BL lat-*a*.

27—30.] CONFESSION OF PETER. Mt. xvi. 13—20. Lk. ix. 18—21. With the exception of the introduction in Lk., which describes the Lord to have been *alone praying, and joined by his disciples*,—and the omission of the praise of and promise to Peter by both Mk. and Lk., the three are in exact accordance. On this latter omission no stress must therefore be laid as to the character of *Mark's Gospel*, as has been done. (Thl. in l.—cited by De W.)

31—IX. 1.] ANNOUNCEMENT OF HIS APPROACHING DEATH AND RESURRECTION. REBUKE OF PETER. Mt. xvi. 21—28. Luke ix. 22—27. Lk. omits the rebuke of Peter. Mk. adds, ver. 32, παρρησίᾳ τ. λ. ἐλάλει· and, in the rebuke of Peter, that the Lord said the words ἰδὼν τοὺς μαθητὰς αὐτοῦ. In vv. 34, 35, the agreement is close, except that Lk. adds καθ' ἡμέραν, aft. τὸν σ. αὐτοῦ, and Mk. και του εὐαγγ. aft. ἐμοῦ, ver. 35 [it is perhaps worthy of remark that St. Mk. writes ἀκολουθεῖν in ver. 34: possibly from the information of him, to whom it was said, τι πρός σε; σύ μοι ἀκολούθει, John xxi. 22]; and informs us, in ver. 34, that

ABCDE FGHK LMSUV ΧΓΔ i. 33. ℵ.

μησεν Πέτρῳ καὶ λέγει Ὕπαγε ὀπίσω μου σατανᾶ, ὅτι οὐ
[a] φρονεῖς [a] τὰ τοῦ θεοῦ, ἀλλὰ [a] τὰ τῶν ἀνθρώπων. 34 καὶ
προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ
εἶπεν αὐτοῖς Ὅστις θέλει [b] ὀπίσω μου [b] ἀκολουθεῖν,
[c] ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν [d] σταυρὸν [d] αὐτοῦ
καὶ ἀκολουθείτω μοι. 35 ὃς γὰρ ἐὰν θέλῃ τὴν [e] ψυχὴν
αὐτοῦ σῶσαι, [e] ἀπολέσει αὐτήν· ὃς δ' ἂν [e] ἀπολέσει τὴν
[e] ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου, σώσει
αὐτήν. 36 τί γὰρ [f] ὠφελεῖ [g] τὸν] ἄνθρωπον [h] κερδῆσαι
τὸν κόσμον ὅλον καὶ [i] ζημιωθῆναι τὴν ψυχὴν αὐτοῦ; 37 τί
γὰρ [k] δώσει ἄνθρωπος] [l] ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ;
38 ὃς γὰρ ἐὰν [m] ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους ἐν
τῇ γενεᾷ ταύτῃ τῇ [n] μοιχαλίδι καὶ [o] ἁμαρτωλῷ, καὶ ὁ

a — ‖ Mt. Rom. viii. 5. xii. 16 bis. Phil. iii. 19. Col. iii. 2. 1 Macc. x. 20.
b Matt. viii. 33 reff.
b Matt. x. 38. 3 Kings xix. 20. see Num. xxxii. 11.
c ‖ Mt. and of Peter's denial only, exc. Luke xii. 9. Isa. xxxi. 7 only.
d ‖ Mt. reff.
e ‖ Mt. reff. see Prov. i. 19.
f Matt. xv. 5 reff. Prov. x. 2.
g art., — Matt. xv. 11 al.
h ‖. Matt. xxv. 17, &c. James iv. 13†. Job xxii. 3 Symm.
i — constr., ‖ Mt. reff. Herod. vii. 39.
k ‖ Mt. Matt. xxvii. 10. Gen. xxv. 34.
l ‖ Mt. only. Jer. xv. 13 only.
m ‖ L. Rom. i. 16. 2 Tim. i. 8, 12. Job xxxiv. 19 var. Isa. l. 20 F. only.
n Matt. xii. 39 reff.
o adj. (Luke v. 8. xix. 7 f), Rom. vii. 13. Isa. i. 4.

33. aft ο δε ins ιησ. AK lat-*f* syr. rec ins τω bef πετρω (‖ *Mt*), with AC rel: om BDL. rec (for κ. λεγει) λεγων, with AD rel latt syr goth arm: txt BCLΔ lat-*ff*$_2$ *k* Syr copt æth. om 2nd τα D-gr 225.

34. om αυτοις DXΔ lat-*a b c ff*$_2$ *i k*. for οστις, ει τις (*from* ‖ *Mt Lu*) BC^{1}DLΔ 1. 33. 69 latt syr-marg arm Orig Synop: txt AC^2 rel syrr copt goth æth. rec (for ακολουθειν) ελθειν (*from* ‖ *Mt*), with ABC^{1}KL lat-*c g*$_1$ *k* syrr copt arm Orig-lat: ελθειν κ. ακολουθειν Δ: txt C^{1}D rel vulg lat-(*a b ff*$_2$) *f i* ℓ goth æth Orig Vict Thl Ambr. for απαρν., αρνησασθω D.

35. rec (for εαν) αν, with AD rel Orig$_1$: txt BCKMΔ 1. 33. for 1st ψ. αυτου, εαυτου ψ. B Orig: ψ. εαυ. D^2. om ος δ' αν απ. τ. ψ. αυ. D^1 lat-*k* æth. rec (for 2nd απολεσει) απολεση (*corrn, and from* ‖ *Mt Lu*), with A rel Orig: txt BCD^{2}ΓΔ. for 2nd ψυχην αυτου, εαυτου ψυχην C^2 rel: txt A B[sic cod: see table] C^{1}LΔ.—αυτην D^{2}Γ lat-*i*^{1}. om εμου και D lat-*a b i* (*k*) ℓ æth arm Orig. rec ins ουτος bef σωσει (*from* ‖ *Lu*) C^2 M-marg rel: txt AB C^1(appy) DKLM^{1}XΔ 1. 33 latt syrr copt goth æth arm Orig Dial.

36. rec ωφελησει (*from* ‖ *Mt; not txt from* ‖ *Lu*), with ACD rel vulg lat-*b c f ff*$_2$ *k* syr Orig: ωφεληθησεται 33: txt B (L) ℵ lat-*a* Syr arm. rec om τον, with BKU(SV, e sil) goth: ins AC^{1}D Orig.—ανθρωπος (‖ *Mt Lu*) C^{2}EFGHLMXΓΔ 1. 33. 69 Petr-alex. rec (for κεοδησαι and ζημιωθηναι) εαν κερδηση and ζημιωθη (*from* ‖ *Mt*), with AC rel latt Orig: κερδησας [*see* ‖ *Lu*] ζημιωθηναι L: txt BℵΔ.—τ. κ. ολ. bef κερδ. C 33 Syr Petr-alex.

37. rec (for τι γαρ) η τι (*from* ‖ *Mt*), with ACD^2 rel latt syrr goth æth: η τι γαρ D^1-gr: txt BLΔℵ copt arm Orig. om δωσει ανθρωπος Δ: ins ABCDLℵ rel latt Orig. (*Prob the origl txt was* τι γαρ ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; *as Tischdf has edited,* δώσει ἄνθρ. *being from* ‖ *Mt. But the single codex Sangallensis is hardly warrant enough for this.*)—δοι BℵΔ, δω L. ins ο bef ανθρ. B. εαυτου B: αυτω C.

38. rec (for εαν) αν (*see* ‖ *Lu*), with GHKU 69 (S 1. 33, e sil) Clem: om A vulg lat-*f*: ος δ αν D: txt BC rel. επαισχυνθησεται εμε D.—for με, μεν A^1.

our Lord said these words, *having called the multitude with his disciples.* This Meyer calls *a contradiction to Mt. and Lk.*,—and thinks it arose from a misunderstanding of Lk.'s πάντας. Far rather should I say that our account represents every detail to the life, and that the πρὸς πάντας contains *traces of it.* What wonder that a crowd should here, as every where else, have collected about Him and the disciples? **37.**] If (see var. readd.) the words in brackets be omitted, the sense will be, **For what can be an equivalent for his life?** **38.**] Mk. and Lk.

υἱὸς τοῦ ἀνθρώπου [u] ἐπαισχυνθήσεται αὐτόν, ὅταν ἔλθῃ [p] ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν [q] ἀγγέλων τῶν [q] ἁγίων. IX. [1] καὶ ἔλεγεν αὐτοῖς Ἀμὴν λέγω ὑμῖν ὅτι εἰσίν τινες ὧδε τῶν ἑστηκότων, [r] οἵτινες οὐ μὴ [s] γεύσωνται θανάτου ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ ἐληλυθυῖαν [t] ἐν δυνάμει.

Frag. Cant. μβανει...

[2] Καὶ μετὰ ἡμέρας ἓξ [u] παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ Ἰωάννην καὶ [v] ἀναφέρει αὐτοὺς εἰς [w] ὄρος [w] ὑψηλὸν [x] κατ' ἰδίαν μόνους, καὶ [y] μετ-

...εμ-ορφ. Frag. Cant.

εμορφώθη [z] ἔμπροσθεν αὐτῶν. [3] καὶ τὰ ἱμάτια αὐτοῦ [a] ἐγίνοντο [b] στίλβοντα, λευκὰ λίαν, οἷα [c] γναφεὺς [d] ἐπὶ τῆς γῆς οὐ δύναται οὕτως [e] λευκᾶναι. [4] καὶ [f] ὤφθη αὐτοῖς Ἠλίας σὺν Μωυσῇ, καὶ ἦσαν [g] συλλαλοῦντες τῷ Ἰησοῦ. [5] καὶ [h] ἀποκριθεὶς ὁ Πέτρος λέγει τῷ Ἰησοῦ Ῥαββί, [i] καλόν ἐστιν ἡμᾶς ὧδε εἶναι, καὶ ποιήσωμεν τρεῖς σκηνάς, σοὶ [k] μίαν καὶ Μωυσῇ [k] μίαν καὶ Ἠλίᾳ

[p] ‖ Matt. xxv. 31 al. Ps. ci. 16.
[q] ‖ L. Acts x. 22. Rev. xiv 10.
[r] Matt. xiii. 15 reff
[s] ‖ Heb. ii. 9 (there also w. θαν.). Job xx. 18. Ps. xxxiii. 8.
[t] Rom. i. 4. Col. i. 29. see Matt. xxiv. 30.
[u] ‖ Matt. ii. 13, &c. iv. 5, 8 al. Num. xxii. 41.
[v] ‖ Mt. reff. (= ἀναβιβάζω, Num. xxii. 41.)
[w] Matt. iv. 8 reff.
[x] Matt. xiv. 13 reff.
[y] ‖ Mt. Rom. xii. 2. 2 Cor. iii. 18 only †. Ps. xxxiii. tit. Symm.
[z] = Matt. v. 16. vi. 1 al.
[a] constr. w. part., ch. i. 4 reff. plur., Matt. vi. 48 reff.
[b] here only. Ecclus. xl. 3 al.
[c] here only. 4 Kings xviii. 17. Isa. vii. 3. xxxvi. 2 only.
[d] Matt. vi. 10. Rev. v. 3 al.
[e] Rev. vii. 14 only. Ps. l. 7 (9) al.
[f] ‖. Luke i. 11. 1 Cor. xv. 5—8 al. Exod. iii. 2, 16.
[g] w. dat., ‖ L. Luke xxii. 4. Exod. xxxiv. 35. 36 only.
[h] rcd., Matt. xi. 25 reff.
[i] ‖ Mt. reff.
[k] here only. Ecclus. xl. 3 al.
[l] ‖ Mt. reff.

Chap. IX. 1. rec των bef ωδε (*see* ‖ *Mt Lu*), with ACD[3] rel vulg lat-*f* syr goth arm: των εστηκοτων bef ωδε 1 Syr copt Orig: om ωδε lat-*b i*: txt BD[1] lat-*a ff*$_2$(appy) æth. aft εστ. ins μετ' εμου D lat-*a b* (*ff*$_2$).

2. [μετα, so B C(appy) DLΔ.] ο ιησ. bef παρ. A. om 2nd τον ΧΓΔ Frag-cant. rec ins τον bef ιωαννην, with CDKLUX 1. 33. 69: om AB Frag-cant rel. αναγει D Frag-cant 2-pe. μεταμορφουται Frag-cant.

3. rec εγενετο (*grammatical alteration: cf* ‖ *Mt*), with BC rel: txt ADGKLVXΓ 1. 33. 69 (γινονται Orig) Thl. rec aft λιαν ins ως χιων (*reminiscence of Matt* xxviii. 3), with AD rel latt syrr copt goth, ωσει χ. K: om BCLΔ 1 lat-*k* D-lat copt-ms sah æth arm. ως ου δυναται τις λευκαναι επι της γης D (lat-*b i*) Syr. rec om ουτως, with A (D) rel (latt) Syr goth: ins BCLΔ 33. 69 lat-(*ff*$_2$) *k* copt æth arm(appy) Orig. (*Mey calls it* 'an irrelevant gloss;' *but it is in fact an Hellenistic idiom, akin to* ὃς . . αὐτός.)

4. for ησαν συλλαλουντες, συνελαλουν (*see* ‖ *Lu*) D 1 lat-*a* n. (συλλαλουν K.)

5. for λεγει, ειπεν D 2-pe lat-*a* (*b*) Syr: ελεγεν 1. 69. for και ποιησωμεν, θελεις ποιησω D lat-*b i*: θελεις ποιησωμεν 69, *si vis faciamus* lat-*a c*. rec σκηνας bef τρεις (‖ *Lu*: *so* B *in* ‖ *Mt*), with AD rel lat-*f* syr goth arm: txt BCLΔ 33 latt Syr æth.

here agree: and Mt., ver. 27, bears traces of this verse, having apparently abridged it in transcribing his report, not to repeat what he had before said, in ch. x. 33.

On μοιχαλίδι, see Mt. xii. 39, and observe the addition ἐν τῇ γ. ταύ. τῇ μ. καὶ ἁμ. as belonging to the precision and graphic character of our Evangelist's narrative.

Ch. IX. 1.] See on ‖ Mt. ἐξ τῶν ἑστ.] there are some here of the standers-by. Remember, our Lord was speaking *to the multitude with his disciples*.

2—13.] The Transfiguration. Mt. xvii. 1—13. Lk. ix. 28—36. Here again, while Mt. and Mk.'s accounts seem to have *one and the same source*, they have deflected from it, and additional particulars have found their way into our text. Lk.'s account is from a *different source*. If we might conjecture, Peter has furnished the accounts in Mt. and Mk.:—this latter being *retouched*,—perhaps by himself: while that of Lk. may have had another origin. The additional particulars in our text are,—the very graphic and noble description in ver. 3, στίλβ. . . . . λευκᾶναι, and οὐ γὰρ ᾔδει τί ἀπεκρ. . . . ,

l Heb. xii. 21 only. Deut. ix. 19 only. (-βειν, 2 Cor. x. 9.)
m ‖ L.
n ‖. Luke i. 35. Acts v. 15 only. Exod. xl. 35.
o — John xii. 28.
p ‖ Mt. al. Gen. xxii. 2.
q Deut. xviii. 15, 19.
r here only. Num. vi. 9 al.
s absol., ch. v. 32. x. 28. 3 Kings xxi. (xx.) 40. w. acc., ch. iii. 5 (reff.).
t Matt. xvi. 20 reff.
u ch. v. 16 reff.
v ch. vi. 14 reff.
w — here only. Dan. v. 12 Theod.
a ch. viii. 27 al. fr.

μίαν. 6 οὐ γὰρ ᾔδει τί ἀποκριθῇ, [l] ἔκφοβοι γὰρ ἐγέ-
[am] νοντο. 7 καὶ [am] ἐγένετο νεφέλη [n] ἐπισκιάζουσα αὐτοῖς, καὶ
[o] ἦλθεν [o] φωνὴ ἐκ τῆς νεφέλης Οὗτός ἐστιν ὁ υἱός μου Frag. Cant.
ὁ [p] ἀγαπητός, [q] ἀκούετε αὐτοῦ. 8 καὶ [r] ἐξάπινα [s] περι- μου...
βλεψάμενοι οὐκέτι οὐδένα εἶδον, ἀλλὰ τὸν [t] Ἰησοῦν μόνον
μεθ' ἑαυτῶν. 9 καταβαινόντων δὲ αὐτῶν ἀπὸ τοῦ ὄρους ...και κα. Frag. Cant.
[t] διεστείλατο αὐτοῖς ἵνα μηδενὶ ἃ εἶδον [u] διηγήσωνται, εἰ
μὴ ὅταν ὁ υἱὸς τοῦ ἀνθρώπου [v] ἐκ νεκρῶν [v] ἀναστῇ.
10 καὶ τὸν λόγον [w] ἐκράτησαν πρὸς ἑαυτούς, [x] συνζητοῦν-
τες τί [y] ἐστιν [z] τὸ [v] ἐκ νεκρῶν [v] ἀναστῆναι. 11 καὶ [a] ἐπ-
ηρώτων αὐτὸν λέγοντες [b] [c] Ὅτι λέγουσιν οἱ γραμματεῖς ὅτι
[c] δεῖ ἐλθεῖν πρῶτον Ἠλίαν; 12 ὁ δὲ ἔφη αὐτοῖς Ἠλίας

x — ch. xii. 28. Luke xxiv. 15 al.† b — (see note) ver. 28 only.
y — Matt. ix. 18 reff. c — Matt. xxiv. 6 reff.
z — ver. 28 reff.

6. rec (for αποκριθη) λαλησῃ, with C³U¹ Chr, λαλησει AD 69[sic] rel syrr Vict Thl Euthym: txt BC¹LΔℵ 1. 33 lat-*k* copt (αποκριθη ℵ Orig). (*Peter's words not being strictly an* answer, *some omd* αποκρ. *above,—others, tolerating it as idiomatic, were offended at this* αποκριθη, *which expressed the same so much more plainly. Hence it was altered to* λαλησει *or* λαλησῃ, *from* ητι αυτου λαλουντος *in* ‖ *Mt.*) rec (for εκφ. γ. εγ.) ησαν γαρ εκφ. (*corrn to avoid* εγενοντο και εγενετο), with A rel vulg lat-*f* syrr goth: txt BCDLΔ 33 copt sah(appy) Chr.

7. for ηλθεν, εγενετο (*from* ‖ *Lu*) BCLΔ Syr syr-marg copt arm. rec aft νεφελης ins λεγουσα (*from* ‖ *Mt Lu*), with ADL 1. 33. 69 latt Syr syr-w-ast sah æth arm-zoh; λεγων Δ: om BC rel lat-*k* copt goth arm-mss Thl. aft ο αγαπητος ins ον εξελεξαμην Frag-cant. rec αυτου bef ακουετε (*from* ‖ *Lu: so also rec in* ‖ *Mt*), with A rel lat-*b f* syrr goth: txt BCDL Frag-cant 1. 33 vulg lat-*a c ff*₂ *g*₁ *k l* coptt.

8. for εξαπινα, ευθεως D Frag-cant 69 vulg lat-*a g*₁.₂. for αλλα, ει μη (*from* ‖ *Mt*) BD Frag-cant 33 latt copt goth æth: txt AC rel sah arm. om των Frag-cant. μεθ (μετα B) εαυτων bef αλλα τον ιησ. μονον B 33 lat-*c f*: om μ. εαυτων Frag-cant lat-*a ff*₂ *k l*.

9. for καταβ. δε, και καταβ. (*from* ‖ *Mt*) BCDLΔ Frag-cant 33 latt Syr copt æth: txt A rel lat-*f* syr goth arm. for απο, εκ (*from* ‖ *Mt*) BD 33: txt AC rel. διεστειλατο C 1. rec διηγ. bef *a* ειδον (*for elegance*), with A rel lat-*c f ff*₂ syrr &c: txt BCDLΔ 1. (69) vulg lat-*a b g*₁.₂ *i k l n*.—ειδοσαν D.

10. for το εκ. ν. αναστ., οταν εκ νεκρων αναστη D 1. 69 latt (Syr) syr Jer.

11. for επηρωτων, επηρωτησαν A 1. 33. 69 lat-*a g*₁. οι γρ. bef λεγ. D lat-*a* copt. ins οι φαρισαιοι και bef οι γρ. LN vulg lat-*c g*₁. om οτι D-gr 1 lat-*b ff*₂ *i k* copt. πρωτον bef ελθειν D lat-*a b c f g*₁ *i k*.

12. rec (for εφη) αποκριθεις ειπεν (*from* ‖ *Mt*), with AD rel latt syr goth æth arm:

ἔκφοβοι. Mk. omits ἐν ᾧ εἰσέπεσα, Mt. ver. 5. 2.] The omission of an art. before Ἰωάννην serves to bind together the pair of brothers. 3.] ἐγένοντο is of itself a graphic touch, bringing out the glistening of each separate portion of His clothing. 8. οὐδένα] **none of those who appeared, but** (ἀλλὰ, 'nay, on the contrary') **Jesus alone.** 9—13.] Two remarkable additions occur in our text;—ver. 10, which indicates *apostolic authority*, and that of *one of the Three*;—and καὶ . . . ἤρξατ. in ver. 12. 10.] τ. λ. ἐκράτ. not, '*they kept the command*:'—for συνζητ. explains it to mean **kept secret the saying**, as in ref. Dan. τί ἐστιν τ. ἐκ ν. ἀν. does not refer to the *Resurrection generally*, for it was an article of Jewish belief, and connected with the times of the Messiah;—but to *His Resurrection as connected with his Death; the whole* was enigmatical to them. 11.] The ὅτι may be merely recitantis, '*they asked him, saying* (*that*) *the Scribes say, that Elias must first come*:' leaving ἐκπλήρωτον to find its application in the difficulty thus suggested by them. But it is better to take it in the unusual sense (undoubted there) of ver. 28: see further on in this note. 12.] Meyer and others place the interrogation after τοῦ ἀνθρώπου, and regard ἵνα πολ. . . . as its

μὲν ἐλθὼν πρῶτον [d] ἀποκαθιστάνει πάντα· καὶ πῶς γέ- [e] γραπται [e] ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου, ἵνα πολλὰ πάθῃ καὶ [f] ἐξουδενηθῇ; 13 ἀλλὰ λέγω ὑμῖν ὅτι καὶ Ἠλίας ἐλήλυθεν, καὶ [g] ἐποίησαν αὐτῷ ὅσα ἤθελον, καθὼς γέγραπται [e] ἐπ' αὐτόν. 14 Καὶ ἐλθὼν πρὸς τοὺς μαθητὰς εἶδεν ὄχλον πολὺν περὶ αὐτοὺς καὶ γραμματεῖς [h] συνζητοῦντας αὐτοῖς. 15 καὶ εὐθὺς πᾶς ὁ ὄχλος ἰδόντες αὐτὸν [i] ἐξεθαμβήθησαν, καὶ [k] προστρέχοντες [l] ἠσπάζοντο αὐτόν.

I$_e$ ἰδεν οχλον... ABCDE FGHI KLMS^g UVXΓΔ 1. 33. 69.

d 1 M. reff. e — Rom. iv. 9. 1 Tim. i. 18. Heb. vii. 18. f (-δ-) here (2 Cor. x. 10 v. r.) only. Judg. ix. 38 al. (-φ-) Luke xviii. 9 al. (ἀθέτησιν, Ps.-c xviii. 22.) Matt. vii. 12. xx. 28. Gen. xx. 9. g w. dat., ch. viii. 11 reff. w. πρός, ch. i. 27 reff. h ch. x. 17. Acts

see ver. 10 reff. 1 ch. xiv. 33. xvi. 5, 6 only †. Sir. xxx. 9 only. viii. 30 only. Gen. xviii. 2. 1 Luke i. 40 al. 1 Macc. vii. 29, 33.

txt BCLΔ Syr copt. ins ει bef ηλιας D. om μεν (D)L 1 latt Syr syr-marg æth arm. (*So Tischdf edits, μεν occurring in* ‖ *Mt: but it was likely to be cancelled here as having no* δε *to correspond: and* D *is hardly to be cited, as it reads* ει ηλιας.)

rec αποκαθιστα, with X rel: αποκαταστησει C latt syr-marg(appy) copt æth arm: αποκαταστανει D-gr ℵ: txt ABLΔ 1. 33 lat-*k* goth. for και πως, καθως (*prob borrowed from* καθως γεγρ. *below*) AKMΔ syr-marg Vict Euthym: πως ουν arm. rec εξουδενωθη, with AC rel: txt BDL. (εξουθ. L 69.)

13. for εληλυθεν, ηδη ηλθεν (‖ *Mt*) C 1 lat-*f* i. rec (for ηθελον) ηθελησαν (‖ *Mt*), with AC^{2}Δ latt: txt B C^1(appy) D-gr L.

14. ελθοντες and ειδον BLΔ lat-*k* arm. (-αν B^1.) for πιρι, προς D 28 lat-*a b c ff$_2$ i k*. ins τους bef γραμματεις D I$_e$ 69 arm. for αυτους, προς αυτους (*see ver* 16) BC G(*saur.*) I$_e$ LΔ 1 latt goth.

15. rec ευθεως, with AD I$_e$ rel: txt BCLΔ 1. 69. om ο bef οχλος D. rec ιδων αυτ. εξεθαμβηθη (*corrn to agree with* οχλος), with A rel vulg lat-*f g$_{1,2}$ k* syr-txt: txt BCD I$_e$ LΔ 1. 33. 69 ev-y lat-*a* (*b c ff$_2$*) *i* Syr syr-marg copt-schw goth æth arm.—for αυτον, τον ιησουν D vulg lat-*b c ff$_2$*. προτρεχοντες AC: προσχαιροντες *gaudentes* D lat-*c ff$_2$ i k*.

answer. But not to mention that such a sentence would be without example in our Lord's discourses, the sense given by it is meagre in the extreme. As it stands in the text, it forms a counter-question to that of the Apostles in ver. 11. *They asked,* **How say the Scribes that Elias must first come?** Our Lord answers it by telling them that it is even so; and returns the question by another: **And how is it (also) written of the Son of Man, that He,** &c.? then comes the conclusion in ver. 13 with ἀλλὰ λέγω ὑμῖν, stating that Elias *has come,* and leaving it therefore to be inferred that the sufferings of the Son of Man were close at hand. Notice how the γέγρ. ἐπ' αὐτόν binds both together. Just as the first coming of the Son of Man is to suffer and to die, so has the first coming of Elias been as it was written of him; but there is a future coming of Elias ἀποκαθιστάνειν πάντα, and of the Son of Man in glory. See further in notes on Mt. The first καί in ver. 13 is **also,** binding what is said of Elias to that which has been said of the Son of man: the second καί is simply **and.**

14—29.] HEALING OF A POSSESSED LUNATIC. Mt. xvii. 14—21. Lk. ix. 37—42. The account of Mk. is by far the most copious: and here, which is very rarely the case in the official life of our Lord, the three accounts appear to have been *originally different and independent.* The descent from the mountain was on the *day following* the transfiguration, Lk. ver. 37. 14.] The Scribes were probably boasting over the disciples, and reasoning from *their* inability to *that of their Master also.* As Stier remarks, there is hardly such another contrast to be found in the Gospel as this, between the open heaven and the sons of glory on the mount, and the valley of tears with its terrible forms of misery and pain and unbelief. I have already in the notes to Mt. spoken of the noble use made of this contrast in the last and grandest picture of the greatest of painters—the Transfiguration of Raffaelle. 15.] The Lord's countenance probably retained traces of the glory on the mount; so strong a word as ἐξεθαμβήθησαν would hardly have been used merely of their surprise at His sudden approach; see Exod. xxxiv. 29, 30. *That* brightness, however, *terrified* the people: this *attracts* them: see 2 Cor. iii. 7—18.

ABCDE FGHI KLMS UVΓΔ 1. 33. 69.

m ver. 11. n ver. 10, 14. o Matt. xxii. 35 reff. p Matt. xvii. 24 reff. q ch. v. 15 reff. r ver. 25 (there also w. πν.). ch. vii. 37 only. Ps. xxx. 18. xxxviii. 13 only. s — here only. (John i. 5. Rom. ix. 30 al.) t Matt. vii. 6 reff. u ver. 20 only †. (-ρόε, ‖ L.) v here only †. (τρισμός, Ps. lxv. 11 Aq.) w — ch. iii. 1. Ps. ci. 4, 11. x — here only. see Matt. iv. 3 reff.

16 καὶ [m] ἐπηρώτησεν αὐτοὺς Τί [n] συνζητεῖτε πρὸς αὐτούς; 17 καὶ ἀπεκρίθη αὐτῷ [o] εἷς ἐκ τοῦ ὄχλου [p] Διδάσκαλε, ἤνεγκα τὸν υἱόν μου πρός σε [q] ἔχοντα πνεῦμα [r] ἄλαλον. 18 καὶ ὅπου ἐὰν αὐτὸν [s] καταλάβῃ, [t] ῥήσσει αὐτόν, καὶ [u] ἀφρίζει καὶ [v] τρίζει τοὺς ὀδόντας καὶ [w] ξηραίνεται· καὶ [x] εἶπα τοῖς μαθηταῖς σου ἵνα αὐτὸ ἐκβάλωσιν, καὶ οὐκ [y] ἴσχυσαν. 19 ὁ δὲ ἀποκριθεὶς αὐτοῖς λέγει [z] Ὦ γενεὰ [a] ἄπιστος, [a] ἕως [a] πότε [b] πρὸς ὑμᾶς ἔσομαι; [a] ἕως [a] πότε [c] ἀνέξομαι ὑμῶν; φέρετε αὐτὸν πρός με. 20 καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν. καὶ [d] ἰδὼν αὐτὸν τὸ πνεῦμα εὐθὺς [e] ἐσπάραξεν αὐτόν, καὶ πεσὼν ἐπὶ τῆς γῆς [f] ἐκυλίετο [g] ἀφρίζων. 21 καὶ ἐπηρώτησεν τὸν πατέρα αὐτοῦ Πόσος

y also., Luke xiii. 24. Phil. iv. 13. z — ‖ John xx. 27. Isa. xvii. 10. a ‖ (Mt. bis). John x. 24. Rev. vi. 10 only. Ps. xciii. 3. b — ‖ L. (— μεθ' ὑμῶν, Mt.) ch. vi. 3 reff. c ‖. 2 Cor. xi. 1, 19. Isa. xlvi. 4. d constr., Rev. iv. 1, 8. xi. 15. xix. 14. Winer, § 30. 4. e ‖ L. ch. i. 26. ver. 26 only. 2 Kings xxii. 8. f here only. Josh. x. 13. (-εσμόε, 2 Pet. ii. 22.) g ver. 18 only †.

16. rec (for 1st αυτους) τους γραμματεις (*explanation derived from ver* 14), with AC rel lat-*a* syrr goth: txt BDLΔ 1 vulg lat-*b c f ff*$_2$ g$_{1.2}$ *i k* copt æth arm. (I$_c$ def.) πρ. εαυτους ΑGMΓ 33: εν υμιν *inter vos* D latt copt.

17. rec αποκριθεις and aft οχλου ins ειπε, with AC rel vulg lat-*f* syrr goth (æth) arm: txt BD I$_c$(appy) LΔ 33 lat-*a b c i k* copt. rec om αυτω, with A rel vulg lat-*f* syrr goth arm: ins BCDLΔ 33 lat-*a b c i k* copt (æth), and (aft ειπε) I$_c$ 1. 69 (αυτοις).

18. rec αν, with CD I$_g$ rel: om 1: txt ABKΔ. ρασσει *applontat* D. rec aft τ. οδοντ. ins αυτου, with AC^3 I$_c$ rel lat-*b f* syrr copt goth æth arm: om BC^{1}D LΔ 1. 33. 69 vulg lat-*a c i k l*. rec ειπον, with ACD rel: txt BFL 1. (I$_c$ def.) aft ισχ. ins εκβαλειν αυτο D 69 lat-*a b* arm.

19. for ο δε, και D 1. 69 lat-*a b c f i k* æth. rec αυτοε (*corrn, the answer being considered as addressed to the last speaker. This is far more likely than that -τω should have been corrd to -τοις to suit the* follg words. *A transcriber would regard not so much the* sense follg, *as the* fact precedg), with C^3 rel lat-*g*$_1$ *l* Syr syr-marg: om C^1 69 lat-*k*: txt ABDLΔ 1. 33 vss. (I$_c$ def.) απιστε D.

20. om πρ. αυτ. D latt. rec ευθεως το πν. (*to disconnect* το πν. *from* ιδων), with A I$_c$ rel vulg lat-*g*$_1$ goth: om ευθ. D lat-*a b ff*$_2$ *i*: txt BCLΔ 33 lat-*c f g*$_2$ *k* syrr copt (æth) arm. συνεσπαραξεν (*from* ‖ *Lu*) BCLΔ 33: εταραξεν (*a testimony for* εσπ. *not* συνεσπ.) D-gr, *conturbavit* latt: txt A I$_c$ rel.

16.] αὐτούς (1st), **them**, i. e. '*the multitude*,' regarding the Scribes as *a part of the* ὄχλος. *One of the multitude* answers. 17.] πρός σε—i. e. *intended* to do so, not being aware of His absence. From Lk., ver. 38, we learn that this was his *only* son. ἄλαλον, *causing* deafness and dumbness, and fits of epilepsy; see Lk. xi. 14. 18.] ξηρ. **wastes** or **pines away**, as E. V., or perhaps **becomes dry** or **stiff**. ἵνα combines the purpose of the εἶπα with the purport: see note on 1 Cor. xiv. 13. 19.] γενεά—not addressed to *the man*, as unbelieving,—nor to the disciples,—but *generally*, to the race and generation among whom the Lord's ministry was fulfilled. The additional words καὶ διεστραμμένη (Mt. Lk.) are probably from Deut. xxxii. 5, see further ib. ver. 20, where ἄπιστος is also expressed by υἱοὶ οἷς οὐκ ἔστι πίστις ἐν αὐτοῖς. The question is not asked in a spirit of longing to be gone from them, but of holy impatience of their hardness of heart and unbelief. In this the father, disciples, Scribes, and multitude are equally involved. 20.] ἰδών is out of strict concord with πνεῦμα, but has regard to its personal signification: see also ver. 26 below. This construction is often found in the Apocalypse (reff.). "The kingdom of Satan, in small and great, is ever stirred into a fiercer activity by the coming near of the kingdom of Christ. Satan has great wrath, when his time is short." (Trench, Mir. 365.) Vv. 21—27 are peculiar to Mk. 21.] The Lord takes occasion to enquire thus of the father, to

χρόνος ἐστὶν [h] ὡς τοῦτο [i] γέγονεν αὐτῷ; ὁ δὲ εἶπεν
Ἐκ [k] παιδιόθεν· 22 καὶ πολλάκις καὶ εἰς πῦρ αὐτὸν
ἔβαλεν καὶ εἰς ὕδατα ἵνα ἀπολέσῃ αὐτόν· ἀλλ' εἴ τι
—εφ ημας I$_c$ ABCDE FGHKL MSUV XΓΔ I. 33. 69. [l] δύνῃ, [m] βοήθησον ἡμῖν [n] σπλαγχνισθεὶς ἐφ' ἡμᾶς. 23 ὁ
δὲ Ἰησοῦς εἶπεν αὐτῷ· [o] τὸ εἰ δύνῃ [πιστεῦσαι], πάντα
δυνατὰ τῷ πιστεύοντι. 24 εὐθὺς κράξας ὁ πατὴρ τοῦ
παιδίου ἔλεγεν Πιστεύω· [m] βοήθει μου τῇ [p] ἀπιστίᾳ.

[h] — Luke xii. 58 ref.
[i] ch. v. 16. John v. 14. Acts vii. 40, from Exod. xxxii. 1.
[k] here only †. [l] constr., Luke xii. 26.
[m] 2 Cor. xiii. 8. Matt. xv. 25.
[n] Matt. xv. 32. ch. i. 41 al.†
[o] Luke i. 62. ix. 46. or xxii. 67.
[p] Matt. xiii. 58 ref.

Acts xxii. 20. Rom. viii. 26.

21. for ως, ωσ B: *εξ ου* C^{1}L (Δ) 33: *ex quo* latt syrr copt æth arm: txt AC^{3}D rel goth. rec om *εκ* (*as redundant*), with A rel arm(appy): ins BC (D) G I$_c$ LΔ (1). 33.—*εκ παιδος* D 2-pe Chr.—*παιδοθεν* E I$_c$ 1, *παιδωθεν* K.

22. rec *αυτον* bef *κ. εις πυρ* (*for perspicuity*), with AC^3 (D) rel vulg lat-*b c f i* (*k*) goth (æth): *αυτ. εβ.* aft *υδατα* I$_c$ 2-pe: txt BC^{1}LΔ.—om 2nd *και* D I$_c$ 1. 69 vulg lat-*a b i k l* Syr. ins *το* bef *πυρ* AEFGKMVΓ Thl. *κ. εις υδ. βαλλει* D. *αυτ.* bef *απολ.* D I$_c$ 1 vulg lat-*b c g*$_{1,2}$. for *ιι τι, ιτι* A. rec *δυνασαι* (*commoner form*), with AC rel: txt BD I$_c$ LΔ 1. (So next ver, exc that L there has rec.) aft *ημιν* ins *κυριε* DG lat-*a b g*$_2$ *i* arm: aft *δυνῃ*, I$_c$.

23. om *το* DKU 69. om *πιστευσαι* BC^{1}LΔ 1 lat-*k*^{1} copt æth arm: ins AC^{3}D rel latt syrr goth Chr. (*The true reading is very doubtful. Either πιστεῦσαι has been omd because it was supposed that our Lord was merely repeating the εἰ δύνῃ of the father, or it has been* inserted *by those who did not see that this was intended. The best* MSS *being divided, I have thought it best to leave πιστεῦσαι in brackets. See note.*)

24. rec (for *ευθυς*) *και ευθεως*, with AC^{3}DX rel lat-*a b* &c: *και* (alone) C^1 fuld æth: txt BLΔ lat-*c* copt. rec aft *του παιδιου* ins *μετα δακρυων*, with A^{2}C^{3}D rel latt (Syr) syr (goth): om A^{1}BC^{1}LΔ lat-*k* copt æth arm. for *ελεγεν, λεγει* D: *ειπεν* 69 al. rec aft *πιστ.* ins *κυριε*, with C^3 rel latt copt-wilk arm-usc: om ABC^{1}DL am lat-*g*$_1$ *i k l* syrr copt-schw goth æth arm-zoh Chr. *τη απιστια* bef *μου* D latt.

bring in the trial of his faith. **22.**] See Mt. ver. 15. **εἴ τι δύνῃ**] This bespeaks, if *any* faith, at most but a very ignorant and weak one. **ἡμᾶς**—the wretched father counts his child's misery his own: thus the Syrophœnician woman, Mt. xv. 25, *βοήθει μοι*. **23.**] In **τὸ εἰ δ.** [**πιστ.**], the **τό** involves the sense in some difficulty. The most probable rendering is to make it designatory of the whole sentence, **Jesus said to him the saying**, "**If thou canst believe, all things are**," &c.: a saying which doubtless He often uttered on similar occasions. Kuinoel quotes a similar construction from Polyænus, iii. 9. 11, Ἰφικράτης ὑπολαβὼν ἔφη τὸ τίς ἂν ἤλπισε τοῦτο ἴσισθαι. Some (e. g. Tischdf.) omitting the **πιστεῦσαι** would set an interrogation after *δύνῃ*, and suppose our Lord to be citing the father's words: "*didst thou say, 'if thou canst?'—all things are*," &c. Others, as Dr. Burton, suppose it to mean *τὸ 'εἰ δύνῃ' πίστευσαι* (imperative):—'Believe what you have expressed by your *εἴ τι δύνῃ*, &c.' But both these renderings involve methods of construction and expression not usual in the Gospels. The *εἰ δύνῃ* is a manifest reference to the *εἴ τι δύνῃ* before, and meant to convey a reproof, as the father's answer testifies. The sentence, also, unless I am mistaken, is meant to convey an intimation that the healing was not to be *an answer* to the *εἴ τι δύνῃ*, so that *the Lord's power* was to be challenged and proved,—but an answer to *faith*, which (of course by laying hold on Him who *πάντα δύναται*) *can do all things*. **24.**] Nothing can be more touching and *living* than this whole most masterly and wonderful narrative. The poor father is drawn out into a sense of the unworthiness of his distrust, and "the little spark of faith which is kindled in his soul reveals to him the abysmal deeps of unbelief which are there." (Trench, p. 367.) "Thus," remarks Olshausen (B. Comm. i. 534), "does the Redeemer shew himself to the father as a *μαιευτὴς πίστεως* first, before He heals his son. In the struggle of his anxiety, the strength of Faith is *born*, by the aid of Christ, in the soul empty of it before." There is strong analogy in the Lord's treatment of the father here, for the *sponsorial engagement* in infant baptism. The *child* is by its infirmity *incapacitated*; it is therefore *the father's faith* which is tested,

q here only t. prvs., John i. 40 reff.
r ch. i. 26 reff. viii. 32, 53 al.
s Matt. x. 1 reff.
t constr., Matt xi. 26 reff.
u ver. 17. ch. vii. 37 only. Ps. xxx. 18. xxxvii. 13.
v ch. vii. 33 reff.
w ch. i. 27 reff.
x ver. 20 reff.
y Matt. iii. 16. Ps. xxxvii. 13.
z constr., here and Acts iii. 7 only. see 1 Kings xv. 27.
a — ch. i. 31. Acts iii. 7. Dan. x. 10.
b rep., Matt. viii. 1 reff. see ch. vii. 36.
c Matt. xiv. 15 reff. Acts iv. 9, 12.
d — ver. 11 only.
e — Matt. xiii. 47 reff.
f — Matt. xii. 24, 27, 28.
g | Mk. Matt. xxi. 23 al.
2 Kings vii. 27.
h | Mk. reff.

25 ἰδὼν δὲ ὁ Ἰησοῦς ὅτι [q] ἐπισυντρέχει ὄχλος, [r] ἐπετίμησεν τῷ [s] πνεύματι τῷ [s] ἀκαθάρτῳ λέγων αὐτῷ [t] Τὸ [u] ἄλαλον καὶ [v] κωφὸν πνεῦμα, ἐγὼ [w] ἐπιτάσσω σοί, ἔξελθε ἐξ αὐτοῦ, καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν. 26 καὶ κράξας καὶ πολλὰ [x] σπαράξας ἐξῆλθεν, καὶ ἐγένετο [y] ὡσεὶ νεκρός, ὥστε τοὺς πολλοὺς λέγειν ὅτι ἀπέθανεν. 27 ὁ δὲ Ἰησοῦς [z] κρατήσας αὐτὸν τῆς χειρὸς [a] ἤγειρεν αὐτόν, καὶ ἀνέστη. 28 Καὶ εἰσελθόντα [b] αὐτὸν εἰς οἶκον οἱ μαθηταὶ αὐτοῦ [c] κατ' ἰδίαν ἐπηρώτων [b] αὐτὸν [d] Ὅτι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό; 29 καὶ εἶπεν αὐτοῖς Τοῦτο τὸ [e] γένος [f] ἐν οὐδενὶ δύναται ἐξελθεῖν εἰ μὴ ἐν [g] προσευχῇ καὶ [h] νηστείᾳ.

ABCDE FGHKL MSUV XΓΔ 1. 33. 69.

25. for ιδων δε ο, και οτε ειδεν D latt(not *f*). ins ο bef οχλος ALMXΔ 33. 69 arm. for λεγων, ειπων D-gr. rec το πν. το αλ. κ. κωφ., with AC³ rel (Syr) syr goth æth: txt BC¹DLΔ 1. 33 latt copt arm. aft εγω ins a 2nd εγω B¹. rec σοι bef επιτ., with AD rel am(with fuld ing tol) lat-*a b c f i* goth arm Vict: txt BCLΔ 33 vulg lat-*ff₂ k* syrr copt æth. for εξ, απ C¹Δ latt(with D-lat): txt AB C³D rel goth.

26. rec κραξαν and σπαραξαν (*gramml corrns*), with AC³ rel: κραξας . . σπαραξαν Δ: txt BC¹DL. rec aft σπ. ins αυτον, with AC³ rel vulg lat-*a c f g₁ k* syrr copt goth æth arm: om BC¹DLΔ lat-*b ff₂ i*. aft εξηλθ. ins απ' αυτου D latt; επ αυτω Δ-gr. for ωσει, ως D. rec om τους (*as unnecessary*), with CD rel goth: ins ABLΔ 33. for λεγειν, λεγοντας D.

27. for αυτον της χειρος, της χειρος αυτου (*corrn to more usual constr,—see Mt* ix. 35, *ch* i. 31, v. 41. *Lk* viii. 54) BDLΔ 1. 69 ev-y latt copt arm Vict: txt AC³ rel goth. —add αυτου C¹ syrr æth.

28. εισελθοντος αυτου (*corrn of Hellenistic construction as often elsewhere*) BCDLΔ 1. 69 syrr: txt A rel goth arm. ins τον bef οικ. AM copt-wilk. rec επηρ. αυτ. bef κατ ιδ., with AC³ rel (lat-*c*) syrr copt goth æth: txt BC¹DLΔ 1. 33. 69 vulg lat-*a b* &c arm.—ηρωτων D 1. for οτι, δια τι (οτι *not being understood*) ADK 33 Syr Thl-ms: οτι δια τι U al: txt BC rel.

29. for εν ουδ., ου C¹. om και νηστεια BD lat-*k*. (*So Tischdf has edited: but the omn most probably arose from the transcriber passing from* και *to* καειθεν.)

and when that is proved, the child is healed. The fact is, that the analogy rests far deeper: viz. on the 'inclusion' of 'the old man' in Adam and the 'new man' in Christ; see Rom. v. 12—21. It may be well to remind the reader that there is nothing "more pathetic and expressive" (Wordsw.) in μου τῇ ἀπιστίᾳ than in τ. ἀπ. μου: see on Matt. xvi. 18.

25.] This took place at a distance from the crowd, among those who had run forward to meet our Lord, ver. 15.

ἐγὼ ἐπ. σοί] The personal pronoun is emphatic, as opposed to the want of power on the part of the disciples. This is the only place where we have such a charge as μηκέτι εἰσέλθ. εἰς αὐ.,—shewing the excessive malignity and tenacity of this kind (see ver. 29) of spirit. This is also shewn by ver. 26.

27.] See ch. v. 41; also Mt. xvii. 6, 8: Rev. i. 17: Dan. x. 9, 10.

29.] The answer is given more at length in Mt. ver. 20, and the Lord there distinctly includes the *disciples* in the γενεὰ ἄπιστος, by telling them διὰ τὴν ἀπιστίαν ὑμῶν. The assurance also occurs there, which was repeated Mt. xxi. 21, where see notes.

τοῦτο τὸ γένος] That there are *kinds*, more and less malicious, of evil spirits, we find from Mt. xii. 45—and the pertinacity and cruelty of this one shewed him to belong to the worst kind. The Lord's saying here is rather for their *after* guidance, than their present; for *they could not fast while He was with them*, ch. ii. 19.

30 Κἀκεῖθεν ἐξελθόντες [i] παρεπορεύοντο διὰ τῆς Γαλι-
λαίας, καὶ οὐκ ἤθελεν ἵνα τὶς γνοῖ. 31 ἐδίδασκεν γὰρ
τοὺς μαθητὰς αὐτοῦ καὶ ἔλεγεν αὐτοῖς ὅτι ὁ υἱὸς τοῦ
ἀνθρώπου [k] παραδίδοται εἰς χεῖρας ἀνθρώπων, καὶ ἀπο-
κτενοῦσιν αὐτόν, καὶ ἀποκτανθεὶς μετὰ τρεῖς ἡμέρας [l] ἀνα-
στήσεται. 32 οἱ δὲ [m] ἠγνόουν τὸ ῥῆμα, καὶ ἐφοβοῦντο
αὐτὸν ἐπερωτῆσαι.

33 Καὶ ἦλθον εἰς Καφαρναούμ, καὶ ἐν τῇ οἰκίᾳ γενόμενος
ἐπηρώτα αὐτοὺς Τί ἐν τῇ ὁδῷ [n] διελογίζεσθε; 34 οἱ δὲ
[o] ἐσιώπων, [p] πρὸς ἀλλήλους γὰρ [pq] διελέχθησαν ἐν τῇ ὁδῷ
τὶς [r] μείζων. 35 καὶ [s] καθίσας [t] ἐφώνησεν τοὺς δώδεκα
καὶ λέγει αὐτοῖς Εἴ τις θέλει πρῶτος εἶναι, ἔσται πάντων
ἔσχατος καὶ πάντων [u] διάκονος. 36 καὶ λαβὼν παιδίον
ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν, καὶ [v] ἐναγκαλισάμενος αὐτὸ

...αποκτενουσιν 33. ABCDE FGHK LMSUV XΓΔ 1. 69.

i ch. ii. 23 reff.
k Matt. xxiv. 9 reff. Ezek. xxiii. 28.
l ch. viii. 31 reff.
m Gospp., † L. only. — Acts xiii. 27. Rom. x. 3 al. Wisd. xv. 11.
n Matt. xvi. 7 reff.
o Matt. xx. 31 reff.
p Acts xvii. 17 (also w. dat.). xxiv. 12. Exod. vi. 27.
q Gospp. here only. Acts xvii. 2 al9. Heb. xii 5. Jude 9 only.
r † Matt. xxiii. 11 al.
s Matt. v. 1 reff.
t — Matt. xx. 32 reff.
u Matt. xxiii. 11 reff.
v ch. x. 16 only. Prov. vi. 10. xxiv. 33 only.

30. rec *και εκειθεν*, with AC rel: txt BDLΔ. for *παρεπ.*, *επορευοντο* (*more usual*) B^1 D-gr lat-*a c f* goth æth. rec (for *γνοι*) *γνω*, with A rel: txt BCDL.

31. om *αυτοις* B lat-*k*. om *ο* D^1. *ανθρωπου* D-gr. *κ. αποκτανουσιν* D-gr. om *αποκτανθεις* D ev-y lat-*a c* g_1 *k* copt. rec *τη τριτη ημερα* (*from* || *Mt*; *Mey thinks μετ. τρ. ημ. a conformation to ch* viii. 31, *because there is* there *no corrn to the* || *Mt Lu. But such corrns were not so systematic as to warrant such an inference*), with AC^3 rel vulg lat-*f* g_1 *l* syrr goth æth arm: txt $BC^1DL\Delta$ lat-(*a*) *b e i* (*k*) syr-marg copt.

33. rec *ηλθεν* (*to suit γενομενος following*), with AC rel lat-*f* syr (copt) goth (æth) arm: *ηλθοσαν* D: txt B 1 latt Syr. rec aft *οδω* ins *προς εαυτους*, with A rel lat-*f* syr goth æth; aft *διελογ.*, 1. 69 Syr (arm): om BCDL Δ(sic) latt copt.

34. *εσιωπουν* C. om *εν τη οδω* (*as superfluous*) ADΔ lat-*a b f i* goth: ins BC rel vulg lat-*c ff*$_2$ g_1 *k* syrr copt æth arm Orig. *τις μειζων γενηται αυτω* D 2-pe æth, simly latt syr copt.

35. for 1st *και*, *τοτε* D lat-*b*. om *και λεγ.* to *διακονος* (|| *Mt Lu*) D lat-*k*.

36. ins *το* bef *παιδ.* D. for 1st *αυτο*, *αυτον* DΔ. *αναγκαλισ.* C, *αναελισ.* D^1, *αναγκαλεισ.* L, *εναγκαλησ.* X, *εκαλισ.* Δ.

30—32.] SECOND ANNOUNCEMENT OF HIS DEATH AND RESURRECTION. Mt. xvii. 22, 23. Lk. ix. 43—45, where see notes, as this account is included in the two others.

33—50.] DISCOURSE RESPECTING THE GREATEST AMONG THEM. Mt. xviii. 1—9. Lk. ix. 46—50. Here again the three accounts are *independent*, and differ in some particulars unimportant in themselves, but very instructive for a right comparison of the three Gospels. First take Lk.'s account.—*The disciples had been disputing;—our Lord knowing the strife of their hearts, took a child, &c.*:—then compare Mk.—*our Lord asked them, on coming into a house, what had been the subject of their dispute;—they were silent from shame;—He sat down, delivered his sentence to the twelve,—and then took the child, &c.*—Lastly turn to Mt. There, *the disciples themselves referred the question to our Lord, and He took the child, &c.* Who can forbear seeing in these narratives the unfettered and independent testimony of three witnesses, consistent with one another in the highest form and spirit of truthfulness, but differing in the mere letter? Mk.'s account is again the richest and fullest, and we can hardly doubt that if the *literal exact detail* of fact is in question, we have it here. 33.] Between the coming to Capernaum, and this discourse, happened the *demand of the tribute money*, Mt. xvii. 20—27. 34.] There is no real difference in the matter in question here (and in Lk.), and in Mt. The kingdom of heaven was looked on as about soon to appear: and their relative rank *now* would be assumed as their relative rank *then*. The difference in the *expres-*

w — Matt. xix. 9. Acts iv. 21. see ver. 39.
x ver. 39.
y — ch. x. 14 ‖. Luke xi. 52. Acts xi. 17. Num. xi. 28.
z — Matt. xi. 20 reff.
a — Matt. xxiv. 5. Acts ii. 38.
b — here only. (Matt. xxvii. 7, 6 al.)
c ch. vii. 10 ‖ Mt. (from Exod. xxi. 16.) Acts xix. 9 only.

εἶπεν αὐτοῖς 37 Ὃς ἂν ἓν τῶν τοιούτων παιδίων δέξηται ABCDE FGHK LMSUV XΓΔ 1. 69.
ᵂ ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὃς ἂν ἐμὲ δέχηται,
οὐκ ἐμὲ δέχεται, ἀλλὰ τὸν ἀποστείλαντά με. 38 Ἔφη
αὐτῷ ὁ Ἰωάννης λέγων Διδάσκαλε εἴδομέν τινα ᶻ ἐν τῷ
ὀνόματί σου ἐκβάλλοντα δαιμόνια, ὃς οὐκ ἀκολουθεῖ
ἡμῖν· καὶ ᵞ ἐκωλύομεν αὐτὸν ὅτι οὐκ ἀκολουθεῖ ἡμῖν.
39 ὁ δὲ Ἰησοῦς εἶπεν Μὴ ᵞ κωλύετε αὐτόν. οὐδεὶς γάρ
ἐστιν ὃς ποιήσει ᵃ δύναμιν ᵃ ἐπὶ τῷ ὀνόματί μου καὶ
δυνήσεται ᵇ ταχὺ ᶜ κακολογῆσαί με. 40 ὃς γὰρ οὐκ ἔστιν

37. rec (for 1st *αν*) *εαν*, with X rel Orig$_3$: txt ABCDLΔ 1. 69. om ἓν DXΓ ev-y Syr æth arm: *εκ* 69 al$_r$, *ex* lat-*b c ff$_2$ i* (*unum ex* vulg lat-(*a*) *f g*$_1$). *των π. τουτων* CAℵ. for *επι, εν* D 69 goth. rec (for 2nd *αν*) *εαν*, with AC rel: txt BDLΔ. rec *δεξηται* (*to conform to δεξ. above, and* ‖ *Lu*), with ACD rel vulg lat-*b ff$_2$*: txt BL 69 lat-*a c f g*$_1$.

38. rec (for *εφη*) *απεκριθη δε* (*conformation to* ‖ *Lu, as also appears by the variations*), with A rel lat-*c f ff$_2$* goth (æth) arm: *απεκριθη* D-gr vulg lat-*b i k l* syr: *αποκριθεις δε εφη* C: *και αποκριθεις* 69: txt BLAℵ Syr copt. om *ο* (*see* ‖ *Lu*) ADE FGHKSUVΓ 1. 69: ins ℵ. om λεγων B(Mai) CΔ ℵ[sic; not as in "Notitia Cod. Sin."] lat-*k* Syr copt: *και ειπεν* D-gr lat-*c ff$_2$*: *ειπεν* 69 al lat-*a* D-lat. Steph om *εν*, with A rel Thl: *επι* (*from* ‖ *Lu and ver* 39) U al: txt BCDLΔ 1. 69 latt. om *ος ουκ ακ. ημ.* (*to conform to* ‖ *Lu*) BCLΔ lat-*f* Syr copt æth: ins A(D) rel latt syr (goth arm).—*μεθ' ημων* (*as* ‖ *Lu*) D lat-*a k* goth. rec *εκωλυσαμεν* (*from* ‖ *Lu*), with AC rel latt &c: txt BDLAℵ 1. om *οτι ουκ ακ. ημιν* (*as superfluous; but Mark often thus repeats. Certainly had the clause been adopted from* ‖ *Lu, we should have read μεθ' ημων instead of ημιν,—which now only* L *has*) DX 1. 69 latt arm: ins ABC (L) rel lat-*f* Syr syr-with-ast copt goth æth, *μεθ ημων* L al. *ηκολουθει* BΔ.

39. for *ιησ.*, *αποκριθεις* D 2-pe lat-*a b ff$_2$ i k*: om 1. 69 arm. om *αυτον* (*see* ‖ *Lu*) D 115 lat-*a b i k*.

sion of this is a mark of independence and authority. 35.] See Mt. xx. 26, and note. 36. *ἐναγκ. αὐτό*] This particular we learn from Mk. 37.] See Mt. x. 40. 38.] Only found besides in Lk., vv. 49, 50. Notice the *repetition* of *οὐκ ἀκολ. ἡμ.* as characteristic of Mk. The connexion of this remark with what goes before, is: 'If the receiving any one, even a little child, *in thy Name*, be receiving Thee; were we doing right when we forbade one who *used thy Name*, but did not follow us?' "Observent hoc," says Bengel, "*qui charismata alligant successioni canonicæ.*" This man actually did what the very Apostles themselves were specially appointed to do: and our Lord, so far from prohibiting, encourages him; see Numb. xi. 26—29. 39.] See 1 Cor. xii. 3. The very success of the miracle will awe him, and prevent him from soon or lightly speaking evil of me. We must beware of supposing that the application of this saying is to be confined to the *working of a miracle*—ver. 40 shews that it is general—a weighty maxim of Christian toleration and charity, and caution to men how they presume to limit the work of the Spirit of God to any sect, or succession, or outward form of Church: cf. Phil. i. 16—18. See the way in which the nearly opposite inference is extracted from the words, in the very curious note of Dr. Wordsw. here. 40.] This saying is not inconsistent with that in Mt. xii. 30. They do not refer to the same thing. This is said of *outward conformity*—that, of *inward unity of purpose*—two widely differing things. On that saying, see note there. On this, we may say—all those who, notwithstanding outward differences of communion and government, *believe in and preach* Jesus Christ, without bitterly and uncharitably opposing each other, are hereby declared to be *helpers forward of each other's work*. O that all Christians would remember this! Stier (Red. J. iii. 24) strongly deprecates the reading *ἡμῶν—ἡμῶν*; "The us in the mouth of our Lord here confuses and destroys nearly the

καθ' ἡμῶν, ὑπὲρ ἡμῶν ἐστιν. 41 ὃς γὰρ ἂν [d] ποτίσῃ ὑμᾶς ποτήριον ὕδατος [e] ἐν [f] ὀνόματι ὅτι [g] χριστοῦ ἐστέ, [h] ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ ἀπολέσῃ τὸν [i] μισθὸν αὐτοῦ. 42 καὶ ὃς ἂν [k] σκανδαλίσῃ ἕνα τῶν [l] μικρῶν τῶν [m] πίστιν ἐχόντων, [n] καλόν ἐστιν αὐτῷ [o] μᾶλλον [p] εἰ [q] περίκειται [r] μυλὸς [r] ὀνικὸς περὶ τὸν [s] τράχηλον αὐτοῦ καὶ βέβληται εἰς τὴν θάλασσαν. 43 καὶ ἐὰν [t] σκανδαλίζῃ σε ἡ χείρ σου, [t] ἀπόκοψον αὐτήν· [n] καλόν ἐστίν σε [u] κυλλὸν εἰσελθεῖν εἰς τὴν ζωήν, [v] ἢ τὰς δύο χεῖρας ἔχοντα [w] ἀπελθεῖν εἰς τὴν [x] γέενναν εἰς τὸ πῦρ τὸ [y] ἄσβεστον, 44 ὅπου ὁ

[d] Matt. xxv. 35, &c. xxvii. 48 al. Gen. xxi. 19. Exod. ii. 16. [e] ἐν ὀν. ὅτι here only. ἐν τ. ὀν., ver. 38 al fr. [f] — 1 Pet. iv. 16. Rev. iii. 8. [g] gen., Rom. xiv. 8. 1 Cor. i. 12. iii. 21, 23. 2 Tim. ii. 19. [h] Matt. v. 18 reff. [i] Matt. x. 41, 42 reff. [k] Matt. v. 29, 30 reff. [l] Matt. x. 42. xviii. 6, 10.

Acts viii. 10 al. Ecclus. xlii. 7. [m] Matt. xvii. 20. xxi. 21. ch. iv. 40. xi. 22 al. [n] w. posit., Acts xx. 15. 1 Cor. ix. 15. (xii. 24.) Gal. iv. 27 (from Isa. liv. 1) only. 24 reff. [o] Luke xvii. 2. Acts xxviii. 20. Heb. v. 2. xii. 1 only †. [p] Mt. reff. [q] Matt. xxvi. 24. [r] Mt. Luke xv. 20. xvii. 2. Acts xv. 10. xx. 37. Rom. xvi. 4 only. Gen. xiv. 14. [s] ‖ Mt. reff. [t] here bis. John xviii. 10, 26. Acts xxvii. 32. Gal. v. 12 only. Deut. xxv. 12. [u] ‖ Mt. Matt. xv. 30, 31 only †. [v] constr., ‖ Mt. reff. [w] Matt. xxv. 46. [x] Matt. v. 30 reff. [y] Matt. iii. 12 ‖ L. only †.

40. Steph (for ημων) υμων (both times: *prob from* ‖ *Lu, but the inference is hardly a safe one, as* AXΔ *there read* ημων *the 2nd time*), with AD rel latt syrr copt goth æth Vict Opt: txt BCΔ 1. 69 lat-*k* copt syr-marg arm.—υμ. υπερ ημ. UX: ημ. υπερ υμ. L.

41. rec ins τω bef *ονοματι*, with DHMΔ 69 arm: om ABC rel. rec adds μου, with C³D rel latt syr-marg copt goth æth: om ABC¹KL 1 syrr arm. rec om 2nd οτι, with AC³ rel vulg lat-*a c f i* æth arm: ins BC¹DLΔ gat lat-*b ff₂ g₂ k l* Syr syr (Treg) copt goth. απολεσει (*itacism?*) DE: txt B[sic: not as Btly] C rel.

42. for *αν, εαν* AC rel: txt BDL (SV, e sil) 1. 69. σκανδαλιζη D-gr. aft μικρων ins *τουτων* (*from* ‖ *Mt*) ABC³DLΔ 1 lat-(*b*) *c i* (*ff₂ l* Syr) syr copt goth æth: om C¹(appy) X rel lat-*f* arm. rec πιστευοντων εις εμε (*from* ‖ *Mt*), with ABC²X rel vss: πιστευοντων (alone) ΔN lat-*b ff₂ i k*¹ copt-mss: txt C¹(see Tischdf's Codex Ephr Appendix) D lat-*a*. (πιστευεχοντων *was very likely to pass into* πιστευοντων, *especially as producing conformity to* ‖ *Mt. I have therefore edited it, as also has Tischdf.*) αυτω bef εστιν A. (om αυτω V al æth.) περιεκειτο D. rec λιθος μυλικος (*from Lu* xvii 3, *where it is best attested: see there*), with A rel syr copt(appy): μυλωνικος λιθος 69 al Thl: *mola* D-lat: txt BCDLΔ 1 latt Syr goth æth arm. for περι, επι D al. εις τ. θ. εβληθη D latt.

43. *σκανδαλισῃ* (*repeated from last ver*) BLΔ vulg lat-*a f ff₂ k*; -σει H. rec (for εστιν σε) σοι εστι (*from* ‖ *Mt*), with A rel goth: εστιν σοι D vulg lat-*b c f ff₂ l* syrr æth arm: txt BCLΔ 69 lat-*a*. rec εις τ. ζω. bef εισελθ. (*from* ‖ *Mt, ver* 9), with X rel syr(Treg) goth (arm): txt ABCDLΔ latt Syr copt æth. om τας D. for απελθ., βληθηναι D al gat lat-*a f* (*ff₂*?) *k*. for 3rd εἰς, οπου εστιν D lat-*b c ff₂ i k*.

44 and 46. om BCLΔ 1 lat-*k* copt arm. (*The whole history of the omissions is to be found in* ‖ *Mt. No such addns as vv 44, 46 occurrg* there, *they were omd* here, *as*

whole purport of his weighty saying. For this is the very fault of the disciples, that they laid down outward and visible communion with *them* as the decisive criterion of communion with the Lord: and this very fault the Lord rebukes with his repudiatory *ὑμῶν*." Still, there is a propriety, a tempering the rebuke with a gracious reminiscence of their unity with Him, and something exceedingly suiting the χριστοῦ ἐστέ below, in ἡμῶν—ἡμῶν. In the divided state of the critical evidence, the reading must be ever doubtful. 41.] This verse does not take up the discourse from ver. 37, as some think, but is immediately connected with ver. 40:—'Even the *smallest* service done in my Name shall not be unrewarded—much more should not so great an one as casting out of devils be prohibited.'

ἐν ὀνόματι ὅτι signifies by reason that, but not without an allusion to τ. *ὀνομά μου*, which furnishes the reason. χριστ. ἐστέ] the only place in the Gospels where this expression is used. Paul has it; see reff. and Rom. viii. 9: 1 Cor. iii. 4.

42.] See Mt. xviii. 6. 43—48.] These solemn repetitions of former declarations (see Mt. v. 29; xviii. 8, 9) are by no means to be regarded as arbitrary inser-

ABCDE FGHK LMSUV ΧΓΔ i. 69.

s here (Sor) only. Deut. xxviii. 35. Isa. xvi. 24.
a Matt. xii. 20 reff.
b Matt. xi. 5. xv. 30, 31 al. Deut. xv. 21.
c Matt. vii. 4, 5.
d ‖ Mt. only †.
e here bis and Matt. v. 18 only. Lev. ii. 13. Ezek. xvi. 4 (Ezra iv. 14 compl.) only.
f here bis only. Ezek. xvi. 4.

[s] σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ [a] σβέννυται. [45] καὶ ἐὰν ὁ πούς σου [k] σκανδαλίζῃ σε, [c] ἀπόκοψον αὐτόν· [n] καλόν ἐστίν σε εἰσελθεῖν εἰς τὴν ζωὴν [b] χωλόν, [v] ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς τὴν [x] γέενναν [εἰς τὸ πῦρ τὸ [y] ἄσβεστον], [46] ὅπου ὁ [s] σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ [a] σβέννυται. [47] καὶ ἐὰν ὁ ὀφθαλμός σου [k] σκανδαλίζῃ σε, [c] ἔκβαλε αὐτόν· [n] καλόν σε ἐστὶν [d] μονόφθαλμον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ, [v] ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν [x] γέενναν, [48] ὅπου ὁ [s] σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ [a] σβέννυται. [49] πᾶς γὰρ πυρὶ [e] ἁλισθήσεται, καὶ πᾶσα θυσία [f] ἁλὶ

also was, in mss 92. 218. 255, *ver* 45 *which does not occur there: but, the* ‖ *passage* ending at ver 47, ver 48 was not subjected to the same erasion. *Tischdf*, after Meyer, *has here been misled by the correctors, and has erased vv* 44, 46: *not so Lachm. Treg inserts the verses in brackets.*)

45. καν D. aft καλ. ins γαρ AK lat-*c*. rec εστι σοι (‖ *Mt*), with M¹UΓ vulg lat-*a c f ff*₂ *k* D-lat syrr æth: σοι εστιν D-gr M²S lat-*b* goth arm(appy): txt ABC rel. aft ζ. ins αιωνιον D latt arm. om εις το πυρ το ασβεστον BCLΔ 1 lat-*b k* Syr copt arm-zoh (so also LΔ Syr in ver 43): ins AD rel lat-*f* goth æth arm-usc.

47. κ. ο οφθ. σου ει (omg εαν) D. σκανδαλιζει (*itacism?*) DX. rec (for σε εστιν) σοι εστι (*from* ‖ *Mt*), with AC D-gr rel copt goth: εστ. σοι M¹ latt syrr æth (arm): εστιν σε LΔ: txt BN. for βλ., απελθειν D 1 lat-*c i*. om την (*see Mt* v. 29, 33) BL. rec aft εις την γ. ins του πυρος (*from* ‖ *Mt*), with AC rel vulg lat-*f* (g_2) *i l* syrr goth æth: om BDLΔ 1 lat-*a b c ff*₂ *k* copt arm.

49. om πας γ. π. αλισθ. και (i. e. πας το πασ.) D 64. 65¹ tol lat-*a b c ff*₂ *i*. ins εν bef πυρι C al. om κ. π. θυσ. αλι αλισθησεται (*homœotel* αλισθησεται to αλισθησεται) BLΔ 1 (lat-*k*) copt-mss arm-zoh: om αλι (*also homœotel*) al em(with gat harl ing mt tol) lat-*a c* g_2 æth. for και πασα, πασα γαρ (*corrn from txt in consequence of the omn: see above*) D tol lat-*b c ff*₂ *i*.

tions by this or that Evangelist, but as the truth of what was uttered by our Lord; see Prolegomena. Vv. 44, 46, 48 are only in Mk.; they are cited from Isaiah (see reff.), where the prophecy is of the *carcases of those who have transgressed against the Lord*. This triple repetition gives sublimity, and leaves no doubt of the discourse having been *verbatim* thus uttered. See note on Mt. v. 22.

49.] In order to understand this difficult verse, it will be necessary first to examine its connexion and composition. (1) What is γάρ? It connects it with the solemn assertions in vv. 43—48, καλόν ἐστίν σε . . . and furnishes a *reason why* it is better for us to cut off and cast away, &c. πᾶς then is **every one**, absolutely: referring back both to the σε, and the αὐτῶν above—πᾶσα θυσία is (not *opposed* to [Meyer], but) *parallel with* πᾶς, and καί equivalent to **just as**. (2) This being stated, let us now enquire into *the symbolic terms* used. FIRE, is the *refiner's fire* of Mal. iii. 2, to which indeed there seems to be a reference; the fire of Mt. iii. 11 and Acts ii. 3; of Ezek. xxviii. 14 (see my Hulsean Lectures for 1841, pp. 9—12). Fire is *the symbol of the divine purity and presence*:—our God is a *consuming fire*, not only to his foes, but to his people: but in *them*, the fire shall only burn up what is impure and requires purifying out, 1 Cor. iii. 13: 1 Pet. i. 7; iv. 12, 17. This very fire shall be to them as *a preserving salt*. The SALT of the covenant of God (Lev. ii. 13) was to be mixed with *every sacrifice*; and it is with fire that *all men are to be salted*. This fire is the divine purity and judgment *in the covenant*, whose promise is, 'I will dwell among them.' And in and among this purifying fire shall the people of God ever walk and rejoice everlastingly. Rev. xxi. 23. This is the right understanding of Isa. xxxiii. 14, 15, 'Who among us shall dwell with the devouring fire? &c. He that walketh in righteousness,' &c. And thus the connexion with the preceding verses is,—'it is better for thee to cut off,' &c.—'for it is *part of the salting of thee, the living sacrifice* (Rom.

[e] ἁλισθήσεται. [50] καλὸν τὸ [g] ἅλας· ἐὰν δὲ τὸ [g] ἅλας [h] ἄναλον γένηται, [i] ἐν τίνι αὐτὸ [k] ἀρτύσετε; ἔχετε ἐν [l] ἑαυτοῖς [f] ἅλα, καὶ [m] εἰρηνεύετε ἐν ἀλλήλοις.

X. [1] Καὶ ἐκεῖθεν [n] ἀναστὰς ἔρχεται εἰς τὰ [o] ὅρια τῆς Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου. καὶ [p] συνπορεύονται πάλιν ὄχλοι πρὸς αὐτόν, καὶ ὡς [q] εἰώθει πάλιν ἐδίδασκεν αὐτούς. [2] καὶ προσελθόντες Φαρισαῖοι [r] ἐπηρώτων αὐτὸν εἰ ἔξεστιν ἀνδρὶ γυναῖκα [s] ἀπολῦσαι, [t] πειράζοντες αὐτόν. [3] ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς Τί ὑμῖν [u] ἐνετείλατο Μωυσῆς; [4] οἱ δὲ εἶπαν [v] Ἐπέτρεψεν Μωυσῆς [w] βιβλίον

[e] Matt. v. 13 reff. [g] Matt. v. 13 reff. [h] here only †. [i] Ezek. xiii. 10 & xxii. 28 Aq. [k] Mt. Matt. xxvi. 52. Heb. xi. 37 a. [l] Luke xiv. 34. Col. iv. 6 only †. Canr. viii. 2 Symm. [f] — Matt. iii. 9 reff. [m] Rom. xii. 18. 2 Cor. xiii. 11. 1 Thess. v. 13 only. 3 Kings xxii. 45. Job v. 24. Sir. vi. 6. [n] ch. vii. 24 reff. [o] Matt. ii. 16 reff.

[p] — here (Luke vii. 11. xiv. 25. xxiv. 15) only. Job i. 4. [q] Matt. xxvii. 15 reff. [r] ch. ix. 11 al. fr. [s] Matt. v. 31, 32 reff. [t] ch. viii. 11 al. 2 Chron. ix. 1. [u] John xv. 14, 17 al. Deut. xxix. 1. [v] ‖. Matt. viii. 21, 31. Esth. ix. 14. [w] ‖, from Deuт. xxiv. 3 (1). 4 Kings x. 1, &c.

50, for 1st αλας, αλα LΔ. for 2nd αλας, αλα LΔℵ. γενησεται D. αρτυσεται (*which however may be no real difference, as being written for ε: but may be from Mt* v. 13) ACDHL: -ηται Δ al: αρτυθησεται K 1 lat-*f* Syr copt (goth æth) arm: txt BX rel latt syr. rec (for αλα) αλας (*from above*), with A^2C rel: txt A^1BDLΔℵ 1.—pref το UΝ. ειρηνευσατε V.

CHAP. X. 1. rec εκειθ., with AL (U, e sil) rel: txt BCDEΔ 1. 69. rec (for και περαν) δια του περαν, with A rel syr: περαν (‖ *Mt*) C^2DGΔ 1. 69 ev-*y* latt Syr goth arm(appy): txt BC^1L copt (æth). (*It would at first sight appear as if δια του being the original, was erased or και inserted for conformity to ‖ Mt: so De W, but Mey justly observes that this does not account for the και satisfactorily, which is therefore prob original, and the δια του an explanatory corrn.*) συνερχεται παλιν ο οχλος D al arm: συμπορευεται ο οχλος (1.) 69 lat-*b c ff*$_2$ *i* (Syr). ως ειωθ. bef και D lat-*b ff*$_2$ *i*.

2. rec ins οι bef φαρ., with CVX 1: om AB rel copt goth.—om προσελθ. φαρ. D lat-*a b k*. rec επηρωτησαν, with A rel syr goth: επηρουν C: ηρωτων Δ: txt BDLM latt.

3. for ενετ., ετειλατο D^1 28.

4. [ειπαν so BCD.] rec μω. bef επετρ. (*see* ‖ *Mt*, vv 7, 8), with A rel vulg

xii. 1), that every offence and scandal must be burnt out of thee before thou canst enter into life.' **50.**] The connexion of this (elsewhere said in other references, Mt. v. 13: Lk. xiv. 34) is now plain. If this fire which is to purify and act as a preserving salt to you, have, from the nullity and vapidity of the grace of the covenant in you, *no such power*,—it can only *consume*—the salt has lost its savour—the covenant is void—you will be cast out, as it is elsewhere added, and the fire will be no longer the fire of *purification*, but of *wrath eternal*. I will just add that the interpretation of the sacrifice as the *condemned*—and the fire and salt as *eternal fire*,—except in the case of the salt having lost its savour, is *contrary to the whole symbolism of Scripture*, and to the exhortation with which this verse ends: 'Have this grace of God—this Spirit of adoption—this pledge of the covenant, in yourselves;—and,' with reference to the strife out of which the discourse sprung,—'have peace with one another.'

CHAP. X. 1—12.] REPLY TO THE PHARISEES' QUESTION CONCERNING DIVORCE. Mt. xix. 1—12. See Lk. xvii. 11.

1. **καὶ πέραν**] Our Lord retired, after His discourses to the Jews in Jn. x. and before the raising of Lazarus, to Bethany (Jn. i. 28; x. 40) beyond Jordan, and thence made his last journey to Jerusalem; so that in the strictest sense of the words He did come **into the borders of Judæa and beyond Jordan.** Mt. has **πέραν τ. Ἰορ.** without the copula. Here a large portion of the sayings and doings of Jesus is omitted: cf. Mt. xviii. 10; xix. 3: Lk. ix. 51—xviii. 15: Jn. vii. 1 ff.

2—9.] See notes on Mt., with whose account ours is nearly identical. Compare however our vv. 3, 4, 5 with Mt.

ABCDE FGHK LMSUV ΧΓΔ l. 69.

x ‖ Matt. v. 31 (refl.) only.
y — Acts iii. 18. Heb. ix. 16.
z ‖ Mt. ch. xvi. 14 only. Deut. x. 16. Sir. xvi. 10 only.
a — ch. xiii. 19. Rom. i. 20. 2 Pet. iii. 4. art. om. Matt. xix. 12 al.
b ‖ Mt. reff.
c ‖ Mt., from Gen. ii. 24. Matt. xvi. 4 al. Isa. xvii. 10 vat.
d (‖ Mt. Acts v. 36 v.r.) Eph. v. 31 only. Gen. as above. Job xii. 6.
e ‖ Luke iii. 5. Rom. ii. 26. Gen. xv. 6. Gospp. Rom. viii. 36, 39 al. Lev. xiii. 46.
f ‖ Mt. only. Ezek. i. 11, 23 F. only.
g ‖ Mt. only in Ezek. xlvi. 19.
h — ch. xiii. 9 b.

x ἀποστασίου γράψαι, καὶ z ἀπολῦσαι. 5 ὁ δὲ Ἰησοῦς
y εἶπεν αὐτοῖς Πρὸς τὴν z σκληροκαρδίαν ὑμῶν ἔγραψεν
ὑμῖν τὴν ἐντολὴν ταύτην· 6 ἀπὸ δὲ ἀρχῆς a κτίσεως b ἄρσεν
καὶ b θῆλυ ἐποίησεν αὐτούς [ὁ θεός]. 7 ἕνεκεν τούτου
c καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα
καὶ d προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, 8 καὶ
ἔσονται οἱ δύο e εἰς σάρκα μίαν. ὥστε οὐκέτι εἰσὶν δύο,
ἀλλὰ μία σάρξ. 9 ὃ οὖν ὁ θεὸς f συνέζευξεν, ἄνθρωπος
μὴ g χωριζέτω. 10 καὶ h εἰς τὴν οἰκίαν πάλιν οἱ μαθηταὶ
[αὐτοῦ] περὶ τούτου ἐπηρώτων αὐτόν. 11 καὶ λέγει
αὐτοῖς Ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ

lat-f g_2 syrr goth arm : μω. ενετειλατο 1 al copt : txt BCDLΔ ev-y. for γραψαι, δουναι (*Mt*) 61 lat-b, δουναι γραψαι (*combination*) *dare scriptam* D lat-c ff_2.

5. rec (for ο δε) και αποκριθεις ο, with AD rel (vulg lat-a b ff_1 k) f (Syr) syr goth (æth) arm : txt BCLΔ (lat-c) copt. om αυτοις D 235. 252[1]. aft εγρ. ins μωσης D lat-(b) c (f) g_2 k Syr-ms. om υμιν D 13. 28. 69. 124 al lat-b c g_2 k arm-zoh Quæst.

6. om κτισεως D 255 ev-36 lat-b ff_2 Syr. θηλυν D[1]. om αυτους D 28. 219 fuld lat-b f ff_2 k copt goth æth Quæst. om ο θεος BCLΔ lat-c ff_2 copt : ins AD rel vulg lat-a b f g_1 k syrr goth æth arm. (*The fact that* ‖ *Mt ver* 4 ends αρσ. κ. θηλ. εποιησεν αυτους, *furnishes strong presumption that* ο θεος *has been* struck out here. *But as the words* may be a gloss, *I have bracketed them, as Lachm also has done: Tischdf and Treg omit them.*)

7. ins και ειπεν bef ενεκ. (*from* ‖ *Mt, ver* 5) D 69 fuld(with gat harl mt) lat-b c ff_2 $g_{1.2}$ Quæst. om 1st αυτου DM[1]. aft μητ. ins εαυτου D (M αυτου) lat-a b c Syr copt goth æth. om και προσκολλ. to end (*homœotel* : και to και) ℵB ev-48 goth. for προς την γυναικα, τη γυναικι (*corrn to* ‖ *Mt and* LXX-A), ACLΔ 1 gat(with mt tol) lat-a c f g_2 Jer : txt (*as* LXX-B) D rel vulg lat-b ff_1.

8. σαρξ bef μια (‖ *Mt*) ACFKM[2]UΓ 1. 69 copt arm : txt BD rel latt syrr goth æth.

9. om ουν D-gr lat-ff_2 k syr (Clem). om ο AG Clem. for συνεζ., εζευξεν D-gr am lat-c f.

10. rec (for εις την οικιαν) εν τη οικια, with AC rel vulg lat-(a) f g_2 k copt goth æth arm : txt BDLΔ ev-y lat-b. (om lat-c.) om αυτου BCLΔ ev-y lat-a (c) k copt arm : ins AD rel vulg lat-b f g_2 syrr goth æth. (*The omn was probably made for elegance : αυτου—τουτου—αυτον coming close together.*) rec (for τουτου) του αυτου, with D rel vulg lat-b g_2 syr goth : txt ABCLMXΓΔ 1 lat-a c f ff_2 (k) Syr copt æth.—om π. τ. K al harl[1]. add λογου D lat-c f ff_2 g_2 k. rec επηρωτησαν, with AD rel latt syrr copt goth : txt B C(-τουν) LΔ.

11. rec εαν, with A rel (add ανηρ 1. 69 lat-a arm) : txt BCDLΔ. αλλην bef γαμηση D vulg lat-b c f.

vv. 7, 8, 9, and we have testimony to the *independence* of the two reports—for such an arbitrary alteration of arrangement is inconceivable. 4.] **ἐπέτρεψεν** is emphatic. Moses gave an express permissory injunction. 7.] Our Lord makes Adam's saying His own: in Mt. it is attributed to ὁ ποιήσας ἀπ' ἀρχῆς. The parallel is most instructive. 10—12.] In Mt. this saying forms part of the discourse *with the Jews*. Here again Mk. furnishes us with the *exact circumstantial* account of the matter. On the addition, Mt. vv. 10—12, see notes there.

We may notice, that Mk. omits Mt.'s κατὰ πᾶσαν αἰτίαν in ver. 2,—and his μὴ ἐπὶ πορνείᾳ in ver. 11; as also does Luke (xvi. 18). The one omission seems to involve the other. The report here gives the enquiry without this particular exception. As a general rule, Mk., so accurate in circumstantial details, is less exact than

ἄλλην, [l] μοιχᾶται [k] ἐπ' αὐτήν· 12 καὶ ἐὰν αὐτὴ ἀπολύσασα τὸν ἄνδρα αὐτῆς γαμήσῃ ἄλλον, [l] μοιχᾶται.

13 Καὶ προσέφερον αὐτῷ παιδία, ἵνα [l] ἅψηται αὐτῶν· οἱ δὲ μαθηταὶ [m] ἐπετίμων τοῖς προσφέρουσιν. 14 ἰδὼν δὲ ὁ Ἰησοῦς [n] ἠγανάκτησεν καὶ εἶπεν αὐτοῖς [o] Ἄφετε τὰ παιδία ἔρχεσθαι πρός με, μὴ [p] κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ. 15 [q] ἀμὴν λέγω ὑμῖν, ὃς ἂν μὴ [r] δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν. 16 καὶ [s] ἐναγκα-
—τιθεις L. ABCDE FGHK MSUV XΓΔ l. 69.
λισάμενος αὐτά, [t] κατευλόγει [u] τιθεὶς τὰς χεῖρας ἐπ' αὐτά.

Tobit xi. 1 (x. 13), 17 only. u constr., 2 Cor. iii. 13. Rev. i. 17. 3 Kings ii. 24.

l ‖ Mt. bis. Matt. v. 32 bis only. Jer. v. 7.
k — ch. ix. 12, 13. Luke ix. 9. 2 Cor. i. 23.
l — ‖ L. Matt. viii. 3, 15. ch. viii. 23 al.
m — ch. viii. 32, 33 reff.
n abs., Matt. xxi. 15 (reff.).
o ch. v. 37 reff.
p ch. ix. 38 reff.
q Matt. v. 18 reff.
r — Acts vii. 33. 2 Cor. vi. 1.
s ch. ix. 36 only. Prov. vi. 10. xxiv. 33 only.
t here only †.

12. rec (for αυτη) γυνη (*more general and perspicuous*), with AD rel vulg lat-*f* g_1 syrr copt goth: txt BCLΔ æth. rec απολυση τ. ανδ. αυ. και (*to conform to ver* 11), with A rel vulg lat-*f* g_1 syr (Syr goth, Treg): εξιλθη απο του ανθρος και D (69) lat-*a b* (*c*) *ff*$_2$ g_2 arm: txt B (C) L(Δ).—for αυτης, αυτου C. rec γαμηθη αλλω, with AC^4 rel (arm): txt BC^1 (D) L (Δ) 1. 69 syr copt goth (æth).—αλ. bef γαμ. D.

13. αυτων bef ψηται (*from* ‖ *Lu*) BCLΔ ev-y. aft μαθ. ins αυτου D 406 2-pe lat-*a c f* syrr goth æth. επετιμησαν αυτοις (*from* ‖ *Mt*) BCLΔ lat-*c k* copt.

14. παιδαρια D^1. rec ins και bef μη (*from* ‖ *Mt Lu*), with ACDLM^2 1 latt syrr goth æth arm: om B rel copt Thl.

15. rec εαν, with A rel: txt BCDLΔ 1. εις αυτην εισελευσεται D-gr.

16. for εναγκ., προσκαλεσαμενος D lat-*b c f ff*$_2$. rec τιθ. τ. χ. επ αυτα ηυλογει αυτα (*avoiding the unusual κατευ and conforming the order to* ‖ *Mt*), with S(e sil) Γ (rel) vulg lat-*f* g_1 goth arm: ετιθει τ. χ. επ αυ. και ευλογει αυτα D lat-*b c ff*$_2$ *k* syrr: txt BC (L) Δ (ev-y) syr-ms copt æth Vict.—rec ηυλογει, with S(e sil)Γ: ευλογει AD rel: ευλογη K^1: ευλογησεν FGK^2: κατηυλογει L ev-y: txt BCΔ.

Mt. in preserving the order and connexion of the discourses. 12.] This verse corresponds to ὁ ἀπολελυμένην γαμήσας μοιχᾶται in Mt. ver. 9—but it is *expressed* as if the *woman* were the active party, and put away her husband, which was allowed by Greek and Roman law (see 1 Cor. vii. 13), but not by Jewish (see Deut. xxiv. 1: Jos. Antt. xv. 7. 10). This alteration in the verbal expression may have originated in the source whence Mark's report was drawn. On μοιχᾶται, Grotius remarks, 'Mulier, cum domina sui non sit, si, marito relicto, ad aliud matrimonium se conferat, omnino adulterium committit, non interpretatione aliqua, aut per consequentiam, sed *directe*: ideo non debuit hic addi, ἐπ' αὐτόν.'

13—16.] THE BRINGING OF CHILDREN TO JESUS. Mt. xix. 13—15. Lk. xviii. 15—17. The three are nearly identical:—from Mt., we have the additional reason καὶ προσεύξηται, and from Mk., ἐναγκαλ. αὐτά. 13. παιδία] Not only *children*, but as in Lk., infants (βρέφη): and our Lord was not to *teach* them, but only to touch, and pray over them. This simple, seemingly superstitious application of οἱ προσφέροντες (perhaps not the mothers only) the disciples, interrupted in their converse on high and important subjects, despise and reprove. 14.] We can hardly read our Lord's solemn saying, without seeing that it reaches further than the mere then present occasion. It might one day become a question whether the new Christian covenant of repentance and faith could take in the unconscious infant, as the old covenant did:—whether when Jesus was no longer on earth, little children might be brought to Him, dedicated to his service, and made partakers of his blessing? Nay, in the pride of the human intellect, this question was sure one day to be raised: and our Lord furnishes the Church, by anticipation, with an answer to it for all ages. Not only may the little infants be brought to Him,—but in order for us who are mature to come to Him, we must cast away all that wherein our maturity has caused us to differ from them, and *become* LIKE THEM. Not only is Infant Baptism *justified*, but it is (abstractedly considered;—

17 Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδὸν [v] προσδραμὼν [w] εἷς καὶ [x] γονυπετήσας αὐτὸν ἐπηρώτα αὐτόν Διδάσκαλε ἀγαθέ, τί ποιήσω ἵνα [y] ζωὴν [y] αἰώνιον [z] κληρονομήσω; 18 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ Τί με [a] λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεός. 19 τὰς ἐντολὰς οἶδας, [b] Μὴ μοιχεύσῃς, μὴ φονεύσῃς, μὴ κλέψῃς, μὴ [c] ψευδομαρτυρήσῃς, μὴ [d] ἀποστερήσῃς, τίμα τὸν πατέρα σου καὶ τὴν μητέρα. 20 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτῷ Διδάσκαλε, ταῦτα

ABCDE FGHK MSUV XΓΔ l. 69.

v ch. ix. 15. Acts viii. 30 only. Gen. xxxiii. 4.
w | Mt. see Matt. viii. 19 reff.
x acc., here [and ch. i. 40] only. (Mt. xviii. 14. xxvii. 29 only †.)
y | Mt. ref.
z Matt. xxv. 34 ref. Num. xxvi. 55.
a | L. ch. xii. 37. xv. 12. Luke xx. 37. John xv. 15. 8. vii. 5. 1 Tim. vi. 5. James v. 4.
b Exod. xx. 12—16. Deut. v. 16—20.
c | Mt. ref.
d 1 Cor. vi. 7, Mal. iii. 5.

17. for προσδρ. εἷς, ἰδου τις πλουσιος προσδρ. (*it seems likely, as Meyer, that the title of the section has somehow been mixed with the text: for from ver 22, πλουσιος could hardly be expressed here*) AK M(omg τις) 69 syr-marg arm: txt BCD rel vulg lat-*a b f ff*$_2$ Syr copt goth æth. γονυπετων D 69. aft αυτον ins λεγων (|| *Lu*) D 69 lat-*a b f g*$_2$ *k l* Syr goth arm Clem.

18. for εἷς ὁ, μονος εις D: txt (*see on* || *Mt*) ABC rel Origexpr.

19. μ. φον. bef μ. μοιχ. (*corrn to order of commandments and to* || *Mt*) BCΔ lat-*e* copt; aft μ. κλεψ. Syr.—for μ. φον., μ. πορνευσης D-gr Γ(aft κλεψ.) lat-*k*. om σου D Clem. aft μητ. ins σου (|| *Lu*) CF lat-*a b c f* Syr copt goth æth.

20. om αποκριθεις (|| *Lu*) BΔ. for ειπεν, εφη BCΔ. παντα bef τ. D fuld

not as to *preparation* for it, which from the nature of the case is precluded) the NORMAL PATTERN OF ALL BAPTISM; none can enter God's kingdom, except *as an infant*. In adult baptism, the *exceptional case* (see above), we strive to secure that state of simplicity and childlikeness, which in the infant we have ready and undoubted to our hands. 16.] κατευλόγει, like all such compounds, is more forcible and complete than the simple verb would have been. It may be rendered **He fervently blessed them.**

17—31.] ANSWER TO AN ENQUIRER RESPECTING ETERNAL LIFE, AND DISCOURSE THEREUPON. Mt. xix. 16—30. Lk. xviii. 18—30. On the different form of our Lord's answer in Mt., see notes there. As it here stands, so far from giving any countenance to Socinian error, it is a pointed rebuke of the very view of Christ which they who deny His Divinity entertain. He was no 'good Master,' to be singled out from men on account of His pre-eminence over his kind in virtue and wisdom: God sent us no such Christ as this, nor may any of the sons of men be thus called *good*. He was *one with Him* who only is good, the Son of the Father, come not to teach us merely, but to beget us anew by the divine power which dwells in Him. The low view then, which this applicant takes of Him and his office, He at once rebukes and annuls, as He had done before in the case of Nicodemus: see Jn. iii. 1 ff. and notes.

The dilemma, as regards the Socinians, has been well put (see Stier ii. 283, note): —*either*, "There is none good, but God: Christ is good: therefore Christ IS GOD;" —*or*, "There is none good, but God: Christ is not God: therefore Christ IS NOT GOOD." With regard to other points, the variations in the narratives are trifling, but instructive—εἰ δὲ θέλ. εἰς τ. ζ. εἰς. τήρ. τ. ἐντ. λέγει αὐτῷ, Ποίας; ὁ δὲ Ἰησ. εἶπεν Τό. (Mt.) = τὰς ἐντολὰς οἶδας (Mk. and Lk.) without any break in the discourse. Similarly, in Matt., the young (Mt.) ruler (Lk.) asks, ver. 20, τί ἔτι ὑστερῶ; but in Mk. and Lk., Jesus says to him (and here with the remarkable addition of ἐμβλ. αὐτ. ἠγ. αὐτ.), ἓν σε ὑστερεῖ (or σοι λείπει). Such notices as these shew the point at which, not short of which nor beyond which, we may expect the Evangelists to be in accord; viz. in that *inner truthfulness of faithful report* which reflects to us the teaching of the Lord, but does not depend on slavish literal exactitude; which latter if we require, we overthrow their testimony, and most effectually do the work of our adversaries. 17.] εἰς ὁδόν, out of the house, ver. 10, to continue His journey, ver. 32. The *running* and the *kneeling* are both found in the graphic St. Mark only. 19.] Mk. here takes exactly the commandments of the second table,—μὴ ἀποστ. standing for the tenth. Mt. adds their summary (ἀγαπ. τ. πλησίον σου ὡς σεαυτ.), omitting (with Lk.) μὴ

πάντα [e] ἐφυλαξάμην [f] ἐκ [fg] νεότητός μου. 21 ὁ δὲ Ἰησοῦς [h] ἐμβλέψας αὐτῷ ἠγάπησεν αὐτόν, καὶ εἶπεν αὐτῷ Ἓν σε [i] ὑστερεῖ· ὕπαγε, ὅσα ἔχεις πώλησον καὶ δὸς πτωχοῖς, καὶ ἕξεις [k] θησαυρὸν ἐν οὐρανῷ· καὶ [l] δεῦρο ἀκολούθει μοι [m] ἄρας τὸν [m] σταυρόν. 22 ὁ δὲ [n] στυγνάσας [o] ἐπὶ τῷ λόγῳ ἀπῆλθεν [p] λυπούμενος, [q] ἦν γὰρ ἔχων [q] κτήματα πολλά. 23 καὶ [r] περιβλεψάμενος ὁ Ἰησοῦς λέγει τοῖς μαθηταῖς αὐτοῦ [s] Πῶς [t] δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελεύσονται. 24 οἱ δὲ μαθηταὶ [u] ἐθαμβοῦντο [o] ἐπὶ τοῖς λόγοις αὐτοῦ. ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς [v] Τέκνα, [s] πῶς [w] δύσκολόν ἐστιν τοὺς [x] πεποιθότας ἐπὶ χρήμασιν εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν. 25 [y] εὐκοπώτερόν ἐστιν [z] κάμηλον διὰ τῆς [a] τρυμαλιᾶς τῆς [b] ῥαφίδος διελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν. 26 οἱ δὲ [c] περισσῶς [d] ἐξ-

e mid., — here only. Lev. xviii. 6. — act., ‖ Mt. reff.
f ‖ (Mt. v. r.) L. Acts xxvi. 4. Gen. viii. 21. Ps. lxxxvii. 16.
g as above (f). 1 Tim. iv. 10 only.
h w. dat., ver. 27. ch. xiv. 67. Luke xx. 17. xxii. 61. Johni. 36, 42. 2 Macc. xii. 45.
i constr., here only. (‖ Mt. reff.) Neh. ix. 21.
k Matt. ii. 11 reff.
l ‖ Mt. reff.
m ch. viii. 34 ‖ Mt.
n — here (Matt. xvi. 3) only. Ezek. xxvii. 35. xxviii. 19 F. xxxii. 10 only.
o = ch. i. 22. iii. 5 al.

Exod. xviii. 9. p Matt. xvii. 23 reff. q ‖ Mt. (reff.) r abs., ch. v. 32. ix. 8 (reff.) only.
s — Matt. xxi. 20 reff. t ‖ only †. u ch. i. 27. ver. 32 only. x Kings xxii. 5.
v ch. ii. 8. w here only. Jer. xxix. 8 (xlix. 9) only. x — Luke xi. 22. xviii 9. 2 Cor. i. 9. Heb. ii. 13, from Isa. viii. 17. Ps. ii. 12. y ‖. ch. ii. 9 ‖. Luke xv. 17 only †. Sir. xxii. 16. 1 Macc. iii. 18 only. z ‖ Mt. reff. a here only. Judg. vi. 2 var. Jer. xiii. 4.
b ‖ Mt. (L. v. r.) only †. c Matt. xxvii. 23. ch. xv. 14. Acts xxvi. 11 only. Ps. xxx. 24. Isa. lvi. 12 F. 2 Macc. viii. 27. d Matt. vii. 28 reff.

(with ing) lat-*b k* copt Clem Orig. ἐφυλαξα (*more strongly attested in* ‖ *Mt Lu*) AD Clem Orig.

21. for αυτον, αυτω C. rec (for σε) σοι (*from* ‖ *Lu*), with AD rel Clem Orig: txt BCMΔ ev-y. rec ins τοις bef πτωχοις, with CD (1, e sil) copt: om AB rel goth arm Clem Thl. om αρας τον σταυρον (*see* ‖ *Mt Lu*) BCDΔ vulg lat-*b c f ff*$_2$ *g*$_{1,2}$ *k l* copt-schw Clem [Hil Ambr Aug]: ins bef δευρο G 1. 69 lat-*a* Syr æth arm Iren-lat: txt A rel syr copt-wilk goth.

22. εστυγνασεν *contristatus* D lat-*a b c*. ins τουτω bef τω λογω D 69 lat-*a b ff*$_2$ *k* Syr. ins και bef απηλθεν D lat-*b c ff*$_2$. for κτηματα πολλα, πολλα χρηματα D lat-(*a*) *ff*$_2$.

23. for λεγει, ελεγεν C. om τα C. at end, (omg ver 25,) adds ταχειον καμηλος δια τρυμαλιδος ραφιδος διελευσεται η πλουσιος εις τ. βασιλειαν τ. θεου D, simly lat-*a b ff*$_2$.

24. aft μαθ. ins αυτου DΔ 1 lat-*a b c f ff*$_2$ *k*. om ησ. παλιν A. τεκνια A 1 Clem, *filioli* latt. om τους to χρημασιν (*homœotel, passing from* εστιν *to* χρημασιν) BΔℵ lat-*k* copt-ms. rec ins τοις bef χρ., with D 69 (1, e sil): om ACX rel goth arm Clem.

25. om ver D lat-*a b ff*$_2$. (*See on ver* 23.) aft ενκ. ins δε A; γαρ al. om της (twice) (*see Mt* ‖ *Lu*) ACKMUΔ 1. 69 goth: om 1st, FΓ: om 2nd, G al. Steph (for διελθειν) εισελθειν (*see* ‖ *Mt Lu*), with A rel lat-*a k* syr-marg goth Clem Thl: txt B(Verc)CK 1 (69) vulg lat-*b c f g*$_{1,2}$ syrr copt æth arm.

περισσ. perhaps on account of μη κλ. having gone before. 21.] Notice the graphic details again,—of *looking on him* and *loving him*. ἄρας τὸν στ. is added here. 22.] ἦν γὰρ ἔχων—so also Mt. 23—31.] Here our ver. 24 is a most important addition; the rest is much alike in the three. In that verse we have all misunderstanding of our Lord's saying removed, and "the proverb," as Wesley well observes (Stier ii. p. 290), "shifted to this ground: 'It is easier for a camel, &c. than for a rich man *to cast off his trust* in his riches.'" Yet the power of divine grace can and does accomplish even this. 24.] τέκνα is remarkable and a trace of exactitude: see Jn. xxi. 5:—so also περιβλ. ver. 23. 26.] This reiterated expression of dismay, *after the explanation* in ver. 24, need not surprise us. The disciples were quite as well aware as we must be, if we deal truly

e — ch. i. 27. xi. 31. xii. 7. xvi. 3 al. f ver. 21 refl. g1. (Luke i. 37.) Gen. xviii. 14. h vrr. 32. ch. vi. 7, 32. Matt. xxvi. 22 al. i — Matt. iv. 11, 20, 22 al. k — Matt. iv. 22. ch. viii. 35 al. l Matt. xxvi. 42. ch. iv. 22. m (1 Mt. v. r.) Luke viii. 3 only. 2 Kings xxiv. 3 only.

ABCDE FGHK MSUV XΓΔ1. 69.

ἐπλήσσοντο, λέγοντες πρὸς [e] ἑαυτοὺς Καὶ τίς δύναται σωθῆναι; 27 [f] ἐμβλέψας αὐτοῖς ὁ Ἰησοῦς λέγει [g] Παρὰ ἀνθρώποις ἀδύνατον, ἀλλ' οὐ [g] παρὰ θεῷ· πάντα γὰρ δυνατά ἐστιν [g] παρὰ τῷ θεῷ. 28 [h] ἤρξατο λέγειν ὁ Πέτρος αὐτῷ Ἰδοὺ ἡμεῖς [i] ἀφήκαμεν πάντα, καὶ ἠκολουθήκαμέν σοι. 29 ἔφη ὁ Ἰησοῦς Ἀμὴν λέγω ὑμῖν, οὐδείς ἐστιν ὃς [i] ἀφῆκεν οἰκίαν ἢ ἀδελφοὺς ἢ ἀδελφὰς ἢ μητέρα ἢ πατέρα ἢ τέκνα ἢ ἀγροὺς ἕνεκεν ἐμοῦ καὶ ἕνεκεν τοῦ [k] εὐαγγελίου, 30 [l] ἐὰν μὴ λάβῃ [m] ἑκατονταπλασίονα νῦν

26. for *εαυτους, αυτον* BCΔ copt: *πρ. αλληλους* M[1] arm.

27. rec aft *εμβλεψας* ins *δε* (‖ *Mt*), with AC[2]D rel lat-*k* Syr (syr) æth arm; pref *et*, vulg lat-*b c* &c: om B C[1](appy) Δ 1 copt goth. ins *τουτο* bef *αδυνατον* (*from* ‖ *Mt*) C[2]D 69 lat-*b* (*c*) g_2 Syr arm. for *αλλ' ου* to *δυν. εστιν, εστιν παρα δε τω θεω δυνατον* D lat-(*a b c f*) ff_2 æth (Clem). rec ins *τω* bef *θεω*, with AD (KS, e sil): om BC rel Clem Vict-ms Thl. om *εστιν* B 28. 124 al evv-y-150. om *τω* bef 2nd *θεω* B 124.

28. rec ins *και* bef *ηρξατο*, with D latt syrr æth: add *δε* K al lat-*f* copt-mss[2] goth, *ουν* 406 ev-y: om ABC rel am copt arm Clem. rec *ο πετρος* bef *λεγειν*, with AD rel lat-*a b c f ff*$_2$ g_1 *k* syrr goth æth arm Clem: txt BCΔ (copt).—om *ο* D. rec *ηκολουθησαμεν* (*from* ‖ *Mt, where only* D[1] *has -καμεν, and* ‖ *Lu, where none has it*), with A rel Clem: txt BCD.

29. rec (for *εφη ο ιησ.*) *αποκριθεις δε ο ιησ. ειπεν*, with K lat-*c ff*$_2$ *k q* Clem: *αποκ. δε ο ιησ.* D: *αποκ. δε ειπεν* Γ: *κ. αποκ. ο ιησ. ειπ.* CEFGH 1. 69 syr æth: *αποκ. ο ιησ. ειπ.* A rel vulg lat-*a b* Syr goth arm: txt BΔ copt. aft *υμιν* add *οτι* A Scr's c. om *οικιαν* D lat-*b*. rec *η πατ.* bef *η μητ.* (*more natural order*), with A rel vulg lat-*b* syrr æth arm: om *η πατ.* D harl[1] lat-*a ff*$_2$ *k*: txt BCΔ am lat-*c f q* copt goth. rec bef *η τεκ.* ins *η γυναικα* (*from* ‖ *Lu, where none omit it: the omn can hardly be explained, as Meyer, by conformation to ver* 30), with ACX rel lat-*f q* syrr goth æth: om BDΔ 1 latt copt arm Clem$_2$ Orig$_{expr}$. for *και, η* D 1 arm Orig-lat. rec om 2nd *ενεκεν*, with A B-txt S[1] lat-*c k*: ins B-marg C D(-*κα*) rel vulg lat-*a b f ff*$_2$ *l* syrr copt goth æth arm Clem$_2$ Orig-lat Thl.

30. for *εαν, ος αν* D latt syr goth æth. om *νυν* D-gr 255. 406 lat-*a k q*.

with ourselves, that *οἱ τὰ χρήματα ἔχοντες* and *οἱ πεποιθότες ἐπὶ χρήμασιν* are too nearly commensurate, to relieve the mind of much of its dread at the solemn saying which preceded. Of the *καί* at the beginning of a question, Kühner remarks, on Xen. Mem. p. 117 (in Meyer) "cum vi auctiva ita ponitur, ut is qui interrogat cum admiratione quadam alterius orationem excipere, ex eaque conclusionem ducere significetur qua alterius sententia confutetur." **28.**] Here is an instance of a saying of Peter's reported, without any distinction indicating that he had a share in the report. See notes on Mt. for the promise here made to the Apostles. **29, 30.**] Here our report is most important. To it and Lk. we owe *νῦν ἐν τῷ καιρῷ τούτῳ*, without which the promise might be understood of a *future life only*:—and to it alone we owe *the particularising of the returns* made, and the words *μετὰ διωγμῶν*, which light up the whole passage, and shew that it is the inheritance of the earth *in the higher sense* by the meek which is spoken of;—see 1 Cor. iii. 21, 22. Observe *mothers*—nature gives us only one—but love, many (see Rom. xvi. 13). We do not read, *fathers*, perhaps because of our high and absorbing relation to our Father in heaven, cf. Mt. xxiii. 9. On *καὶ τοῦ εὐαγγελίου*, Dr. Wordsw. observes, "See above, viii. 35, where this phrase (not found in the other Evangelists, see Matt. xvi. 25: Luke ix. 24) is inserted by St. Mark. Perhaps it made a greater impression upon *his* mind, because he had formerly shrunk from suffering *ἕνεκεν τ. εὐαγγελίου*. (See Acts xiii. 13; xv. 38.) St. Mark also alone here inserts our Lord's words, *μετὰ διωγμῶν*, perhaps from a recollection that he had been once affrighted by persecution from doing the work of

ἐν τῷ [a] καιρῷ τούτῳ, οἰκίας καὶ ἀδελφοὺς καὶ ἀδελφὰς καὶ μητέρας καὶ τέκνα καὶ ἀγροὺς μετὰ [o] διωγμῶν, καὶ ἐν τῷ [p q] αἰῶνι τῷ [q] ἐρχομένῳ [r] ζωὴν [r] αἰώνιον. 31 πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι, καὶ οἱ ἔσχατοι πρῶτοι.

L τω ερχομενω.. ABCDE FGHK LMSUV XΓΔ 1. 69.

32 [t] Ἦσαν δὲ ἐν τῇ ὁδῷ [s] ἀναβαίνοντες εἰς Ἰεροσόλυμα, καὶ ἦν [t] προάγων αὐτοὺς ὁ Ἰησοῦς, καὶ [u] ἐθαμβοῦντο καὶ ἀκολουθοῦντες ἐφοβοῦντο. καὶ [v] παραλαβὼν πάλιν τοὺς δώδεκα [w] ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ [x] συμβαίνειν, 33 ὅτι ἰδοὺ [s] ἀναβαίνομεν εἰς Ἰεροσόλυμα, καὶ ὁ [y] υἱὸς τοῦ [y] ἀνθρώπου [z] παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ τοῖς γραμματεῦσιν, καὶ [a] κατακρινοῦσιν αὐτὸν θανάτῳ, καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν, 34 καὶ [b] ἐμπαίξουσιν αὐτῷ καὶ [c] ἐμπτύσουσιν αὐτῷ καὶ [d] μαστιγώσουσιν αὐτόν, καὶ ἀποκτενοῦσιν αὐτόν, καὶ μετὰ τρεῖς ἡμέρας [e] ἀνα-

a — ‖ L. Rom. iii. 26. viii. 18. Eph. ii. 12.
o Matt. xiii. 21 ref.
p Matt. xii. 32.
Luke xx. 35. Eph. i. 21.
q ‖ L. see Eph. ii. 7.
r ver. 18.
s ‖ Mt. reff.
t Matt. xiv. 22 ref. constr., ver. 22.
u ver. 24.
v ch. ix. 2 reff.
w ver. 28.
x Luke xxiv. 14. Acts iii. 10. xx. 19. xxi. 35.
1 Cor. x. 11. 1 Pet. iv. 12. 2 Pet. ii. 22 only. Gen. xliii. 4.
y Matt. viii. 20 ref.
z ‖. Matt. xvii. 22. Ezek. xxiii. 28.
a and constr., ‖ Mt. reff.

b Matt. xxvii. 29, 31, 41 al. Exod. x. 2. Ps. ciii. 26.
c w. dat., ch. xiv. 65. xv. 19. w. εἰς, Matt. xxvi. 67. xxvii. 30, and Numb. xii. 14. pass., Luke xviii. 32 only.
d Matt. x. 17 ref. Jer. v. 3.
e ch. viii. 31 ref.

aft τουτω ins ος δε αφηκειν D lat-a b ff$_2$. om οικιας to διωγμων ℵ. οικιαν D lat-a b ff$_2$. κ. αδελφας bef κ. αδελφους D lat-b ff$_2$. κ. μητερα (*the plur not being understood*) ACDKMX 1 lat-a b f ff$_2$ l syr goth (æth) arm-mss: txt B rel vulg Syr copt arm-zoh. διωγμου D-gr Syr æth. om και D lat-b ff$_2$. αιωνιαν B. at end ins λημψεται D lat-a b c ff$_2$ k.

31. om οι ADKLMV X(Tischdf not Treg) Δ 1 goth.

32. προαγων D, but *præcedens* D-lat. om και to εφοβ. DK lat-a b. for 3rd και, οι δε B C^1(appy) LΔ 1 (lat-c k) copt: και οι C^2 æth: txt A rel vulg lat-f (ff$_2$) syrr goth.

33. om 2nd τοις (‖ *Mt*) CD rel goth: ins ABLMΔ 1. (69, e fil) copt. θανατου D^1.

34. rec transp μαστιγωσουσιν and εμπτυσουσιν, with A rel syrr goth: om κ. μαστ. αυτ. D al lat-ff$_2$ g$_2$ k: om κ. εμπτυσ. αυτ. al: txt BCLΔ latt syr-jer copt æth. (*The sentence fell into confusion by the various errors of omission, and was variously restored.*) om κ. αποκτ. αυτον A^{2}D lat-g$_2$: om αυτον BLΔ 1 lat-b c arm. rec (for μετα τρεις ημερας) τη τριτη ημερα (*conformation to* ‖ *Mt Lu*), with A rel vulg lat-f g$_2$ syrr goth æth arm Orig$_1$ (om τη A^1): txt BCDLΔ lat-(a) b (c) ff$_2$ i k syr-marg copt.

the Gospel: and desiring to prepare others to encounter trials which for a time had mastered himself." Here follows in Mt. the parable of the Labourers in the vineyard, ch. xx. 1—16.

32—34.] FULLER DECLARATION OF HIS SUFFERINGS AND DEATH. Mt. xx. 17—19. Lk. xviii. 31—34. [The remarkable particulars of ver. 32 are only found here.] This was (see Mt. xvi. 21; xvii. 22) the *third* declaration of His sufferings which the Lord had made to the disciples, and it was His *going before them*, accompanied most probably by something remarkable in his gait and manner —a boldness and determination perhaps, an eagerness, denoted in Lk. xii. 50, which struck them with astonishment and fear. See an interesting note here in Wordsw.

Observe, that ἦταν and ἀναβαίνοντες must not be taken together. "They were in the way, as they went up to Jerusalem."

ἤρξατο, anew: He again opened this subject. 33.] The circumstances of the passion are brought out in all three Evangelists with great particularity. The 'delivery to the Gentiles' is common to them all. 34.] ἐμπτ. Mk. and Lk.: —σταυρῶσαι, *Mt. only*, which is remarkable, as being the first intimation, in plain terms, of the death He should die. The ἆρας τὸν στ., so often alluded to, might have had now for them a deep meaning—but see Lk. ver. 34. After τοῖς ἔθν. the subject of the verbs (ἐμπ., μαστ. &c.) is τὰ ἔθνη.

f here only. Exod. xxiv. 14 al. g ch. vi. 25 reff. h | Mt. Matt. xxii. 44 | (al., from Ps. cix 1). xxvii. 38. Luke i. 11. 2 Kings xxii. 19. i Luke xxiii. 38 (reff.) only. k intr., Matt. v. 1 reff. xxiii. 2. l = Matt. xxvi. 39 reff. m = (| Mt. v. r.) Luke xii. 50 only †. acc., Luke xii. 47 reff. n (| Mt. v. r.) Luke xii. 50. Isa. xxi. 4. o | Mt. reff. p constr. ellipt., Rom. vi. 21. Luke v. 25. xvii. 1. q | Mt. reff. Tobit vi. 17. r vv. 28, 29 s | Mt. reff. t | Mt. Luke ii. 18. 2 Cor. x. 8.

ABCDE PGHK LMSUV XΓΔΛ.

στήσεται. 35 Καὶ [f]προσπορεύονται αὐτῷ Ἰάκωβος καὶ Ἰωάννης υἱοὶ Ζεβεδαίου λέγοντες αὐτῷ Διδάσκαλε, [g]θέλομεν ἵνα ὃ ἐὰν αἰτήσωμέν σε ποιήσῃς ἡμῖν. 36 ὁ δὲ εἶπεν αὐτοῖς Τί θέλετε ποιῆσαί με ὑμῖν; 37 οἱ δὲ εἶπαν αὐτῷ Δὸς ἡμῖν ἵνα εἷς σου [h]ἐκ [h]δεξιῶν καὶ εἷς [i]ἐξ [i]ἀριστέρων [k]καθίσωμεν ἐν τῇ δόξῃ σου. 38 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Οὐκ οἴδατε τί αἰτεῖσθε. δύνασθε πιεῖν τὸ [l]ποτήριον ὃ ἐγὼ πίνω, ἢ τὸ [m]βάπτισμα ὃ ἐγὼ [n]βαπτίζομαι βαπτισθῆναι; 39 οἱ δὲ εἶπαν αὐτῷ Δυνάμεθα. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Τὸ [l]ποτήριον ὃ ἐγὼ πίνω πίεσθε, καὶ τὸ [m]βάπτισμα ὃ ἐγὼ βαπτίζομαι [n]βαπτισθήσεσθε· 40 τὸ δὲ [k]καθίσαι [h]ἐκ [h]δεξιῶν μου ἢ ἐξ [o]εὐωνύμων οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' [p]οἷς [q]ἡτοίμασται. 41 καὶ ἀκούσαντες οἱ δέκα [r]ἤρξαντο [s]ἀγανακτεῖν [t]περὶ Ἰακώβου

35. rec ins οι bef υιοι, with D rel Orig; οι δυο BC copt: om AKMUX goth. for λεγοντες, και λεγουσιν D 406 2-pe lat-*a* Syr Orig. rec om αυτω (*as superfluous, and to avoid repetition*), with A rel vulg lat-*b c f k* syr goth: ins BCDLΔ lat-*a* Syr copt æth arm Orig. om ινα D-gr 118 al lat-*i*. ο τι αν C[1]: ο αν D 69. for αιτησωμεν, ερωτησωμεν D 1. 2-pe. rec om σε, with X rel vulg lat-*c i k q* Syr: ins ABCLΔ 69 lat-*a ff*$_2$ syr copt æth arm, and bef the verb DK 1 lat-*b f* goth.

36. for ειπεν, λεγει D-gr. με bef ποιησαι L: με ποιησω B; ποιησω, omg τι θελ. με, D; ποιησω, omg με, C 1. 69: ποιησομαι ev-y: ινα ποιησω, omg με, al: ποιησαι, omg με, Δ al: txt AX rel goth. (*The variations arose from Mt* xx. 32, *and our ver* 51.)

37. for οι δε, και D vulg lat-*b k*. [ειπαν, so BC[1]DLΔ.] rec εκ δεξ. bef σου (|| *Mt*), with AC[3]D rel: txt BC[1]LΔℵ. rec (for αριστερων) ευωνυμων (|| *Mt*), with ACD rel: txt BLΔ. rec adds σου (|| *Mt*), with AC rel vulg lat-*a* syrr copt goth æth: ins σου bef εξ Lℵ: om BDΔ 1 lat-*b c f ff*$_2$ *g*$_{1.2}$ *i k*.

38. aft ιησ. ins αποκριθεις D 1. 69 lat-*a b ff*$_2$ *i k q* arm. πειν D. rec (for η) και (*from ver* 39), with AC[3] rel syrr goth æth: txt BC[1]DLΔ 1. 69 latt syr-marg copt arm Orig$_2$ Rebapt.

39. [ειπα, so BDLΔ.] om αυτω D 1 lat-*a b c k*. rec ins μεν bef ποτηριον (*from* || *Mt*), with AC[3]D rel latt syr goth æth: om BC[1]LΔ em(with gat) Syr copt arm.

40. rec (for η) και (|| *Mt*), with AC rel lat-*k* syrr æth arm: txt BDLΔ latt copt goth. rec aft ενων. ins μου (*to conform to* δεξ. μου: *so also in* || *Mt*), with (Scr's l m n q r, e sil) Syr æth: om ABCD rel latt syr copt goth arm Thl Euthym. ητοιμαθαι [sic] D[1]: ητοιμασθαι 69.

41. om 1st και D-gr 64. ins λοιποι bef δεκα D lat-*a b c ff*$_2$ *i q* copt-ms syr-jer. for ηρξ. αγ., ηγανακτησαν (*from* || *Mt*) A 1 gat lat-*g*$_2$ *q*. ins τον bef ιακ. D. for ιακ. κ. ιω., των δυο αδελφων A (*from* || *Mt*).

35—45.] AMBITIOUS REQUEST OF THE SONS OF ZEBEDEE: OUR LORD'S REPLY. Mt. xx. 20—28, where see notes throughout, and especially on the difference in our ver. 35. The two accounts of the discourse are almost verbatim the same, and that they came from one source is very apparent. Even here, however, slight deviations occur, which are unaccountable, if the one had actually before him the writing of the other. Besides, we have the whole additional particulars of the baptism, with which He was to be baptized: see note on Mt. 38.] Observe the present tenses, πίνω and βαπτίζομαι. The Lord had already the cup of His suffering at His lips: was already, so to speak, sprinkled with the first drops of

καὶ Ἰωάννου· 42 καὶ προσκαλεσάμενος αὐτοὺς ὁ Ἰησοῦς λέγει αὐτοῖς Οἴδατε ὅτι οἱ [u] δοκοῦντες [v] ἄρχειν τῶν ἐθνῶν [w] κατακυριεύουσιν αὐτῶν, καὶ οἱ [x] μεγάλοι αὐτῶν [y] κατεξουσιάζουσιν αὐτῶν. 43 οὐχ οὕτως δέ ἐστιν ἐν ὑμῖν· ἀλλ' ὃς ἐὰν θέλῃ γενέσθαι [z] μέγας ἐν ὑμῖν, ἔσται ὑμῶν [a] διάκονος· 44 καὶ ὃς ἐὰν θέλῃ ὑμῶν γενέσθαι πρῶτος, ἔσται πάντων δοῦλος. 45 καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν [a] διακονηθῆναι, ἀλλὰ [a] διακονῆσαι, καὶ δοῦναι τὴν [b] ψυχὴν αὐτοῦ [c] λύτρον ἀντὶ πολλῶν.

46 Καὶ ἔρχονται εἰς Ἰεριχώ. καὶ ἐκπορευομένου αὐτοῦ ἀπὸ Ἰεριχὼ καὶ τῶν μαθητῶν αὐτοῦ καὶ ὄχλου [d] ἱκανοῦ, ὁ υἱὸς Τιμαίου Βαρτίμαιος τυφλὸς [e] προσαίτης ἐκάθητο παρὰ τὴν ὁδόν. 47 καὶ ἀκούσας ὅτι Ἰησοῦς ὁ Ναζαρηνός [f] ἐστιν, [g] ἤρξατο κράζειν καὶ λέγειν [h] Ὁ υἱὸς Δαυεὶδ Ἰησοῦ, ἐλέησόν με. 48 καὶ [i] ἐπετίμων αὐτῷ πολλοὶ ἵνα [k] σιωπήσῃ· ὁ δὲ πολλῷ μᾶλλον ἔκραζεν Υἱὲ Δαυεὶδ ἐλέησόν με. 49 καὶ [l] στὰς ὁ Ἰησοῦς εἶπεν [l] Φωνήσατε αὐτόν.

[u] Gal. ii. 6 a, 9. Susan. 5.
[v] Rom. xv. 12 (from Isa. xi. 10) only. Gen. xiv. 26.
[w] | Mt. Acts xix. 16. 1 Pet. v. 3 only. Gen. i. 28. ix. 1.
[x] | Mt. Heb. viii. 11, from Jer. xxxviii. (xxxi.) 34. Rev. xix. 5, 18.
[y] | only †.
[z] Matt. xxiii. 11 reff.
[a] | Mt. ch. i. 13 | Mt., 31 |. Matt. xxv. 44 al.†
[b] — Matt vi. 25. John x. 25 al. Jos. ii 14.
[c] | (reff.) only.
[d] — Matt. xxviii. 12 reff.
[e] John ix. 8 only †. pres., John i. 40 reff.
[f] vv. 25, 32, 41.
[g] nom., Matt. xi. 20 reff.
[h] w. υἱος, Matt. xii. 16 reff.
[i] | Mt. reff.
[k] | Mt. reff.
[l] — | Mt. Matt. ii. 9. Acts viii. 38.

42. rec ο δε ιησ. προσκ. αυτ. (*from* || *Mt*), with A rel vulg lat-*f* $g_{1,2}$ *l q* syr goth arm: txt BCDLΔ lat-*a* (*b c ff*$_2$ *i*) *k* Syr copt æth. κατακυριευσουσιν D al Scr's c s ev-y.

43. om δε (|| *Mt*) D 229 vulg lat-*a b f ff*$_2$ *i*. rec εσται (*from* || *Mt*), with AC^3 rel lat-*q* syrr copt goth arm: txt BC^{1}DLΔ latt. for εαν, αν BDLΔ 69. μεγ. εν υμ. ειναι D, *in vobis major esse* lat-*a b* (*c*).—μεγ. bef γεν. (|| *Mt*) BC LΔ 1. 69 lat-*f ff*$_2$: txt AC^3 rel syr copt goth. for εσται, εστω CΧΔ 69. rec διακονος bef υμων, with 241(e sil): txt ABCD rel Scr's-mss latt syrr goth arm.

44. rec (for εαν) αν, with BD S(e sil) Δ: txt AC rel. εν υμ. ειναι πρωτος (*from* || *Mt*) BCL(Δ) vulg lat-*b*: υμων ειναι πρω. D: txt AC^3 rel syrr goth æth arm. for παντων, υμων D 40 2-pe lat-*a* g_2 æth: παντ. υμ. al syr.

46. ερχεται (*corrn to* || *Lu*) D 61. 258 lat-*a b ff*$_2$ g_2 *i* Orig$_2$. for απο ιερ., εκειθεν D 2-pe lat-*a b f ff*$_2$ *i q* goth Orig$_2$. for και, μετα D lat-*a b* (*c*) *f ff*$_2$ *i* (*k*) *l* goth arm. rec om ο, with A rel goth: ins BCDLSΔ 1. 69 Orig. rec ins ο bef τυφλος (*the art has been transposed for elegance*), with AC rel: om BDLΔℵ ev-y copt goth Orig. ins και bef προσαιτης ℵ. rec εκαθ. π. τ. οδον προσαιτων (*order of* || *Lu*) D 2-pe Orig$_2$: txt BLΔℵ lat-*k* copt arm. ins *order of* || *Lu*) BCLM^{2}Δ: υιος, omg ο, DK 69 Orig: txt A rel.

47. rec ναζωραιος (*from* || *Lu*), with ACℵ rel goth: txt BLΔ 1 latt Orig, ναζορηνος D^1 (-ωρηνος D^2) lat-*l q*^{2}. εστιν bef ο ναζ. B. for ο υιος, υιε (*from* || *Lu*) BCLM^{2}Δ: υιος, omg ο, DK 69 Orig: txt A rel.

48. επιτιμων A. αυτον B ev-y. ιεραξεν D-gr am. υιος DF Orig: ο υιος 1. 118 syr-marg.

49. rec ειπεν αυτον φωνηθηναι (*conformation to* || *Lu, as appears by* εκελευσεν. *This is more prob than that the* oratio directa *should have been substituted on account of* ειπεν: *no such change was made in ch* v. 43), with AD rel syrr goth æth; εκελευσεν

spray of His baptism of blood. 42.] οἱ δοκοῦντες ἄρχειν, those who are reputed to rule,—who have the title of rulers, not = 'those who *rule*,' which *God alone* does.

46—52.] Healing of blind Bartimæus on departure from Jericho. Mt. xx. 29—34. Lk. xviii. 35—43. On the three accounts referring to one and the same miracle, see on Mt. I will only add here, that a similar difference of number between Mt. and Mk. is found in the miracle in the neighbourhood of Gergesa, ch. v. 2. 46.] Βαρτ. patronymic.

καὶ [1] φωνοῦσιν τὸν τυφλὸν λέγοντες αὐτῷ Θάρσει, ἔγειρε, [1] φωνεῖ σε. [50] ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ [m] ἀναπηδήσας ἦλθεν πρὸς τὸν Ἰησοῦν. [51] καὶ ἀποκριθεὶς αὐτῷ ὁ Ἰησοῦς εἶπεν Τί [n] θέλεις [o] ποιήσω σοί; ὁ δὲ τυφλὸς εἶπεν αὐτῷ [p] Ῥαββουνί, ἵνα [q] ἀναβλέψω. [52] ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ Ὕπαγε, ἡ πίστις σου [r] σέσωκέν σε. καὶ εὐθὺς [q] ἀνέβλεψεν, καὶ ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ.

ABCDE FGHK LMSUV XΓΔΙ. 69.

m here only. 1 Kings xxv. 9.
n constr., ‖ L. ch. xv. 12. Matt. xxvii. 17.
o ch. vii. 12 reff.
p John xx. 16 only †.
q = Matt. xi. 5 reff.
r Matt. ix. 21 reff.

XI. [1] Καὶ ὅτε [s] ἐγγίζουσιν εἰς Ἰεροσόλυμα, εἰς Βηθφαγὴ καὶ Βηθανίαν πρὸς τὸ [t] ὄρος τῶν [t] ἐλαιῶν, ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ, [2] καὶ λέγει αὐτοῖς Ὑπάγετε εἰς τὴν κώμην τὴν [u] κατέναντι ὑμῶν, καὶ εὐθὺς εἰσπορευόμενοι εἰς αὐτὴν εὑρήσετε [v] πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς ἀνθρώπων [w] κεκάθικεν· λύσατε αὐτὸν καὶ

s ‖ Mt. L. Luke xxiv. 28 al. Ezra iv. 2.
t ‖ Mt. reff.
u (= ἀπέναντι, Mt.) ‖ L. ch. xii. 41. Matt. xxvii. 24 v. r. 2 Chron. vi. 12.
v 1 only. Zech. ix. 9.
w intr., Matt. xxiii. 2. ch. x. 37, 40 ‖ al.

αυτ. φωνηθηναι Scr's c ev-48 latt : txt BCLΔℵ ev-y lat-*k* syr-marg copt. οι δε λεγουσιν τω τυφ. D 2-pe lat-*a b ff*$_2$ *i q*. rec εγειρει, with U S(e sil) Orig : εγειρου 1. 69 : txt ABCD rel.

50. rec (for αναπηδησας) ανασταις, with AC rel syrr æth arm : om Γ : txt BDLM^{2}Δ latt syr-marg copt goth Orig. for τον ιησ., αυτον D al latt (not em *f q*).

51. rec λεγει αυτω ο ιησ., with A rel lat-*a f* (Syr) goth : ο ιησ. λεγ. αυτω K al vulg lat-*k* syr : txt BCDLΔ tol lat-*g*$_2$ *i q* copt (æth) arm. σοι bef θελ. ποιησω (*from* ‖ *Lu*) BCKLΔ vulg lat-*i* : θελ. ποιησαι σοι Γ : txt ADX rel lat-*a b f* copt goth æth. for ραββουνι, κυριε ραββει D lat-*a b ff*$_2$ *i*.

52. for ο δε, και ο (*from* ‖ *Lu*) BLΔ lat-*q* Syr copt. rec ευθεως, with ACD rel Orig : txt BLΔ. ηκολουθησεν B al. rec τω ιησου (*corrn on account of* αυτω *preceding*), with X rel syr goth Orig Vict : txt ABCDLM^{2}Δ 1. 69 latt syr-marg copt æth arm Orig$_1$.

CHAP. XI. 1. for εγγιζουσιν, ηγγιζεν D al em lat-*b c f ff*$_2$ *g*$_1$ *i k l* Syr copt æth, -σαν (‖ *Mt*) M 69. [ιεροσολυμα, so BCDLΔ 1. 69.] aft ιερ. ins και AD lat-*a b c*. om βηθφαγη και (*error, passing from* βηθ. *to* βηθ. ?) D latt Orig$_{exp}$ (ἰδωμεν δὲ περὶ τῆς Βηθφαγὴ μὲν κατὰ Ματθαῖον, Βηθανίας δὲ κατὰ τὸν Μάρκον, Βηθφαγὴ δὲ καὶ Βηθανίας, κατὰ τὸν Λουκᾶν) and so Lachm. for των bef ελαιων, το B. for απεστειλλει, επεμψεν C [*Wetst and Lachm are in error*] : απεστειλιεν (‖ *Mt Lu*) FH 1 lat-*a b c f g*$_2$ *k*^{2} Syr copt goth æth arm-mss.

2. for και λεγει, λεγων (‖ *Mt*) 1. 69 lat-*a* sah : κ. ειπεν D-gr. rec ευθεως, with ACD rel : txt BLΔ Orig. om εις αυτην (‖ *Lu*) D lat-*a b c ff*$_2$ *i q* sah. aft ουδεις ins ουπω BLΔ vulg lat-*b f ff*$_2$ *i l q* Orig$_3$; aft ανθρωπων, C 69 (Syr) copt-schw sah ; aft εφ ον, K (syr) goth : ουδεις πωποτε ανθρ. (‖ *Lu*) A : txt D rel em lat-*a* (*c*)

בַּר תְּמַאי :—so *Bar*tholomew, ch. iii. 18, *Bar*jesus, Acts xiii. 6. **48.**] See on Mt. vv. 30, 31. **50.**] **ἀποβ.**—signs of an eye-witness, which make us again believe, that *here* we have the *literally exact* account of what took place.

51.] **Ῥαββουνί** = רִבּוֹנִי, **Master**, or **My Master**, see ref. Jn. It was said (Drus. in Meyer) to be a more respectful form than *ραββι*. **52.**] In Mt. only, Jesus *touches* him. The account here and in Lk. seems to correspond better with the wonderful strength of his faith. Our Lord healed *by a word* in such cases, see Mt. viii. 10—13, ch. vii. 29, and other places. Lk. adds, *δοξάζων τὸν θεὸν*,—and that *all the people seeing him gave glory to God*; see also Lk. xix. 37.

CHAP. XI. 1—11.] **TRIUMPHAL ENTRY INTO JERUSALEM.** Mt. xxi. 1—17. Lk. xix. 29—44. Jn. xii. 12—36. On the general sequence of events of this and the following day, see note on Mt. ver. 1.

1, 2.] As far as *εὑρήσετε*, the agreement in Mt., Mk., and Lk. is nearly verbal; after that, Mk. and Lk. only mention the *foal*, and add, **on which never man sat.** Compare with this Lk. xxiii. 53. Our Lord's birth, triumph, and burial were to be, in this, alike. 'A later tradition,

[x] φέρετε. [3] καὶ ἐάν τις ὑμῖν εἴπῃ Τί ποιεῖτε τοῦτο; εἴπατε
Ὁ κύριος αὐτοῦ [y] χρείαν [y] ἔχει, καὶ εὐθὺς αὐτὸν
ἀποστέλλει ὧδε. [4] καὶ ἀπῆλθον καὶ εὗρον [v] πῶλον
δεδεμένον [z] πρὸς θύραν ἔξω ἐπὶ τοῦ [a] ἀμφόδου, καὶ
λύουσιν αὐτόν. [5] καί τινες τῶν ἐκεῖ ἑστηκότων ἔλεγον
αὐτοῖς Τί [b] ποιεῖτε λύοντες τὸν [v] πῶλον; [6] οἱ δὲ εἶπον
...αυτοις καθως εἶπεν ὁ Ἰησοῦς, καὶ [c] ἀφῆκαν αὐτούς.
καθωτ F. [7] καὶ [z] φέρουσιν τὸν [v] πῶλον πρὸς τὸν Ἰησοῦν, καὶ
ABCDE [d] ἐπιβάλλουσιν αὐτῷ τὰ ἱμάτια αὐτῶν, καὶ ἐκάθισεν [e] ἐπ'
GHKL
MSUV
XΓΔ l.
69.

x = Luke xv. 23. Gen. xlvii. 16.
y Matt. vi. 8 reff.
z = ch. ii. 2. xiv. 54 ‖ L.
a here only. Jer. xvii. 27. xxx. (xlix.) 27 only.
b John xi. 47. Acts xxi. 18. 1 Cor. xv. 29. c = Matt. iii. 15 al. d Luke v. 36 ‖ Mt. 1 Cor. vii 35. Lev. xix. 19.
e w. acc. ‖ J. Matt. xix. 28. Rev. xx. 4. Gen. xlviii. 2.

$g_{1.2}$ *k* copt-wilk (æth) arm $Orig_1$. ('not yet' *was manifestly interpolated, as naturally occurring, and found in* ‖ *Lu.*) εκαθισιν (*from* ‖ *Lu*) BCLΔ Orig. rec λυσαντες αυτ. αγαγετε (*from* ‖ *Lu*), with A (D-gr) rel goth: λυσαντες αυτ. κ. φερετε L: txt BCΔℵ latt syrr coptt æth arm Orig.—(και αγ. D.)

3. for εαν, αν D. ποιειτε τουτο, λυετε τον πωλον (‖ *Lu ver* 33) D 69 lat-*a b f ff*$_2$ *i* arm $Orig_1$. ins και bef ειπατε C^1(perhaps). rec aft ειπατε ins οτι (‖ *Lu*), with ACD rel vulg lat-*f* Orig: txt BΔ lat-*a b c i k* æth. rec ευθεως, with A rel $Orig_2$: txt BCDLΔ $Orig_1$. rec αποστελει (‖ *Mt*), with GU 1 vulg lat-*a f ff*$_2$ g_2 *i k l q* D-lat Δ-lat coptt arm $Orig_2$: txt ABCD rel em lat-*b c* g_1 syrr goth. aft αποστ. ins παλιν (*see note*) BDLΔ $Orig_2$: aft αυτον, C^1(appy): om AC^2 rel latt syrr coptt goth æth arm Orig.—αποστ. παλιν αυτον B. (om αυτον Δ: αποστ. bef αυτον U.)

4. rec (for και απηλθ.) απηλθ. δε (*from* ‖ *Lu*), with AC rel syr sah goth: κ. απελθοντες (omg και aft) D vulg lat-(*a*) *b f l* copt $Orig_1$: απηλθον ουν και 1. 69: txt BL Δℵ lat-(*c*) *k* (Syr) æth $Orig_1$. rec ins τον bef πωλον, with CΔ sah arm $Orig_2$: om ABD rel copt goth $Orig_1$. rec ins την bef θυραν, with ACD rel $Orig_1$: om BLΔ coptt goth arm $Orig_2$.

6. om αυτοις D lat-*b c ff*$_2$ *i k*. rec (for ειπεν) ενετειλατο, with A rel vulg lat-*a f* D-lat syrr goth: ειρηκει D lat-*b c ff*$_2$ *i* (*both corrns to avoid the recurrence of* ειπ., D also to *plusq-perf for sense*): txt BCLΔ 1 (lat-*k* ?) coptt æth arm Orig.—add αυτοις DM 1. 69 latt Syr coptt goth æth Thl.

7. rec (for φερουσιν) ηγαγον (*from* ‖ *Lu*), with AD rel latt syrr coptt goth æth arm-mss: αγουσιν CN^1 1. 69 arm-usc-zoh: txt BLΔ ℵ corr Orig; *duoere* lat-*a b ff*$_2$ *i*. rec (for επιβαλλουσιν) επεβαλον (*to suit* ηγαγον), with A rel lat-(*a*) *c f* g_2 *k* syrr (sah ?) goth æth arm-mss: txt BCDLΔ 1 vulg lat-*b ff*$_2$ *i l* copt arm-usc-zoh Orig. for αυτων, εαυτων B; αυτου D-gr 256: om 1. 28 lat-*b ff*$_2$ *i k q* arm. καθιζει D-gr 1. rec επ' αυτω (*mechanical repetition from* επιβ. αυτω *above*), with A rel: txt BCDLΔ.

sprung from the *sacred destination* of the beast (for beasts never yet worked were used for sacred purposes, Num. xix. 2: Deut. xxi. 3: 1 Sam. vi. 7).' Meyer. But does it never strike such annotators, that this very usage would lead not only to the *narrative being so constructed*, but to the *command itself having been so given?*

3. ὁ κύρ. . . . . ἀδε] The pres. ἀποστέλλει, is used of future things whose occurrence is undoubted; see Mt. xvii. 11; xi. 3 al.: but the words are somewhat ambiguous. From the ancient interpolation of πάλιν, it seems that they were understood *all to belong to* ὁ κύριος—*the Lord hath need of it, and will immediately send it* [*back*].' Lachm., by printing the words without a stop, evidently adopts this rendering: and Origen, tom. xvi. in Matt. § 16, p. 741, favours it. But verisimilitude seems to me to be against it: and the final clause in ver. 6, καὶ ἀφῆκαν αὐτούς, appears to correspond with this. So that I would understand it as in E. V.: **and straightway he** (the speaker or owner) **will send it hither.** 4.] The report of one of those sent: qu. Peter? ἄμφοδ. (a road leading round a place) is probably **the street**; see reff. Wordsw. interprets it, '*the back way, which led round the house.*' But there does not appear to be any reason for supposing the ἀμφι to refer to the *house*, rather than to the whole block, or neigh-

f | Mt. reff.
g here only †. Ezek. xlvi. 23 Aq.
h — | only. Num. xiii. 24 al. see Matt. xi. 17 reff.
i | Mt. Matt. xiv. 22.
k | M. reff.
l Psa. cxvii. 26.
m | Matt. xxiii. 39.
n | Mt. reff.
o ch. iii. 5 reff.
p adj (but †), here only †, see ch. iv. 35 reff.

αὐτόν. 8 καὶ πολλοὶ τὰ ἱμάτια αὐτῶν [f] ἔστρωσαν εἰς τὴν ὁδόν, ἄλλοι δὲ [g] στιβάδας [h] κόψαντες ἐκ τῶν ἀγρῶν, 9 καὶ οἱ [i] προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον [k] Ὡσαννά, [l] εὐλογημένος ὁ ἐρχόμενος [m] ἐν ὀνόματι κυρίου, 10 εὐλογημένη ἡ ἐρχομένη βασιλεία τοῦ πατρὸς ἡμῶν Δαυείδ, Ὡσαννὰ [n] ἐν τοῖς [n] ὑψίστοις. 11 καὶ εἰσῆλθεν εἰς Ἰερουσόλυμα εἰς τὸ ἱερόν· καὶ [o] περιβλεψάμενος πάντα, [p] ὀψίας ἤδη οὔσης τῆς ὥρας ἐξῆλθεν εἰς Βηθανίαν μετὰ τῶν δώδεκα.

33 Bgd- ABCD EGHK LMSUV ΧΓΔ l. 33. 69.

8. rec (for και πολ.) πολ. δε (*from* || *Mt Lu*), with AD rel latt syrr sah goth arm: txt BCLΔ lat-*k q* copt æth. εαυτων B: αυτου K: om L lat-*i*. εστρωννυον D 1, *sternebant* lat-*a b c ff*$_2$ *i k* Syr. εν τη οδω AKM 69[1] vulg lat-*a c f k l q* sah arm. rec στειβαδας, with AC rel syr-marg-gr(Treg) Orig$_1$: στειβ. EG: εστιβ. D: txt BKLMUΔ 69 Orig$_1$. rec εκοπτον εκ των δενδρων (*from* || *Mt*), with AD rel latt Syr syr(αγρ. marg) goth arm: εκοπτ. εκ τ. αγρ. C copt-schw sah; *cædebant ramos arborum ex agris* copt-wilk: txt BLΔℵ Orig. rec adds (*from* || *Mt*) και εστρωννυον εις την οδον, with A D(omg εις) rel latt syrr copt goth arm (Orig); κ. ε. εν τ. οδω KM: om BCLΔ sah æth.

9. προαγοντες D-gr. rec aft εκραζον ins λεγοντες (*from* || *Mt*), with AD rel vulg lat-*a b f g*$_1$ syrr goth æth arm: om BCLΔ lat-*c ff*$_2$ *k* coptt Orig. om ωσαννα D lat-*b ff*$_2$.

10. ins και bef ευλογημ. AD[1]KM Syr æth. rec aft βασιλ. repeats εν ονοματι κυριου, with A rel lat-*q* syr goth æth Jer Euthym$_{expr}$: om BCDLUΔ 1. 69 ev-y latt Syr copt arm Orig$_2$.

11. for εισηλθεν, εισελθων D lat-*a b c f ff*$_2$ *g*$_2$ *i*. rec aft ιεροσ. ins ο ιησους (*beginning of a lection*), with A rel lat-*q* syr goth; bef εις ιεροσ., lat-*c f* Syr æth arm: om BCDLΔ 1 vulg lat-*a b ff*$_2$ *g*$_2$ *i k l* copt Orig. rec ins και bef εις το ιερον, with AD rel lat-*q* syr goth arm(Treg): om BCLMΔ 69 latt Syr copt æth Orig. om και bef περιβ. D lat-*a b c f ff*$_2$ *i*. for οψιας, οψε CLΔℵ Orig: οψονης 2-pe. om της ωρας B: της om D 245. 2-pe: της ημερας 69 al. aft δωδ. ins μαθητων D ev-y al lat-*a b c f g*$_2$ *i*.

bourhood, of houses, round about which the street led. **8, 9.**] On the interesting addition in Lk. vv. 37—40, see notes there. στιβ. = *βαΐα τ. φοινίκων* Jn. ver. 13: but this word, by its derivation from *στείβω*, signifies not merely branches, but branches cut for the purpose of being littered to walk on: and thus *implies* ἐστρώννυον εἰς τ. ὁδόν, which has been unskilfully supplied. Dr. Wordsw. complains of the introduction of τῶν ἀγρῶν into the text, adding "other instances, unhappily far too numerous, might be cited, where corrupt glosses and barbarisms have been recently received as improvements into the Sacred Text." Surely a Commentator of Dr. W.'s learning and piety should know better than to write thus. He well knows, that it is not *as improvements*, that any such changes have been introduced as those to which he alludes, but simply and humbly in deference to the carefully weighed evidence of the best and oldest authorities, combined with that furnished by the existing phænomena of interpolation and adaptation of parallel places. The charge of attempting to "improve the Sacred Text" recoils on those, who in the face of such evidence, with such questions as "What writer would say, they cut branches off the fields?", shelter their own rationalizing subjectivities under received readings which have been themselves glosses and "improvements" on the Sacred Text. **10.**] εὐλ. . . . . Δαυείδ—peculiar to Mk., clearly setting forth the idea of the people that the Messianic Kingdom, the restoration of the *throne of David*, was come. See the additional particular of the weeping over the city, Lk. vv. 41—44, and notes.

11.] See Mt. ver. 12, and notes on ver. 1: also on Jn. ii. 13—18. I am by no means certain that the solution proposed in the notes on Mt. is the right one, but I cannot suggest a better. When Mk., as here, relates an occurrence throughout, with such signs of an eye-witness as in ver. 4, it is *very difficult to suppose that he has transposed any*

12 Καὶ τῇ [q] ἐπαύριον ἐξελθόντων αὐτῶν ἀπὸ Βηθανίας [r] ἐπείνασεν. 13 καὶ ἰδὼν [s] συκῆν [t] ἀπὸ [t] μακρόθεν ἔχουσαν [u] φύλλα, ἦλθεν [vw] εἰ [w] ἄρα τι εὑρήσει ἐν αὐτῇ, καὶ ἐλθὼν [x] ἐπ' αὐτὴν οὐδὲν εὗρεν [y] εἰ μὴ [u] φύλλα· ὁ γὰρ [z] καιρὸς οὐκ ἦν [a] σύκων. 14 καὶ [b] ἀποκριθεὶς εἶπεν αὐτῇ Μηκέτι [c] εἰς τὸν αἰῶνα ἐκ σοῦ μηδεὶς καρπὸν φάγοι. καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ. 15 καὶ ἔρχονται εἰς Ἱεροσόλυμα. καὶ εἰσελθὼν εἰς τὸ ἱερὸν [d] ἤρξατο [e] ἐκβάλλειν τοὺς πωλοῦντας καὶ τοὺς ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς [f] τραπέζας τῶν [g] κολλυβιστῶν καὶ τὰς [h] καθέδρας τῶν πωλούντων τὰς [i] περιστερὰς [k] κατέστρεψεν, 16 καὶ οὐκ [l] ἤφιεν [m] ἵνα τὶς [n] διενέγκῃ [o] σκεῦος διὰ τοῦ ἱεροῦ. 17 καὶ ἐδίδασκεν καὶ

q Matt. xxvii. 62. John i. 29, 35 al. Num. xi. 32.
r Matt. iv. 2 reff.
s Matt. xxiv. 32 reff.
t Matt. xxvi. 58 reff. Ps. cxxxvii. 6.
u ‖ Mt. reff.
v ellipsa., Acts viii. 22. Rom. i 10. — Acts x. 18. xix. 2.
w Acts vii. 1. xvii. 27 only. Ps. lvii. 1.
x ‖ ch. vi. 53. Acts viii. 26.
y — Matt. xi. 27. xvi. 4 al.
z — Matt. xiii. 30. xxi. 34, 41. Ps. i. 3.
a Matt. vii. 16. Luke vi. 44. James iii. 12

only. 4 Kings xx. 7. b — Matt. xi. 25 reff. c ‖ Mt. John viii. 35, 51, 52 al. Deut. xv. 17. d ch. x. 28, 32, &c. Matt. xxvi. 22. e ‖. Matt. ix. 25 al. f — ‖. Luke xix. 23. John ii. 15 only†. g ‖. John ii. 15 only †. h ‖ Mt. Matt. xxiii. 2 only. Ps. i. 1. 1 Matt. iii. 16 reff. k ‖ Mt. only. Judg. viii. 12 F. l ἤφ. ch. i. 34 only. — Matt. iii. 15 al. Ps. civ. 14. m (see note) — ver. 28. Matt. iv. 3 al. fr. n — here only †. Esdr. v. 55 (53). o Luke viii. 16. 2 Tim. ii. 20 al. Exod. iii. 22.

12. for εξελθ. αυτων, ον εξελθοντα D¹-gr; *cum exisset* mt lat-*b c ff*₂ Syr.

13. απο μακροθεν bef συκην D al vulg lat-*a b f ff*₂ $g_{1,2}$ Orig. rec om απο, with X rel goth arm: ins ABCDLMΔ 1. 33. 69 latt syrr æth Orig Thl. for ει αρα τι ευρ., ειδειν εαν τι εστιν D gat lat-*b c ff*₂ *i k*: ως ευρησων τι 2-pe lat-*a f q* Orig.—rec ευρησει bef τι, with X rel syrr goth arm: txt ABCKLUΔ 1. 33 vulg lat-*g* Thl. om ελθων επ αυτην D lat-*b c ff*₂ *i k*: om επ αυτην lat-*a* g_1 Syr. μηδεν ευρων D-gr(omg και, ver 14) 2-pe lat-*q* Orig: ουδεν ουχ ευρεν L. aft 2nd φυλλα ins μονον C² 33. 69 lat-*b c q* æth arm Orig. rec ου γαρ ην καιρος (*see note*), with AC² rel latt syr goth æth arm, so (but insg *o* bef καιρος) D al Orig Chr Max-conf: txt BC¹LΔ Syr copt.

14. om και D 2-pe lat-*a q* Orig. rec aft αποκριθεις ins ο ιησ., with X rel: om ABCDKLMΔ 1. 33. 69 latt syrr copt goth æth arm Orig. rec εκ σου bef εις τ. αι., with A rel syr copt: txt BCDLΔ 1 latt Syr goth æth arm $Orig_3$. elz ουδεις, with al: om Δ: txt ABCD rel $Orig_2$ Thl. for φαγοι, φαγη DU 1. 69 $Orig_3$.

15. for ερχονται, εισελθων D-gr: *venit* lat-*b i* copt-ms æth.—for εισελθων, οτε ην D. rec aft εισελθ. ins ο ιησους (‖ *Mt*), with A rel lat-*f q* syrr: om BCDLΔ 1. 33 latt copt goth(Treg) æth arm $Orig_3$. εν τω ιερω *in templum* D. aft εκβαλλειν ins και A; εκειθεν D lat-*b*. rec om τους bef αγοραζοντας (‖ *Mt*), with D rel $Orig_2$: ins ABCKLMU. for τω ιερω, αυτω A. κατεστρεψεν bef κ. τ. καθεδρας των πωλ. τ. περιστερας (‖ *Mt*) ℵ Orig. om κατεστρ. D-gr lat-*o k* Orig.

thing; whereas Mt. certainly does not speak here so exactly, having transposed the anointing in Bethany: see notes on Mt. xxvi. 2, 6.

12—26.] THE BARREN FIG-TREE. THE CLEANSING OF THE TEMPLE. Mt. xxi. 12—22. Our account here bears strong marks of being that of a beholder and hearer: e. g. ἐξελθ. αὐ. ἀπὸ Βηθ., —μακρόθεν, —ἔχουσαν φύλλα, —καὶ ἤκουον οἱ μαθ. αὐτ. The times and order of the events are here more exact than in Mt., who places the withering of the tree *immediately after* the word spoken by our Lord.

13.] εἰ ἄρα, *si forte*, si, rebus ita comparatis; see Klotz. ad Devar. ii. p. 178.

ὁ γὰρ κ. οὐκ ἦν σ.] The ellipsis may be supplied,—**for the season was not (one) of figs**,—or, **for the season was not (that) of figs**, i. e. *not yet the season for figs*. The latter suits the context best. The tree was *precocious*, in being clothed with leaves: and if it had had on it *winter figs*, which remain on from the autumn, and ripen early the next season, they would have been *ripe at this time*. But there were none—it was a *barren tree*. On the *import* of this miracle, see notes on Mt. 15—19.] Mt. xxi. 12, 13, where see notes: also Lk. xix. 45—48. 16. οὐκ ἤφιεν ἵνα] "Observa, ἵνα et ὄφρα a recentioribus poëtis frequentari post verba jubendi." Herm. ad Viger., p. 849. See note on 1 Cor. xiv. 13. This was the

ἔλεγεν [αὐτοῖς] Οὐ γέγραπται ὅτι ὁ οἶκός μου [p] οἶκος ABCD
[q] προσευχῆς κληθήσεται πᾶσιν τοῖς ἔθνεσιν; ὑμεῖς δὲ πε- EGHK
ποιήκατε αὐτὸν [q] σπήλαιον [r] λῃστῶν. 18 καὶ ἤκουσαν οἱ LMSUV
ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ [s] ἐζήτουν πῶς αὐτὸν XΔ 1.
ἀπολέσωσιν· ἐφοβοῦντο γὰρ αὐτόν, πᾶς γὰρ ὁ ὄχλος 33. 69.
[t] ἐξεπλήσσετο [u] ἐπὶ τῇ διδαχῇ αὐτοῦ. 19 καὶ ὅτε [v] ὀψὲ
ἐγένετο, ἐξεπορεύετο ἔξω τῆς πόλεως. 20 καὶ [w] παρα-
πορευόμενοι [x] πρωὶ εἶδον τὴν [y] συκῆν [z] ἐξηραμμένην [a] ἐκ
[a] ῥιζῶν. 21 καὶ [b] ἀναμνησθεὶς ὁ Πέτρος λέγει αὐτῷ
Ῥαββεί ἴδε ἡ [y] συκῆ ἣν [c] κατηράσω [z] ἐξήρανται. 22 καὶ
ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς [d] [e] Ἔχετε [de] πίστιν [e] θεοῦ.
23 ἀμὴν λέγω ὑμῖν ὅτι ὃς ἂν εἴπῃ τῷ ὄρει τούτῳ [f] Ἄρθητι
καὶ βλήθητι εἰς τὴν θάλασσαν, καὶ μὴ [f] διακριθῇ ἐν τῇ
καρδίᾳ αὐτοῦ, ἀλλὰ πιστεύῃ ὅτι ὃ λαλεῖ [g] γίνεται, ἔσται

p Isa. lvi. 7. Jer. vii. 11. Isa. lx. 7.
q ‖ John xi. 36. Heb. xi. 38. Rev. vi. 15 only. Gen. xix. 30 al.
r ‖ Mt. refl.
s constr., ch. xiv. 1, 11. Luke xxi. 29. 1 Pet. v. 8. Isa. xl. 20. see Luke xxii. 2.
t Matt. vii. 28 refl.
u ch. i. 22 refl. Luke i. 29. Acts xiii. 12 al.
v ch. xiii 35. Matt. xxviii. 1 only. Exod. xxx. 8.
w ch. ii. 23 refl.
x Matt. [xvi. 3] xx. 1. ch. i. 35. xiii. 35 xv. 1. xvi. 2, 9. John xviii. 28. xx. 1. Acts xxviii. 23 only. Exod. xvi. 7.
y ver. 13.
z = ‖ Mt. refl.
a here only. Job xxxi. 12. b ch. xiv. 72. 1 Cor. iv. 17. 2 Cor. vii. 15. 2 Tim. i. 6. Heb. x. 32 only. Gen. viii. 1 var. (-μνησεν, Luke xxii. 19.)
c Matt. xxv. 41 refl.
d Matt. xxi. 21 refl.
e constr., Acts iii. 16 a. Rom. iii. 22. Gal. ii. 16, 20. iii. 22. James ii. 1 al.
f = ‖. Acts x. 20. Rom. iv. 20. James i. 6 ‖.
g = Matt. vi. 10. Gen. i. 3 al. fr.

17. rec (for κ. ελεγ.) λεγων, with AD rel latt syr goth arm: txt BCLΔ 69 lat-*k* (Syr) copt æth Orig. om *αυτοις* (*prob interpolation to suit υμεις below*) B 28 lat-*b* g_1 arm: ins ACD rel Orig. om *ου* D 1 lat-*b c i k* copt arm Orig. om *οτι* CD 69 lat-*a c* ff_2 *i k q* æth arm-mss: ins AB rel vulg lat-*f* g_1 Orig. rec (for *πεποιηκατε*) *εποιησατε* (*from* ‖ *Lu*), with ACD rel: txt BLΔ Orig. *αυτον εποι.* AM 1. 33 lat-*a*.—*αυτην* D¹.

18. rec transp *γρ.* and *αρχ.*, with X rel syr goth: txt ABCDKLΔ 1. 33 latt Syr copt æth arm Orig. om *και* bef *εζητ.* D latt(not *k*). rec *απολεσουσιν*, with KM¹ΓΔ (S, e sil): txt ABCD rel Orig. om *αυτον* AK lat-*c* ff_2. rec (for *πας γαρ*) *οτι πας* (*to avoid the recurrence of γαρ*), with AD rel latt syrr goth(Treg) arm Orig: txt BCΔ 1. 69 copt.

19. for *οτε, οταν* (*to suit* ‖ *Mt, and to signify that* every evening *this took place: which however the context forbids,* only one such exit being here spoken of) BCKLΔ 33: txt AD rel. *εγινετο* (*emendation with same intention as above, to represent it as a* daily act?) AE²GHV²X. *εξεπορευοντο* (*corrn to suit next ver?*) ABKM¹Δ lat-*c* D-lat Syr syr-marg arm. for *εξω, εκ* D lat-*b c f k*.

20. rec *πρωι* bef *παραπορευομενοι* (*to conform to οψε εγεν., ver* 19?), with A rel vulg lat-*f* ff_2 syrr goth arm: txt BCDLΔ 1. 33 ev-y lat-*b i q* copt æth.—ins *το* bef *πρωι* D.

21. for *ιδε, ιδου* D al Orig. *εξηραι θη* DLΔ 1. 33 Orig: *εξηραται* X 69 Thl.

22. rec (not Mill) om *ο ιησ.*, with (S?) al: ins ABCD rel. ins *ει* bef *εχετε* D[N] 33¹. 69 lat-*a b i* arm. ins *του* bef *θεου* D 69 arm.

23. rec aft *αμην* ins *γαρ* (*for connexion*), with AC rel lat-*q* Syr-ms syr-w-ast copt goth æth: om BD 1 latt Syr arm. om *οτι* D 33 em(with tol) lat-g_2 *k* Syr goth æth arm Aug. *εαν* A 1. *διακριθης* D¹: *hæsitaveritis* lat-*c*. (but *-rit* D-lat.) rec *πιστευση* (*corrn to διακριθη*), with ACD. rel, *πιστευσει* XΓ: txt BL, *πιστευει* Δ. rec *α λεγει* (*the plur to suit αρθ. και βληθ.: λεγει, as a commoner word*), with AC rel: txt BLΔ 33.—for *οτι* to end, *το μελλον ο αν ειπη γενησεται αυτω* D, simly latt. om *ο εαν ειπη* BCLΔ 1¹ vulg lat-*f* g_1 *i l* copt æth: ins A (D) 1² rel lat-*a b* (*c*) ff_2 *k q* syrr goth arm. (*The omn may be easily accounted for, ο λαλει having preceded; or even from εσται υμιν follg: see also* ‖ *Mt: not so the insn: for if εσται αυτω required a subject to be supplied, why not εσται υμιν below?*)

court of the Gentiles, which was used as a thoroughfare; which desecration our Lord forbade. *σκεῦος* is *any vessel*, —e. g. a pail or basket,—used for common life. 17.] *πᾶσιν τοῖς ἔθν.*, omitted in Mt. and Lk., but contained in the pro-

αὐτῷ [ὃ ἐὰν εἴπῃ]. 24 διὰ τοῦτο λέγω ὑμῖν, πάντα ὅσα
[h] προσεύχεσθε καὶ [h] αἰτεῖσθε, πιστεύετε ὅτι ἐλάβετε, καὶ
ἔσται ὑμῖν. 25 καὶ ὅταν [i] στήκετε προσευχόμενοι, [j] ἀφίετε
εἴ τι [k] ἔχετε κατά τινος, ἵνα καὶ ὁ [l] πατὴρ ὑμῶν ὁ ἐν τοῖς
[l] οὐρανοῖς [j] ἀφῇ ὑμῖν τὰ [m] παραπτώματα ὑμῶν. 26 εἰ δὲ
P o ev... ὑμεῖς οὐκ [j] ἀφίετε, οὐδὲ ὁ [l] πατὴρ ὑμῶν ὁ ἐν [l] οὐρανοῖς
ABCDE [j] ἀφήσει τὰ [m] παραπτώματα ὑμῶν.
FGHK
LMSUV
XLΔ 1.
33. 69. 27 Καὶ ἔρχονται πάλιν εἰς Ἱεροσόλυμα. καὶ ἐν τῷ
ἱερῷ περιπατοῦντος αὐτοῦ ἔρχονται πρὸς αὐτὸν οἱ ἀρχι-
ερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι 28 καὶ ἔλεγον
αὐτῷ [n] Ἐν [o] ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, ἢ τίς σοι τὴν

h Col. i. 9.
i ch. iii. 31 reff.
j — Matt. vi. 12 reff.
k Matt. v. 23. Rev. ii. 4, 14, 20. Job xxxi. 35. see Col. iii. 13.
l Matt. v. 16 reff.
m Matt. vi. 14, 15 reff.
n Luke i. 17. iv. 14. Acts iv. 7.
o — Matt. xix. 18. xxii. 36 al. 2 Kings xv. 2. 3 Kings xiii. 12.

24. rec aft *οσα* ins *αν* (*from* || *Mt*), with A rel arm (*εαν* K al): om BCDLΔ goth. rec *προσευχομενοι* and om *και* (*to make osa governed by αιτεισθε as in* || *Mt*), with A rel vulg lat-*b f* $g_{1,2}$ syr goth arm: txt BCDLΔ lat-*a c ff*$_2$ *k* Syr copt æth Cypr. rec (for *ελαβετε*) *λαμβανετε*, with A rel syrr goth arm: *λημψεσθε* D 1 latt æth Cypr: txt BCLΔ copt. (*The aor not being understood was altered to the pres or fut: cf Orig.*)

25. rec *στητητε* (*gramml emendation*), with B rel (Orig), *στηκειτε* E: *εστηκηται* Δ: txt ACDHM^{2}VX 1. 33. 69, *εστηκετε* L: *stabitis* latt. for *αφιετε*, *αφετε* C^{1}. ins *ων* bef *εν τ. ουρ* D (latt) Cypr. *αφησει* D ev-y. om 2nd *υμων* D Cypr$_1$ (ins$_2$).

26. om ver (*homœotel*) BLSΔℵ lat-g_2 *k l* copt æth-(rom and ms *m*) arm-zoh Thl: ins ACD rel latt syrr goth æth-pl(from ms *a*) arm-usc. (*I cannot agree with Tisch Treg, in supposing our ver 26 to be interpolated from Mt vi. 15. For it varies from that ver in a manner quite unaccountable, if it is copied from it.*) rec ins *τοις* bef *ουρανοις*, with A rel: om CDKM 1.—om *ο εν ουρ.* 33 ev-y. aft *αφησει* ins *υμιν* (*so also in Mt vi. 15*) D 33. 69 latt syrr goth Cypr.

27. *ερχεται* DX lat-*b c ff*$_2$ *i* (*k*) æth. aft *πρεσβυτεροι* ins *του λαου* (|| *Mt*) D.

28. rec (for *ελεγον*) *λεγουσιν* (*corrn to ερχονται above*), with AD rel vulg lat-*i k* syrr arm: txt BCLΔ 1 lat-*a b c f* copt goth æth. rec (for *η*) *και* (*see* || *Mt*), with A rel latt syrr goth æth arm: txt BLΔ 124 Scr's c ev-y syr-marg copt. (C uncertain.)

phecy:—'mentioned by Mk. as writing for Gentile Christians'—Meyer, but qu.?

18. **πᾶς ὁ ὄχλ. . . . .**] This remark, given by Mk. and Lk., is omitted by Mt.: probably because he has given us so much of the *διδαχή* itself. **19.**] See note on Mt. ver. 17. On the Monday and Tuesday evenings, our Lord appears to have gone *to Bethany*. **20—26.**] The answers are very similar to those in Mt., but with one important addition here, viz. vv. 25, 26: see Mt. vi. 14, and 1 Tim. ii. 8. The connexion here seems to be, 'Though you should aim at strength of faith,—yet *your faith* should not work in all respects as you have seen me do, in judicial anger condemning the unfruitful and evil; but you must *forgive*.' **24.**] **ἐλάβετε** is aor., because the reception spoken of is the determination in the divine counsels coincident with the request—believe that when you asked, you received, and the fulfilment shall come, **ἔσται**. **25.**] On the matter cf. Mt. vi. 14 f. See also ib. v. 23 f., where the converse to this is treated of. In **ὅταν στήκετε**, the **ἄν** connects, not with the verb, but with the **ὅτε**, giving indefiniteness to the occasion, not to the act. See Klotz. Devar. p. 470, 475. He gives an example from Lycurgus contr. Leocratem, p. 162 (§ 107), *ὅταν ἐν τοῖς ὅπλοις ἐκστρατευόμενοι εἶσι*. **26.**] In *εἰ . . . . οὐκ*, the negative must be closely joined to the verb; the verb, not the conditional particle, carrying the negative: q. d. "*if ye refuse to forgive.*"

27—33.] THE AUTHORITY OF JESUS QUESTIONED. HIS REPLY. Mt. xxi. 23—32. Lk. xx. 1—8. Our account and that of Mt. are very close in agreement. Lk.'s has (cf. ver. 6, *ὁ λ. ἅπας κατ. ἡμ.*) few and unimportant additions: see notes on Mt.

28.] **ταῦτα** need not necessarily refer to the cleansing of the temple, as Meyer; but seems from || Lk., to extend over our Lord's whole course of teaching and putting himself forward in public. **ἵνα ταῦτα ποιῇς** is not a periphrasis of the

p — ver. 16 reff.
q ‖ Mt. reff.
r Matt. xvii. 7, 8 reff.
s ch. x. 26 reff.
t change of constr., Lake v. 14. Acts i. 4. xxiii. 22, 24, 24.
u Matt. xiv. 5 reff.
v Lake xxiii. 47. 1 Tim. v. 3, 5 al. Num. xxii. 37 only.

ἐξουσίαν ταύτην ἔδωκεν [p] ἵνα ταῦτα ποιῇς; [29] ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Ἐπερωτήσω ὑμᾶς ἕνα [q] λόγον καὶ ἀποκρίθητέ μοι, καὶ ἐρῶ ὑμῖν [n] ἐν [o] ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. [30] τὸ βάπτισμα τὸ Ἰωάννου ἐξ οὐρανοῦ ἦν ἢ ἐξ ἀνθρώπων; ἀποκρίθητέ μοι. [31] καὶ [r] διελογίζοντο [s] πρὸς ἑαυτοὺς λέγοντες Ἐὰν εἴπωμεν Ἐξ οὐρανοῦ, ἐρεῖ Διὰ τί οὐκ ἐπιστεύσατε αὐτῷ; [33] ἀλλὰ εἴπωμεν Ἐξ ἀνθρώπων; [t] ἐφοβοῦντο τὸν λαόν· ἅπαντες γὰρ [u] εἶχον τὸν Ἰωάννην [v] ὄντως ὅτι προφήτης ἦν. [33] καὶ ἀποκριθέντες τῷ Ἰησοῦ λέγουσιν Οὐκ οἴδαμεν. καὶ ὁ Ἰησοῦς λέγει αὐτοῖς Οὐδὲ ἐγὼ λέγω ὑμῖν [n] ἐν [o] ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

ABCDE FGHK LMSUV ΓΔ l. 33 69.

XII. [1] Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς λαλεῖν.

—om η τις to ποιης D al lat-*k*: om ινα τ. ποιης 2-pe lat-*a b ff*$_2$ *i* arm. εδωκ. bef τ. εξ. ταυτην (*from* ‖ *Mt*) BCLM^{2}Δ (1.) 33 latt Syr copt arm.

29. rec aft ιησ. ins αποκριθεις (*from* ‖ *Mt Lu*), with AD rel latt syr goth arm: om BCLΔ 33 lat-*g*$_1$ *i k* Syr copt æth. rec aft υμας ins καγω, with DGMSΓ: και εγω EFHUVX 69: καγω υμας AK lat-*g*$_2$ *k*^{2} goth arm: txt B C(perhaps) LΔ lat-*k*^{1} copt. om 1st και D 28 lat-*a b c f g*$_1$ *i k* (Syr) copt arm. καγω ερω LΔ 33: και εγω λεγω D: ins εγω lat-*c* Syr copt æth arm.

30. rec om το bef ιωαννου (‖ *Lu*), with X rel: ins ABCDLΔ 33. aft ιωαννου ins ποθεν ην (‖ *Mt*) C 33 lat-*k* Syr sah æth. ουρανων *cælo* D. om ην CL 33.

31. rec ελογιζοντο (*prob* ΔΙ *was lost in* ΑΙ *preceding: the MSS are too many and important to suppose* διελ. *taken from* ‖ *Mt*), with A rel: txt BCDGKLMΔ 1. 33. 69. aft λεγοντες ins τι ειπωμεν D 69 lat-*a ff*$_2$ *i k*. for ερει, λεγει D-gr lat-*b*. aft ερει ins ημιν (‖ *Mt*) D^{2}M 1. 69 em(with gat mt tol) lat-*a b c f ff*$_2$ *i k*^{2} D-lat Syr sah æth arm. rec aft δια τι ins ουν (*from* ‖ *Mt, where only* DL *al omit it*), with BC^{2} D-gr rel vulg lat-*f g*$_1$ syr sah: om AC^{1}LMXΔ tol lat-*a b c ff*$_2$ *i k* Syr copt goth æth.

32. om αλλα D. (αλλα so A B[sic cod.] CLΔ 33.) rec ins εαν bef ειπωμεν (*supplied from not understanding txt*), with D 69 vulg lat-*a b c g*$_2$ *q* (Syr) syr æth arm: om ABC rel lat-*k* coptt goth Euthym. φοβουμεν D^{1}: -μεθα (‖ *Mt*) D^{2} 69 latt (not am em ing) coptt æth arm. for λαον, οχλον (‖ *Mt*) BC 33 syr-marg: txt AD rel vss(appy). for απαντες, παντες (‖ *Mt*) CD 1. 33: txt AB rel. for ειχον, ηδεισαν D 2-pe lat-*a b c f ff*$_2$ *i k* arm. rec οτι bef οντως (*corrn to supposed sense*), with A rel syrr copt goth: οτι αληθως D vulg lat-*a f q*: om οντως ℵ^{1} 1 ev-y lat-*c k* æth arm: txt BCLℵ^{2} 69.—τον ιω. οντως ως προφητην Δ sah.

33. rec λεγουσιν bef τω ιησου, with AD rel vulg lat-*b c i k* syrr goth arm: txt BCLΔ 33. 69 mt lat-*a ff*$_2$ copt. rec aft ιησους ins αποκριθεις (*probably mechanical repetition from above*), with X rel; bef ιησ., A D(omg και) KM 1. 69 vulg lat-*b ff*$_2$ *g*$_{1.2}$ *i q* syr goth æth: om BCLΓΔ 33 lat-*a c f k* Syr coptt arm. for αυτοις, αυτω D-gr. εις ποιαν εξουσιαν *in qua potestate* D^{1}.

infinitive, but contains the *purpose* of τὴν ἐξ. τ. ἐδ. **29.**] In ἐπερωτήσω, the preposition does not signify *in addition*, as Fritz., but merely indicates the *direction* of the question. **32.**] The ἐάν being omitted as spurious, a note of interrogation must be set after ἀνθρ.—a question which is answered *by the Evangelist*, 'quoniam haud facile quisquam sibi aperte timorem adscribere consuevit.' Rinck. in Meyer.

CHAP. XII. 1—12.] PARABLE OF THE VINEYARD LET OUT TO HUSBANDMEN. This parable is, for the most part, identical with that in Mt. xxi. 33—46, and Lk. xx. 9—19. The *number*, and *treatment* of the servants sent, is enlarged on here;—and in ver. 4 there occurs the singular word κεφαλαιόω, which appears to be used by a solœcism for κεφαλίζω, '*to wound in the head.*' Some have rendered it, '*they made short work with him,*' which is the more usual sense of the word, but not probable here; for they *did not kill* him, but dis-

[w] Ἀμπελῶνα [x] ἐφύτευσεν [y] ἄνθρωπος, καὶ [z] περιέθηκεν [a] φραγμόν, καὶ [b] ὤρυξεν [c] ὑπολήνιον, καὶ ᾠκοδόμησεν [d] πύργον, καὶ [e] ἐξέδοτο αὐτὸν [f] γεωργοῖς, καὶ [g] ἀπεδήμησεν. 2 καὶ ἀπέστειλεν πρὸς τοὺς [f] γεωργοὺς τῷ [h] καιρῷ δοῦλον, ἵνα παρὰ τῶν [f] γεωργῶν λάβῃ [i] ἀπὸ τῶν καρπῶν τοῦ [w] ἀμπελῶνος, 3 καὶ λαβόντες αὐτὸν [k] ἔδειραν καὶ ἀπέστειλαν [l] κενόν. 4 καὶ πάλιν ἀπέστειλεν πρὸς αὐτοὺς ἄλλον δοῦλον· κἀκεῖνον [m] ἐκεφαλαίωσαν καὶ [n] ἠτίμασαν. 5 καὶ ἄλλον ἀπέστειλεν· κἀκεῖνον ἀπέκτειναν, καὶ πολλοὺς ἄλλους, [o] οὓς μὲν [k] δέροντες, [o] οὓς δὲ [p] ἀποκτέννοντες. 6 ἔτι ἕνα εἶχεν υἱὸν [q] ἀγαπητόν· ἀπέστειλεν αὐτὸν ἔσχατον πρὸς αὐτοὺς λέγων ὅτι [r] ἐντραπήσονται τὸν υἱόν μου. 7 ἐκεῖνοι δὲ οἱ [f] γεωργοὶ πρὸς [s] ἑαυτοὺς εἶπαν ὅτι οὗτός ἐστιν ὁ [t] κληρονόμος· [u] δεῦτε ἀποκτείνωμεν αὐτόν, καὶ ἡμῶν ἔσται ἡ [v] κληρονομία. 8 καὶ λαβόντες ἀπέκτειναν

w Matt. xx. 1, &c. al. Deut. xx. 6.
x Matt. xv. 13 reff.
y — Matt. xxi. 28 al.
z Matt. xxvii. 28 reff.
a ‖ Mt. Luke xiv. 24. Eph. ii. 14 only. Ps. cxxix. 12.
b ‖ Mt. Matt. xxv. 18 only. Isa. v. 2.
c here only. Isa. xvi. 10. — προλήνιον, Isa. v. 2.
d ‖ Mt. reff.
e ‖ (Mt. bis) only. Exod. ii. 21. Sir. vii. 26.
f ‖ Mt. reff.
g ‖. Matt. xxv. 14, 15. Luke xv. 13 only †.
h Ps. i. 3. Lam. iv. 18.
i Matt. xv. 27 al. ὅτ., Rev. xviii. 4.
k ‖ Mt. reff.

l ‖ L. Mk. Luke i. 53. Gen. xxxi. 42. Deut. xvi. 16. m here only †. Sir. xxxv. (xxxii.) 8 only.
n ‖ L. John viii. 49. Acts v. 41. Rom. i. 24. ii. 23. James ii. 6 only. Ezek. xxviii. 24, 26 al. o Matt. xiii. 8 reff. p (-νν-) Matt. x. 28 reff. q — Matt. iii. 17 reff. r ‖ Mt. reff. s ch. x. 26 reff. t ‖. Rom. viii. 17. Gal. iv. 1 al. Judg. xviii. 7 var. 2 Kings xiv. 7. u ‖. Matt. iv. 19. xi. 28 al. Gen. xxxvii. 20. v ‖ Mt. reff.

CHAP. XII. 1. rec (for λαλειν) λεγειν (*from* ‖ *Lu*), with AC D-gr rel lat-*k* syr goth; λεγων Γ al: txt BGLΔ 1. 69 latt Syr syr-marg coptt. (lat-*a* def.) ανθρ. bef εφυτ. (*see* ‖ *Lu*) BCΔ 33 copt æth, ανθρ. εποιησεν L: ανθ. τις εφυτ. 13. 69 al lat-*c* Syr sah Orig: txt AD rel vulg lat-*a b f ff*$_2$ *g*$_2$ *i k* syr goth arm. ins αυτω bef φραγ. C^2 al sah arm Orig. εξεδετο ACKL: txt B(Mai) D rel. ins τοις bef γεωργ. D.

2. rec του καρπου (*see* ‖ *Lu*), with A (D) rel latt syr coptt goth æth arm: txt BCLΔ 33 lat-*f k* D-lat Syr. ινα απο τ. καρπου τ. αμπ. δωσουσιν αυτω (‖ *Lu*) D lat-*a b c* &c (not *g*$_{1.2}$) (Syr) æth.

3. rec (for και) οι δε (*see* ‖ *Lu*), with AC rel syrr sah goth æth arm: txt BDLΔ 33 ev-y lat-*a b ff*$_2$ *i k q* copt. aft κενον ins προς αυτον D lat-*a b ff*$_2$.

4. rec ins λιθοβολησαντες bef εκεφ. (*from* ‖ *Mt*), with AC rel syrr goth æth: om BDLΔ 1. 33 latt coptt arm: εκεφαλιωσαν ℵ. rec (for ητιμασαν) απεστειλαν ητιμωμενον (*conformed to ver* 3), with AC rel syrr goth arm: txt BDLℵ 33 latt coptt, ητιμασαν Δ.

5. rec aft και ins παλιν, with A rel vulg lat-*f q* syrr goth arm: om BCDLΔ 33 lat-*a b c ff*$_2$ *i k* coptt æth. aft απεστειλεν ins δουλον D lat-*a b* (*ff*$_2$) *i q*. rec (for οὓς) τους (twice), with AC rel: txt B D(1st time) LΔ 1. 33.—αλλους δε D.—τον μεν δ. τους δε X^1. rec αποκτεινοντες, with Ś(e sil) al: -κτενοντες X rel, -κτινυουντες L al, -κταινοντες M, -κτιναντες Δ, -κτεννυντες B: txt ACDEUVΓ.

6. rec aft ετι ins ουν, with ACD rel vulg lat-*q* syr: om BLΔ 1. 33. 69 lat-*b i* copt æth arm. rec (for ειχεν υιον) υιον ειχων (*as more elegant*), with X rel goth arm; ἐχων υιον AC^{1}D vulg lat-(*a*) *b ff*$_2$ (sah): txt BC^{2}LΔ 33 syrr (æth). rec aft αγαπητον ins αυτου (*see* ‖ *Lu*), with A rel (lat-*c*) syr goth: om BCDLΔ vulg lat-*a b ff*$_2$ Syr copt arm. rec ins και bef αυτον, with AC rel syr goth: txt BLX^{2}Δ (lat-*a*) Syr æth (arm).—κακεινον απεστ. D vulg lat-*ff*$_2$ *i*. rec προς αυτον bef εσχατον (*rearrangement consequent on inserting* και), with A rel vulg syrr sah goth æth arm: om πρ. αυτ. D lat-*a ff*$_2$ *i k*: txt BCLΔ 33. 69 copt. om οτι (‖ *Mt*) LΔ 1. 33 lat-*a b c* Syr sah. τ. υι. μ. bef εντρ. D lat-*a b i q*.

7. for εκεινοι δε οι, οι δε D vulg lat-*a b* &c sah æth arm. rec ειπ. bef προ. εαυ., with AD rel latt syrr coptt goth: txt BCL Δ(αυτ.) 1. 33 (69 ev-y). [ειπαν, so BCDLΔ.] om οτι (‖ *Mt Lu*) D 1 latt sah æth.

8. rec αυτον bef απεκτειναν, with AD rel vulg lat-*ff*$_2$ copt goth arm: txt BCLΔ

gracefully used him. I must not allow any opportunity to pass of directing attention to the *sort* of difference, in similarity, between these three reports,—and

αὐτόν, καὶ ἐξέβαλον αὐτὸν ἔξω τοῦ [w] ἀμπελῶνος. [9] τί ποιήσει ὁ [x] κύριος τοῦ [w] ἀμπελῶνος; ἐλεύσεται καὶ ἀπολέσει τοὺς [y] γεωργούς, καὶ δώσει τὸν [w] ἀμπελῶνα [z] ἄλλοις. [10] οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε; Λίθον ὃν [a] ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη [z] εἰς κεφαλὴν γωνίας. [11] [a] παρὰ κυρίου ἐγένετο [b] αὕτη, καὶ ἔστιν [c] θαυμαστὴ [d] ἐν ὀφθαλμοῖς ἡμῶν. [12] καὶ [e] ἐζήτουν αὐτὸν [f] κρατῆσαι, καὶ ἐφοβήθησαν τὸν ὄχλον· ἔγνωσαν γὰρ ὅτι [g] πρὸς αὐτοὺς τὴν παραβολὴν εἶπεν. καὶ ἀφέντες αὐτὸν ἀπῆλθον, [13] καὶ ἀποστέλλουσιν πρὸς αὐτόν τινας τῶν Φαρισαίων καὶ τῶν Ἡρῳδιανῶν, ἵνα αὐτὸν [h] ἀγρεύσωσιν [i] λόγῳ. [14] καὶ ἐλθόντες λέγουσιν αὐτῷ Διδάσκαλε, οἴδαμεν ὅτι ἀληθὴς εἶ καὶ οὐ [k] μέλει σοι περὶ οὐδενός, οὐ γὰρ [l] βλέπεις εἰς πρόσωπον ἀνθρώπων, ἀλλὰ [m] ἐπ' ἀληθείας τὴν [n] ὁδὸν τοῦ θεοῦ διδάσκεις. ἔξεστιν [o] κῆνσον Καίσαρι [p] δοῦναι ἢ οὔ; δῶμεν ἢ μὴ δῶμεν; [15] ὁ δὲ εἰδὼς αὐτῶν τὴν [q] ὑπόκρισιν εἶπεν αὐτοῖς Τί με [r] πειράζετε; φέρετέ μοι

ABCDE FGHK LMSUV XΓΔ 1. 33. ev.

w ver. 1. x = Matt. ix. 38 reff. y Psa. cxvii. 22. ‖ Mt. reff. z Matt. xix. 5 reff. a Luke ii. 1. John xvii. 7 al. b fem., ‖ Mt. 1 Kings iv. 8. Psa. xxvi. 4. c ‖ Mt., from l. c. John ix. 30. (2 Cor. xi. 14 v. r.) ‖ 1 Pet. ii. 9. Rev. xv. 1, 3 only. Exod xxxiv. 10. d ‖ Mt. 1 Macc. i. 12. e ‖ Mt. Luke v. 18 al. f ‖ Mt. reff. g = Acts xxiii. 30 b. h here only. Prov. v 22. vi. 25, 26. i = ‖. Acts xiv. 12. 2 Cor. x. 10. Col. iv. 6. k ‖ Mt. reff. l ‖ Mt. 2 Cor. x. 7. m ‖ L. Luke iv. 25. Acts iv. 27. x. 34 al. Isa. xxxvii. 18. 25 only †. and passim. n ‖. (Acts xviii. 26 v. r.) see Acts xiii. 10. Ps. cxviii. 15 al. o ‖ Mt. bis. Matt. xvii. 25 only †. p = ‖. Luke xxiii. 2. q Matt. xxiii. 28 reff. Heb. vii. 4. r Matt. iv. 1

ev-y lat-*i k q* sah. rec om *αυτον* (*as superfluous*), with LX rel vulg lat-*b k* arm: ins ABCDMΓ lat-*a c ff*$_2$ *q* syrr copt goth æth.

9. rec aft *τι* ins *ουν* (*from* ‖ *Mt*), with ACD rel latt: om BL lat-*g*$_2$ copt. aft *γεωργους* ins *τουτους* (‖ *Lu*) C^{c} 33 ev-y syrr; *εκεινους* G 1 lat-*c* æth.

12. *τ. παρ.* bef *πρ. αυτ.* A sah.

13. om *πρ. αυτ.* D lat-*a c i k q*. for *αγρευσωσιν, παγιδευσωσιν* (‖ *Mt*) D 2-pe.

14. rec (for *και*) *οι δε* (*to indicate the change of subject*), with A rel syrr goth arm: txt BCDLΔ 33 lat-(*a b*) *c ff*$_2$ *i k* copt æth. for *ελθ. λεγ. αυτ., επηρωτων αυτον οι φαρισαιοι* D: *ελθοντες ηρξαντο ερωταν αυτον εν δολω λεγοντες* G 1. 69. bef *εξεστιν* ins *ειπε ουν ημιν ει* (‖ *Mt*) (C)D gat lat-*a b c ff*$_2$ *i* syr-w-ast; *ειπον ουν ημιν* M tol lat-*g*$_2$ arm.—*ειπον* C^{1}: om *ει* C^{c}. *δουναι* bef *κηνσ. καισ.* (‖ *Mt*) BCLΔ 33 latt syr copt æth.—*ημας δουναι επικαιφαλαιον καισ.* D. om *δωμ. η μη δ.* D lat-*a b c ff*$_2$ *g*$_1$ *i l* æth: om *η μη δ.* 225 vulg lat-*g*$_2$ goth arm-mss.

15. aft *ο δε* ins *ιησους* DG 1. 69 lat-(*a*) *b c* (*ff*$_2$) *i* goth (æth) arm. *ειδων* (*videns*) D 69 lat-*b c ff*$_2$ *i q* goth.

observing that no origin of that difference is imaginable, except the *gradual deflection of accounts from a common, or a parallel, source.* See notes on Mt. throughout. 9.] *ἐλεύσεται*, &c., is not the answer of the Pharisees, or of the people, as the corresponding sentence in ‖ Mt. (see note there), but, here and in ‖ Lk., a continuation of our Lord's discourse. After ver. 11 comes in Mt. vv. 43—45. 12.] Meyer makes *ὁ ὄχλος* (and *ὁ λαός* in ‖ Lk.) the subject to *ἔγνωσαν*, but I think quite unnecessarily. The *fear of the people* is increased by the consciousness on the part of the rulers that He had spoken the parable against *them*: they are as men *convicted before the people.*

13—17.] REPLY CONCERNING THE LAWFULNESS OF TRIBUTE TO CÆSAR. Mt. xxii. 15—22. Lk. xx. 20—26. The parable of the wedding-garment, Mt. xxii. 1—14, is omitted. The only matters requiring additional remark in these verses are,—13.] *λόγῳ* is the instrument wherewith they would *ἀγρεύειν*: the verb being one taken from the chase. They wished to lay hold on him by some saying of His.

14.] *ἐπ' ἀληθ.*, truly,—indeed,—see reff. and ver. 32. *δῶμεν ἢ μὴ δ.*; the originality of the report is shewn by these words. They wish to drive our Lord to an absolute affirmation or negation.

15.] *δηνάρ.*, Mk. and Lk., = *τὸ*

[a] δηνάριον ἵνα ἴδω. [16] οἱ δὲ ἤνεγκαν. καὶ λέγει αὐτοῖς Τίνος ἡ [t] εἰκὼν αὕτη καὶ ἡ [u] ἐπιγραφή; Οἱ δὲ εἶπαν αὐτῷ Καίσαρος. [17] ὁ δὲ Ἰησοῦς εἶπεν [v] Τὰ Καίσαρος [w] ἀπόδοτε Καίσαρι, καὶ [v] τὰ τοῦ θεοῦ τῷ θεῷ. καὶ [x] ἐθαύμαζον [x] ἐπ' αὐτῷ. [18] Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτόν, [y] οἵτινες λέγουσιν [z] ἀνάστασιν μὴ εἶναι, καὶ ἐπηρώτων αὐτὸν λέγοντες [19] Διδάσκαλε, [a] Μωυσῆς ἔγραψεν ἡμῖν ὅτι ἐάν τινος ἀδελφὸς ἀποθάνῃ καὶ [b] καταλίπῃ γυναῖκα καὶ μὴ [c] ἀφῇ τέκνον, [d] ἵνα [e] λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα καὶ [f] ἐξαναστήσῃ [g] σπέρμα τῷ ἀδελφῷ αὐτοῦ. [20] ἑπτὰ ἀδελφοὶ ἦσαν. καὶ ὁ πρῶτος [e] ἔλαβεν γυναῖκα καὶ ἀποθνήσκων οὐκ [c] ἀφῆκεν [g] σπέρμα. [21] καὶ ὁ δεύτερος [e] ἔλαβεν αὐτὴν καὶ ἀπέθανεν μὴ [b] καταλιπὼν σπέρμα, καὶ ὁ τρίτος ὡσαύτως, [22] καὶ οἱ ἑπτὰ οὐκ [c] ἀφῆκαν σπέρμα. ἔσχατον

[a] Matt. xx. 2 ref.
[t] Mt. ref.
[u] L. ch. xv 26 | L. only †.
[v] Matt. xi. 17 ref.
[w] — Rom. xiii. 7. Deut. xxiii. 12.
[x] L. Luke iv. 22. ix. 43. Acts iii. 12. Isa. xiv. 16.
[y] — Matt. vii. 15 ref.
[z] Mt. ref.
[a] Deut. xxv. 5.
[b] — L. Prov. xx. 7.
[c] — Matt. xxiv. 2. Ps. xvi. 14.
[d] — ch. xi. 16 ref. xiii. 34.
[e] L. Gen. iv. 19. Hos. i. 3, 4.
[f] — L. (aor. infr., Acts xv. 5) only. Gen. xix. 32, 34.
[g] — L. Gen. iv. 25.

16. om 2nd οι δε (|| *Mt*) AD vulg lat-*a b i k*. for ειπ., λεγουσιν (|| *Mt*) A vulg lat-*b d i q*. (ειπαν, so BCDL X(Treg) Δ.)

17. rec (for ο δε) και αποκριθεις, with A rel syr goth arm: αποκρ. δε ο D vulg lat-*a b*: txt BCLΔ 33 (lat-*c* Syr) sah (æth). rec aft ειπ. ins αυτοις, with AC rel: om BD. rec αποδοτε bef τα καισαρος (*from* || *Mt Lu*), with AD rel sah goth æth arm: txt BCLΔ (Syr) copt. ins του bef καισαρος and τω bef καισαρι D. rec εθαυμασαν (|| *Mt*), with AC rel lat-*k* syr sah goth: εθαυμαζοντο D¹: εξεθαυμαζον BN: txt D²LΔ latt Syr copt. επ' αυτον D 28.

18. πρ. αυτ. bef σαδ. D 28. 106 vulg lat-*b*. rec επηρωτησαν (|| *Mt Lu*), with A rel lat-*c* syr goth sah: txt B C(-τουν) DLΔ 33 vulg lat-*a b ff*$_2$ *g*$_{1.2}$ *k* Syr copt.

19. ημιν bef εγραψεν D al vulg lat-*b ff*$_2$ *i*. om οτι D 69 sah. καταλιψει C: εχη D 28 lat-*a b c k*. rec τεκνα, with ACD rel vulg lat-*b i q* syrr sah goth æth: txt BLΔ 1 lat-*a c ff*$_2$ *k* copt arm. rec τεκν. bef μη αφη, with AD rel latt syrr copt goth arm: txt BCLΔ 33 sah (æth). rec aft γυναικα ins αυτου (*from* || *Mt*), with AD rel latt syrr sah goth æth arm: om BCLΔ 1 lat-*k* copt. εξαναστησει (*itacism?*) ACH 69, αναστησει Γ.

20. elz aft επτα ins ουν (*from* || *Lu*), with C²(D) vulg lat-*c* æth arm; δε (*from* || *Mt*) al lat-*a* syr coptt: om ABC¹ rel lat-*k* Syr goth.—ησαν ουν παρ ημιν. ζ αδελφοι D lat-*a b i*: παρ ημιν also 69 al lat-*c* syr-marg copt. for αποθνησκων, απεθανεν και D 1 latt syr-txt sah.

21. rec (for μη καταλιπων) και ουδε αυτος αφηκε (*to conform to ver* 20: *cf the variations*), with A rel vulg lat-*a* (*b ff*$_2$) *g*$_{1.2}$ syrr arm; κ. ουδε αν. ουκ αφηκεν D; κ. ουδ. ουτος ουκ αφ. X al lat-*a* D-lat goth: om lat-*k*: txt BCL 33 lat-*c* coptt (æth). om κ. ο τρ. ωςαυτως D lat-*ff*$_2$ *i*.

22. om και DX lat-*a i*. rec aft και ins ελαβον αυτην, with A(D)E M-marg Δ-marg rel vulg (lat-*a i* Syr) æth; and, addg also ωςαυτως και, A (vulg) lat-*l* syr goth: om BCLM¹Δ¹ 33. 69 lat-*c k* coptt arm. rec ins και bef ουκ αφηκ., with DM¹ rel vulg lat-*a c i l* syrr sah goth æth: om BCLΔ 33 lat-(*b ?*) *k* copt arm. (*Txt was evidently the original, and has been variously emended from the context; this agst Meyer and De W.*) om ισχ. παντων D. rec εσχατη (*corrn to suit γυνη, not the neut from* ||), with A rel vulg lat-*g*$_{1.2}$ syr goth arm: txt

νόμισ. τοῦ κήνσ., Mt. 17.] ἐθαύμαζον, imperfect, is graphic. This was going on, when the next incident began.

18—27.] Reply to the Sadducees concerning the resurrection. Mt. xxii. 23—33. Lk. xx. 27—40. The three reports are very much alike in matter, and now and then coincide almost verbally (Mt. ver. 27, Lk. ver. 32. Mk. ver. 23 end, Lk. ver. 33). The chief additions are found in Lk., vv. 34—36, where see notes, and on Mt. throughout. 19. ἔγραψεν .... ἵνα] This is one of the cases where purpose and purport are mingled in the ἵνα.

πάντων καὶ ἡ γυνὴ ἀπέθανεν. 23 ἐν τῇ [a] ἀναστάσει ὅταν ABCDE FGHK
ἀναστῶσιν, τίνος αὐτῶν ἔσται γυνή; οἱ γὰρ ἑπτὰ [h] ἔσχον LMSUV
αὐτὴν γυναῖκα. 24 ἔφη αὐτοῖς ὁ Ἰησοῦς Οὐ διὰ τοῦτο XΓΔ 1.
[i] πλανᾶσθε μὴ εἰδότες τὰς [k] γραφὰς μηδὲ τὴν δύναμιν τοῦ 33. 69.
θεοῦ; 25 ὅταν γὰρ [l] ἐκ νεκρῶν [l] ἀναστῶσιν, οὔτε γαμοῦσιν
οὔτε [m] γαμίζονται, ἀλλ' εἰσὶν ὡς ἄγγελοι οἱ ἐν τοῖς οὐρα-
νοῖς. 26 περὶ δὲ τῶν νεκρῶν ὅτι ἐγείρονται, οὐκ ἀνέγνωτε
ἐν τῇ βίβλῳ Μωυσέως [n] ἐπὶ τοῦ [o] βάτου, πῶς εἶπεν αὐτῷ
ὁ θεὸς λέγων [p] Ἐγὼ ὁ θεὸς Ἀβραὰμ καὶ θεὸς Ἰσαὰκ καὶ
θεὸς Ἰακώβ; 27 οὐκ ἔστιν θεὸς νεκρῶν, ἀλλὰ ζώντων·
πολὺ [i] πλανᾶσθε. 28 Καὶ προσελθὼν [q] εἷς τῶν γραμ-

h — Matt. xiv. 4 reff.
i — | Mt. reff.
k John v. 39 reff.
l ch. vi. 14 reff. m | Mt. Luke xvii. 27. 1 Cor. vii. 38 (†) only †.
n — (see note) | L. only. see Acts xxiv. 20.
o | L. Luke vi. 44. Acts vii. 30, 35 only. Exod. iii. 2—4. Deut. xxxiii. 16. Job xxxi. 40 only.
p Exod. iii. 2.
q Matt. xvi. 14. xviii. 24 al.

BCGHKLΔ 1. 33. 69 Syr(Treg) copt æth. rec απεθανε bef κ. η γυνη (*from* || *Mt*), with A rel vulg lat $g_{1.2}$ *q* syrr copt goth æth arm: txt BCDLΔ 1. 33. 69 ev-y lat-*a b* ff_2 *i k* (sah).

23. rec aft τη ins ουν (*from* || *Mt Lu*), with AC²KM (33, e sil) Syr syr-w-ast æth arm: aft αναστ., DG 1 lat-*a* ff_2 *l*: om BC¹LXΔ rel lat-*k q* copt goth. om οταν αναστωσιν (*as superfluous: a gloss on εν τη αναστασει would be out of the question, and the pleonasm is in Mk's manner*) BCDLΔ 33 (lat-*b c k*) Syr coptt æth. (ins bef εν τη αν. 13. 69. 346.) ins η bef γυνη AD¹.

24. rec (for εφη αυτ. ο ιησ.) αποκριθεις ο ιησ. ειπεν αυτ. (*from* || *Mt: cf* D &c), with A rel vulg lat-*b c* ff_2 syr goth æth arm Orig; so, but αποκ δε, D 1. 69 lat-*a*: txt BCLΔ 33 Syr copt. for ειδ., γινωσκοντες D Orig. aft θεου ins οιδατε D.

25. αναστησουσιν *resurrexerint* D¹. for 1st and 2nd ουτε, ου and ουδε D. rec γαμισκονται, with X rel Orig; εκγαμισκονται AFH: γαμιζουσιν D 2-pe: txt BCGLUΔ 1 Damasc. ins οι bef αγγελοι B Orig. om οι (*absorbed by last letters of* αγγελοι: *see also* || *Mt*) CDFKLMUΔ 1. 33. 69 latt syr copt æth: ins AB rel Syr sah goth arm Orig.

26. rec (for του) της (*from* || *Lu*), with D M(Treg expr) 33(e sil) $Orig_3$: txt ABC rel. rec (for πως) ως (*from* || *Lu*), with AD rel Orig: txt BCL U(Treg) Δ. om 1st ο D Orig. rec ins ο bef 2nd and 3rd θεος (*see* || *Mt*), with AC rel $Orig_3$: om BD $Orig_3$.

27. rec ins ο bef θεος (*see* || *Mt.*), with AC rel $Orig_2$: txt BDKLM¹XΔ $Orig_3$. rec ins θεος bef ζωντων, with EGHM¹SVΓ lat-*q* syr(Treg) æth: om ABCD rel latt Syr coptt goth arm $Orig_4$. rec bef πολυ ins υμεις ουν (*for connexion and emphasis*), with AD rel vulg lat-*a b* ff_2 $g_{1.2}$ syrr sah æth arm; υμεις δε G 1 lat-*c* goth: om BCLΔ lat-*k* copt.

See on 1 Cor. xiv. 13. It is better to take it so than with Meyer to suppose ἵνα dependent on *volo* understood. **23.**] **ὅταν ἀναστῶσιν**, here not, '*when men* (the dead) *shall rise*,' but **when they** (the wife and seven brothers) **shall rise**: see on ver. 25. **24.**] **διὰ τοῦτο** refers to the following participle **μὴ εἰδότες**: **for this reason .... because ye know not.** **25.**] the **ὅταν .... ἀναστῶσιν** here is general, not as in ver. 23: see note there. **26.**] **ἐπὶ τοῦ βάτου** (so also [τῆς] Lk.);—either, '*in the chapter* containing the history of God appearing in the bush,' or, '*when he was at* the bush.' The former is the more probable, on account of the construction of the verse in our text. In Lk., if we had his account alone, the other rendering might be admissible, 'Moses testified, at the bush:' but this will not answer in our text.

28—34.] REPLY CONCERNING THE GREAT COMMANDMENT. Mt. xxii. 34—40, but with differing circumstances. There the question appears as that of one among the Pharisees' adherents, who puts this question, **πειράζων αὐτόν**,—and in consequence of the Pharisees coming up to the strife, after He had discomfited the Sadducees. I should be disposed to take Mk.'s as the strictly accurate account, seeing that there is nothing in the question which indicates enmity, and our Lord's answer, ver. 34, plainly precludes it. The man, from hearing them disputing, came up, and formed one of the band

ματέων ἀκούσας αὐτῶν [r] συνζητούντων, εἰδὼς ὅτι [s] καλῶς ἀπεκρίθη αὐτοῖς ἐπηρώτησεν αὐτὸν [t] Ποία ἐστὶν [u] ἐντολὴ πρώτη [v] πάντων; [29] ἀπεκρίθη ὁ Ἰησοῦς ὅτι πρώτη ἐστὶν Ἄκουε Ἰσραήλ, κύριος ὁ θεὸς ἡμῶν κύριος εἷς ἐστιν, [30] καὶ ἀγαπήσεις κύριον τὸν θεόν σου [w] ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς [x] διανοίας σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου. [31] δευτέρα αὕτη [y] Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. μείζων τούτων ἄλλη ἐντολὴ οὐκ ἔστιν. [32] καὶ εἶπεν αὐτῷ ὁ

...ε.(ε) ἐστιν C. ABDEP GHKL MSUV XΓΔ l. 33. 69.

r ch. ix. 10 ref. s — Matt. xv. 7 ref. t — Matt. xxi. 23 ref. u Matt. v. 19 al. Lev. iv. 13. v neut., 1 Cor. xv. 8. w Eph. vi. 6. Col. iii. 23. Deut. vi. 5. x l. Luke i. 51. Eph. iv. 18 al. Deut. xxix. 18. y Lev. xix. 18.

28. for *αυτων, αυτω* D^1. aft *συνζητουντων* ins *και* D al vulg lat-*b* ff_2 Syr. for *ειδως, ιδων* CDL 1. 69 latt syrr goth æth arm. rec *αυτοις* bef *απεκρ.* (*see* || *Mt*), with AD rel latt goth arm: txt BCL U(Treg) Δ 1. 33. 69 syrr coptt æth Thl. aft *αυτον* ins *λεγων διδασκαλε* D lat-*b c* ff_2 g_2 *i k q*. rec *πρωτη πα.* bef *εντολη*, with A rel vulg lat-g_1: *εντολη πρωτη* D 1: txt BCLUΔ 33 syrr copt æth. rec (for *παντων*) *πασων*, with M^1 al: om D 1. 69 lat-*a b c* ff_2 *i k q* arm: txt ABC rel vulg lat-g_1 Thl Euthym.

29. rec *ο δε ιησ.* bef. *απεκριθη*, addg *αυτω*, with AC rel vulg syr goth: *αποκριθεις δε ο ιησ. ειπεν αυτω* D lat-*b* ff_2 (sah æth): txt B(Verc &c) LΔ 33 copt. om *οτι* D 1 lat-*a b c* ff_2 *k* Syr arm. rec aft *πρωτη* ins *πασων των εντολων* (with Scr's l m n, e sil); *παντων των εντ.* E rel Scr's mss Syr; *παντων εντολη* AKM^2U 33; *πασων εντολη* M^1: *παντων εντολη εστιν αυτη* C lat-ff_2: *παντων* X arm: ins *παντων* bef *πρωτ.* D 91 lat-*a b i*: txt BLΔℵ copt. rec om 1st *εστιν*, with AD rel Marcell-ap-Eus: ins B (C) LΔℵ 69 vulg lat-*c* ff_2 coptt æth.

30. om *της* (3 times) B: om *της* bef *καρδ.* D^1X. om *ε. εξ ολ. τ. διαν. σου* DH lat-*c* ff_2 g_1 *k* syr-jer arm $Cypr_3$ Firmic: ins aft *καρδ. σ.* A. rec aft *ισχ. σου* ins *αυτη πρωτη εντολη* (*see* || *Mt*), with AD rel (vulg) lat-*b c i* (*k*) syrr goth æth $Cypr_3$ Hil: om BELΔ (lat-*a*) coptt.

31. rec ins *και* bef *δευτερα*, addg *ομοια* (*see* || *Mt*), with A rel lat-*c q* syrr goth æth arm Marcell $Cypr_3$: *δευτ. δε ομ. ταυτη* D al: txt BL Δ(*η δευτ.*) ℵ coptt. add *εστιν* ℵ. aft *μειζων* ins *δε* Lℵ lat-*b i* Hil. aft *εντολη* ins *αλλη* D lat-*c*.

who gathered together for the purpose of tempting Him. Mk.'s report, which here is wholly unconnected in origin with Mt.'s, is that of some one who had taken accurate note of the circumstances and character of the man: Mt.'s is more general, not entering, as this, into individual motives, but classing the question broadly among the various "temptations" of our Lord at this time. **28.**] The motive, as shewn by the subordination of *ἀκούσας* to *προσελθών*, and of *εἰδώς* to *ἐπηρώτησεν*, seems to have been, *admiration of our Lord's wise answer*, and a desire to be instructed further by Him. *ἐντ. πρώτη πάντ.*;—this was one of the *μάχαι νομικαί* (Tit. iii. 9),—*which was the greatest commandment*. The Scribes had many frivolous enumerations and classifications of the commands of the law. *πάντων*, not *πασῶν*: *πρώτη-πάντων* is treated almost as *one word*, so that *πάντων* does not belong to *ἐντ.* understood, but, q. d. 'first-of-all of the commandments.'

29 f.] Mk. cites the passage entire,—Mt. only the command itself:—compare the LXX. In this citation the Vat. reading *διανοίας* and the Alex. *καρδίας* are *combined*: and *ἰσχύος* = *δυνάμεως*. "Thou shalt love the Lord with spirit, soul, and body:" with the inner spirit, and the outer life. This is *faith working by love*: for *κ. ὁ θ. ἡμῶν* is the language of *faith*.

30.] *ἰσχύς* is the inner spiritual strength of the heart: see Beck's useful little manual, Die biblische Seelenlehre, p. 110. **31.**] Our Lord adds this second, as an application or bringing home of the first. The first is the *Sun*, so to speak, of the spiritual life:—this the *lesser light*, which reflects the shining of that other. It is *like* to it, inasmuch as both are *laws of love*: both deduced from the great and highest love: both dependent on 'I am the Lord thy God,' Lev. xix. 18.

Stier sets forth beautifully the strong contrast between the *requirements of these two commands*, and the *then state of the Jewish Church*: see Jn. vii. 19. **32, 33.**] The Scribe shews that

ABDEF GHKL MSUV XΓΔ 1. 33. 28.

γραμματεὺς [z] Καλῶς, διδάσκαλε· [a] ἐπ' ἀληθείας εἶπας ὅτι εἷς ἐστιν, καὶ οὐκ ἔστιν ἄλλος [b] πλὴν αὐτοῦ. 33 καὶ τὸ ἀγαπᾶν αὐτὸν [w] ἐξ ὅλης τῆς καρδίας, καὶ ἐξ ὅλης τῆς [c] συνέσεως, καὶ ἐξ ὅλης τῆς ψυχῆς, καὶ ἐξ ὅλης τῆς ἰσχύος, καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτόν, [d] πλεῖόν ἐστιν πάντων τῶν [e] ὁλοκαυτωμάτων καὶ θυσιῶν. 34 καὶ ὁ Ἰησοῦς ἰδὼν αὐτὸν ὅτι [f] νουνεχῶς ἀπεκρίθη, εἶπεν αὐτῷ Οὐ [g] μακρὰν εἶ ἀπὸ τῆς βασιλείας τοῦ θεοῦ. καὶ οὐδεὶς οὐκέτι [h] ἐτόλμα αὐτὸν ἐπερωτῆσαι. 35 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγεν διδάσκων ἐν τῷ ἱερῷ Πῶς λέγουσιν οἱ γραμματεῖς ὅτι ὁ [i] χριστὸς [j] υἱός ἐστιν [j] Δαυείδ; 36 αὐτὸς Δαυεὶδ εἶπεν [k] ἐν τῷ [k] πνεύματι τῷ ἁγίῳ [l] Εἶπεν Κύριος

z ver. 28. a ver. 14. b = gosep., here [John viii. 10 rec.] only. Acts viii. 1. xv. 28. xxvii. 22 only. Deut. iv. 35. c Luke ii. 47. 1 Cor. i. 19 (from Isa. xxix. 14). Eph. iii. 4. Col. i. v. ii. 2. 2 Tim. ii. 7 only. d Matt. vi. 25. xii. 41, 42. Heb. xi. 4. e Heb. x. 6, 8 (from Ps. xxxix. 6) only. Exod. x. 25. 1 Kings xv. 22. f here only †. g Matt. viii. 30. Acts xvii. 27 al. Josh. ix. 22. h ‖ Mt reff. i Matt. xi. 25 reff. j Matt. i. 1. k = ‖ Mt. see Luke ii. 27. Rev. i. 10. l Psa. cix. 1.

32. om 1st *και* B Syr coptt. *ειπ.* bef *διδασκ.* D lat-*a b c i* Hil. *ειπας* DEFHLVXΔ. rec aft 1st *εστιν* ins *θεος*, with EFH vulg-ed lat-*a b c ff*$_2$ *i* syr-w-ast coptt arm Hil; *ο θεος* DG 69 Marcell: om AB rel am(with em fuld ing prag &c) lat-*l* Syr goth æth Thl. om *αλλος* D lat-*a* Marcell$_1$.

33. om 1st *της* BUX. for *συνεσεως, δυναμεως* D 2-pe lat-*a i q*: *ισχυος* 1. 33. om *και* to *ψυχης* BLΔ 1. 33 lat-*a* copt arm Marcell (*omd from homœotel. As Meyer remarks, if it were an insn from ver* 30, *it would prob be placed aft καρδιας, as it stands there*). om *και* to *ισχυος* D 33. *σεαυτον* ADLΓΔ^1 lat-*k*. for *πλειον, περισσοτερον* BLΔ 33 sah(appy). rec ins *των* bef *θυσιων*, with LMΔ 1. 33. 69: om ABD rel.

34. om *αυτον* DLΔ 1. 33 vulg lat-*b c ff*$_2$ *i k l* syr æth arm Hil. om *εἰ* LN^1: *απο τ. βασ.* bef *ει* Δ. om *ουκετι* D-gr al tol coptt: *ετολμα* bef *ουκετι* 69 al lat-*a*.

35. om *ελεγεν* and aft *ιερω* ins *ειπεν* D lat-*b* (*c*) *q*. *δαυειδ* bef *εστιν* BDLM^2 U(Treg) Δ 1. 33. 69 lat-*k* copt.

36. rec aft *αυτος* ins *γαρ*, with A rel vulg lat-*b i* syrr goth æth Hil: *και ουτος* (*see* ‖ *Lu*) D arm: txt BLΔ 69 lat-*a k* copt. om *εν* B. om *τω* (twice) A rel: ins BDLUΔ 33 arm. (*See* ‖ *Mt, where πν. is anarthrous.*) for *ειπεν, λεγει* AD rel (F def) lat-*k q* goth: txt BLM^{2}UXΓΔ latt syrr coppt æth arm [Barnab] Hil.

he had entered into the true spirit of our Lord's answer; and replies in admiration at its wisdom. Observe *συνέσεως* corresponding to *διανοίας*: and see Beck, p. 60. *ὁλοκ. κ. θ.*, the things to which the outward literal observers paid all their attention. **34.**] *νουνεχῶς*—Attice *νουνεχόντως*, opposed to *ἀφρόνως*, Isocr. v. 7 (Meyer). *οὐ μακρὰν . . .*] This man had hold of that principle in which Law and Gospel are one: he stood as it were *at the door* of the Kingdom of God. He only wanted (but the want was indeed a serious one) repentance and faith to be *within it*. The Lord shews us here that even outside His flock, those who can answer *νουνεχῶς*—who have knowledge of the *spirit* of the great command of Law and Gospel, are *nearer* to being of his flock, than the *formalists*:—but then, as Bengel adds, 'Si non procul es, intra: alias *præstiterit, procul fuisse.*' *καὶ οὐδεὶς . . . .*] This is apparently out of its place here, as it is *after the question which now follows*, that Mt. relates this discomfiture of his adversaries. We must not however conclude too hastily, especially where the minute accuracy of Mk. is at stake. The question just asked *was the last put to our Lord*, and therefore the notice of its *being the last* comes in fitly here. The enquiry which follows did more than silence their *questioning*: it silenced their *answering too*; both which things Mt. combines as the result of this day, in his ver. 46. *ἐπερωτῆσαι*] not, 'to ask him any *more* questions:' see on ch. xi. 29.

35—37.] THE PHARISEES BAFFLED BY A QUESTION CONCERNING CHRIST AND DAVID. Mt. xxii. 41—46. Lk. xx. 41—44. The reports are apparently independent of any common original, and hardly

τῷ κυρίῳ μου Κάθισον [m] ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου [n] ὑποκάτω τῶν ποδῶν σου. 37 Αὐτὸς Δαυεὶδ [o] λέγει αὐτὸν κύριον, καὶ [p] πόθεν αὐτοῦ ἐστιν υἱός; καὶ ὁ [q] πολὺς ὄχλος ἤκουεν αὐτοῦ [r] ἡδέως. 38 καὶ ἐν τῇ διδαχῇ αὐτοῦ ἔλεγεν [s] Βλέπετε [t] ἀπὸ τῶν γραμματέων τῶν θελόντων ἐν [u] στολαῖς περιπατεῖν, καὶ [v] ἀσπασμοὺς ἐν ταῖς ἀγοραῖς 39 καὶ [w] πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ [x] πρωτοκλισίας ἐν τοῖς δείπνοις, 40 οἱ [y] κατέσθοντες τὰς οἰκίας τῶν χηρῶν, καὶ [z] προφάσει μακρὰ προσευχόμενοι· οὗτοι λήμψονται [a] περισσότερον κρῖμα. 41 Καὶ καθίσας

m Matt. xxii. 21, 23 reff.
n ‖ Mt. reff.
o ch. x. 18 reff.
p — Matt. xiii. 27, 54, bis. xv. 33. Luke i. 43.
q — here only.
r ch. vi. 20. 2 Cor. xi. 19 only. Prov. iii. 24. (ἡδέσται, 2 Cor. xii. 9, 15.)
s ch. viii. 15 reff.
t Matt. vii. 15. Luke xii. 1 al.
u ‖ ch. xvi. 5. Luke xv. 22. Rev. vi. 11. vii. 9, 13 bis, 14. xxii. 14 only. Jonah iii. 6.
v Matt. xxiii. 7 reff.
w ‖. Luke xi. 43 only †.
x ‖. Luke (xi. 43 v. r.) xiv. 7, 8 only †. 14. xviii. 6.
y ‖ L. reff. constr., Rev. i. 4, 5. ii. 18. x. 2 al. Exod. v.
z ‖ L. John xv. 22. Acts xxvii. 30. Phil. i. 18. 1 Thess. ii. 5 only. Hos. x. 4.
a ‖ L. (Mt. v. r.) Luke xii. 4. 1 Cor. xii. 23 al.† Dan. iv. 33 (36) Theod.

(*It appears to have been read sometimes* λεγει *in the Psalm: Justin, according to Tischdf, has cited it so twice*:—D *reads* λεγει *in* ‖ *Lu, so that the reading is by no means certain.*) rec ins ο bef κυρ. (*corrn to* LXX), with A rel [Barnab]: om BD. rec (for καθισον) καθου (*LXX and* ‖ *Mt Lu*), with AD rel: txt B. for αν θω, θησω D² (θωσω D¹). rec (for υποκατω) υποποδιον (LXX), with A rel latt syrr goth æth arm Hil: txt B D-gr coptt.

37. rec aft αυτος ins ουν (*for connexion, from* ‖), with A rel vulg (lat-*b*) Syr syr-w-ast æth: om BDLΔ lat-*a* (*c*) *i k q* coptt Hil. rec υιος bef αυτου εστιν (‖ *Mt*), with A rel lat-*b* syrr coptt (æth): εστι υι. αυτ. D vulg lat-*a c ff*₂ arm Hil: εστ. αυτ. υι. Δ (lat-*k*): txt BL. ο om D¹ 2-pe. ηδ. αυτ. bef ηκ. D al (vulg) lat-*b ff*₂ *i q*.

38. rec aft ελεγεν ins αυτοις placing it bef εν τ. δ. αυτου, with A rel vulg lat-*q* syr sah goth (æth): ο δε διδασκων αμα ελ. αυτ. D-gr lat-*a b i*: txt BLΔ lat-*e k* Syr copt. (order as txt but adds αυτοις 33.) for των θελοντων, και των τελωνων D-gr. (*et qui volunt* D-lat.) aft αγορ. ins ποιεισθαι *facilis* D.

40. rec κατεσθιοντες, with A rel: κατεσθιουσιν D 1 latt: txt B. om τας and των D 229. aft χηρ. add και ορφανων D 69 lat-*a b c e ff*₂ *g*₂ *i* syr-jer.—om και D latt Syr.

41. om καθισας, insg κατεζομενος ο ιησ. aft γαζοφυλακιον, D. rec aft καθ. ins ο ιησους, with A rel vulg lat-*b c ff*₂ *g*₂ *i* Syr æth arm Orig: om BLΔ lat-*a k* copt.

agree verbally in the citation from the LXX. See notes on Mt. 35.] The whole controversy in the temple is regarded as *one*: hence the new point raised by our Lord is introduced as a *rejoinder*, with ἀποκριθείς. 36.] Observe ἐν τῷ πν. τῷ ἁγίῳ (ἐν πν., Mt.) = ἐν βίβλῳ ψαλμῶν Lk.: a coincidence not to be passed over. 37.] πόθεν, *from whence shall we seek an explanation for what follows*: see reff. κ. ὁ πολ. ὄχ. ἤκ. αὐτ. ἡδ. is peculiar to Mk.

38 — 40.] DENUNCIATION OF THE SCRIBES. Luke xx. 45—47. These verses, nearly verbatim the same in the two Evangelists, and derived from a common report, are an abridgment of the discourse which occupies the greater part of Mt. xxiii.—with the additions of θελ. ἐν στολ. περιπ., and οἱ κατέσθ. . . . . κρῖμα (see § Mt., text, and var. read.). The words ἐν τῇ διδ. αὐτ. seem to imply that Mk. *understood it as a compendium.* ἀσπασμούς and the following accusatives are governed by θελόντων. οἱ κατέσθοντες may either be dependent on the preceding by a broken construction, or may be the beginning of a new sentence of exclamation, as Meyer takes it. The former is to me the more probable, and I have punctuated accordingly. It is a change of construction not without example in the classics: Herod. i. 51, Λακεδαιμονίων φαμένων εἶναι ἀνάθεμα, οὐκ ὀρθῶς λέγοντες. See also reff. The art. points them out graphically. They *devoured widows' houses*, by attaching them to themselves, and so persuading them to minister to them of their substance. A trace of this practice (but there out of gratitude and love) on the part of the Jewish women, is found in Lk. viii. 2, 3. What words can better describe the corrupt practices of the so-called priesthood of Rome, than these of

b ch. xi. 2 ‖ L. (Mt. v. r.) xiii. 8. Zech. xiv. 4.
c here, &c. (See) and Luke xxi. 1. John viii. 20 only. Neh. x. 37. 2 Macc. v. 18 al.
d — ‖. Matt. xxvii. 6. John xii. 6.
e — ch. vi. 8 ‖ Mt. (1 Cor. xiii. 1. Rev. xviii. 12) only.
f Matt. viii. 19 reff.
g ‖ L. Luke xii. 50 only†. (-ωτός, Gen. xii. 4.)
h Matt. v. 26 only †.
i ‖ L. Matt. xiv. 20 ‖ L. xv. 37. 1 Kings ii. 36.
j (-ημα. ‖ L.) Phil. iv. 11 only †.
m Matt. viii. 27 reff.

[b] κατέναντι τοῦ [c] γαζοφυλακίου ἐθεώρει πῶς ὁ ὄχλος [d] βάλλει [e] χαλκὸν εἰς τὸ [c] γαζοφυλάκιον. καὶ πολλοὶ πλούσιοι ἔβαλλον πολλά, 42 καὶ ἐλθοῦσα [f] μία χήρα πτωχὴ ἔβαλεν [g] λεπτὰ δύο ὅ ἐστιν [h] κοδράντης. 43 καὶ προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ λέγει αὐτοῖς Ἀμὴν λέγω ὑμῖν ὅτι ἡ χήρα αὕτη ἡ πτωχὴ πλεῖον πάντων βέβληκεν τῶν βαλλόντων εἰς τὸ [c] γαζοφυλάκιον. 44 πάντες γὰρ ἐκ τοῦ [i] περισσεύοντος αὐτοῖς ἔβαλον, αὕτη δὲ ἐκ τῆς [j] ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν [k] βίον αὐτῆς.

XIII. 1 Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ λέγει αὐτῷ [l] εἷς ἐκ τῶν μαθητῶν αὐτοῦ Διδάσκαλε ἴδε [m] ποταποὶ λίθοι καὶ [m] ποταπαὶ [n] οἰκοδομαί. 2 καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ Βλέπεις ταύτας τὰς μεγάλας [n] οἰκοδομάς; οὐ μὴ

k = ‖. Luke viii. 43. xv. 12. Prov. xxxi. (see xxix.) 14. l Matt. xxii. 35 reff.
n — ‖ Mt. reff.

ABFΓΓ GH[illegible] M[illegible] XΓΔ[illegible] 33. 6.

απεναντι BU 33. om βαλλει χαλκ. to πολ. πλ. D.

42. for και ελθ., ελθ. δε D 2-pe latt copt-2-mss sah Orig. om πτωχη D 2-pe lat-*a b c ff*$_2$ *i k q* arm.

43. for λεγει, ειπεν (*see* ‖ *Lu*) ABDKLMUΔ 33 lat-*a k* syrr copttt æth Orig Damasc: txt X rel vulg lat-*b c* arm(appy). η πτωχη bef αυτη D ev-y lat-*a b ff*$_2$ *g*$_2$ *i q* Orig$_2$. for βεβληκεν, εβαλεν (*from* ‖ *Lu*) ABDLΔ 33 Orig$_2$: txt X rel. rec (for βαλλ.) βαλοντων, with FHS: om 1 lat-*a b c ff*$_2$ *g*$_2$ *i* arm-usc: txt ABD rel Orig$_2$.

44. aft γαρ ins ουτοι D 1. 33 sah [Cypr].

CHAP. XIII. 1. rec om 2nd εκ (*as unnecessary*), with BL rel: ins ADFXΔ 1. 69 latt coptt. aft οικοδομαι ins του ιερου (‖ *Mt*) D gat(with mt tol) lat-*b c ff*$_2$ *g*$_2$ *k l q*.

2. rec aft ιησ. ins αποκριθεις (*see* ‖ *Mt*), with E rel lat-*q* æth arm; bef ιησ., ADK 1. 69 lat-(*c*) *ff*$_2$ *k* syr: om BL 33 lat-*e* Syr coptt.—και αποκρ. ειπεν αυτοις ο ιησ. D. βλεπετε (‖ *Mt*) D M-marg lat-*a b c e ff*$_2$ *g*$_2$ *i k*. ins αμην λεγω υμειν οτι

our Lord? The προφασις was, to make their sanctity appear to these women, and so win their favour. περισσότερον—because ye have joined thieving with hypocrisy.

41—44.] THE WIDOW'S MITES. Lk. xxi. 1—4: probably from a common origin. 41. τοῦ γαζ.] This is usually understood of *thirteen chests*, which stood in the court of the women, into which were thrown contributions for the temple, or the tribute (of Mt. xvii. 24). But it is hardly likely that *they* would be called τὸ γαζ., and we hear of a building by this name in Joseph. Antt. xix. 6. 1. Lücke, on Jn. viii. 20, believes *some part of the court of the women* to be intended, perhaps a chamber in connexion with these chests. Our Lord had at this time *taken his leave of the temple*, and was going out of it—between Mt. xxiii. end, and xxiv. 42.] λεπτά = פְּרוּטוֹת, the smallest Jewish coin: see Lightfoot. Mk. adds ὅ ἐστιν κοδ. for his Roman readers: —the λεπτόν = ½ of an as. λεπτ. δύο, Bengel remarks, are noticed: she might have kept back *one*. 43.] πλεῖον—more, *in God's reckoning*;—more, for *her own stewardship* of the goods entrusted to her care. "Non quantum detur, sed quantum resideat, expenditur." Ambr. in Dr. Wordsw.

CHAP. XIII.] JESUS PROPHESIES OF HIS COMING, AND OF THE TIMES OF THE END. Mt. xxiv. Lk. xxi. 5—36. The accounts are apparently distinct, and each contains some fragments which have escaped the others. On the *matter* of the prophecy, I have fully commented in Mt., where see notes: also those on Luke.

1.] ποταποὶ λίθοι.—Josephus, B. J. v. 5. 2, 3, says, πέτραι δὲ τεσσαράκοντα πήχεις τὸ μέγεθος ἦσαν τοῦ δομήματος. And again, vi. 4. 1, ἐξ ἡμέραις ἀδια-

[o] ἀφεθῇ λίθος ἐπὶ λίθῳ ὃς οὐ μὴ [p] καταλυθῇ. 3 καὶ καθημένου αὐτοῦ [q] εἰς τὸ [r] ὄρος τῶν [r] ἐλαιῶν [s] κατέναντι τοῦ ἱεροῦ, ἐπηρώτα αὐτὸν [t] κατ' ἰδίαν Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας 4 Εἰπὸν ἡμῖν πότε ταῦτα ἔσται, καὶ τί τὸ [u] σημεῖον ὅταν μέλλῃ ταῦτα [v] συντελεῖσθαι πάντα; 5 ὁ δὲ Ἰησοῦς [w] ἤρξατο λέγειν αὐτοῖς [x] Βλέπετε μή τις ὑμᾶς [x] πλανήσῃ· 6 πολλοὶ ἐλεύσονται [y] ἐπὶ τῷ ὀνόματί μου, λέγοντες ὅτι [z] ἐγώ εἰμι, καὶ πολλοὺς πλανήσουσιν. 7 ὅταν δὲ [a] ἀκούετε πολέμους καὶ [b] ἀκοὰς πολέμων, μὴ [c] θροεῖσθε· [d] δεῖ [d] γενέσθαι, ἀλλ' οὔπω τὸ τέλος. 8 [e] ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν, ἔσονται σεισμοὶ [f] κατὰ τόπους, ἔσονται λιμοὶ καὶ [g] ταραχαί. 9 ἀρχαὶ [h] ὠδίνων ταῦτα. [i] βλέπετε δὲ ὑμεῖς [i] ἑαυτούς· [j] παραδώσουσιν ὑμᾶς εἰς [k] συνέδρια, καὶ

o l. Judg. ii. 23.
p — ‖ Mt. refl.
q — ver. 9. John xx. 7. Acts vii. 4. 2 Thess. ii. 4.
r Matt. xxi. 1 refl.
s ch. xii. 41 refl.
t Matt. xiv. 13 refl.
u Matt. xii. 38. Luke ii. 12. 1 Kings x. 7.
v (Matt. vii 28 v. r.) Luke iv. 2, 13. Acts xxi. 27. Rom. ix. 28 (from Isa. x. 23). Heb. viii. 8 only. Lam. ii. 17. Jer. xvi. 4.
w Matt. iv. 17. xi. 7, 20. xvi. 21. xxvi. 22.
x ‖ Mt. refl.
y — ‖. ch. ix. 39. Luke xxiv. 47.
z John iv. 26

refl. Zeph. ii. 15 (iii. 1). 24. 2 Kings xiii. 30.
a — ‖. Matt. xi. 2. Acts xxiii. 16. 2 Kings x. 1.
b ‖ Mt. Matt. iv.
c — ‖ Mt. Isa. xix. 2. only. Ezek. xxx. 4, 9 al. 17. Isa. xxi. 3. 59. John xi. 47 al. Prov. xxii. 10.
d ‖ Mt. Acts xxvii. 24. 26. 1 Thess. v. 3. Heb. ix. 26. Dan. ii. 28. 29. 45. vii. 6. viii. 19. xi. 27. 35. 36. Rev. i. 1. iv. 1. xxii. 6.
e — ‖ Mt. 2 Thess. ii. 3 only. Cant. v. 4 only.
f ‖. Acts xxvii. 19. ii. 46. v. 42. xiv. 28.
g here (John v. 4 v. r.) Exod. xv. 14. Job xxi.
h ‖ Mt. Acts ii. 24. 1 Thess. v. 3 only.
i 2 John 8.
j — Matt. x. 17. xxvii. 18.
k Matt. xxvi.

bef ου μη αφεθη D 1 lat-(a) b c e ff$_2$ g$_1$ k l arm; αμην λεγω σοι G 69. aft αφεθ. ins ωδε (*from* ‖ *Mt*) BDGLM^{2}UΔ 1. 33 lat-a b g$_1$ q Syr syr-w-ast (coptt æth) arm: om A rel vulg lat-ff$_2$ i. λιθον (‖ *Mt*) BGLMUXΓΔ 1. 33. 69: txt AD rel (*see* ‖ *Lu*, *where* LX *&c have* λιθον). at end ins και δια τριων ημερων αλλος αναστησεται ανευ χειρων D lat-a b (c) e (ff$_2$ g$_2$) i k n Cypr.

3. rec επηρωτων, with AD rel latt (Syr) syr (copt-schw æth) arm: txt BL 33. 69 syr-marg copt-wilk.—(επερ. AEFGH, επιρ. Δ.) ins ο bef πετρος D 2-pe.

4. rec (for ειπον) ειπε (‖ *Mt*), with A rel: txt BDL 1. 33. 69. μελλει DEMXΓΔ 33. 69 ev-y. rec παντα bef ταυτα συντελεισθαι, with D rel lat-a n: ταυτα παντα συντ. AGHKMΓ 1. 33. 69 syrr copt: om παντα Δ ev-y lat-(c?) k: ταυτα μελλ. συντ. παντα L: txt BN (æth).

5. rec aft ιησ. ins αποκριθεις (*from* ‖ *Mt*), with A rel syr: και αποκρ. ο ιησ. (‖ *Mt*) DG 69 vulg lat-b (c) æth: txt BL 33 Syr coptt arm. rec αυτοις bef ηρξ. λεγ., with A rel syr: ειπεν αυτοις D al lat-a k n arm: ηρ. αυτ. λεγ. Δ 69: txt BL M-marg (Treg) U 33 vulg lat-b (c) ff$_2$ i l Syr coptt æth. πλανησει DHΓ.

6. rec aft πολλοι ins γαρ (‖ *Mt Lu*), with AD rel latt syrr coptt arm: om BLN lat-i æth. om οτι D 33 lat-b c k sah.

7. rec ακουσητε (‖ *Lu*), with AD rel: ακουσετε 69: txt B 124. for θροεισθε, θορυβεισθαι D al. rec aft δει ins γαρ (‖ *Mt Lu*), with AD rel latt syrr æth arm: om BN coptt.

8. rec ins και bef 1st εσονται, with A rel lat-q vss: om BDL coptt. rec ins και bef 2nd εσονται (‖ *Mt*), with AD rel sah: om BL copt arm. om 2nd εσονται D latt arm. om και ταραχαι (*probably because confounded with* αρχαι *follg: no possible reason can be given for the interpolation of the clause*) BDL latt copt æth Vict: ins A rel lat-q syrr sah arm.

9. for αρχαι, αρχη (*from* ‖ *Mt, where there is no var*) BD E^1(prhps) KLUΔ 33 vulg lat-a b ff$_2$ g$_2$ k syrr coptt æth arm: txt A rel. om βλεπετε δε υμεις εαυτους D 1 lat-a ff$_2$ i n arm. rec aft παραδωσουσιν ins γαρ, with A rel vulg lat-c ff$_2$ syrr sah: και υμας αυτους παραδωσουσιν D lat-a ff$_2$ i k n: και παραδ. υμας 1: txt

λείπτως ἡ στιβάδα πασῶν ἱλίπολις τύπτουσα τὸν τοῖχον οὐδὲν ἤνυσεν· ἀλλὰ καὶ ταύτης καὶ τῶν ἄλλων τὸ μέγεθος καὶ ἡ ἁρμονία τῶν λίθων ἦν ἀμείνων. See also Antt. xv. 11. 3.] Πέτ. κ. Ἰάκ. . . . . = οἱ μαθηταὶ Mt., = τινές Lk. 4.] ταῦτα π. implies that they viewed the destruction of the temple as part of a great series of events, which had now by frequent prophecy become familiar to them. '*All these things about which thou so often speakest.*' 5.] ἤρξατο

l ver. 8 reff.
m Matt. xxi. 35 reff.
n = Acts xxiv. 20. xxv. 10, 26 al.
o Matt. xxvii. 11.
p ch. x. 29. Matt. x. 18 al.
q Matt. viii. 4 reff Zeph. iii. 8.
r Matt. x. 18. Acts vi. 12 al.
s here only †.
t (προμελ., ‖ L.) Acts iv. 25. 1 Tim. iv. 15 only. Prov. viii. 7.
u = Matt. x. 19 reff.
v Matt. x. 21. 2 Cor. iv. 11. Isa. liii. 12.
w Matt. x. 21 only. Deut. xix. 11. xxii. 26.
x Matt. x. 21. xxvi. 59. 2 Cor. vi. 9. 1 Pet. iii. 18. only. Deut. xxix. 17 al.
a ‖ Mt. reff.

[1] εἰς συναγωγὰς [m] δαρήσεσθε, καὶ [n] ἐπὶ ἡγεμόνων καὶ βασιλέων [o] σταθήσεσθε [p] ἕνεκεν ἐμοῦ, εἰς [q] μαρτύριον αὐτοῖς, [10] καὶ εἰς πάντα τὰ ἔθνη πρῶτον δεῖ κηρυχθῆναι τὸ εὐαγγέλιον. [11] καὶ ὅταν [r] ἄγωσιν ὑμᾶς παραδιδόντες, μὴ [s] προμεριμνᾶτε τί λαλήσητε, μηδὲ [t] μελετᾶτε, ἀλλ' ὃ ἐὰν [u] δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ, τοῦτο λαλεῖτε· οὐ γάρ ἐστε ὑμεῖς οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα τὸ ἅγιον. [12] καὶ [v] παραδώσει ἀδελφὸς ἀδελφὸν [v] εἰς [v] θάνατον, καὶ πατὴρ τέκνον· καὶ [w] ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ [x] θανατώσουσιν αὐτούς, [13] καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου. ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται. [14] Ὅταν δὲ ἴδητε τὸ [y] βδέλυγμα τῆς [z] ἐρημώσεως ἑστηκότα ὅπου οὐ δεῖ· ὁ ἀναγινώσκων [a] νοείτω· τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη, [15] ὁ δὲ

—αγειν 33 ABDEF GHKL MSUV ΧΓΔ l. 69.

y ‖ Mt. Luke xvi. 15. Rev. xvii. 4, 5. xxi. 27
z ‖ Mt. Luke xxi. 20 only. Jer. xxxii. (xxv.) 18. Dan. ix. 27. xii. 11.

BL copt æth arm. aft ηγεμονων ins δε (*see Mt* x. 18) AKΓ. ενεκα B.

10. om τα D[1]. rec δει bef πρωτον, with A rel lat-*i*(appy) *q* syr copt(appy) : txt BD vulg lat-*a* (*c ff*$_2$ *g*$_2$ *k*) *l n* (arm). aft ευαγ. ins εν πασιν τοις εθνεσιν D tol lat-*ff*$_2$ *g*$_2$ *i*.

11. rec οταν δε (*corrn from Mt* x. 19), with A rel lat-*ff*$_2$ *q* syrr sah æth arm Orig : txt BDL 33 vulg lat-*a c k l* copt. rec αγαγωσιν, with EFHΓ(SV, e sil) : txt ABD rel Orig Thl. om μηδε μελετατε BDL 1. 33. 69 vulg lat-*a c ff*$_2$ *i k l* coptt æth Vig : ins A rel lat-*a n* syrr (arm). for εαν, αν AD. for τουτο, αυτο D lat-*c* : εκεινο 69 al Orig.

12. rec παραδωσει δε (*from Mt* x. 21), with A rel vulg lat-*ff*$_2$ syrr æth Orig : txt BDL lat-*a c k n* coptt. επαναστησεται (*grammatical correction*) B.

14. rec aft ερημωσεως ins το ρηθεν υπο δανιηλ του προφητου (*from* ‖ *Mt*), with A rel lat-*c k* n^2 syrr æth ; so, but δια for υπο, 1 ev-y : om BDLℵ vulg lat-*a ff*$_2$ *g*$_{1,2}$ *i* n^1 *q* coptt arm Aug$_{2/3}$ Vict Thl$_{appy}$. Steph εστως, with AEFGHSVΔ : εις εστως, with KMUXΓ : (*both from* ‖ *Mt* :) εστηκος D : στηκον 1. 69 : txt BLℵ. aft νοειτω ins τι αναγινωσκει D lat-*a g*$_2$ *i n*.

λέγειν—with this *begins* our Lord's full explanation on the matter. See reff.

8.] ἔσονται . . . ἔσονται. By these repetitions majesty is given to the discourse. 9.] ἀρχαί is put forward for emphasis—the *mere* beginnings. ὑμεῖς likewise has the emphasis—let *your* care be . . . εἰς συναγ., a pregnant construction—'*ye shall be taken into the synagogues and beaten there.*' So also in ver. 16. Dr. Wordsw. explains the εἰς, "Ye will be exposed before the eyes of congregations in synagogues, for their pleasure:" and ἐν συν. would mean, "in the buildings, without any reference to the people in them." But how will this apply to ὁ εἰς τὸν ἀγρὸν ὤν, ver. 16? Meyer, with Lachmann al., would punctuate after συναγωγάς, and take δαρήσεσθε by itself. This is most improbable, especially when we remember that the synagogues were the places where the scourging was inflicted (see Acts xxii. 19), not to mention the objection to taking the verb thus by itself, which seems to me (against Meyer) alien from the character of the discourse. 11.] Mk. has vv. 10, 11 peculiar to himself. Lk. (vv. 14, 15) has something very like them—Mt. nothing: but they occur Mt. x. 19, where see note.

Meyer remarks that μελετᾶτε is the regular technical word for premeditating a discourse—in contrast to extempore speaking. Observe the emphasis on ἔστε—it *is* not you *at all*, but another.

12.] = καὶ ἀλλήλους παραδώσουσιν καὶ μισήσουσιν ἀλλήλους Mt. 13.] ὑπομείνας, scil. in the confession implied by διὰ τὸ ὄνομά μου preceding. 14.] ὅπου οὐ δεῖ—see note on Mt. ver. 15. This is a less definite description of the place than we find there. In connexion with the

ἐπὶ τοῦ [b]δώματος μὴ [c]καταβάτω εἰς τὴν οἰκίαν μηδὲ εἰσελθέτω τι ἆραι ἐκ τῆς οἰκίας αὐτοῦ· 16 καὶ ὁ [d]εἰς τὸν ἀγρὸν ὢν μὴ [e]ἐπιστρεψάτω εἰς [f]τὰ ὀπίσω ἆραι τὸ ἱμάτιον αὐτοῦ. 17 [g]οὐαὶ δὲ ταῖς [h]ἐν [h]γαστρὶ [h]ἐχούσαις καὶ ταῖς [i]θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις. 18 προσεύχεσθε δὲ ἵνα μὴ γένηται [k]χειμῶνος. 19 ἔσονται γὰρ αἱ ἡμέραι ἐκεῖναι [l]θλῖψις, [m]οἵα οὐ γέγονεν [m]τοιαύτη ἀπ' ἀρχῆς [n]κτίσεως ἧς [o]ἔκτισεν ὁ θεὸς [p]ἕως τοῦ [p]νῦν, καὶ οὐ μὴ γένηται. 20 καὶ εἰ μὴ κύριος [q]ἐκολόβωσεν τὰς ἡμέρας, οὐκ ἂν ἐσώθη [r]πᾶσα σάρξ· ἀλλὰ διὰ τοὺς [s]ἐκλεκτοὺς οὓς ἐξελέξατο [q]ἐκολόβωσεν τὰς ἡμέρας. 21 καὶ τότε ἐάν τις εἴπῃ ὑμῖν Ἰδε ὧδε ὁ χριστός, ἴδε ἐκεῖ, μὴ πιστεύετε. 22 [t]ἐγερθήσονται γὰρ [u]ψευδοπροφῆται καὶ ποιήσουσιν [v]σημεῖα καὶ [v]τέρατα πρὸς τὸ [w]ἀποπλανᾶν εἰ δυνατὸν τοὺς

C γαρ αι ... ABCDE FGHKL MSUV XΓΔ 1. 69.

b Matt. x. 27 reff.
c imper. aor., ‖ Mt. Matt. vi. 3. Deut. xxiii. 6.
d (ver. 3.) Matt. ii. 23. Luke ix. 61 al.
e ‖ Mt. reff.
f Luke ix. 62. xvii. 31. John vi. 66 al.
g Matt. xxiii. 13, &c. Luke vi. 24, &c. xi. 42, &c.
h Matt. i. 18 reff.
i — ‖ [Luke xxiii. 29 v. r.] (Matt xxi. 6. Luke xi. 27) only. Gen. xxi. 7.
k ‖ Mt. reff.
l constr., Rom. xiii. 3.
m pleon., here (1 Cor. xv. 48 bis. 2 Cor. x. 11. Bar. xlix. 14) only. see ch.

vii. 25. Rev. vii. 2 al. fr. n — ch. x. 6 reff. o Paul, Rom. i. 25 al9. Rev. iv. 11 bis. x. 6. Deut. iv. 32. p ‖ Mt. only. Gen. xviii. 19. ἄχρι τ. ν., Rom. viii. 22. Phil. i. 5. q here & ‖ Mt. bis only. 2 Kings iv. 12 only. see Levit. xxi. 13. xxii. 23. r — ‖ Mt. reff. s here & ‖ Mt. bis. ver. 27 ‖ Mt. Luke xviii. 7. Col. iii. 12. 2 Tim. ii. 10. Tit. i. 1. 1 Pet. ii. 9. Isa. lxv. 23. Wisd. iii. 9. t — Matt. xi. 11 reff. u ‖ Mt. Matt. vii. 15 al. Jer. vi. 13. Zech. xiii. 2.
v ‖ Mt. reff. w 1 Tim. vi. 10 only. Prov. vii. 21.

15. om δε (*see* ‖ *Mt*) BFH lat-*c* coptt Orig: και ο (*see* ‖ *Lu*) D vulg lat-*a ff*$_2$ *k* Syr æth: txt A rel syr arm. om εις την οικιαν (*see* ‖ *Mt*) BL lat-*c k* Syr coptt: ins AD rel vulg lat-*a ff*$_2$ *g*$_1$ syr æth arm Orig. εισελθατω ADLΔ. rec αραι bef τι (*see* ‖ *Mt*), with AD rel: txt BKL.

16. om ων (*see* ‖ *Mt, and ver* 15) BDLΔ 1 lat-*ff*$_2$ *q* copt. επιστρεψατω D^1. om εις τα (‖ *Mt*) D vulg lat-(*a*) *c ff*$_2$ *g*$_1$ *k*.

17. om δε D. θηλαζομεναις D: ενθηλαζουσαις L.

18. και προσευχεσθε D lat-*a i n*. rec aft γενηται ins η φυγη υμων (*from* ‖ *Mt*), with A rel gat lat-*g*$_2$ *k* syrr sah goth æth: om BDL vulg arm.—χειμωνος γενωνται D lat-*c l*: μη χειμωνος γενηται ταυτα L lat-*a n*.

19. θλιψις (*itacism*) ADΔ ev-y. οιαι ουκ εγενοντο τοιαυται, and γενωνται D (ev-y) latt (arm). for ης, ην (*corrn*) BC^{1}L.—om ης εκτ. ο θ. D lat-*a c ff*$_2$ *i k n* arm. for και ου, ουδε D: ουδ ου FG 1. 69.

20. εκολ. bef κυριος (*ει μη εκολοβωθησαν being the arrangement in* ‖ *Mt, κυριος was left out, or transposed to suit it*) BLℵ vulg lat-*b* (*c ff*$_2$) *g*$_{1,2}$ *k* æth. aft ημ. ins εκεινας EFGMΔ 1. 69 mt(with tol) lat-*c g*$_{1,2}$ Syr coptt æth arm Aug Op Promiss. δια τους εκλεκτους αυτου D lat-*a b ff*^{2} *i q* arm.

21. for εαν, αν DL. rec υμιν bef ειπη (‖ *Mt*), with ACD rel: txt B sah. rec (for 1st ιδε) ιδου (*see* ‖ *Mt*), with ACD rel: txt BLℵ. rec aft χριστος ins η (*interpolation for connexion, as the varr shew: see also Mt*), with ACD rel lat-*a b c ff*$_2$ *g*$_1$ *i* syr copt goth æth arm; και B prag Syr sah: om LU 69 vulg lat-*k l* Cyr-jer Thl Promiss. rec (for 2nd ιδε) ιδου, with A rel: om C: txt BDLℵ. rec πιστευσητε (*from* ‖ *Mt*), with X rel: txt ABCDEFHLVΔ 69 Vict Thl.

22. for γαρ, δε C. rec aft γαρ ins ψευδοχριστοι και (*from* ‖ *Mt*), with ABC rel: om D 124 lat-*i k*. rec (for ποιησουσιν) δωσουσι (*from* ‖ *Mt, where there is no var*), with ABC rel vulg lat-*b c ff*$_2$ *k*: txt D 69 lat-*a* Vict. rec ins και bef τους εκλ. (*from* ‖ *Mt*), with AC rel vss [Orig]: om B D-gr ℵ.

reading ἑστηκότα in the text, the Oxf. Catena explains τὸ βδίλ. τῆς ἐρημ. by τὸν ἀνδριάντα τοῦ τότε τὴν πόλιν ἐλόντος.

18.] Mt. adds μηδὲ ἐν σαββάτῳ. Mk. wrote mostly for Gentile readers, and thus perhaps was not likely to report this.

19.] κτίσεως ἧς ἔκτισεν . . . . . and ἐξελεκτοὺς οὓς ἐξελέξατο, peculiarities of Mk.'s style—for greater solemnity. Meyer remarks that the first ι in θλῖψις,

ABCDE FGHKL MSUV ΧΓΔ L Ω.

[a] ἐκλεκτούς. [23] ὑμεῖς δὲ [x] βλέπετε· [y] προείρηκα ὑμῖν πάντα. [24] ἀλλὰ ἐν ἐκείναις ταῖς ἡμέραις μετὰ τὴν [z] θλῖψιν ἐκείνην ὁ [a] ἥλιος [a] σκοτισθήσεται, καὶ ἡ [a] σελήνη οὐ δώσει τὸ [a] φέγγος αὐτῆς, [25] καὶ οἱ [a] ἀστέρες [b] ἔσονται ἐκ τοῦ οὐρανοῦ πίπτοντες, καὶ αἱ [c] δυνάμεις αἱ ἐν τοῖς οὐρανοῖς [d] σαλευθήσονται. [26] καὶ τότε ὄψονται τὸν [e] υἱὸν τοῦ [e] ἀνθρώπου [f] ἐρχόμενον ἐν [f] νεφέλαις [g] μετὰ δυνάμεως πολλῆς καὶ δόξης. [27] καὶ τότε ἀποστελεῖ τοὺς ἀγγέλους καὶ [h] ἐπισυνάξει τοὺς ἐκλεκτοὺς ἐκ τῶν [i] τεσσάρων ἀνέμων, ἀπ' [k] ἄκρου γῆς ἕως [k] ἄκρου οὐρανοῦ. [28] Ἀπὸ δὲ τῆς [l] συκῆς μάθετε τὴν παραβολήν. ὅταν αὐτῆς ἤδη ὁ [m] κλάδος [n] ἁπαλὸς γένηται καὶ [o] ἐκφυῇ τὰ [p] φύλλα, γινώσκεται ὅτι ἐγγὺς τὸ [q] θέρος ἐστίν· [29] οὕτως καὶ ὑμεῖς, ὅταν ταῦτα ἴδητε γινόμενα, γινώσκετε ὅτι ἐγγύς ἐστιν [r] ἐπὶ θύραις. [30] [s] ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ [t] παρέλθῃ ἡ γενεὰ

x abs., = ver. 33 only.
y ‖ Mt. reff.
z ver. 19.
a ‖ Mt. reff.
b constr., Matt. xix. 29 reff.
c ‖ Mt. reff.
d Matt. xi. 7. Luke vi. 48. Ps. xvii. 7.
e Matt. viii. 20 reff.
f ‖ Mt. reff.
g Acts xxvi. 18. Isa. xxxiii. 17. Dan. vii. 13.
h ‖ Mt. oh. i. 33. Matt. xxiii. 37. Luke xii. 1. xiii. 34 only. 2 Chron. xx. 26. Isa. lii. 12.
i ‖ Mt. Rev. vii. 1. Zech. ii. 6.
k = here & ‖ Mt. bis (Luke xvi. 24. Heb. xi. 21) only. Deut. xxx. 4. Neh. i. 9. Jer. xii. 12.
l ‖ Mt. reff.
m Matt. xiii. 32 reff.
n ‖ Mt. only. Gen. xviii. 7. Lev. ii. 14 Aq. Symm.
o ‖ Mt. only †. Ps. cili. 14 Symm. v. 9. Prov. ix. 14. Cant. vii. 13. 5. Jer. viii. 20.
p Matt. xxi. 19 reff.
q ‖ only. Gen. viii. 22.
r ‖ Mt. Acts
s Matt. v. 18 reff.
t = Matt. v. 18. 2 Cor. v. 17. Ps. lxxxix.

23. rec ins ιδου bef προειρηκα (*from* ‖ *Mt*), with ACD rel vulg lat-*b* (*c*) *ff*$_2$ *k* syrr goth arm Cypr : txt BL lat-*a* copt æth. απαντα AKMU.

24. [αλλα, so BCDΔ.] [*N.B.* lat-*b is defective from* εκεινην *to end of Mk.*]

25. rec του ουρ. bef εσονται, omg εκ, with L rel vulg lat-*i* syr goth : οι εκ του ουρ. εσ. D lat-*c ff*$_2$ *q* : txt ABCU 69 lat-*a* (*e* $g_{1,2}$) Syr syr-marg Aug Promiss. rec εκπιπτοντες, with A rel vulg Promiss : txt BCDL lat-*a c*. (*Txt appears to have been origl. If it had been corrd after* ‖ *Mt*, απο, *not* εκ, *would have been adopted.*) for αι εν τ. ουρ., των ουρανων DK lat-*a c ff*$_2$ g_1 *i* (Syr) copt æth arm-mss Thl Aug Promiss.

26. επι των νεφελων D. ε. δοξ. bef πολλ. (*see* ‖ *Mt*) AMΔ 69 syr æth arm.

27. rec aft αγγελους ins αυτου (*from* ‖ *Mt*), with AC rel vulg lat-*c* syrr coptt goth æth arm Orig-lat [Vig] : om BDL lat-*a e ff*$_2$ *i k q* copt-ms. rec aft εκλεκτους ins αυτου (*from* ‖ *Mt*), with ABC rel vulg lat-*c* g_2 syrr coptt goth æth arm : om DL 1 lat-*a e ff*$_2$ *i k* Orig-lat. ακρων γ. D-gr lat-*a* æth : απ' ακρου V. ακρων ουρ. 1 æth.

28. ηδη ο κλαδ. bef αυτης (*from* ‖ *Mt*) ABCDL 69 vulg lat-*a c ff*$_2$ g_2 *k l* (arm). rec εκφυη, with FUΓ 69 lat-*a k* syr copt goth æth : εκφυῃ E^{2}GHKMV vulg lat-*c ff*$_2$ g_2 *l* Syr sah. aft φυλλα ins εν αυτη D al lat-*q* arm. rec γινωσκετε (*prob from* ‖ *Mt : in ver* 29 *the same mss have* -ται), with B^{1}C rel latt syrr coptt goth arm : txt AB^{2}DLΔ copt-ms æth.

29. ιδητε bef ταυτα (*see* ‖ *Mt*) ABCLU 1. 69 vulg lat-*k l* syrr coptt goth : ιδητε παντα ταυτα D lat-(*c ff*$_2$ *q*) *i*.

being long by nature, and not by position only, ought to be circumflexed. **24.**] ἀλλά is to be noticed. It is more than the simple '*but*:' and is best rendered by nevertheless: qu. d., though I have forewarned you of all things, yet some of those shall be so terrible as to astound even the best prepared among you. ἐν ἐκ. τ. ἡμ. μετὰ τ. θλ. ἐκ.—then *those days* come *after* that tribulation: see note on Mt. ver. 29. **25.**] ἔσονται π. (= πεσοῦνται Mt.), Mk.'s usage. Our Evangelist omits the mourning of the tribes of the earth, and the seeing the sign of the Son of Man. **27.**] ἀπ' ἄκρου γῆς, from the extremity of the visible plane of the earth, shall the collecting begin: and shall proceed ἕως ἄκρου οὐρανοῦ, to the point where the sky touches that plane on the other side. **28.**] αὐτῆς, emphatic, when *her* branch .... conveying an *a fortiori* in the application. If in so humble an example as the fig-tree you discern the nearness of a season,

αὕτη μέχρις οὗ ταῦτα πάντα γένηται. 31 ὁ οὐρανὸς καὶ ἡ γῆ [t] παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ [t] παρελεύσονται. 32 περὶ δὲ τῆς ἡμέρας ἐκείνης ἢ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ ἄγγελος ἐν οὐρανῷ, οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ. 33 [u] βλέπετε, [v] ἀγρυπνεῖτε· οὐκ οἴδατε γὰρ πότε ὁ καιρός [w] ἐστιν. 34 ὡς ἄνθρωπος [x] ἀπόδημος [y] ἀφεὶς τὴν οἰκίαν αὐτοῦ καὶ [z] δοὺς τοῖς δούλοις αὐτοῦ τὴν [a] ἐξουσίαν, ἑκάστῳ τὸ ἔργον αὐτοῦ, καὶ τῷ [b] θυρωρῷ ἐνετείλατο ἵνα [c] γρηγορῇ. 35 [c] γρηγορεῖτε οὖν· οὐκ οἴδατε γὰρ πότε ὁ κύριος τῆς οἰκίας [w] ἔρχεται, ἢ [d] ὀψὲ ἢ [e] μεσονύκτιον ἢ [f] ἀλεκτοροφωνίας ἢ [g] πρωΐ. 36 μὴ ἐλθὼν [h] ἐξαίφνης εὕρῃ

u abs., — ver. 23 only.
v Luke xxi. 34. Eph. vi. 18. Heb. xiii. 17 only. Prov. viii. 34 al. (-νσις, 2 Cor. xi. 27.)
w prrs., Matt. xxvi. 2. John xiv. 3.
x here only †. (-μεῖν, ch. xii. 1.)
y = Matt. iv. 11 ff.
z = Matt xvi. 19. xxv. 15. Isa. xxii. 22.
a = here only.
b John x. 3. xviii. 16, 17 only. 4 Kings vii. 11.
c Matt. xxiv. 42 reff.

d Matt. xxviii. 1. ch. xi. 19 only. Gen. xxiv. 11. Isa. v. 11. only. Judg. xvi. 3. † here only †. (see Matt. xxvi. 34 reff.)
e Luke xi. 5. Acts xvi. 25. xx. 7
g ch. xi. 20 reff. Gen. xxxii. 24.
h Luke ii. 13. ix. 39. Acts ix. 3. xxii. 6 only. Prov. xxiv. 22.

30. for μεχρις, εως D 1. 69. for ου, ουου B; αν 1. 69. rec παντα bef ταυτα (|| *Mt*), with A D-gr rel vulg lat-*ff*$_2$ *k*^{2} *q* arm: txt BCLΔ 69 D-lat syrr coptt.

31. παρελευσονται (|| *Mt*) A(C ?) rel lat-*a k*: txt B (C^1 prob) DKUΓ 1. 69 vulg lat-*c ff*$_2$ *g*$_1$ arm. rec aft ου ins μη (*from* || *Mt, where there is no* παρ), with ACD^2 rel: om BD^1. rec (for 2nd παρελευσονται) παρελθωσι, with ACD rel: txt BL ev-y.

32. rec (for η) και (*from* || *Mt*), with DFS^1 1. 69 lat-*a g*$_1$ *i k* Syr coptt æth arm Iren-lat Ath$_1$ Hil Aug Promiss: txt ABC rel vulg lat-*c ff*$_2$ syr Ath$_1$ Bas Naz Cyr Max Euthym. om της bef ωρ. (|| *Mt*) A rel arm-zoh Eus Ps-Ath Bas Thl: ins BCDK LMUΔ 1 arm Ath$_6$. rec (for αγγελος εν ουρ.) οι αγγελοι οι εν ουρ., with AC rel: οι αγγ. εν τω ουρ. D al: οι αγγ. εν ουρ. K^{1}L: οι αγγ. των ουρανων (|| *Mt*) U al lat-*a g*$_1$ Syr æth Cæs Max: txt B, *neque angelus neque virtus* Aug. (*The clause seems to have been variously adapted to* || *Mt.*)

33. aft βλεπετε ins ουν D lat-*c ff*$_2$ *g*$_2$ *i q*. rec aft αγρυπνειτε ins και προσευχεσθε (*usual addition: see Mt* xxvi. 41), with AC rel vulg lat-*f ff*$_2$ syrr coptt æth arm Vict-ms Euthym$_{expr}$: om BD tol lat-*a c*. om εστιν D-gr lat-*a c*.

34. αποδημων DX 1. for αυτου aft οικ. and δουλ., εαυτου B. rec ins και bef εκαστω, with AC^2 rel lat-*i* syrr sah arm: om BC^{1}DL latt copt æth.

35. rec om 1st ἡ, with AD rel latt syrr arm Orig: ins BCLΔℵ lat-*k* syr-marg coptt æth. rec μεσονυκτιον (*grammatical correction, to suit* αλεκτ.), with AD rel: -τιω Orig: txt BCLΔℵ. (μεσαν. B^1.)

36. εξελθων DΓ.

much rather should you in these sure and awful signs discern the approach of the end. 30.] ἡ γενεὰ αὕτη—see on Mt. ver. 34. Meyer, who is strongly for the literal and exact γενεά, states in a note that γενιά never *absolutely means* 'nation,' but that it may by the context acquire this *sense accidentally* from its meaning as *race, 'progenies.'* This is exactly what is here wanted. Never were a nation so completely one γενεά, in all accuracy of meaning, as the Jewish people.

32.] This is one of those things which the Father hath *put in his own power*, Acts i. 7, and with which *the Son*, in his mediatorial office, is not acquainted: see on Mt. We must not deal unfaithfully with a plain and solemn assertion of our Lord (and what can be more so than οὐδὲ ὁ υἱός, in which by the οὐδέ He is *not below* but *above* the angels?) by such evasions as "He does not know it so as to *reveal* it to us," Wordsw. ("non ita sciebat ut tunc discipulis indicaret." Aug. de Trin. xii. 3.) Of such a sense there is not a hint in the context: nay, it is altogether alien from it. The account given by the orthodox Lutherans, as represented by Meyer, that our Lord knew this κατὰ ἐπῆσιν, but not κατὰ χρῆσιν, is right enough if at the same time it is carefully remembered, that it was this ἐπῆσις of which He emptied Himself when He became man for us, and which it belongs to the very essence of His mediatorial kingdom to hold in subjection to the Father. 33—37.] Peculiar to Mk., and contains the condensed matter of Mt.

ABCDE FGHKL MSUV XΓΔ 1. 69.

ὑμᾶς καθεύδοντας. 37 ὃ δὲ ὑμῖν λέγω, πᾶσιν λέγω, γρηγορεῖτε.

XIV. 1 Ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας, καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς πῶς αὐτὸν ἐν δόλῳ κρατήσαντες ἀποκτείνωσιν· 2 ἔλεγον γὰρ Μὴ ἐν τῇ ἑορτῇ, μήποτε ἔσται θόρυβος τοῦ λαοῦ. 3 Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ, κατακειμένου αὐτοῦ ἦλθεν γυνὴ ἔχουσα ἀλάβαστρον μύρου νάρδου πιστικῆς πολυτελοῦς,

1 ‖ Mt. reff. k ‖ L. ver. 12 ‖. Acts xii. 3. xx. 6. 1 Cor. v. 7, 8 only. Exod. xxiii. 15.
c γρηγορεῖτε.
1 ch. xi. 18 reff. m = Luke xxi. 34.
l ἐζήτουν.
n Matt. xxi. 46 reff.
m ἐν δόλῳ.
o = ‖ Mt. John xiii. 9. Ps. cxiii. 9 (cxv. 1).
n κρατήσαντες.
p constr. Col. ii. 8. Heb. iii. 12. see Gal. iv. 11. 1 Thess. iii. 5.
o Μὴ ἐν τῇ ἑορτῇ.
q ‖ Mt. reff.
p μήποτε ἔσται.
r Matt. viii. 3 reff.
q θόρυβος τοῦ λαοῦ.
s = ch. ii. 15 reff.
r λεπροῦ.
t ‖ Mt. Luke vii. 37 only. 4 Kings xxi. 13 only (but masc.). Herodotus iii. 20.
s κατακειμένου.
u ‖ Mt. reff.
t ἀλάβαστρον.
v ‖ J. only. Cant. i. 12. iv. 13, 14 only.
u μύρου.
w ‖ J. only †.
x 1 Tim. ii. 9. 1 Pet. iii. 4 only. Prov. i. 13.
v νάρδου.
w πιστικῆς.
x πολυτελοῦς,

37. rec (for ὅ) ἅ, with A rel lat-*q* syr: εγω δε D lat-*a*: txt BCKLXΔ vulg lat-*c f k l* Syr (copt) sah arm. 1st λεγω bef υμιν DU 1 lat-*a* æth. om πασιν λεγω (*homœotel*) DE lat-*a ff*$_2$ *i*.

Chap. XIV. 1. om κ. τα αζ. D lat-*a* (*ff*$_2$?) *i*. om εν δολω D-gr vulg-ms lat-*a i*: εν λογω U: om εν Δ 1. 69 vulg lat-*ff*$_2$ *l*. aft κρατησαντες ins και D^{1}Δ.

2. rec (for γαρ) δε (*from* ‖ *Mt*), with AC^2 rel vulg-ed syr sah æth arm: txt BC^1 DL am lat-*a c f ff*$_2$ *i k l* syr-marg copt. μηποτε εν τη εορτ. εσται θορ. D lat-(*a*) *ff*$_2$. rec θορυβος bef εσται (*see* ‖ *Mt*), with A rel lat-*a f i* D-lat syr copt: θορυβου οντος Δ al: θορ. γενηται (‖ *Mt*) M al vulg arm: txt BC D-gr L lat-*k* Syr sah.

3. for αυτου, του ιησου (‖ *Mt*) D lat-*c f ff*$_2$ *g*$_2$ *i* copt-ms sah. om ναρδ. πιστ. πολ. D-gr: om μυρ. lat-*d*: om ναρδ. lat-*g*$_1$. πολυτιμου (‖ *John*) AG M-marg 1. 69. rec ins και bef συντριψασα, with ACD rel: om BL copt. for συντριψασα, θραυσασα D: *aperiens* lat-*a* Syr æth: txt ABCℵ rel. rec (for την αλαβ.) το αλαβ., with (GM 1, e sil) 69: τον αλ. AD rel: txt BCLΔ. rec aft κατεχειν

vv. 43—47, and perhaps an allusion to the parable of the talents in Mt. xxv.

The θυρωρ. is the door-porter, whose office it would be to look out for approaching travellers,—answering especially to the ministers of the word, who are (Ezek. xxxiii.) *watchmen* to God's church.

The construction of ver. 34 is remarkable; the participial clauses being in subordination to ἀφείς, and constituting part of the householder's arrangements of departure, and the direct tense being assumed at ἐνετείλατο, as signifying what took place at his very going out of the door, where the porter would be stationed: as if it had been ἀφεὶς τ. οἰκ. αὐτοῦ (καί, &c.) ἐνετείλατο κ.τ.λ.

Chap. XIV. 1, 2.] Conspiracy of the Jewish authorities against Jesus. Mt. xxvi. 1—5. Lk. xxii. 1, 2. The account of the events preceding the passion in our Gospel takes a middle rank between those of Mt. and Lk. It contains very few words which are not to be found in one or other of them; but at the same time the variations from both are so frequent and irregular, as in my opinion wholly to preclude the idea that Mk. had ever seen either. The minute analysis of any passage in the three will, I think, convince an unprejudiced examiner of this. On the chronological difficulties which beset this part of the Gospel history, see note on Mt. xxvi. 17. 1. τὸ πάσχα καὶ τὰ ἄζ.] classed together, because the time of eating the Passover was actually the commencement of the feast of unleavened bread. The announcement by our Lord of his approaching death (Mt. xxvi. 2) is omitted by Mk. and Lk.

μήποτε ἔσται indicates a certain expectation of that which is deprecated. See Winer, § 56. 2. b. Notice also ἔσται, not γενήσεται: "ne, quod suspicamur, tumultus futurus sit," h. e. "*erit* alioquin (neque enim oriendi notio inculcatur), ut suspicamur, tumultus." C. F. Fritzsche, in Fritzschiorum Opuscula, p. 285.

3—9.] The anointing at Bethany. Mt. xxvi. 6—13. Jn. xii. 1—8. (On Lk. vii. 36—50, see note there.) The whole narrative has remarkable points of similarity with that of Jn.,—and is used by Professor Bleek (Beiträge zur Evangelienkritik, p. 83) as one of the indications that Mk. *had knowledge of and used* the Gospel of Jn. My own view, as explained

[y] συντρίψασα τὴν [t] ἀλάβαστρον [z] κατέχεεν αὐτοῦ τῆς κε- φαλῆς. [4] ἦσαν δέ τινες [a] ἀγανακτοῦντες πρὸς [b] ἑαυτοὺς [c] Εἰς τί ἡ [d] ἀπώλεια αὕτη τοῦ [u] μύρου γέγονεν; [5] ἠδύνατο γὰρ τοῦτο τὸ [u] μύρον [e] πραθῆναι [f] ἐπάνω [g] δηναρίων τρια-

y Matt. xii. 20 ref. Jer. xi. 18.
z ‖ Mt. (ἐπί w. acc.) only. Gen. xxxix. 21. Job xii. 14. Ps. lxxviii. 45 only.
a Matt. xx. 24 ref.
b ch. x. 26 ref.
c = Matt. xiv. 31.
d ‖ Mt. Levit. vi. 3, 4.
e Matt. xiii. 46 ref.
f — 1 Cor. xv. 6 only. Exod. xxx. 14 al. elsw. of place, Luke iv. 39 al.
g Matt. xx. 2 ref.

ins κατα, with A rel syrr arm; επι D ev-20 latt coptt: om BCLΔ 1. aft κεφαλης ins αυτου D vulg lat-*a c f ff*$_2$ *i* arm.

4. οι δε μαθηται αυτου διεπονουντο D 2-pe lat-*a ff*$_2$ *i* (arm). rec aft εαυτους ins και λεγοντες, with AC^3 rel vulg lat-(*a c*) *f* (*ff*$_2$) *k* syr (copt); και ελεγον D 2-pe Syr æth arm: om BC^{1}L lat-*i* copt-ms. om γεγονεν (‖ *Mt*) D 64 lat-*a ff*$_2$ *i*.

5. om γαρ D lat-*k* æth arm. rec om το μυρον (*see* ‖ *Mt*), with E rel lat-*c k* Syr copt: ins ABCDKLUΔ 1 vulg lat-*a* (*f*) *g*$_1$ *i l* syr sah goth æth arm Ambr.—πραθ. το μ. τουτου D 69 lat-*f l*. rec τριακ. bef δην. (‖ *John*), with AB rel vulg lat-*f g*$_2$

in the general Prolegomena, leads me to a different conclusion. I have already remarked (note on Mt. xxvi. 3), that while Mt. seems to have preserved trace of the parenthetic nature of this narrative, by his τοῦ δὲ Ἰ. γενομένου (ver. 6), and τότε πορευθείς (ver. 14),—such trace altogether fails in our account. It proceeds *as if continuous*. 3. νάρδου πιστικῆς] It seems impossible to assign any certain, or even probable meaning, to πιστικῆς (a word found here and in Jn.'s narrative only). The Vulg. and the lat. mss. *c ff*$_2$ *g* render it "*spicati*." The ancient Commentators give us nothing but conjecture. Euthymius and Theophylact interpret it "*genuine:*" καταπεπιστευμένην εἰς καθαρότητα, Euth.; ἄδολον καὶ μετὰ πίστεως κατασκευασθεῖσαν, Theophyl.; '*veram et absque dolo*,' Jerome. Augustine supposes it to refer to some *place* from which the nard came. Origen's comment on the passage is lost. The expression no where occurs in the classics, nor in Clement of Alex., who gives a long account (Pædagog. ii. 8, pp. 76—79 P) of *ointments*. The word can therefore hardly signify *any particular kind of ointment* technically so called. The modern interpretations of the word are principally of two kinds: (1) agreeing with Euth. and Theophyl., '*genuine*,' '*unadulterated*;' which sense however of the word does not any where else occur. It is used transitively for πιστικός, '*persuasive*,' by Aristotle (Rhet. i. 2), and in some later writers for πιστός, as ὁ πιστικώτατος τῶν θεραπόντων, Cedrenus, Annal., cited by Lücke on Jn. xii. 3. Euseb. also uses the word (Demonstr. Evang. ix. vol. iv. p. 684, ed. Migne), but in the sense of '*pertaining to the faith*,' as his Latin translator renders it, or, as Lücke thinks, perhaps '*potable*,' as a derivative of πιστός (from πίνω). This brings us to the second modern interpretation, which makes πιστικός '*liquid*,' '*potable*,' and derives it as above. There certainly was *a kind of ointment which they drank*; for Athenæus (xv. 39, p. 689) quotes from Hicesius, τῶν μύρων ἃ μὲν ἐστι χρίματα, ἃ δ' ἀλείμματα. καὶ ῥόδινον μὲν πρὸς πότον ἐπιτήδειον, ἔτι δὲ μύρσινον, μήλινον· τοῦτο δέ ἐστι καὶ εὐστόμαχον καὶ ληθαργικοῖς χρήσιμον . . . καὶ ἡ στακτὴ δ' ἐπιτήδειος πρὸς πότον, ἔτι δὲ νάρδος. The only objection to this interpretation is, that the word is no where found—which however is not so decisive as in the last case, for as πιστικός from πιστός, 'faithful,' so there might be πιστικός from πιστός, 'potable'—and from being a term confined to dealers in ointments, it might have escaped notice elsewhere. Lücke (from whom the substance of this note is derived) seems to incline to Augustine's conjecture (see above): but then surely the name would be *more common*, as 'balm of Gilead,' &c.

The uncertainty being so great, the best rendering would be to leave the word *untranslated*, as Jer. Taylor does in his "Life of Christ" (sect. 15): 'Nard Pistick.' Dr. Wordsw. sees in the word the mystical sense, that "offerings to Christ should be . . . the fruits of a lively and loving πίστις, or faith, in Him."

συντρ. τὴν ἀλάβ.] can hardly mean only having broken the resin with which the cork was sealed. In ch. v. 4: John xix. 36: Rev. ii. 27, the word is used of *breaking*, properly so called: and I see no objection to supposing that the ἀλάβαστρον was crushed in the hand, and the ointment thus poured over His head. The feet would then (John xii. 3) be anointed with what remained on the hands of Mary, or in the broken vase (see note on Luke vii. 38). 4, 5. τινες] See notes

κοσίων καὶ [h] δοθῆναι τοῖς [h] πτωχοῖς. καὶ [i] ἐνεβριμῶντο ABCDE FGHKL MSUV XΓΔ 1. 69.
αὐτῇ. [6] ὁ δὲ Ἰησοῦς εἶπεν [j] Ἄφετε αὐτήν· τί αὐτῇ [k] κό-
πους [k] παρέχετε; [l] καλὸν [lm] ἔργον [m] εἰργάσατο [n] ἐν ἐμοί.
[7] πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' [o] ἑαυτῶν, καὶ
ὅταν θέλητε δύνασθε αὐτοῖς [ab] εὖ [bc] ποιῆσαι, ἐμὲ δὲ οὐ
πάντοτε ἔχετε. [8] ὃ [d] ἔσχεν ἐποίησεν, [e] προέλαβεν [f] μυρί-
σαι μου τὸ σῶμα [g] εἰς τὸν [h] ἐνταφιασμόν. [9] ἀμὴν δὲ
λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον [i] εἰς [k] ὅλον τὸν
[k] κόσμον, καὶ ὃ ἐποίησεν αὕτη λαληθήσεται εἰς [l] μνημόσυ-
νον αὐτῆς.

[10] Καὶ Ἰούδας Ἰσκαριώτης, ὁ εἷς τῶν δώδεκα, ἀπῆλθεν
πρὸς τοὺς ἀρχιερεῖς, ἵνα αὐτὸν [m] παραδοῖ αὐτοῖς. [11] οἱ
δὲ ἀκούσαντες ἐχάρησαν καὶ [o] ἐπηγγείλαντο αὐτῷ ἀρ-

h Matt. xix. 21 reff.
i Matt. ix. 30. ch. i. 43. John xi. 33, 38 only†. Isa xvii. 13 Symm. (-μημα, Lam. ii. 6.)
j — Matt. xv. 14. 4 Kings iv. 27.
k ‖ Mt Luke xviii. 5. Gal. vi. 17. Sir. xxix. 4.
l Matt. v. 16 reff.
m ‖ Mt. reff.
n Matt. xvii. 19 reff.
o 2nd pers., Matt. iii. 9 reff.
a Matt. xxv. 21, 23 reff.
b John. xxiv. 20.
c dat., Matt. vii. 12. Luke i. 25, 49. Gen. xx. 9.
d see John xiv. 30.
e 1 Cor. xi. 21. Gal. vi. 1 only†. Wisd. xvii. 17 only. constr., eh. vii. 4 al.
f here only†. (-ισμός, Judith xvi. 8.)
g — Luke ix. 15 reff.
h ‖ J. (-άζειν, ‖ Mt.) only†.
i — ch. i. 39 al.
k ‖ Mt. reff.
l ‖ Mt. Acts x. 4 only. Exod. xii. 14. Mal. iii. 16 al.
m Matt. xvii. 22 al. -δοῖ, ch. iv. 29.
o — Acts vii. 5.

syrr coptt goth æth arm Ambr: txt C (D) L lat-*a c ff*$_2$ *g*$_1$ *i k q*. ενεβριμουντο C^1(appy) ℵ. ins εν bef αυτη D^1.

6. aft ειπεν ins αυτοις D 2-pe lat-*a c f ff*$_2$ *g*$_2$ *i k* coptt arm. ηγασατο B^{1}Dℵ 69. rec (for εν εμοι) εις εμε (‖ *Mt*), with none of our mss: txt ABCD rel Scr's mss syr(appy) Thl.

7. μεθ υμων D 91. 299. rec αυτους (*grammatical correction*), with A rel: εαυτους K: txt BCDL U(Treg) ΓΔ 1. 69. add παντοτε BL copt: pref, ℵ.

8. rec ειχεν, with (M ?) 1. 69: txt ABCD rel latt (coptt) goth arm Vict Thl. rec ins αυτη bef εποιησεν (*see* ‖ *Mt*), with ACD rel vulg lat-*c f ff*$_2$ *k*; aft, Δ: om BL 1. 69 lat-*a* copt. το σωμα bef μου (*see* ‖ *Mt*) BDLM^2 vulg lat-*a c f*.

9. rec om δε (‖ *Mt*), with AC rel vss: ins BDEGKLV Γ(Tischdf) Δ lat-*a*. for εαν, αν DL^1. rec aft ευαγγελιον ins τουτο (*from* ‖ *Mt*), with AC rel vulg lat-(*c f*) *g*$_{1,2}$ Syr coptt goth æth arm: txt BDL 69 lat-*a ff*$_2$ *i k*.

10. rec ins ο bef ιουδας, with X rel: om ABCDELM Γ(Tischdf) Δ 1. 69 Orig Eus Thl. rec ins ο bef ισκ., with AC^2 rel copt Eus: om BC^{1}D 69 Orig. om ο εις τ. δ. A: εις εκ. τ. δ. D. rec om ὁ [bef εἷς], with D rel Orig Eus: ins B C (appy) LM copt. rec παραδ. bef αυτον (‖ *Mt*), with A (D) rel latt coptt goth arm Orig: txt BCLΔ 69 lat-*f k q* Eus. rec παραδω (‖ *Mt*), with A rel Eus: txt B (C ?), προδοι D lat-*c*. om αυτοις D 28. 91. 299. 2-pe lat-*a c ff*$_2$ *i k* Orig.

11. for οι δε, και A. om ακουσαντες D lat-*a c ff*$_2$ *i k* (Eus). αργυριω

on Mt. The δην. τριακοσ. is common to our narrative and that of Jn. ἐπάνω does not govern τρ. δην.: the genitive is one of *price*. 6.] ἄφετε αὐτ., also common to Jn., but as *addressed to Judas*.

7.] The agreement verbatim here of Mt. and Jn., whereas our narrative inserts the additional clause καὶ ὅταν θέλητε δύνασθε αὐτοὺς εὖ ποιῆσαι, is decisive against the idea that Mk. compiled his account from the other two. In these words there appears to be a reproach conveyed to Judas, and perhaps an allusion to the *office of giving to the poor* being *his*. 8.] We have here again a striking addition peculiar to Mk.—ὃ ἔσχεν ἐποίησεν—*she did what she could*: a similar praise to that given to the poor widow, ch. xii. 44—πάντα ὅσα εἶχεν ἔβαλεν. We have also the expression προέλαβεν μυρίσαι, shewing, as I have observed on Mt., that the act was one of *prospective* love, grounded on the deepest apprehension of the reality of our Lord's announcement of His approaching death.

9.] See notes on Mt. ver. 13.

10, 11.] COMPACT OF JUDAS WITH THE CHIEF PRIESTS TO BETRAY HIM. Mt. xxvi. 14—16. Lk. xxii. 3—6. The only matters requiring notice are,—the elliptical ἀκούσαντες,—'*hearing the proposal*,'—and ἐπηγγείλαντο, implying, as does συνέθεντο in Lk., that the money was *not paid now*, either as full wages, or as

γύριον [o] δοῦναι· καὶ [p] ἐζήτει πῶς αὐτὸν [q] εὐκαίρως [m] παραδοῖ.

12 Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν [r] ἀζύμων, ὅτε τὸ [rs] πάσχα [st] ἔθυον, λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ Ποῦ θέλεις [n] ἀπελθόντες ἑτοιμάσωμεν ἵνα [v] φάγῃς τὸ [v] πάσχα; 13 καὶ
P αυτοις ABCDE FGHKL MPSUV XΓΔ 1. 69. ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ, καὶ λέγει αὐτοῖς Ὑπάγετε εἰς τὴν πόλιν, καὶ [w] ἀπαντήσει ὑμῖν ἄνθρωπος [x] κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ, 14 καὶ ὅπου ἂν εἰσέλθῃ εἴπατε τῷ [y] οἰκοδεσπότῃ ὅτι ὁ [z] διδάσκαλος λέγει Ποῦ ἐστιν τὸ [a] κατάλυμά μου, ὅπου τὸ [v] πάσχα μετὰ τῶν μαθητῶν μου [v] φάγω; 15 καὶ αὐτὸς ὑμῖν δείξει [b] ἀνάγαιον μέγα [c] ἐστρωμένον ἕτοιμον· καὶ ἐκεῖ [d] ἑτοιμάσατε ἡμῖν. 16 καὶ ἐξῆλθον οἱ μαθηταὶ αὐτοῦ καὶ ἦλθον εἰς τὴν πόλιν, καὶ εὗρον καθὼς εἶπεν αὐτοῖς, καὶ ἡτοίμασαν τὸ

p ver. 1.
q (-ρία, ‖ Mt. L.) 2 Tim. iv. 2 only †. Gir. xviii. 23 only. (-ρος, ch. vi. 21.)
r ver. 1 (ref.).
s ‖ L. 1 Cor. v. 7 only. Exod. xii. 21.
t — as above (s). 1 Cor. x. 20 only. Gen. xxxi. 54.
u — Matt. viii. 19 ref.
v here (bis) & ‖ (L. 4ce). John xviii. 28 only. Ezra vi. 21.
w Matt. xxviii. 9 ref.
x ‖ L. only. Lam. v. 10. Jer. xlii. (xxxv.) 5 only.
y Matt. xx. 1, 11 al.†
z — ‖ John xi. 28.
a ‖ L. Luke ii. 7 only. 1 Kings ix. 22. Ezek. xxiii. 41.
b ‖ L. only †.
c — ‖ L. Acts ix. 34 (Matt. xxi. 8 ref.)
d abs., ‖ L. Luke ix. 52. Gen. xliii. 16.

(*correction*) AKUΓ syr Eus. rec εγκαιρως bef αυτον, with D rel lat-*q* goth arm: txt ABCLMΔ latt Eus. rec παραδω, with A rel: txt B (C?) D.

12. om αυτου D latt arm. aft ετοιμασωμεν ins σοι (‖ *Mt*) DΔ vulg lat-*c f g*$_1$ *k* Syr Orig-lat. for ε. λεγει αυτ., λεγων D 2-pe lat-*a ff*$_2$ *i q.* υπαγε D^1-gr.

13. aft δυο ins εκ D latt Orig-lat.

14. rec εαν, with CP rel: txt ABDΔ. rec om 1st μου (‖ *Lu*), with AP rel lat-*c ff*$_2$ *i k* syrr copt goth æth arm-zoh Orig-lat$_1$: ins BCDLΔ 1. 69 vulg lat-*a f l q* syr-marg sah arm-usc Orig-lat$_1$. for φαγω, φαγομαι D 1. 69: φαγωμαι G al.

15. rec (for αναγαιον) ανωγεον, with Γ 1: ανωγαιον B^{2}MSUX syr-marg gr: αναγεον Δ 69: txt AB^{1}CD P(Tischdf) rel. aft αν. ins οικον D-gr. εστρωμενον bef μεγα D Orig-lat. om ετοιμον (*see* ‖ *Lu*) AM^{1}Δ vulg lat-*a l* syr-w-ast arm Vict Thl Euthym. rec om και (*see* ‖ *Lu*), with AP rel lat-*a c ff*$_2$ *i k* syrr copt-ms sah arm Orig: ins BC D(κακει) L vulg lat-*a f l* Syr copt goth æth.

16. om αυτου BLΔ 1 coptt. for ευρον, εποιησαν (‖ *Mt*) D lat-*a c ff*$_2$ *i* (*k*) *q* arm-ms.

earnest-money,—but *promised;* and paid (most probably) when the Lord was brought before the Sanhedrim, which was what Judas undertook to do. The ὁ before εἷς is untranslateable in English: '*that* one of the twelve' is too strongly demonstrative: and yet ὁ is demonstrative, and expresses much.

12—16.] PREPARATION FOR CELEBRATING THE PASSOVER. Mt. xxvi. 17—19. Lk. xxii. 7—13. Our account contains little that is peculiar. 12.] ὅτε τὸ π. ἔθυον, like Lk.'s expression ᾗ ἔδει θύεσθαι τὸ π., denotes the *ordinary day*, when they (i. e. the Jews) sacrificed the Passover;—for that the Lord ate His Passover on that day, and at the usual time, is the *impression conveyed by the testimony of the three Evangelists:* see notes on Mt. ver. 17, and Lk. ver. 7. We may notice that if this Gospel, as traditionally reported, was drawn up under the superintendence of Peter, we could hardly have failed to have the *names of the two disciples* given;—nor again would our narrator have missed (and the omission is an important one) the fact that *the Lord first gave the command*, to go and prepare the Passover—which *Lk. only* relates. [It becomes a duty to warn students of the sacred word against fanciful interpretations. A respected Commentator of our own day explains the pitcher of water, which led the way to the room where the last Supper was celebrated, to mean "the baptismal grace" which we have "in earthen vessels," which "leads on to other graces, even to the Communion of Christ's Body and Blood."] 15.] In the midst of a verbal accordance with Lk. we have here inserted ἕτοιμον, indicating that the guest-chamber was *already prepared* for

πάσχα. 17 καὶ [e] ὀψίας [e] γενομένης ἔρχεται μετὰ τῶν
δώδεκα· 18 καὶ [f] ἀνακειμένων αὐτῶν καὶ ἐσθιόντων εἶπεν ὁ
Ἰησοῦς Ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με, ὁ
ἐσθίων μετ' ἐμοῦ. 19 [g] ἤρξαντο [h] λυπεῖσθαι, καὶ λέγειν
αὐτῷ [i] εἷς κατὰ εἷς [k] Μή τι ἐγώ; καὶ ἄλλος, [k] Μή τι
ἐγώ; 20 ὁ δὲ εἶπεν αὐτοῖς Εἷς ἐκ τῶν δώδεκα ὁ [l] ἐμβαπ-
τόμενος μετ' ἐμοῦ εἰς τὸ [m] τρυβλίον. 21 ὅτι ὁ μὲν [n] υἱὸς
τοῦ [n] ἀνθρώπου [o] ὑπάγει [p] καθὼς γέγραπται περὶ αὐτοῦ,
[q] οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ ὁ [n] υἱὸς τοῦ [n] ἀνθρώ-
που παραδίδοται· [r] καλὸν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρω-
πος ἐκεῖνος. 22 Καὶ ἐσθιόντων αὐτῶν λαβὼν ἄρτον,

G. A BCDE FHKL MPSUV XΓΔΛ 69.

e ch. iv. 35 reff. f Matt. ix. 10 reff. g [Mt. al. h Matt. xvii. 23 reff. i [John viii. 9.] Rev. iv. 8 only. (Rom. xii. 5. 3 Macc. v. 34.) k Matt. vii. 16 reff. l ‡ Mt. (John xiii. 26 v. r. bis) only †. m [Mt. only. Num. vii. 13, 19, &c. Sir. xxxiv. (xxxi.) 14. n Matt. viii. 20 reff. o rec ‖ Mt. reff. p ‖ Mt. reff. q Matt. xxiii. 14, &c. r Matt. xvii. 4 reff.

17. οψιας δε (‖ *Mt*) D vulg lat-*c f ff*$_2$ *g*$_{1,2}$ *l* sah-woide.

18. ο ιησ. bef ειπεν BCL: λεγει ο ιησ. D 2-pe. for ο εσθ., των εσθιοντων (*correction*) B (coptt).

19. rec ins οι δε bef ηρξαντο, with AD rel latt syrr sah-woide arm: και C sah-ming æth: om BLN copt Orig. (P defective.) rec εις καθ' εις, with ADP rel: εις εκαστος C: txt BLΔN. aft εγω add ειμι ραββι (*see* ‖ *Mt*) A al sah. om και αλλος μη τι εγω (*prob from homœotel: or because the structure of the sentence seems not to admit the words aft εις κατα εις. Their* insertion *would be accountable*) BCL PΔ vulg lat-*g*$_2$ *l* syrr coptt æth arm: ins AD rel lat-*a f ff*$_2$ *i* (*k*) *q* syr-marg Orig.

20. rec ins αποκριθεις bef ειπεν αυτοις (‖ *Mt*), with AP rel lat-*k* syr æth arm: txt BCDL latt Syr coptt. for ειπεν, λεγει D 2-pe latt. om εκ BCL. aft εμου ins την χειρα (‖ *Mt*) A vulg-ed(not am em harl^1 ing prag tol) lat-*a c* (*f*) *ff*$_2$ *q* coptt. εις το εντρυβλιον (or ἐν τρυβλιον) BC^1 (*εν was perhaps written in marg, as in* ‖ *Mt, and then adopted ignorantly*): εν τω τρυβλιω (‖ *Mt*) al sah: εις το τρυβαλιον D^1.

21. rec om οτι (‖ *Mt: so also in* ‖ *Lu*), with ACDP rel lat-*a f* arm: ins BLN coptt. for υπαγει, παραδιδοται D lat-*a c i*. for γεγραπται, εστιν γεγραμμενον D. om ο υι. τ. ανθρ. D lat-*a i*. rec aft καλον ins ην (‖ *Mt*), with ACDP rel vulg lat-*a f g*$_1$ syrr copt æth arm: om BL prag lat-*c* (*ff*$_2$?) *i l q* sah. η ουκ εγενηθη (*cf* A *in* ‖ *Mt*) ALΔ: ει ουκ εγενηθη 69.

22. rec aft λαβων ins ο ιησους (‖ *Mt*), with ACP rel vulg lat-*c f* syrr copt æth arm:

the celebration of the Passover, as would indeed be probable at this time in Jerusalem. The disciples had therefore only to get ready *the Passover itself*.

17—21.] JESUS, CELEBRATING THE PASSOVER, ANNOUNCES HIS BETRAYAL BY ONE OF THE TWELVE. Mt. xxvi. 20—25. Lk. xxii. 14 (21—23). Jn. xiii. 21 ff.

The account of Lk. (ver. 16) supplies *the important saying of our Lord respecting the fulfilment of the two parts of the Passover feast*—see notes there. After our ver. 17, comes in *the washing of the disciples' feet by the Lord*, as related in Jn. xiii. 1—20. 18.] The words ὁ ἐσθίων μετ' ἐμοῦ are peculiar to Mk., and, as we have seen before, bear a relation to Jn.'s account, where our Lord had just before cited ὁ τρώγων κ.τ.λ., ver. 18. They do not *designate* any particular person, but give pathos to the contrast which follows. 19.] εἷς κατὰ (or καθ') εἷς, a later Greek phrase in which the preposition serves merely as an adverb of distribution, is treated by Winer, § 37. 3. The ἄλλος following is used as if not εἷς κατὰ εἷς but only εἷς had been used. Meyer remarks that such broken construction is suitable to the *graphic* tendency of our Evangelist. 20.] This description of the traitor here again does not seem to *designate one* especially, nor to describe an action at that moment proceeding, but, as before, pathetically to describe the near relation of the betrayer to the Betrayed. Now however the relation pointed out is still closer than before—it is that of one dipping in the same dish—one of those nearest and most trusted.

[s] εὐλογήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς καὶ εἶπεν Λάβετε· τοῦτό [t] ἐστιν τὸ σῶμά μου. 23 καὶ λαβὼν ποτήριον [u] εὐχαριστήσας ἔδωκεν αὐτοῖς, καὶ [v] ἔπιον ἐξ αὐτοῦ πάντες. 24 καὶ εἶπεν αὐτοῖς Τοῦτό [t] ἐστιν τὸ [w] αἷμά μου τῆς [w] διαθήκης, τὸ [x] ἐκχυννόμενον ὑπὲρ πολλῶν. 25 ἀμὴν λέγω ὑμῖν ὅτι οὐκέτι οὐ μὴ [v] πίω ἐκ τοῦ [y] γενήματος τῆς [y] ἀμπέλου [z] ἕως τῆς [z] ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω καινὸν ἐν τῇ βασιλείᾳ τοῦ θεοῦ. 26 Καὶ [a] ὑμνήσαντες ἐξῆλθον εἰς τὸ [b] ὄρος τῶν [b] ἐλαιῶν. 27 καὶ λέγει αὐτοῖς ὁ Ἰησοῦς ὅτι πάντες [c] σκανδαλισθήσεσθε, ὅτι γέγραπται [d] Πατάξω τὸν ποιμένα, καὶ τὰ πρόβατα [e] διασκορπισθήσονται. 28 ἀλλὰ [f] μετὰ τὸ [g] ἐγερθῆναί με [h] προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν. 29 ὁ δὲ Πέτρος ἔφη αὐτῷ Εἰ καὶ πάντες [c] σκανδαλισθήσονται, ἀλλ' οὐκ ἐγώ. 30 καὶ λέγει αὐτῷ ὁ Ἰησοῦς Ἀμὴν λέγω σοι ὅτι σὺ σήμερον ταύτῃ τῇ νυκτὶ πρὶν ἢ

...εκχυνομενον P. Gημεραs ... ABCDE FGHKL MSUV XΓΔ 1. 69.

[s] = Matt. xiv. 19. Luke xxiv. 30. 1 Kings ix. 13.
[t] = Matt. xiii. 37. John xv. 1. 1 Cor. x. 4. Gen. xli. 26, 27. Exod. xii. 11. Ezek. xxxvii. 11.
[u] Matt. xv. 36 reff.
[v] w. ἐκ, ‖ Mt. reff.
[w] ‖ Mt. reff.
[x] Matt. xxiii. 35 reff.
[y] ‖ Mt. reff.
[z] ‖ Mt. Acts i. 22. Judg. i. 21.
[a] abs., ‖ Mt. (reff.) only.
[b] Matt. xxi. 1 reff.
[c] = ‖ Mt. reff.
[d] ‖ Mt. reff. Zech. xiii. 7.
[e] Matt. xxv. 24, 26 reff. Zech. l. c. F. plur., Matt. vi. 26 reff.
[f] ch. i. 14. xvi. 19. Acts vii. 4 al. 1 Chron. ii. 24.
[g] Matt. xvii. 23 reff.
[h] Matt. xiv. 22 reff.

om BD lat-*a ff*$_2$ *i k* sah. ευλογησεν και D al lat-*a* (*k*) Syr æth. rec aft λαβετε ins φαγετε (‖ *Mt*), with X rel lat-*ff*$_2$: om ABCDKLM^{1}PUΔ 1 latt syrr coptt æth arm. τουτεστιν D.

23. rec ins το bef ποτηριον (‖ *Lu Paul*), with AP rel: om BCDLXΔ 1 arm. εδωκ. αυτ. bef ευχ. P.

24. om αυτοις B. rec ins το bef της (*grammatical emendation*), with ABD^{1}P rel lat-*i*: om CD^{2}ELVX latt. rec ins καινης bef διαθηκης (*see* ‖ *Lu Paul*), with AP rel latt syrr sah-woide æth arm: om BCDL lat-*k* copt sah-ming. rec (for υπερ) περι (‖ *Mt*), with AP rel: txt BCDLΔ 69. rec εκχυνομενον, with B^2 rel: txt AB^{1}CDLP U(Treg) Δ.

25. om ουκετι CDL em(with gat) lat-(*a f*) *c k* copt æth. προσθω πειν D 2-pe lat-*a f* arm. [rec γενηματος, with DK(S?)Γ: txt ABC rel.]

27. for 1st και, τοτε D lat-*c ff*$_2$. aft παντες ins υμεις (‖ *Mt*) D 69 gat lat-*a c ff*$_2$ *g*$_2$ *i k l* (syrr) sah. rec aft σκανδαλισθησεσθε ins *εν εμοι εν τη νυκτι ταυτη* (*from* ‖ *Mt*), with AC^2 rel vulg lat-*c g*$_2$ syrr sah æth arm: ins only εν εμοι G al lat-*a f i k* copt-wilk: om BC^{1}DHLSVXΓΔ am(with prag) lat-*ff*$_2$ *g*$_1$ copt-mss-schw. rec διασκορπισθησεται, with X rel: txt ABCDFGKLΔ. rec διασκ. bef τα προβ., with A rel latt syrr copt æth: txt BCDL 69 lat-*i k q* sah arm.

28. for αλλα, και C.

29. for εφη, λεγει D vulg lat-*a f g*$_1$ *i*; αποκριθεις λεγει 1. 69 (lat-*c k*) sah-woide. rec και bef ει (ει π. *after* ‖ *Mt*), with A rel syr copt: και εαν D: txt BCGL 1. 69 arm. σκανδαλισθησωσιν D 2-pe vulg lat-*c ff*$_2$ *g*$_1$ *i k*. at end, ins (‖ *Mt*) ου σκανδαλισθησομαι D lat-*ff*$_2$ *g*$_1$. (D^2 om ου.)

30. rec om συ (‖ *Mt*), with CDΔ lat-*a f ff*$_2$ *i q*: ins ABL rel vulg lat-*c k* syrr coptt æth arm Thl Euthym. om σημερον (‖ *Mt*) DS lat-*a f ff*$_2$ *i q* arm. rec εν τη νυκτι ταυτη (*from* ‖ *Mt*), with A rel vulg lat-*c g*$_1$: τη νυκτι ταυτη 1. 69: om S:

22—25.] INSTITUTION OF THE LORD'S SUPPER. Mt. xxvi. 26—29. Lk. xxii. 19, 20. 1 Cor. xi. 23—25. See notes on Mt.

26—31.] DECLARATION THAT ALL SHOULD FORSAKE HIM. CONFIDENCE OF PETER. Mt. xxvi. 30—35 (see Luke xxii. 31—34, and notes there). Our account is almost verbatim the same as that in Mt., where see notes. The few differences are there commented on. 29.] **εἰ καὶ πάντες**—*if even all*: **καὶ εἰ πάντες**—'*even if all.*' The **καί** before **εἰ** intensifies the whole hypothesis: the **καί** after **εἰ** intensifies only that word which it introduces in the hypothesis. See Klotz on Devar. p. 519 f.: where however the account is not quite as clear as might be desired. **ἀλλά** has here its full adversative exceptional force—*notwithstanding*: cf. Il. θ. 153, 154, **εἴπερ γάρ σ' Ἕκτωρ γε κακὸν καὶ ἀνάλκιδα φήσει, ἀλλ' οὐ πείσονται Τρῶες**

δὶς [i] ἀλέκτορα [k] φωνῆσαι τρίς με [l] ἀπαρνήσῃ. 31 ὁ δὲ [m] ἐκ περισσοῦ ἐλάλει Ἐάν με [n] δέῃ [o] συναποθανεῖν σοι, οὐ μή σε [l] ἀπαρνήσομαι. ὡσαύτως δὲ καὶ πάντες ἔλεγον. 32 Καὶ ἔρχονται εἰς [p] χωρίον οὗ τὸ ὄνομα Γεθσημανεί· καὶ λέγει τοῖς μαθηταῖς αὐτοῦ Καθίσατε ὧδε [q] ἕως προσεύξωμαι. 33 καὶ [r] παραλαμβάνει τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην μετ' αὐτοῦ, καὶ [s] ἤρξατο [t] ἐκθαμβεῖσθαι καὶ [u] ἀδημονεῖν, 34 καὶ λέγει αὐτοῖς [v] Περίλυπός ἐστιν ἡ ψυχή μου [w] ἕως θανάτου· μείνατε ὧδε καὶ [x] γρηγορεῖτε. 35 καὶ [y] προελθὼν μικρὸν ἔπιπτεν ἐπὶ τῆς γῆς, καὶ [z] προσηύχετο ἵνα εἰ δυνατόν ἐστιν [a] παρέλθῃ ἀπ' αὐτοῦ ἡ ὥρα, 36 καὶ ἔλεγεν [b] Ἀββᾶ [b] ὁ πατήρ, πάντα δυνατά σοι· [c] παρένεγκε

Prag. Neap. Ferrar-group ABC. EFGHK. MSS 13 Γλ Prag. Neap 1. 69.

i here, &c. | only. Prov. xxx. 31 only. k here, &c. | only. Jer. xvii. 11. l here, &c. | ch. viii. 34 | l. Luke xii. 9 (John xiii. 38 v. r.) only. Isa. xxxl. 7 only. m ch. vi. 51. Dan. iii. 22 Theod. (see Eph iii. 20. 1 Thess. iii. 10.) n = Matt. xvi. 21 al. o 2 Cor. vii. 3. 2 Tim. ii. 11 only †. 3 Ir. xix. 9 only. p | Mt. reff. q constr., Luke xv. 4. Rev. vi. 11. r ch. ix. 2 reff. s ver. 19. t ch. ix. 15. xvi 5, 6 only †. 3 Ir. xxx. 9 only. u | Mt. Phil. ii. 26 only. Job xviii. 20 Aq. v | Mt. ch. vi. 25. Luke xviii. 23, 24 only. Ps. xli. 5, 11. w = | Mt. reff. x Matt. xxiv. 42 reff. y | Mt. reff. z w. ἵνα, 1 Cor. xiv. 13. a = Mt. only (see Matt. xxiv. 34, 35). b Rom. viii. 15. Gal. iv. 6 only. c = | L. (Heb. xiii. 9. Jude 12) only. Ezra x. 7 (1 Kings xxi. 13) only.

txt BCDL lat-*a f ff*$_2$ *i k*. om η (|| *Mt Lu Jn*) D 69. om δις (|| *Mt Lu Jn*) C^{1}D tol^1 (with prag) lat-*a c ff*$_2$ *i k* æth arm : ins aft αλεκτ. 69 al vulg : aft φων. C^c coptt. rec απαρνηση bef με (|| *Mt*), with A rel : om με L 69 lat-*k*^{1} : txt BCDΔ latt.

31. aft ο δε ins πετρος (|| *Mt*) ACGMSU 1. 69 syr æth arm. εκπερισσως (*περισσως was a gloss on εκ περισσου, and hence became combined with εκ in the text. So also in the other place in this gosp where εκ περισσου occurs, ch* vi. 51 ; *where see var readd*) BCD : περισσως L 29 : εκ περισσιας Δ. rec (for ελαλει) ελεγεν, with AC rel syrr coptt : txt BDL vulg lat-*c f ff*$_2$ *k* sah-ming. rec adds μαλλον (*another gloss on εκ περισ.*), with A rel (lat-*c ff*$_2$ *k*) syr (æth) ; and, bef εκ περ. or περισσως, 1. 69 : om BCDL vulg lat-*a f* Syr coptt. δεη bef με (|| *Mt*) ABD^{2}L 1. 69 latt Syr : txt C rel arm, εαν μη D^1. om και D.

32. for ου το, ψ C 282. om αυτου A lat-*k*^{1}. for τ. μ. αυτ., αυτοις D lat-*a*. ωδε in B "superadditur." προσευξομαι DHXΓ.

33. rec ins τον bef ιακωβον, with ABKL, of which ABK have also τον bef ιωαννην. : alii aliter : om CD Frag-neap rel Thl. rec μεθ' εαυτου, with A rel : txt BCD 69. αδημονειν D^1.

34. for και, τοτε D 69 lat-*a* arm.

35. προελθων (*error*) ACD Frag-neap rel lat-*ff*$_2$ syrr : txt BFKMN vss. rec (for επιπτεν) επεσεν (|| *Mt*), with ACD rel : txt BLN copt. add επι προσωπον (|| *Mt*) DG 1. 69 lat-*a c f ff*$_2$ *g*$_{1,2}$ *i k q* arm. ει δυν. εστιν bef ινα DG 1. 69 lat-*a k q*. at end, add αυτη D lat-(*c ff*$_2$) *f i k*.

36. δυν. παντ. σοι D lat-*a i* copt : alii aliter. add εισιν D vulg lat-*ff*$_2$.

και Δαρδανίωνις : and Klotz on Devar. p. 93. **30.**] Notice the climax : σήμερον, but not only this—ἐν ταύτῃ τῇ νυκτί, the part of it now present : nor only so, but πρὶν ἢ δὶς ἀλέκτορα φωνῆσαι, before a cock crow twice, i. e. long before the night is over. **31.**] ἐκ περισσοῦ ἐλάλει, **went on repeating superabundantly** : the ἐλάλει giving Peter's continued and excessive iteration, the ἔλεγον following expressing merely the one, or, at all events, less frequent saying of the same by the rest. The reading ἔλεγεν has apparently been a correction, λαλεῖν signifying to *speak* and not to *say*, and its peculiar fitness here being missed. οὐ μή with fut. indic. makes the certainty of the assertion doubly sure. The E. V. attempts to represent this by adding "*in any wise.*" We sometimes give the same effect by substituting the objective future for the subjective, "I never shall deny thee."

32—42.] OUR LORD'S AGONY AT GETHSEMANE. Mt. xxvi. 36—46. Lk. xxii. 39—46 (see John xviii. 1). The same remarks apply here also. **33.**] Notice the graphic ἐκθαμβεῖσθαι, and see note on ch. ix. 15. St. Matt. has λυπεῖσθαι. **36.**] ἀββᾶ = אבא, an Aramaic form, and after Mk.'s manner inserted, as 'Ephphatha,' ch. vii. 34,—'Talitha cumi,' ch. v. 41. ὁ πατήρ is not the interpretation of ἀββᾶ, but came

τὸ [d]ποτήριον τοῦτο ἀπ' ἐμοῦ· ἀλλ' οὐ τί ἐγὼ θέλω, 37 ἀλλὰ τί σύ. καὶ ἔρχεται καὶ εὑρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ Σίμων, καθεύδεις; οὐκ [e]ἴσχυσας μίαν ὥραν [f]γρηγορῆσαι; 38 [f]γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ ἔλθητε εἰς [g]πειρασμόν. τὸ μὲν [h]πνεῦμα [i]πρόθυμον, ἡ δὲ [h]σὰρξ ἀσθενής. 39 καὶ πάλιν ἀπελθὼν προσηύξατο τὸν αὐτὸν λόγον εἰπών. 40 καὶ πάλιν ἐλθὼν εὗρεν αὐτοὺς καθεύδοντας· ἦσαν γὰρ οἱ ὀφθαλμοὶ αὐτῶν [k]καταβαρυνόμενοι, καὶ οὐκ ἤδεισαν τί ἀποκριθῶσιν αὐτῷ. 41 καὶ ἔρχεται τὸ [l]τρίτον καὶ λέγει αὐτοῖς Καθεύδετε [m]λοιπὸν καὶ [n]ἀναπαύεσθε· [o]ἀπέχει, ἦλθεν ἡ ὥρα· ἰδοὺ [p]παραδίδοται ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὰς χεῖρας τῶν ἁμαρτωλῶν. 42 ἐγείρεσθε, [q]ἄγωμεν· ἰδοὺ ὁ [r]παραδιδούς με ἤγγικεν. 43 Καὶ εὐθὺς ἔτι αὐτοῦ λαλοῦντος [s]παραγίνεται ὁ Ἰούδας ὁ Ἰσκαριώτης, [t]εἷς ὢν

προσ-ξατο c. Frag. Neap.

d — ‖ Mt. reff. e — Mark. viii. 26 reff. f Matt. xxiv. 42 reff. g Matt. vi. 13. 1 Tim. vi. 9. Deut. iv. 34. h ‖ Mt. 2 Cor. vii. 1. i ‖ Mt. Rom. i. 15 only. 1 Chron. xxviii. 21. k here only. 2 Kings xiii. 25. (-ρεῖν, 2 Cor. xii. 16.) l see John xxi. 14 reff. m ‖ Mt. 2 Cor. xiii 11. 2 Tim. iv. 8. τὸ λ., Phil. iv. 8 al. n ‖ Mt. ch. vi. 31. Deut. xxxiii. 20. Dan. xii. 13. o — here only, but ἀ see Matt. vi. 2. cf. Numb. xvi. 3. p vv. 10, 11. Matt. xvii. 22 r ‖ Mt. reff.

al. Ezek. xxiii. 28. q — ‖ Mt. ch. i. 38. John xi. 7, 15, 16. xiv. 13. s constr. w. παρά, here only. (Matt. iii. 1 reff.) t ver. 10.

παρινεγκαι ACK Frag-neap. rec απ' εμου bef τουτο, with EFHSVΓ Frag-neap: τουτο το ποτ. απ' εμου D 1 lat-*a* Orig Hil: απ εμ. το π. τουτο KM prag lat-*c* syrr æth: txt ABCGLUXΔ 69 vulg lat-*f ff*$_2$ *l* copt arm Orig$_2$. for ουτι, ουχ ο D: ουχ ως (‖ *Mt*) 13. 69. 346 2-pe. for τι [bef συ], ο D 70; ως (‖ *Mt*) 13. 69. 346 2-pe: om Δ: ο τι G 1: ει τι CU. aft συ add θελεις D lat-*a* (*c*).

37. om 3rd και A. om τω A. ισχυσατε (‖ *Mt*) D 1. 69 lat-*ff*$_2$ *k*.

38. προσευχετε B Frag-neap. om ινα D. rec εισελθητε (*from* ‖ *Mt*), with ACD rel vss: txt BN 346 lat-*q* copt Cypr Fulg Paulin (*q* copt Cypr have ελθ. also, *from this place*, in ‖ Mt).

39. om τον αυτον λογον ειπων D lat-*a c ff*$_2$ *k*.

40. rec υποστρεψας ευρ. αυτ. παλιν, with AC rel and, but καθευδοντας bef παλιν, X: om παλιν D lat-*a c ff*$_2$ *k q*: alii aliter: txt BL copt. (*Txt being origl, and in Mk's manner, παλιν was transposed, and then* ελθων *explained and superseded by* υποστρ., *a word never used by Mk. So Meyer.*) αυτ. bef οι οφθ. (‖ *Mt*) BCLΔ. rec (for καταβαρυνομενοι) βεβαρημενοι (*from* ‖ *Mt*), with C rel: βαρυνομενοι M al: καταβαρουμενοι D 238. 253: txt ABKLUΔ 1. 69. rec αυτω bef αποκριθωσιν, with X rel lat-*f k*: txt ABCDLU^2 latt syrr copt arm.

41. rec ins το bef λοιπον (*as also in* ‖ *Mt*), with BGHKMUV^1 Γ(Tischdf) Δ 1. 69: txt ACD rel Thl. add το τελος D 69 lat-*a c f ff*$_2$ syrr arm. for ηλθεν, και D. om τας AFKU 1. 69.

42. ηγγ. ο παραδιδων με D 8-pe Scr's c, and ηγγ. bef ο παρ. με lat-*a c f ff*$_2$ *q* Syr copt æth: ηγγισεν C.

43. rec ευθεως, with A rel: om D 1. 69 latt Syr arm: txt BCLΔ lat-*f* syr copt goth æth. rec om 1st ὁ (‖ *Mt Lu*), with CD rel Orig: ins AB. rec om ο ισκαριωτης (‖ *Mt Lu*), with BC rel am-txt copt goth: ins A (D) KMU latt am^2-marg syrr arm Orig Thl.—om ο D al Orig. om ων (*see* ‖ *Mt Lu*) ABCDKLSU latt Syr

to be attached to it *in one phrase*, as a form of address: see reff. Meyer rightly supplies the ellipsis after ἀλλ': **nevertheless**, *the question is not . . .*: not οὐ γινέσθω, which would not come into construction with τί . . . τί. 39.] τὸν αὐτὸν λόγον, not verbatim, but in substance: see ‖ Mt. 41.] ἀπέχει, scil. your γρηγορεῖν μετ' ἐμοῦ. The Lord had no need of it any more, now that the hour had come: not, as Bengel, Kuinoel, al., 'Satis somnorum est:' this as Meyer observes, is refuted by the καθεύδετε λοιπόν. This meaning of ἀπέχει, *sufficit*, is found in very few and late, but those quite sufficient examples. Meyer mentions Pseud.-Anacreon, Od. xxviii. 33, ἀπέχει, βλέπω γὰρ αὐτήν: and Cyril on Hagg. ii. 9, ἐμὸν φησὶ τὸ ἀργύριον καὶ ἐμὸν τὸ χρυσίον τουτέστιν ἀπέχει, καὶ

τῶν [t] δώδεκα, καὶ μετ' αὐτοῦ ὄχλος [u] μετὰ μαχαιρῶν καὶ [v] ξύλων, παρὰ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ τῶν πρεσβυτέρων. 44 δεδώκει δὲ ὁ [r] παραδιδοὺς αὐτὸν [w] σύσσημον αὐτοῖς λέγων Ὃν ἂν [x] φιλήσω αὐτός ἐστιν· [y] κρατήσατε αὐτὸν καὶ [z] ἀπάγετε [a] ἀσφαλῶς. 45 καὶ ἐλθὼν εὐθὺς προσελθὼν αὐτῷ λέγει Ῥαββεί, ῥαββεί, καὶ [b] κατεφίλησεν αὐτόν· 46 οἱ δὲ [b] ἐπέβαλον τὰς χεῖρας αὐτῷ καὶ [y] ἐκράτησαν αὐτόν. 47 εἷς δὲ τῶν [c] παρεστηκότων [d] σπασάμενος τὴν μάχαιραν [e] ἔπαισεν τὸν δοῦλον τοῦ ἀρχιερέως καὶ [f] ἀφεῖλεν αὐτοῦ τὸ [g] ὠτάριον. 48 καὶ [h] ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς Ὡς ἐπὶ [i] λῃστὴν ἐξήλθατε [u] μετὰ μαχαιρῶν καὶ [v] ξύλων [k] συλλαβεῖν με. 49 [l] καθ' ἡμέραν [m] ἤμην [m] πρὸς ὑμᾶς ἐν τῷ ἱερῷ διδάσκων, καὶ οὐκ [y] ἐκρατήσατέ με. ἀλλ' [n] ἵνα πληρωθῶσιν αἱ γρα- P συλλαβειν ABCDE FGHKL MPSUV XΓΔ 1. 69.

u Matt. xxiv. 30. Acts xiii. 17. xxvi. 12.
v — here, bis & ‖ only. Herodian vii. 7.
w here only. Judg. xx. 38, 40 vat. Isa. v. 26. xlix. 22. lxii. 10 only.
x ‖ Mt. reff.
y ‖ Mt. Matt. xxi. 46 reff.
z = Matt. xxvi. 57. xxvii. 2.
a = Acts (ii. 36) xvi. 23 only. Tobit vi. 4.
b ‖ Mt. reff.
c vv. 69, 70. ch. xv. 35, 39. John xviii. 22 al. Sir. ii. 3.
d Acts xvi. 27 only. Num. xxii. 23, 31.
e = ‖ J. (Matt. xxvi. 68 ‖ L. Rev. ix. 5) only. Num. xxii. 28.
f ‖ Matt. xxi. 13 reff. iii. 4.
g ‖ Jn. only †.
h red., Matt. xi. 25 reff.
i ‖ Mt. reff.
k — ‖ Mt. reff.
l ‖ Mt. reff.
m Matt. xiii. 56. John i. 1. 1 Thess.
n ellips., John i. 8. ix. 3. xiii. 18.

coptt goth æth arm Orig Vict Thl: ins X rel syr. rec aft οχλος ins πολυς (*from* ‖ *Mt*), with ACD rel vulg lat-*c k* Orig: om BL 69 prag lat-*a f ff*$_2$ *q* syrr coptt goth arm. for παρα, απο (‖ *Mt*) B. ins απο bef των γραμματεων D am lat-*f*. om των bef γραμ. ACKMΔ 1. 69. om των bef πρεσβ. AU 1. 69.

44. for δεδωκει, εδωκεν D-gr lat-*a c k*. for συσσημον, σημειον D al. om αυτοις D 2-pe prag lat-*a c ff*$_2$ *k*. ον εαν L: ο εαν Δ. rec απαγαγετε, with AC rel: αγαγετε F al: txt BDL 69. add αυτον D 13. 17. 157 2-pe ev-y lat-*a g*$_1$ Syr syr-with-ob coptt æth.

45. om ελθων D 1 lat-*a c ff*$_2$ *k* Syr arm. rec ευθεως, with A rel: om D 251 2-pe lat-*a c ff*$_2$ *k q*: txt BCLΔ vulg lat-*f* syrr arm. λεγει bef αυτω DF Γ(Treg) lat-*a c ff*$_2$ (*k*) Syr arm: συτω λεγει αυτω EGHSV 1 æth(Tischdf). [ραββει, so ABCDEHX.] om 2nd ραββει (*see* ‖ *Mt*) BC*DLMΔ am(with em fuld ing prag) lat-*f ff*$_2$ *g*$_{1.2}$ *k* copt æth: χαιρε ραββει (‖ *Mt*) C^{3} 1. 69 ev-y latt syr-marg sah.

46. rec επεβ. επ αυτον τας χ. αυτων, with X rel; and, omg αυτων, M^{1}S vulg lat-*c f* syrr goth arm: επεβ. τ. χ. αυτων επ αυτον AK copt goth: επεβ. τ. χ. αυτων (*this reading seems to point at txt as original*) C Δ(-τον): txt B(Mai) DL 1. 69. επεβαλεν B.

47. rec aft εις δε ins τις (*from* ‖ *Lk*), with C rel vulg lat-*a* syr goth arm: και τις D: και εις τις 1 lat-*c k q*: txt ABLM lat-*f* Syr coptt æth. om των παρεστηκ. D lat-*a*. om την D 1 ev-y. [επαισεν is itacised into επεισεν in CDHLΓΔ.] rec (for ωταριον) ωτιον (‖ *Mt*), with AC rel: txt BDN 1 syr-marg.

48. for και αποκ. ο, ο δε D lat-*a ff*$_2$ *q*. om ως D. rec εξηλθετε, with Γ rel: txt ABCDEGHLXΔ 69 ev-y.

49. διδ. bef εν τω ιερ. P al lat-*f q* D-lat Syr copt æth arm. εκρατει B(Mai expr).

πεπλήρωμαι, καὶ δεδίημαι τῶν τοιούτων οὐδενός.

43—52.] Betrayal and apprehension of Jesus. Mt. xxvi. 47—56. Lk. xxii. 47—53. 44.] On the pluperfect without the augment, see Winer, § 13. 9. σύσσημον is a word belonging to later Greek. We have in Diod. Sic. xx. 42, ἦρε τὸ συγκείμενον πρὸς μάχην σύσσημον, ἀσπίδα κεχρυσωμένην. See other examples in Kypke.

ἀπάγετε ἀσφαλῶς] It does not quite appear whether ἀσφαλῶς is to be subjectively taken '*with confidence*;' or objectively, '*safely*.' Some suppose that it has an ironical meaning—q. d. 'He will know how to rescue himself—take care that you keep Him safe.' This of course depends upon the view taken of the whole character and purpose of Judas, on which see notes at Mt. xxvi. 14 and xxvii. 3. 45.] ῥαββεί appears to have been the usual form

φαί. 50 καὶ [o] ἀφέντες αὐτὸν ἔφυγον πάντες. 51 καὶ [p] εἷς τις [q] νεανίσκος [r] συνηκολούθει αὐτῷ [s] περιβεβλημένος [t] σινδόνα ἐπὶ [u] γυμνοῦ· καὶ κρατοῦσιν αὐτόν, 52 ὁ δὲ καταλιπὼν τὴν [t] σινδόνα γυμνὸς ἔφυγεν ἀπ' αὐτῶν. 53 Καὶ [v] ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα, καὶ συνέρχονται αὐτῷ πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ οἱ γραμματεῖς. 54 καὶ ὁ Πέτρος [w] ἀπὸ [x] μακρόθεν ἠκολούθησεν αὐτῷ [w] ἕως ἔσω εἰς τὴν αὐλὴν τοῦ ἀρχιερέως, καὶ [x] ἦν [y] συγκαθήμενος μετὰ τῶν ὑπηρετῶν καὶ [z] θερμαινό-

o = Matt. iv. 11 al.
p Luke xxii. 50. John xi. 49.
q Matt. xix. 20, 22 reff.
r ch. v. 37 ref.
s Matt. vi. 29, 31 reff. ch. xvi. 5.
t ch. xv. 46 (bis) ‖ Mt. L. only. Judg. xiv. 12, 13 F. Prov. xxxi. 24 only.
u = Rev. xvii. 16. Job xxxi. 19.
v ‖ Mt. reff.
w see ch. xv.
y Acts xxvi. 30
Hag. i. 6.

μετα P. ABCDE GHKL MPSUV ΧΓΔ 1. 69.

38 ‖ Lake xxiii. 6. John ii. 7. 2 Chron. xxvi. 8. only. Exod. xxiii. 33 Ald.
x Matt. vii. 29 reff.
z ver. 67. John xviii. 18 bis, 25. James ii. 16 only.

50. rec παντες bef εφυγον (*al vary, insg οι μαθ. or οι μ. αυτου, or aliter, correcting to* ‖ *Mt*), with ADP rel latt syr (sah æth) arm: txt BCLΔ copt goth.

51. κ. νεαν. τις (*corrn to more usual exprn*) BCL lat-*a* Syr copt æth arm: ν. δε τις D vulg lat-*c f* (*ff*$_2$) *k l* sah: txt AP rel syr goth. rec (for συνηκ.) ηκολουθει (*corrn to more usual word, as in ch* v. 37), with D 1 latt Syr arm: ηκολουθησεν AP rel syr goth Thl: συνηκολουθησεν Δ: txt BCL. for αυτω, αυτους D. rec at end ins οι νεανισκοι (*prob arising from the words* τον νεανισκον *in marg, as a gloss on* αυτον. *This is further shewn by* οι νεαν. εκρατησαν αυτ. *standing in some cursives, and* οι ν. κρατουσιν αυτ. *in another*), with AC^{2}P rel lat-*q* syr goth æth arm: om BC^{1}DLΔ latt Syr copt Thl.

52. καταλειπων (*itacism?*) DKPX. om απ' αυτων (*as superfluous, no subject to* κρατουσιν *having been mentioned*) BCL lat-*c k* Syr coptt æth: ins ADP rel vulg lat-*a f* syr goth arm.

53. aft αρχ. ins καιαφαν AKM 69 (Syr) syr sah-woide arm Orig. om αυτω DLΔ 69 latt æth Orig: προς αυτον C Syr. om οι bef γρ. and bef πρ. D Orig. transp γρ. and πρεσβ. ADK latt Syr æth arm Orig.

54. om εσω D 1 am(with gat) lat-*a ff*$_2$ *g*$_1$ *k l*. for συγκαθ., καθημενος D.

in which Judas addressed our Lord—see Mt. xxvi. 25. But we must not conclude from this with Bengel, that he never seems to have called Him *Lord*: see Mt. vii. 21, 22. 51.] It is impossible to determine, and therefore idle to enquire, *who this was*. Epiphanius, Hær. lxviii. 13, p. 1045, in recounting the traditional austerities of James the brother of the Lord, says, ὃς χιτῶνιον δεύτερον οὐκ ἐνεδύσατο· ὃς τριβωνίῳ ἐκέχρητο λίνῳ μονωτάτῳ, καθάπερ ἐν εὐαγγελίῳ φησίν Ἔφυγεν ὁ νεανίας καὶ ἀφῆκε τὴν σινδόνα ἣν ἦν περιβεβλημένος. Chrys. al. supposed it to have been St. John: alii aliter. It seems to have been some attached disciple of the Lord (probably well known to the readers of Mk.), who had gone to rest, and had been aroused by the intelligence. The *disciples* were not laid hold of:—this person perhaps was throwing some obstacle in the way of the removal of Jesus: or he may have been laid hold of merely in wantonness, from his unusual garb. γυμνοῦ does not require σώματος to be supplied, but γυμνόν is a neuter substantive: see on this usage generally Kühner, Gramm. ii. p. 118.

53—65.] HEARING BEFORE CAIAPHAS. Mt. xxvi. 57—68. [Lk. xxii. 54, 63—65.] Jn. xviii. 24. See throughout notes on Mt. 53.] ἀρχ.—*Caiaphas, de facto*, and in the view of our narrator;—so Mt. and Lk.: but Jesus was *first* taken before *Annas*, who was *de jure* the high-priest: see Jn. xviii. 12—23. It is not easy to interpret συνέρχονται αὐτῷ. Meyer, relying on the fact that the dative after συνέρχεσθαι is always one of companionship, maintains that αὐτῷ refers to our Lord—'*there come with him.*' And so Winer, ed. 6, § 31. 5 ad fin. But surely this is very precarious. For 1) St. Mark uses this verb once only besides here, and then absolutely. And there could be no difficulty in taking it thus here and applying αὐτῷ to the High-priest as a dative of *direction*. And 2) could it be said of one whom they ἀπήγαγον, that he ἔρχεται to the High-priest? I venture therefore to prefer the usual construction of the words, '*there come together to him.*' The E. V. has '*with him were assembled;*' and so Winer in former editions of his Grammar. 54.] The usage of φῶς for *a fire* is found in Xen.

μενος [a] πρὸς τὸ [b] φῶς. 55 οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ [c] συνέδριον [d] ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυρίαν [e] εἰς τὸ [f] θανατῶσαι αὐτόν, καὶ οὐχ ηὕρισκον. 56 πολλοὶ γὰρ [g] ἐψευδομαρτύρουν κατ' αὐτοῦ, καὶ [h] ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν. 57 καί τινες [i] ἀναστάντες [g] ἐψευδομαρτύρουν κατ' αὐτοῦ λέγοντες 58 ὅτι ἡμεῖς ἠκούσαμεν αὐτοῦ λέγοντος ὅτι ἐγὼ [k] καταλύσω τὸν ναὸν τοῦτον τὸν [l] χειροποίητον, καὶ [m] διὰ τριῶν ἡμερῶν ἄλλον [n] ἀχειροποίητον οἰκοδομήσω. 59 καὶ οὐδὲ οὕτως [h] ἴση ἦν ἡ μαρτυρία αὐτῶν. — I_e om

60 καὶ [i] ἀναστὰς ὁ ἀρχιερεὺς [o] εἰς μέσον ἐπηρώτησεν τὸν Ἰησοῦν λέγων Οὐκ ἀποκρίνῃ οὐδὲν [p] τί οὗτοί σου [q] καταμαρτυροῦσιν; 61 ὁ δὲ [r] ἐσιώπα καὶ οὐδὲν ἀπεκρίνατο. πάλιν ὁ ἀρχιερεὺς ἐπηρώτα αὐτὸν καὶ λέγει αὐτῷ Σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ [s] εὐλογητοῦ; 62 ὁ δὲ Ἰησοῦς εἶπεν [t] Ἐγώ εἰμι· καὶ ὄψεσθε τὸν [u] υἱὸν τοῦ [u] ἀνθρώπου 33 vn— —evv. pmss P. ABCDE GH I, K LMSUV ΧΓΔ l. 33. 69.

a = ch. xl. 4. Luke xxii. 56. b = Luke xxii. 56 only, see Isa. l. 11. 1 Macc. xii. 29. c Matt. v. 22. Acts v. 41 al. Prov. xxii. 10. d = Matt. xii. 43. Luke xiii. 6, 7. Ruth iii. 1 var. e Matt. xxvi. 2. Acts iii. 19. Rom. i. 11 al. fr. f Matt. x. 21. xxvii 1 al. 2 Chron. xxiii. 15. g Matt. xix. 18 ‖ (& Rom. xiii. 9 v. r.) only, from Exod. xx. 16. Deut. v. 20. h = here bis only! (Matt. xx. 12 reff.) i Acts i. 15. vi. 9. 2 Chron. xx. 5.

k ‖ Mt. Matt. xxiv. 2. xxvii. 40. John ii. 19. Ezra v. 12. 1 Acts vii. 48. xvii. 24. Eph. ii. 11. Heb. ix. 11, 24 only. Isa. ii. 18. m ‖ Mt. ch. ii. 1. Acts xxiv. 17. Gal. ii. 1. Deut. ix. 11. n 2 Cor. v. 1. Col. ii. 11 only ν. o ch. iii. 3 ‖ L. John xx. 19, 26. p ‖ Mt. q ‖ Mt. Matt. xxvii. 13 (ch. xv. 4 v. r.) only. Job xv. 6. r Matt. xx. 31 ref. s (see note) Luke i. 68. Rom. i. 25. ix. 5. 2 Cor. i. 3. xi. 31. Eph. i. 3. 1 Pet. i. 3 only. Gen. ix. 26. t ch. xiii. 6 ref. u Matt. viii. 20 ref.

om και bef θειρμ. D[1] lat-*a c* sah. elz om το, with some cursives (?): ins ABCD rel.

55. for μαρτυριαν, ψευδομαρτυριαν A al lat-*k* coptt. ινα θανατωσωσιν D 2-pe latt. [ηυρισκ. BD F(Wtst) LPΔ 1.]

56. aft ἐψευδ. ins και ελεγον D-gr. (om και D[1].)

57. for και τινες, και αλλοι D al lat-*a ff*$_2$ *k q* Orig-lat; αλλοι δε 2-pe 69 al lat-*c*. for κατ' αυτ. λεγ., και ελεγον κατ' αυτ. D; latt vary.

58. καταλυω A 2 vulg-mss goth Orig-lat. om τουτον D-gr lat-*k* goth. for αχειρ. οικοδ., αναστησω αχειρ. D lat-*a* (*c*) *ff*$_2$ *k*.

59. ην bef ισῃ DL 1 latt. [η μαρτυρια so B, Mai expr.]

60. rec ins το bef μεσον, with D(M 1, e sil) coptt: om ABC rel Orig Thl. αποκρινει H I$_e$ ev-y. for τι, ο τι B.

61. εκεινος δε D vulg lat-*c ff*$_2$ *k l*: ο δε ιησ. A al Syr. for εσιωπα, εσιγα D. ουκ απεκρ. ουδεν (*conformation to foregoing question*) BCL 33 copt (sah goth) seth: ουδεν απεκριθη D. επερωτα A: επηρωτησεν F(Wetst) I$_e$ Orig. for παλιν το αυτω, και λεγει αυτω ο αρχ. D (lat-*ff*$_2$ *k*): al vary, addg εκ δευτερου &c (*see Scholz*). ins τ. θιου bef τ. ευλογ. AK vulg-ed lat-*ff*$_2$ arm-zoh [Clem-lat] Euthym.

62. aft ιησ. ins αποκριθεις DG 1. 69 lat-*a ff*$_2$ (*k*) *q* sah (arm) Clem-lat Orig. for ειπεν, λεγει D 2-pe Orig. add αυτω DG 1. 69 al ev-y latt syrr copt-mss seth

Cyr. vii. 5. 27, οἱ δ' ἐπὶ τοὺς φύλακας ταχθέντες ἐπεισεπίπτουσιν αὐτοῖς πίνουσι πρὸς φῶς πολύ. 56.] ἴσαι—consistent with one another. It was necessary that two witnesses should agree. Deut. xvii. 6. (ἴσος should not be accentuated as in Homer, ἶσος, but as in later writers, ἴσος.) 57.] τινες,—*two*: see Mt. 58.] ἡμεῖς and ἐγώ are emphatic. Some have imagined (De Wette, Meyer) that they find in these words χειροπ. and ἀχειρ. traces of later Christian tradition, and an allusion to Heb. ix. 11: Acts vii. 48; but such conjectures are at best very unsafe, and the words are quite as likely to have been uttered by the Lord as they here stand. The allusion is probably to Daniel ii. 34.

59.] Perhaps the inconsistency of these testimonies may be traced in the different reports here and in Mt. οὕτως, —'*in asserting this*'—i. e. they varied in the terms in which it was expressed.

60.] On the most probable punctuation and construction, see note on Mt. ver. 62.

61.] τοῦ εὐλ. Heb. יְהוָה, the ordinary Name for God. "This is the only place in the N. T. where the well-known

[v] ἐκ δεξιῶν καθήμενον τῆς [w] δυνάμεως καὶ [x] ἐρχόμενον [y] μετὰ τῶν [z] νεφελῶν τοῦ οὐρανοῦ. 63 ὁ δὲ ἀρχιερεὺς [a] διαῤῥήξας τοὺς [a] χιτῶνας αὐτοῦ λέγει Τί ἔτι [b] χρείαν [b] ἔχομεν μαρτύρων; 64 ἠκούσατε τῆς [c] βλασφημίας. τί ὑμῖν [d] φαίνεται; οἱ δὲ πάντες [e] κατέκριναν αὐτὸν [f] ἔνοχον εἶναι θανάτου. 65 καὶ ἤρξαντό τινες [g] ἐμπτύειν αὐτῷ καὶ [h] περικαλύπτειν αὐτοῦ τὸ πρόσωπον καὶ [i] κολαφίζειν αὐτόν, καὶ λέγειν αὐτῷ [k] Προφήτευσον· καὶ οἱ ὑπηρέται [l] ῥαπίσμασιν αὐτὸν [m] ἔλαβον. 66 Καὶ ὄντος τοῦ Πέτρου κάτω ἐν τῇ [n] αὐλῇ ἔρχεται μία τῶν [o] παιδισκῶν τοῦ ἀρχιερέως. 67 καὶ ἰδοῦσα τὸν Πέτρον [p] θερμαινόμενον, [q] ἐμβλέψασα αὐτῷ λέγει Καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ [r] ἦσθα τοῦ Ἰησοῦ. 68 ὁ δὲ ἠρνήσατο λέγων Οὔτε οἶδα,

v Matt. xx. 21, 23 reff.
w — 1 only. so δόξης, 2 Pet. i. 17.
x Matt. xxiv. 30 reff.
y ver. 43 ‖.
z ‖ Mt. Luke v. 7. viii. 29. Acts xiv. 14 only. Lev. xxi. 10. Josh. vii. 6.
a John xix. 23 (bis) reff. pl., — here (sh. vi. 9 al.) only. 2 Macc. iv. 38.
b Matt. vi. 8 reff. Wisd. xiii. 16.
c — Matt xii. 31. Ezek. xxxv. 12.
d — here only.
e Matt. xx. 18 reff.
f ‖ Mt. reff.
g ‖ Mt. ch. x.

34 ‖ L. xv. 19 ‖ Mt. only. Num. xii. 14. Deut. xxv. 9 only. xxviii. 20. 3 Kings vii. 42. viii. 7 only. h ‖ L. Heb. ix. 4 only. Exod. i ‖ Mt. 1 Pet. iii. 20. 1 Cor. iv. 11. 2 Cor. xii. 7 †.
k — ‖ Mt L. only. l John xviii. 22. xix. 3 only. Isa. l. 6 only. (-φίζειν, Matt. v. 39.)
m — (αρπγ) here only. n Matt. xxvi. 3 reff. o ‖. Luke xii. 45. Acts xii. 13. Gen. xii. 16. xx. 17.
p ver. 54 reff. q ch. x. 21 reff. r ‖ Mt. only. Gen. xl. 18 al.

arm Orig. rec καθ. bef ἐκ δεξ. (‖ *Mt*), with A I$_c$ X(Treg) 1. 33 vulg-ed lat-*c f ff$_2$ k* syrr coptt (æth) arm Orig: txt BCD rel am(with em fuld ing mt prag tol) lat-(*a*) *l q* goth Clem-lat Orig$_1$ Thl Cassiod. om της bef δυν. D^1. om κ. ερχ. D-gr.

63. ins και bef λεγει D lat-*c ff$_2$ k*.

64. την βλασφημιαν (‖ *Mt*) ADG 1. 69. add αυτου DG I$_c$ gat(with mt) lat-*q* goth æth; του στοματος αυτου 69 al (Syr) syr-marg sah-woide arm. for φαινεται, δοκει (‖ *Mt*) D al sah. παντες δε D lat-*c k*: και παντες 1. 69 lat-*a f ff$_2$ q*. αυτω D^1. rec ειναι bef ενοχον, with A rel latt coptt arm: om ειναι D lat-*ff$_2$*: txt BCLΔ 33 lat-*l q* goth. (I$_c$ def.)

65. for 1st αυτω, τω προσωπω αυτου (‖ *Mt*) D lat-*a f* Syr coptt goth arm. om κ. περικ. αυτ. το προσωπον (‖ *Mt*) D lat-*a f*. rec το προσωπον bef αυτου (‖ *Mt*), with A I$_c$ rel vulg-lat-*c ff$_2$ k*: txt BCLUΔ 33. [το is not omd in B, so Mai expr.] εκολαφιζον αυτον κ. ελεγον D lat-*c k* goth. om 2nd αυτω I$_c$ 1. 69 Syr arm. om οι υπηρ. D. rec (for ελαβον) εβαλλον (*see note*), with H: εβαλον EMUX 33: ελαμβανον D(bef αυτ.) G 1. 69 syr copt: txt ABC rel.

66. rec εν τ. αυλ. bef κατω, with A rel vulg lat-*f* (*g$_1$*) *k* syr goth: om κατω D I$_c$ 69 lat-*a c ff$_2$ q* coptt Eus: txt BCLU^{2}X 33 Syr æth arm. aft ερχ. ins προς αυτον D lat-*a c f ff$_2$* (*k*) *q* Eus. for των παιδισκων, παιδισκη C.

67. λεγει bef αυτω D lat-*c ff$_2$ q* sah. om 2nd και D-gr. rec μετα του ναζ. ιησ. ησθα, with A rel: μετα τ. ιησ. τ. ναζ. ησθα (‖ *Mt*) D(ναζορ.) Δ (Syr) syr goth æth arm Eus: ησθα μετα ιησ. του ναζ. 33 coptt: μετα του[. . . . . .] I$_c$: txt BCL. (τ. ιησ. *was omitted as superfluous: then variously reinserted.*) ης 1. 69 Eus.

Sanctus Benedictus of the Rabbis is thus absolutely given." Meyer. 62.] The ἀπ' ἄρτι of Mt., and ἀπὸ τοῦ νῦν of Lk., are here omitted. 63.] χιτῶνας—not his *priestly robe*, which was worn only in the temple, and when officiating: see on Mt. ver. 65. The plural, τοὺς χιτ., perhaps is due to the wearing of two inner garments by persons of note: see Winer, R.W.B. art. "Kleidung," i. p. 662.

65.] ἤρξαντο—when the sentence was pronounced. The τινες appear to be members of the Sanhedrim: the *servants* follow. Προφήτ.] Mt. and Lk. explain this: 'Prophesy, *who smote thee?*'

The reading ἔλαβον is harsh in sense, but the coincidence of ἐλάμβανον in DG al. seems to stamp it with genuineness. The meaning must be '*took Him in hand with*,' '*treated Him with*.' Meyer understands it, took Him into custody, with . . ., for the further carrying out of the sentence against Him. But the unemphatic position of the verb seems to preclude this.

66—72.] OUR LORD IS THRICE DENIED BY PETER. Mt. xxvi. 69—75. Lk. xxii. 56—62. Jn. xviii. 17, 18, 25—27. See the comparative table, and notes, on Mt.

66.] κάτω, because the house was

s here only †. t ver. 80 reff. u Matt. xxvi. 22 al. fr. v ver. 47 reff. w — Acts x xii. 8. 2 Tim. iii. 6 al. Obad. 11. x ‖ Mt. only. y — John xiii. 33. xiv. 19. xvi. 16, &c. Heb. x. 37. Isa. xxvi. 20. z Acts xxiii. 12, 14, 21 only ‖. see Num. xviii. 14. a — John vi. 71. b Matt. xxvi. 42 reff. c ch. xi. 21 reff.

οὔτε ἐπίσταμαι σὺ τί λέγεις. καὶ ἐξῆλθεν ἔξω εἰς τὸ [s] προαύλιον, καὶ [t] ἀλέκτωρ [t] ἐφώνησεν. 69 καὶ ἡ [o] παιδίσκη ἰδοῦσα αὐτὸν [u] ἤρξατο λέγειν τοῖς [v] παρεστῶσιν ὅτι οὗτος [w] ἐξ αὐτῶν ἐστιν· 70 ὁ δὲ πάλιν ἠρνεῖτο. καὶ [x] μετὰ [xy] μικρὸν πάλιν οἱ [v] παρεστῶτες ἔλεγον τῷ Πέτρῳ Ἀληθῶς [w] ἐξ αὐτῶν εἶ· καὶ γὰρ Γαλιλαῖος εἶ. 71 ὁ δὲ —εἰ αυτων] ABCL GHKM MSUV XΓΔΛ 11 al. [u] ἤρξατο [s] ἀναθεματίζειν καὶ ὀμνύναι ὅτι οὐκ οἶδα τὸν ἄνθρωπον τοῦτον ὃν [a] λέγετε. 72 καὶ [b] ἐκ δευτέρου [t] ἀλέκτωρ [t] ἐφώνησεν. καὶ [c] ἀνεμνήσθη ὁ Πέτρος τὸ ῥῆμα ὡς

68. rec (for *ουτε*, twice) *ουκ* (‖ *Mt Lω*) and *ουδε*, with A rel lat-*a*: *ουκ* and *ουτε* CEGHSVΔ: [ ] *ουκ επιστ. τι* I_c: txt BDLℵ 2-pe vulg lat-*c f* Eus. rec *τι* bef *συ* (*συ* omd, *as in* D *al, from* ‖ *Mt, then reinsd*), with A I_e rel coptt goth arm Eus: om *συ* D al latt: txt BCL U(Treg) Δ 1. 33 2-pe. om 1st *και* D-gr. *εις την προαυλην* D. om *κ. αλ. εφων.* (*to suit* ‖ *Mt*) BL lat-*c* copt: ins ACD I_e rel vulg lat-*a f* ff_2 *k* syrr sah-ming goth æth arm Eus.

69. rec aft *αυτον* ins *παλιν* (*interpolation, as is shewn by the variation of position*), with A I_e rel (lat-*a c*) syr goth: aft *ηρξατο* CLΔℵ; bef *ιδουσα* D(*π. δε ειδουσ. αυτ. η παιδ.*) 2-pe vulg (lat-*k* Syr): om BM coptt æth. for *ηρξ. λεγ., ειπεν* B. rec *παρεστηκοσιν*, with AD rel: txt BC I_c KLΔ Eus. aft *οτι* ins *και* D 69 lat-*a c* ff_2 Syr æth arm. *αυτος* D al.

70. om *ο δε παλ. ηρν.* D(having, aft *παιδ.* above, *ο δε παλιν ηρνησατο κ. ηρξατο*): *ηρνησατο* F(Wetst) GMXΔ 1. 69 latt syr coptt goth Eus. *παρεστηκοτες* D: *περιεστωτες* G 1. om *τω πετρω* D lat-*a*. rec at end ins *και η λαλια σου ομοιαζει*, with A rel lat-*q* syrr goth arm; *λ. σ. δηλον σε ποιει* æth; *η λαλια σου δηλον σε ομοιαζει* (sic) 33: om BCDL 1 latt coptt Eus Aug. (*The insn seems to be from* ‖ *Mt, where* D *reads ομοιαζει: homœotel is hardly sufficient to account for the omn.*)

71. rec *ομνυειν* (‖ *Mt*), with AC rel Eus: *λεγειν* D lat-(*a*) *q*: txt BEHLSUVXΓ. om *τουτον* D-gr K goth.

72. aft *και* ins *ευθυς* B(Mai expr) Lℵ latt Syr æth arm: *ευθεως* (*from* ‖ *Mt*) DG 69: om AC rel syr copt goth. om *εκ δευτερου* Lℵ lat-*c*. rec (for *το ρημα ως*) *του ρηματος ου*, with M 69: *το ρ. ο* D rel latt syr-marg: txt ABCLΔ 33 coptt goth. om *αυτω* D-gr. om *οτι το απαρνηση* D 142[1] lat-*a*. rec *φωνησαι* bef *δις*, with AC[2]L rel vulg lat-g_2 (Syr) syr goth: om *δις* (C[1] ?) Δℵ lat-*c* ff_2 g_1 *l* æth

built round the *αὐλή*, and the rooms looked down into it. See note on Matt. xxvi. 69.

68.] **οὔτε οἶδα**, scil. *αὐτόν*: an union of two separate answers, which form the 1st and 2nd in Mt. The *οὔτε ... οὔτε* simply connect: the repetition being that of urgent denial. **τὸ προαύλ.** = *τὸν πυλῶνα* Mt. The omission of the words *καὶ ἀλ. ἐφ.* appears to be an attempt to harmonize the accounts.

69.] **ἡ παιδίσκη**—in Mt. **ἄλλη**, in Lk. **ἕτερος**. Meyer does not appear to be justified in asserting that this is necessarily the same maid as before: it might be only *the maid* in waiting in the *προαύλιον*: see note on Mt. **70.**] **μετὰ μικρὸν** = *διαστάσης ὡσεὶ ὥρας μιᾶς*. Lk. **καὶ γάρ**, for, in addition to all that has been hitherto said ....

72.] **ἐπιβαλών**—no entirely satisfactory meaning has yet been given for this word. 1) Hammond and Palairet supply *τοὺς ὀφθαλμοὺς τῷ Ἰησοῦ*—but besides this being most fanciful, *the fact was not so*: see Lk. ver. 61. 2) The vulgate, Syr., Euth., Thl.[2], Luth., Kuin., take *ἐπιβαλὼν ἔκλαιεν* for *ἐπέβαλεν κλαίειν* '*he began to weep.*' But granting that this is a later meaning of the word (Kuin. cites *ἐπέβαλε τερετίζειν*, cantillare cœpit, Diog. Laërt. vi. 2. 4, and Suid. has *ἐπέβαλεν· ἤρξατο*), yet this participial construction will not bear that interpretation. Acts xi. 4, which Kuin. cites to support it, has quite another meaning—see note there. 3) Grot., Le Clerc, al. render it '*addens flevit*'—i. e. he continued weeping (so *ἐπιβαλὼν ἱρωτᾶν* Theophr. Char. 8. *ἐπιβαλὼν φησι* Diod. Sic. p. 345 B);—but then his *beginning* to weep would have been

εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι πρὶν [t] ἀλέκτορα δὶς [t] φωνῆσαι, [d] see note.
τρίς με [t] ἀπαρνήσῃ. καὶ [d] ἐπιβαλὼν [e] ἔκλαιεν. [e] ‖ Mt. ref.
[f] Luke x. 25. Acts iii. 1. iv. 5. Esth. v. 8 F.

XV. [1] Καὶ εὐθὺς [f] ἐπὶ τὸ [g] πρωΐ [h] συμβούλιον [h] ποιήσαντες οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ γραμματέων, καὶ ὅλον τὸ [i] συνέδριον, δήσαντες τὸν Ἰησοῦν [k] ἀπ- [g] ch. xi. 20 ref. [h] here only. — σ. δίδοναι, ch. iii. 6. σ. λαμβάνειν, Matt. xii. 14 (ref.). [i] ch. xiv. 55 ref. [k] Luke xvi. 22. Acts xix. 12. 1 Cor. xvi. 3. Rev. xvii. 3. xxi. 10 only. Ps. xliv. 14, 15. [l] — Matt. v. 25 al.

ἤνεγκαν καὶ [l] παρέδωκαν Πιλάτῳ. [2] καὶ ἐπηρώτησεν
αὐτὸν ὁ Πιλάτος Σὺ εἶ ὁ [m] βασιλεὺς τῶν [m] Ἰουδαίων; ὁ
δὲ ἀποκριθεὶς αὐτῷ λέγει [n] Σὺ λέγεις. [3] Καὶ [o] κατηγό-
ρουν αὐτοῦ οἱ ἀρχιερεῖς πολλά. [4] ὁ δὲ Πιλάτος πάλιν
ἐπηρώτα αὐτὸν λέγων Οὐκ ἀποκρίνῃ οὐδέν; ἴδε πόσα σου
[o] κατηγοροῦσιν. [5] ὁ δὲ Ἰησοῦς οὐκέτι οὐδὲν ἀπεκρίθη,

ΑΛΑΤΩ BCDE GHK MSUV ΓΔ 1. 13. 69.

m here, &c. ‖. Matt. ii. 2. n ‖ only. see Matt. xxvi. 25, 64. o Matt. xii. 10 reff.

arm: txt B (C[1] ?) lat-*k* coptt(Treg). rec *απαρν. με* bef *τρις* (*order of* ‖ *Lu*), with A rel syr goth arm: txt BCLΔ vulg lat-*c ff*$_2$ *k* (Syr) coptt æth. *ε. ηρξαντο κλαιειν* D latt syrr sah goth arm.

CHAP. XV. 1. rec *ευθεως*, with AD rel: om lat-*a c* sah æth: txt BCLΔ. om *επι το* (*as unnecessary: no reason could be given for its insertion*) BCDL vulg lat-*a ff*$_2$ *k l* coptt Orig: ins A rel (goth) arm. for *ποιησ., ετοιμασαντες* CLℵ: *επoιησαν* and ins *και* bef *δησ.* D al lat-*a c ff*$_2$ *k* syrr sah æth Orig. for *απηνεγκαν, απηγαγον* (‖ *Mt*) CDG 1 latt syrr goth æth Orig. rec ins *τω* bef *πιλατω*, with A rel: om BCDLΔ 1 Orig.

2. for *ο δε, και* D lat-*a* æth. rec (for *αυτω λεγει*) *ειπεν αυτω* (‖ *Jn*), with A rel D-lat syrr goth æth: txt B C(*αυτω*[. . .]) D 1 copt arm.

3. *κατηγορουσιν* D-gr.

4. *επηρ. αυτον* bef *παλιν* CD lat-*k q* sah-ming æth: om *παλιν* U al. rec (for *επηρωτα*) *επηρωτησεν* (*corrn to above, ver* 2), with ACD rel: txt BU 33. 69 lat-*a k* syr-marg. [*ουδεν* is on marg in B.] for *ιδε, ιδοι* (i. e. [?] *ιδου*) Δ. rec (for *κατηγορουσιν*) *καταμαρτυρουσιν* (*from* ‖ *Mt*), with A rel syrr sah goth arm: txt BCD 1 latt copt æth Orig-lat.

noticed before. Grot. wants to give it the sense of '*prælerea.*' 4) Beza, Raphel, Bretschn., Wahl, al. say, '*quum se foras projecisset;*' but although *επιβαλλειν τινι* or *επι τι* may mean '*to rush upon*' (see 1 Macc. iv. 2), it cannot stand *alone* in this meaning. The chief support of this sense is the *εξελθων εξω* of Mt. and Lk.: but this cannot decide the matter. 5) Thl. al. supply *το ιματιον τῃ κεφαλῃ*, '*casting or drawing his mantle over his head;*' but this, without any precedent for such an ellipsis, although it suits the sense very well, appears fanciful. 6) Wetst. al. take it for '*attendere,*' and some supply *τῃ* *διαλεκτοροφωνιᾳ*, others *τῳ ῥηματι*: Wetst. and Kypke have however shewn that the word is used *absolutely* in this sense, in Polyb. and other late writers. One example given by Kypke is much to the point: *ἀει μὲν γινώσκει, ἀλλως δὲ καὶ ἀλλως ἐπιβάλλει, καὶ μᾶλλόν ἐστιν ὅτε καὶ ἤττον*, semper quidem cognoscit, sed diversis modis res animadvertit, imo magis interdum et minus: Hierocl. in carm. Pythag. p. 14. The above list is taken mainly from De Wette (Exeg. Handb. p. 247), who while preferring this last sense, yet thinks that it was before expressed in *ἀνεμνήσθη*. But *ἐπιβαλών* contains more than *ἀνεμν.*—*that* was the *bare momentary remembrance*—the *ῥῆμα occurred* to him —*this* is the *thinking*, or, as we sometimes say, *casting* it over; going back step by step through the sad history. This sense, though not wholly satisfactory, appears to me the best. In *ἔκλαιεν*, Dr. Wordsw. well points out the imperf. "wept, and continued weeping: something more than *ἔκλαυσε.*"

CHAP. XV. 1—5.] JESUS IS LED AWAY TO PILATE, AND EXAMINED BY HIM. Mt. xxvii. 1, 2, 11—14. Lk. xxiii. 1—5. Jn. xviii. 28—38. Our account is very nearly related to that in Mt.: see notes there. The *ὅλον τὸ σ.* is a touch of accuracy. From ch. xiv. 53 we know that *πάντες* were assembled. Lightfoot quotes from Maimonides Sanhedr. 3 b., "Synedrium septuaginta unius seniorum non

ὥστε θαυμάζειν τὸν Πιλάτον. 6 [p] Κατὰ δὲ ἑορτὴν [q] ἀπέλυεν αὐτοῖς ἕνα [r] δέσμιον, [s] ὃν περ ᾐτοῦντο. 7 ἦν δὲ ὁ λεγόμενος Βαραββᾶς μετὰ τῶν [t] στασιαστῶν δεδεμένος, [u] οἵτινες ἐν τῇ [v] στάσει [w] φόνον [w] πεποιήκεισαν. 8 καὶ [x] ἀναβὰς ὁ ὄχλος ἤρξατο αἰτεῖσθαι [y] καθὼς ἀεὶ ἐποίει αὐτοῖς. 9 ὁ δὲ Πιλάτος ἀπεκρίθη αὐτοῖς λέγων [z] Θέλετε [q] ἀπολύσω ὑμῖν τὸν [m] βασιλέα τῶν [m] Ἰουδαίων; 10 ἐγίνωσκεν γὰρ ὅτι διὰ [a] φθόνον [b] παραδεδώκεισαν αὐτὸν οἱ ἀρχιερεῖς. 11 οἱ δὲ ἀρχιερεῖς [c] ἀνέσεισαν τὸν ὄχλον ἵνα μᾶλλον τὸν Βαραββᾶν [q] ἀπολύσῃ αὐτοῖς. 12 ὁ δὲ Πιλάτος πάλιν ἀποκριθεὶς ἔλεγεν αὐτοῖς Τί οὖν [z] θέλετε [d] ποιήσω ὃν [e] λέγετε τὸν [m] βασιλέα τῶν [m] Ἰουδαίων; [P]

p ‖ Mt. [L.] Lake ii. 41.
q Matt. xviii. 27 reff.
r ‖ Mt. Acts xvi. 25, 27. Eph. iii. 1 al. Ecclus lv. 14.
s here only.
t here only †. (-άζειν, 2 Macc. iv. 30.) συστ., Jos. Antt. xiv. 2. 1.
u = Matt. vii. 15 reff. Luke ii. 4. Deut. v. 26.
v ‖ L bis. Acts xix. 40.
w here only. Prov xvii. 14.
x see Acts xxi. 31. Rev. xx. 9.
y ellips., 2 Cor. iii. 13. al † Wisd. vi. 26 (25). 1 Macc. viii. 16 only.
z constr., Matt. xx. 32 reff. b ver. 1.
a ‖ Mt. only in Gospp., Rom. i. 29 e Luke xxiii. 5 only †. Job ii. 3 Aq.
d — ‖ Mt. only. c ch. x. 18 reff.

6. ins την bef εορτην D. ον παρητουντο AB¹ℵ: ον αν ητ. DG 69.

7. rec συστασιαστων (*to include Barabbas among the seditious, as is expressed in* ‖ *Lu? On the other hand* ΣΥ *may easily have been absorbed in the following* ΣΤ. *The* unusual word *would hardly have occasioned a corrn, as Mey. and De W., for though the* word *may be unusual, the* analogy which it follows *is common enough*), with A rel: txt BCDK 1. 69 sah. πεπ. bef φον. D 2-pe vulg lat-*a k* sah. επεποιηκεισαν C¹(perhaps) F(Wetst): πεποιηκασαν Γ.

8. rec (for αναβας) αναβησας (*corrn aft* ‖ *Lu, ανεκραγον δε &c: see note*), with AC rel syrr (arm): *ascendit et clamavit* æth: txt BD latt coptt goth. ins ολος bef ο οχλος (*see παμπληθει,* ‖ *Lu*) D lat-*a* (*k*) goth. aft αιτεισθαι ins αυτον D mt lat-*k*.

9. αποκριθεις λεγει αυτ. D 2-pe lat-*a ff*$_2$. om υμιν D lat-*ff*$_2$.

10. επεγεινωσκεν·AK: ηδει (‖ *Mt*) D 1. 69. for παραδεδ., παρεδωκεισαν AEGVXΔ: παρεδωκαν D-gr H 1. 69 lat-*a c ff*$_2$ sah. om οι αρχιερεις (‖ *Mt*) B 1 (lat-*k*) copt.

11. for ανεσεισαν, επεισαν (‖ *Mt*) D lat-*a c ff*$_2$ *k* sah arm. τω οχλω D¹-gr. om τον bef βαρ. D.

12. rec αποκριθεις bef παλιν, with A rel (lat-*a*) arm: om παλιν DΓ prag lat-*ff*$_2$ *k* copt: om π. *a.* Syr: txt BC 33 vulg lat-(*c*) *g*$_{1,2}$ *l* syr (sah) goth æth. rec (for ελεγεν) ειπεν (‖ *Mt*), with AD rel lat-(*a*) *k* Syr goth: λεγει Γ vulg lat-*ff*$_2$: txt BC syr. om θελετε (‖ *Mt*) BCΔ 1. 33. 69 coptt: ins AD rel latt syrr goth æth arm. om ον B: om ον λεγετε AD 1. 69 latt sah arm: ins C rel syrr copt goth æth arm. rec om τον, with X rel goth: βασιλει D¹: τω βασ. D³: txt ABCΔ 1. 69 coptt arm.

necesse habet ut sedeant omnes . . . cum vero necesse est ut congregentur omnes, congregentur omnes."

6—15.] BARABBAS PREFERRED TO HIM. HE IS DELIVERED TO BE CRUCIFIED. Mt. xxii. 15—26. Lk. xxiii. 17—25. Jn. xviii. 39, 40. Our account is nearly cognate to, but distinct from that of Mt., where see notes. The principal points of distinction will be noticed.

6.] ἀπέλυεν—'imperfectum ubi *solere* notat, non nisi de re ad certum tempus restricta dicitur,' Herm. ad Viger. p. 745.

7.] The circumstance that Barabbas was *one of a set* of murderers, shewn by the τῶν στασ. and the οἵτινες, is peculiar to our narrative, and shews that it is not compiled from Mt. and Lk.

8.] This is also peculiar to Mk.—in Mt. it is Pilate who *first offers them* the choice—in Lk. they cry out, but it is αἶρε τοῦτον κ.τ.λ. ver. 58. αἰτεῖσθαι καθώς—i. e. αὐτοῖς ποιεῖν, καθώς. ἀναβάς probably implies the *rising of the crowd* in excitement—or perhaps their *coming up towards the palace*, as συναγμένων in Mt.

9.] Here our account differs from Mt. and agrees with Jn. ver. 39.

10.] ἐγίνωσκεν, imperf. He was aware, He perceived, His apprehension of it was concurrent with the action going on.

12.] ὃν λέγετε τ. βασιλ. τ. Ἰουδ.

13 οἱ δὲ πάλιν ἔκραξαν Σταύρωσον αὐτόν. 14 ὁ δὲ Πιλάτος ἔλεγεν αὐτοῖς Τί γὰρ ἐποίησεν κακόν; οἱ δὲ [f] περισσῶς ἔκραξαν Σταύρωσον αὐτόν. 15 Ὁ δὲ Πιλάτος βουλόμενος τῷ ὄχλῳ τὸ [g] ἱκανὸν [g] ποιῆσαι, ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν, καὶ [h] παρέδωκεν τὸν Ἰησοῦν [i] φραγελλώσας ἵνα σταυρωθῇ. 16 Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν ἔσω τῆς [k] αὐλῆς, [l] ὅ ἐστιν [m] πραιτώριον, καὶ [n] συγκαλοῦσιν ὅλην τὴν [o] σπεῖραν, 17 καὶ [p] ἐνδιδύσκουσιν αὐτὸν [q] πορφύραν, καὶ [r] περιτιθέασιν αὐτῷ [s] πλέξαντες [t] ἀκάνθινον στέφανον, 18 καὶ ἤρξαντο ἀσπάζεσθαι αὐτόν Χαῖρε [u] ὁ βασιλεὺς τῶν Ἰουδαίων. 19 καὶ ἔτυπτον αὐτοῦ τὴν κεφαλὴν [v] καλάμῳ καὶ [w] ἐνέπτυον αὐτῷ καὶ [x] τιθέντες τὰ [xy] γόνατα προσεκύνουν αὐτῷ. 20 καὶ ὅτε [z] ἐνέπαιξαν αὐτῷ, [a] ἐξέδυσαν αὐτὸν τὴν [q] πορφύραν καὶ [b] ἐνέδυσαν αὐτὸν τὰ ἱμάτια τὰ ἴδια, καὶ

καὶ ἀρεδωκεν... ℵBCDEFGHKMPSUVXΓΔ 1. 33. 69.

L καὶ ἐξαγουσιν...

f ‖ Mt. ch. x. 23. Acts xxvi. 7 only. Isa. lvi. 12 ‖ P. 2 Macc. viii. 27.
g here only.
h ‖ Mt. L. Matt. xvii. 22. Ezek. xxiii. 28.
i ‖ Mt. only †. (Ἀλλων. John ii. 15.)
k Matt. xxvi. 3 reff.
l attr., Gal. iii. 16. Eph. i. 14. 1 Tim. iii. 15 al. Winer, § 24. 8.
m ‖ Mt. reff.
n Luke xv. 6 reff.
o ‖ Mt. reff.
p (-διδόσκω.) Luke viii. 27. xvi. 19 only. 2 Kings i. 24. (see Mt. vi. 25 reff.)
q (-ροῦς ‖ J.

reff.) here bis. Luke xvi. 19. Rev. (xvii. 4 v. r.) xviii. 12 only. Exod. xxvi. 1. r ‖ Mt. ver. 26 ‖ Mt. ch. xii. 1 ‖ Mt. 1 C-vr. xi. 23 only. Matth iii. 3. s ‖ only. Exod. xxviii. 14. Isa. xxviii. 5 only. t John xix. 5 only. Isa. xxxiv. 13 vat. only. u voc., Luke xxii. 38 reff. v Matt. xi. 7 reff. Ps. xliv. 1. w ch. xiv. 65 reff. (-σμα, Isa. l. 6.) x Luke xxii. 41. Acts vii. 60 alᵖˡ.† y as above (x). Luke v. 8. Rom. xiv. 11 (from Isa. xlv. 24) al. z ch. x. 34 al. Exod. x. 2. a Matt. xxvii. 28, 31. Luke x. 30. 2 Cor. v. 4 only. Gen. xxxvii. 23. b Matt. vi. 25 reff. see ver. 17.

13. εκρ. bef παλιν D. ins λεγοντες bef σταυρωσον ADKM gat lat-*a o ff*$_2$ sah-woide æth; *ανασεισαντες υπο των αρχιερεων και ελεγον* G 69 syr-marg and, omg κ. ελεγ., arm.

14. rec κακον bef εποιησεν (‖ *Mt*), with AD rel vss: txt BCΔ. rec (for περισσως) (‖ *Mt*) περισσοτερως, with EPUXΓ(SV, e sil): txt ABCD rel sah. (*Txt is so very strongly attested, that it can hardly in this case be regarded as from* ‖ *Mt. περισσοτερως is very common in St. Paul, and hence may have been substituted here.*)

εκραζον (*prob from* ‖ *Mt*) ADGKMP 1. 69 latt Syr arm.

15. *βουλομενος ποιησαι το ικανον τω οχλω* ℵ* Syr coptt: om D lat-*ff*$_2$ *k*: for ποιησαι, ποιειν B. παρεδ. δε B copt.—*τον δε ιησ. φλαγ. παρεδ.* D sah.

[lat-*a* (as also *b*, see ch. xiii. 8) defective from this point to the end of Mk: a supplement by a later hand begins at xvi. 7.]

16. *εσω εις την αυλην* (*see ch* xiv. 54) DP 1. 69 fuld(with em ing gat mt prag) lat-*g*$_1$ copt arm: *εις την αυλην* C^{2}M vulg lat-*c ff*$_2$ *l*. καλουσιν D-gr.

17. rec (for ενδιδυσκουσιν) ενδυουσιν (*more common word*), with A rel: txt BC D(ενδυδυσκ.) FΔ 1. 69. περιτιθεασιν D vulg lat-*c ff*$_2$ *k*. om πλεξαντες D.

18. rec (for ο βασιλευς) βασιλευ (*correction*), with BD (*which also have it in* ‖ *Mt*) MPSVX: txt AC rel.

19. *αυτου καλαμω εις τ. κεφαλην* (‖ *Mt*) D 2-pe lat-*c ff*$_2$ *k* (sah). την κεφ. bef αυτου C al vulg. ενεπτυσαν C^1(appy). om last clause (*homœotel*) D 253 ev-32 lat-*k*.

20. om ενεπαιξαν αυτω D. for τα ιδια, αυτου (*from* ‖ *Mt*) BCΔ: om D.

= Ἰησοῦν τὸν λεγόμενον χριστόν Mt. Neither of these expressions can well have been copied from the other. 13.] πάλιν only refers to ἔκραξαν: cf. ver. 8, where this is implied in ἤρξαντο αἰτεῖσθαι:—they had not cried out *this* before. 15.] τὸ ἱκ. ποιῆσ., to satisfy. Wetst. gives examples of the expression from Polyb., Diog. Laërt., and Appian.

16—19.] JESUS MOCKED BY THE SOLDIERS. Mt. xxvii. 27—30 (omitted in Lk.). Jn. xix. 1—3. See notes on Mt.

16.] αὐλῆς, the court or guard-room, but *open*—see note on Mt. xxvi. 69.

17.] We have here a curious instance of a word used in two accounts in the same part of the narrative, but applied to different things, in περιτιθέασιν, here said of the *crown of thorns*, in Mt. of the *robe* (see Prolegg. ch. i. § iii. iv.).

πορφύρα is vaguely used, to signify different shades of red, and is especially convertible with *crimson* = κοκκίνη Mt.

20—23.] HE IS LED TO CRUCIFIXION.

c Lake xxiv. 50. John x. 8 al. Num. xv. 36.
d ‖ Mt. Matt. v. 41 only †.
e Matt.ix. v reff.
f ch. v. 41 reff.
g ‖ (Mt. ref.) only.
h here only †. (-ρνα, Matt. ii. 11.)
i ‖ Mt. reff.
k ‖ only. Joel iii 3. Obad. 11. Jonah i. 7.
l constr., John xix. 24, from Ps. xxi. 18. 1 Cor. vii. 36. James v. 14. mconstr., Acts xi. 17. see Matt. xxvi. 66.

ἐξάγουσιν αὐτὸν ἵνα σταυρώσουσιν αὐτόν. 21 καὶ ᵈ ἀγ- ℵBCDL
γαρεύουσιν ᵉ παράγοντά τινα Σίμωνα Κυρηναῖον ἐρχό- Pc-1 Vg-1
μενον ἀπ' ἀγροῦ, τὸν πατέρα Ἀλεξάνδρου καὶ Ῥούφου, Xc a
ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ. 22 καὶ φέρουσιν αὐτὸν ἐπὶ
Γολγοθᾶ τόπον, ὅ ἐστιν ᶠ μεθερμηνευόμενον ᵍ κρανίου
τόπος. 23 καὶ ἐδίδουν αὐτῷ ʰ ἐσμυρνισμένον οἶνον· ὁ δὲ
οὐκ ἔλαβεν. 24 καὶ σταυροῦσιν αὐτὸν καὶ ⁱ διαμερίζονται
τὰ ἱμάτια αὐτοῦ, ᵏ βάλλοντες ᵏ κλῆρον ˡ ἐπ' αὐτὰ ᵐ τίς τί
ἄρῃ. 25 ἦν δὲ ὥρα τρίτη ⁿ καὶ ἐσταύρωσαν αὐτόν. 26 καὶ
ἦν ἡ ᵒ ἐπιγραφὴ τῆς ᵖ αἰτίας αὐτοῦ ᵠ ἐπιγεγραμμένη Ὁ

n = Luke xix. 43. Jer. xxxi. (xxxviii.) 19. o ‖ L. Matt. xxii. 20 ‖ only †. p ‖ Mt. Acts xxv. 18, 27. Gen. iv. 13. q (‖ L. v. r.) Acts xvii. 23. Heb. viii. 10 & x. 16, from Jer. xxxvii. (xxxi.) 33 P. Rev. xxi. 12 only. Prov. vii. 3.

for εξαγ., αγουσιν A prag, *duxerunt* lat-*c ff*$_2$. om last clause (*homœotel*) B. rec σταυρωσωσιν (*grammatical correction*), with X rel: txt ACDLPΔ 33. om last αυτον D 1 lat-*ff*$_2$ *k*.

21. εγγαρ. B^{1}ℵ. τον σιμ. παραγοντα τον κυρηναιον D (lat-*ff*$_2$).

22. for φερουσιν, αγουσιν D 69 vulg lat-*c ff*$_2$ *l* sah goth. ins τον bef γολγ. BC^{2}FLΔ 33. 69. τοπον bef γολγ. D. μεθερμηνευομενος AB: txt CDP rel.

23. rec aft αυτω ins πιειν (*from* ‖ *Mt*), with A D(πειν) P rel vulg lat-*c ff*$_2$ *k* syrr sah goth æth: om BC^{1}LΔℵ lat-ℵ copt arm. for ο δε, και D 1 vulg lat-*c ff*$_2$ *k*: ος δε B Γ^1(appy) 33.

24. rec κ. σταυρωσαντες αυτ. δι. (*rearrangement of construction from* ‖ *Mt*), with ACDP rel vulg lat-*g*$_{1.2}$ *l* ℵ (syrr, appy) goth: txt B lat-*c ff*$_2$ *k* coptt æth arm, and omg 2nd και L D-lat. rec (for διαμεριζονται) διεμεριζον, with some cursive(?): διαμεριζον ev-y$_{once}$: εκαθηντο διαμεριζοντες Scr's d: διεμεριζοντο 69 Scr's a c h: txt ABCD rel Scr's mss. om τις τι αρη D 157 lat-*ff*$_2$ *k* ℵ.

25. τριτη bef ωρα AC^{1}K. for εσταυρωσαν, εφυλασσον D lat-*ff*$_2$ *k* ℵ.

26. for και ην η, ην δε D lat-*k* (sah); η δε D-corr. ins ουτος εστιν bef ο βασ. D (syr) goth; ουτος at end 33.

Mt. xxvii. 31—34. Lk. xxiii. 26—33. Jn. xix. 16, 17. See notes on these.

21. Ἀλεξάνδρου κ. Ῥούφου] It is quite uncertain whether Alexander be identical with either of the persons of that name mentioned Acts xix. 33, 1 Tim. i. 20, 2 Tim. iv. 14, or whether those, or any two of them represent one and the same person. There is a Rufus saluted Rom. xvi. 13. The words ἐρχόμ. ἀπ' ἀγρ. determine nothing as to its being a working day or otherwise, any more than οἱ παραπορευόμενοι, Mt. ver. 39: nothing is said as to the *distance* from whence he came.

22.] Γολγ. τόπ.—perhaps Γολγ. is genitive, as it would then answer to κρανίου in the interpretation; = τὸν τόπ. τ. καλούμ. κρανίον. Lk. 23.] ἐσμ. οἶν. = ὄξος μετὰ χολῆς μεμ. Mt. which see. ἐδίδουν, they were giving, i. e. '*they offered.*'

24—28.] HE IS CRUCIFIED. Mt. xxvii. 35—38. Lk. xxiii. 33, 34, 38. Jn. xix. 18—24. 25. ὥρα τρίτη] This date is in agreement with the subsequent account, ver. 33, and its ‖ in Mt. and Lk., but, as now standing unexplained, *inconsistent with Jn.*, xix. 14, where it is said to have been about the *sixth hour* at the time of the exhibition of our Lord by Pilate. I own I see no satisfactory way of reconciling these accounts, unless there has been (see note on John) some very early erratum in our copies, or unless it can be shewn *from other grounds than the difficulty before us*, that Jn.'s *reckoning of time* differs from that employed in the other Evangelists. The difficulty is of a kind in no way affecting the authenticity of the narrative, nor the truthfulness of each Evangelist; but requires some solution to the furnishing of which *we are not competent*. It is preposterous to imagine that two *such accounts as these* of the proceedings of *so eventful a day* should differ by *three whole hours* in their apportionment of its occurrences. So that it may fairly be *presumed*, that *some different method of calculation* has given rise to the present discrepancy. Meanwhile the chronology of *our text*,—as being carried on through the day, and as allowing time both

[r] βασιλεὺς τῶν [r] Ἰουδαίων. 27 καὶ σὺν αὐτῷ σταυροῦσιν [r] vv. 2, 9, 12, 18.
δύο [s] λῃστάς, [t] ἕνα [t] ἐκ δεξιῶν καὶ [t] ἕνα [t] ἐξ εὐωνύμων [s] Matt. xxi. 13 reff.
αὐτοῦ. 29 καὶ οἱ [u] παραπορευόμενοι [v] ἐβλασφήμουν αὐτόν, [t] Matt. xx. 21 (reff.).
[w] κινοῦντες τὰς [w] κεφαλὰς αὐτῶν καὶ λέγοντες [x] Οὐὰ ὁ [a] ch. ii. 23 reff.
[y] καταλύων τὸν ναὸν καὶ οἰκοδομῶν τρισὶν ἡμέραις, [v] = (1 Cor. xiv. 13 v. r.) Titus iii. 2. James ii. 7. 4 Kings xix. 6, 22.
30 σῶσον σεαυτὸν καταβὰς ἀπὸ τοῦ σταυροῦ. 31 ὁμοίως [w] Mt. only. Ps. xxi. 8. see Ps. xliii. 14.
καὶ οἱ ἀρχιερεῖς [z] ἐμπαίζοντες πρὸς ἀλλήλους μετὰ τῶν [x] here only.
γραμματέων ἔλεγον [a] Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται [y] ch. xiv. 58 reff.
σῶσαι, 32 ὁ χριστὸς ὁ βασιλεὺς τοῦ Ἰσραὴλ. καταβάτω [z] ver. 20. Luke xviii. 32 al.
νῦν ἀπὸ τοῦ σταυροῦ, ἵνα ἴδωμεν καὶ [a] πιστεύσωμεν. καὶ [a] abs., ch. xvi. 16 al. fr.
οἱ [b] συνεσταυρωμένοι αὐτῷ [c] ὠνείδιζον αὐτόν. 33 καὶ [d] γε- [b] Mt. John xix. 32. Rom. vi. 6. Gal. ii. 20 only †.
νομένης ὥρας ἕκτης σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν, [c] = Matt. v. 11 reff.
[e] ἕως [e] ὥρας ἐνάτης. 34 καὶ τῇ ἐνάτῃ ὥρᾳ ἐβόησεν ὁ [d] ver. 42. ch. vi. 21. Luke vi. 18 al.
Ἰησοῦς φωνῇ μεγάλῃ Ἐλωὶ ἐλωὶ λαμᾶ σαβαχθανί ; ὅ [e] Mt. L. [f] 2 Kings xxiv. 15.

27. σταυρουνται β' λησται (*from* || *Mt*) D[1]-gr: εσταυρωσαν (|| *Lu Jn*) B lat-*c ff*$_2$ *k* D-lat goth. om αυτου C D 1 2-pe 71 lat-*c ff*$_2$ *k*.

[28. rec ins και επληρωθη η γραφη η λεγουσα και μετα ανομων ελογισθη (*see Lu* xxii. 37, *from which place probably it was noted in the margin here, and thence has come into the text. Mark very rarely adduces prophetic testimony.* For η γρ. η λεγουσα, *see Jn* xix. 24), with L M-with-ast P Δ-with-ob rel vulg lat-*c ff*$_2$ *g*$_1$ syrr copt goth æth arm [Orig]: om ABCDXN lat-*k* sah Eus-canon$_{appy}$.]

29. for παραπορευομενοι, παραγοντες D-gr Eus. om αυτων D 59 lat-*k* n. rec τρισιν ημεραις bef οικοδομων, with ACP rel vulg lat-*ff*$_2$ syr goth æth arm Eus: txt BDL lat-*c k* n Syr coptt. rec ins εν bef τρισιν ημεραις, with B rel vulg lat-*ff*$_2$ D-lat Eus: om AC D-gr PV lat-*c k* sah.

30. rec (for καταβας) και καταβα, with AC rel lat-*c ff*$_2$ D-lat syrr sah(omg κ.) goth æth arm; κ. καταβηθι P 1 Eus: txt B D-gr LΔ vulg lat-*k* n copt.

31. om ομοιως D 238 lat-*c ff*$_2$ *k* n. rec ins δε bef και (*from* || *Mt*), with C[3]M[3] 33 sah: om ABC[1]D rel vulg lat-*c ff*$_2$ *k l* (Syr) syr copt goth arm Eus Thl. for προς, εις D Eus.

32. om τον (*see* || *Mt*) BDKLΔ 1. 69: ins ACP rel coptt Eus. aft πιστευσωμεν ins αυτω C[3]DFGHMP V(as corrd by origl scribe) Γ 1. 69 fuld(with gat) lat-*c ff*$_2$ *k l* n Syr sah æth arm Eus; εν αυτω, επ. αυτω, εις αυτον, αυτον al: om ABC[1] rel am(with em prag ing) lat-*g*$_{1,2}$ syr copt goth. aft συνεστ. ins συν (*from* || *Mt*) BLN. om αυτω D.

33. rec (for και γεν.) γεν. δε (|| *Mt*), with ACP rel æth arm Orig-lat Eus: txt BDGLMSΔ 1. 33. 69 vulg lat-*c ff*$_2$ Syr copt goth. εφ ολης της γης D al Eus.

34. rec τη ωρα τη εννατη (*prob conformation to last verse*), with AC rel vulg lat-*ff*$_2$ D-lat syr copt arm: txt B D-gr FL 1. 69 lat-*c* Syr(Treg) goth æth Eus. for εβοησεν, εφωνησεν D. om ο ιησ. D lat-*k*. rec aft μεγαλη ins λεγων (*from* || *Mt*), with ACP rel vulg lat-*c* Syr goth (æth) arm: om BDL lat-*ff*$_2$ *k* copt. ηλει ηλει D 2-pe 131 lat-*c i k* n Syr arm Eus. (the aspirate with mss of vulg.) [λαμα (one μ) so BD 1 am(with gat) lat-*ff*$_2$ *g*$_1$ n arm Eus.]

for the trial, and the events of the crucifixion,—is that which will I believe be generally concurred in. All the other solutions (so called) of the difficulty are not worth relating.

29—32.] HE IS MOCKED ON THE CROSS. Mt. xxvii. 39—44. Lk. xxiii. 35—37, 39—43. (Jn. xix. 25—27.) Our narrative, derived from a common source with that of Mt., omits the scriptural allusion, 'He trusted in God,' &c. Mt. ver. 43. 29.] οὐά. an expression of *reproach*:—sometimes, one of admiration and respect, as in Dio Cassius, lxiii. 20, where the Romans shout after Nero, on his triumphal entry after his victories in the Grecian games, ὀλυμπιονίκα, οὐά, πυθιονίκα, οὐὰ αὐγουστε, αὐγουστε.

ἐστι [f] μεθερμηνευόμενον [g] Ὁ θεός μου ὁ θεός μου, [h] εἰς τί
[h] ἐγκατέλιπές με; [35] καὶ τινὲς τῶν [k] παρεστηκότων ἀκού-
σαντες ἔλεγον [l] Ἴδε Ἠλίαν [l] φωνεῖ. [36] δραμὼν δέ τις
[m] γεμίσας [n] σπόγγον [o] ὄξους [p] περιθεὶς [q] καλάμῳ [r] ἐπότιζεν
αὐτὸν λέγων [s] [t] Ἄφετε ἴδωμεν εἰ ἔρχεται Ἠλίας [t] καθελεῖν
αὐτόν. [37] ὁ δὲ Ἰησοῦς [u] ἀφεὶς φωνὴν μεγάλην [v] ἐξέπνευ- —ex-
σεν. [38] καὶ τὸ [w] καταπέτασμα τοῦ ναοῦ [x] ἐσχίσθη [y] εἰς πνευσεν P.
δύο [z] ἀπ' ἄνωθεν [z] ἕως [z] κάτω. [39] ἰδὼν δὲ ὁ [a] κεντυρίων —κεντ-
ὁ [k] παρεστηκὼς [b] ἐξ [b] ἐναντίας αὐτοῦ ὅτι οὕτως [v] ἐξέπνευ- ρίων F.
σεν, εἶπεν [cd] Ἀληθῶς οὗτος ὁ ἄνθρωπος [d] υἱὸς ἦν θεοῦ. ABCP
[40] [v] Ἦσαν δὲ καὶ γυναῖκες [c] ἀπὸ [c] μακρόθεν θεωροῦσαι, ἐν GHKL
αἷς ἦν καὶ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ [f] Ἰακώβου MSUΓ
τοῦ [f] μικροῦ καὶ Ἰωσῆτος μήτηρ καὶ Σαλώμη, [41] αἳ καὶ XΓΔ
33. 69.

f ch. v. 41 reff. g Psa. xxii. 1. h — Matt. xiv. 31 ref. i — ‖ Mt. 2 Cor. iv. 6. 2 Tim. iv. 10, 16. Heb. xiii. 5. Wisd. x. 13. k ch. xiv. 47 ref. l — Matt. xx. 22 ref. m ch. iv. 37 ref. n ‖ Mt. 3 only†. o Matt. xxvii. 34 ref. p ver. 17. q ver. 19. r Matt. x. 42. xxv. 35, &c. 1 Cor. iii. 2, &c. Gen. xxi. 19. s — & comstr., ‖ Mt. Matt. vii. 4. t ver. 36 ‖ L. Acts xiii. 29. Josh. viii. 29. u Gen. xlv. 2. v here (bis) & ‖ L. only†. w ‖ Mt. L. Heb. vi. 19. ix. 3. x. 20 only. Exod. xxvi. 31, &c. x ‖ Mt. L. ch. i. 10 al. Isa. xlviii. 21. Ezech. xiv. 4. y ‖ Mt. ref. z see Ezek. i 27. a here and vv. 44, 45 only†. b Tit. ii. 8 only. 4 Kings ii. 7. ἐνωπ., ch. vi. 48 ref. c Matt. xxvi. 58 ref. d — Matt. xiv. 33. e Matt. xxvi. 58 ref. f here only.

om 1st μου AEFGKΠΓΔ 1. 69 Eus Thl. om 2nd ο θεος μου B Iren-gr. rec με bef εγκατελιπες (*from* ‖ *Mt*), with AC rel lat-*k* *n* goth: txt B(D)L vulg lat-*ff*$_2$ copt Iren-gr Eus.

35. παρεστωτων DU 33: εστηκοτων B: εκει εστηκοτων (‖ *Mt*) A: txt C P(Tischdf) rel. (παρεσ[ ] X.) om ακουσαντες C. rec ιδου, with AP rel: οτι ιδου K al: οτι (‖ *Mt*) C al arm: om D gat(with tol) lat-*e k* Syr: txt BFLUΔ 1. 33. 69. (X def.) aft φωνει ins ουτος (‖ *Mt*) D lat-*e ff*$_2$.

36. for δρ. δε, και δραμων D 1 2-pe lat-*e ff*$_2$ (æth).—κ. δρ. πλησας σπ. οξ. επιθεις κ. D (om επ. κ. D-lat, simly 2-pe): κ. δραμοντες εγεμισαν σπ. οξ. κ. περιθεντες κ. εποτιζον αυ. λεγοντες 13. 69. 124. 346. rec (for τις) εἷς (*see* ‖ *Mt*), with ACDP rel vulg lat-*e ff*$_2$ goth: txt BLΔ æth. rec ins και bef γεμισας, with ACDP Δ(sic) rel vulg Syr goth æth arm: om BL lat-*e ff*$_2$ syr copt. rec aft περιθεις ins τε (*see* ‖ *Mt, where* τε *follows* πλησας), with ACP rel vulg syrr æth arm: om BDL 1. 33. 69 copt goth. αφες DV 1. 69 lat-*c i* (goth) arm-zoh.

38. aft δυο ins μερη D lat-*c*. [απ' so BDL X(appy) 69.]

39. for εξ εν. αυτ., εκει D 2-pe lat-(*i* ?) *n q* Orig-lat. rec aft ουτως ins εραξας (*explanatory gloss on* ουτως), with AC rel vulg lat-*c ff*$_2$ Orig-lat: om BL copt.—ουτως αυτον εραξαντα και εξεπνευσεν *sic eum exclamasse et expirasse* D. rec ο ανθρωπος bef ουτος (‖ *Lu*), with AC rel am(with fuld ing prag tol) syr arm: txt BDLΔ 33 em lat-*c ff*$_2$ *k n q* Syr copt goth æth Orig-lat. θεου bef ην BLΓΔ vulg lat-*n* (copt ?) æth; bef υιος D 2-pe lat-*k q*. (X defective.)

40. om ην BL$\aleph$ am(with tol prag). om 2nd και C^{3}DGUΓ 1. 33. 69 vulg syr copt goth arm. (X def.) om 1st η D. om 2nd η D F^1(Wtst) 33. 69 arm. rec ins του bef ιακωβου, with A rel: om BCKLUΔ. rec (for ιωσητος) ιωση, with AC rel syrr goth arm: *joseph* vulg lat-*c ff*$_2$ *g*$_{1,2}$ *l q* D-lat æth Aug: ιωσηβος Δ^1: ιωσητος 1: txt BDL 33. 69 lat-*k n* copt Jer. (X def.)—ins η bef ιωσ. B.

33.] κ. οἱ συνεστ.—see notes on Lk.

33—37.] SUPERNATURAL DARKNESS. LAST WORDS, AND DEATH OF JESUS. Mt. xxvii. 45—50. Lk. xxiii. 44—46. Jn. xix. 28—30. Our account is nearly verbally the same with Mt. **34.**] ἐλωΐ, the Syro-chaldaic form, answering to ἠλί in Matt. Meyer argues that the words in Mt. must have been those actually spoken by our Lord, owing to the taunt, that He *called for Elias*. **36.**] On the difference in Mt., see notes there.

38—41.] SIGNS FOLLOWING HIS DEATH. Mt. xxvii. 51—56. Lk. xxiii. 45, 47—49. Omitted by Jn. See notes on Mt.

39.] ὁ παρ. ἐξ ἐναν. αὐτ.—a minute mark of accuracy, so common in Mk. οὕτως —οὕτω δεισιωτικῶς, Thl. There was something in the manner of this last cry so unusual and superhuman, that the Centurion (see on Mt.) was convinced that He must have been *that Person*, whom He was accused as having declared Himself to be. Observe the Latin κεντυρίων = ἑκα-

ὅτε ἦν ἐν τῇ Γαλιλαίᾳ ἠκολούθουν αὐτῷ καὶ [s] διηκόνουν αὐτῷ, καὶ ἄλλαι πολλαὶ αἱ [h] συναναβᾶσαι αὐτῷ εἰς Ἰερουσόλυμα.

[42] Καὶ ἤδη [i] ὀψίας [i] γενομένης, [k] ἐπεὶ ἦν [l] παρασκευή, ὅ ἐστι [m] προσάββατον, [43] ἐλθὼν Ἰωσὴφ ὁ ἀπὸ Ἀριμαθαίας, [n] εὐσχήμων [o] βουλευτής, ὃς καὶ αὐτὸς ἦν [p] προσδεχόμενος τὴν βασιλείαν τοῦ θεοῦ, [q] τολμήσας εἰσῆλθεν πρὸς Πιλάτον καὶ [r] ᾐτήσατο τὸ σῶμα τοῦ Ἰησοῦ. [44] ὁ δὲ Πιλάτος ἐθαύμασεν [t] εἰ ἤδη τέθνηκεν· καὶ προσκαλεσάμενος τὸν [t] κεντυρίωνα ἐπηρώτησεν αὐτὸν εἰ [u] πάλαι ἀπέθανεν· [o]

..τον ησου H. ΑΕCDE GKLM SUVX ΓΔ 1. 33. 69.

s Matt. xx. 28 reff.
h Acts xiii. 31 only. 2 Chron. xviii. 2.
i ch. iv. 35 reff.
k — i J. Matt. xviii. 32. Luke i. 24 al. vide note.
l Matt. xxvii. 62 reff
m here only †. Judith viii. 6 only.
n — Acts xiii. 50. xvii. 12. 1 Cor. vii. 35 (xii. 24) only. Prov. xi. 25 (only f).
o L. only. Job iii. 14. xxi. 17 only.
p — Luke ii. 25, 38. xii. 36. Acts xxiii. 21 al. Ps. liv. 8.
q Matt. xxii. 46 reff.
r ver. 39 only †.
s 2 Macc. iv. 2.
t = 2 Cor. v. 14. constr., see Gen. xxvi. 11. 1 John iii. 13.
u ver. 6. Matt. xiv. 7. xxii. 19 (Matt. xi. 21 reff.) only.

41. om *αι* ACLΔℵ vulg lat-$g_{1.2}$ *l* goth. om 1st *και* (*homœotel*) B (X ?) 33 lat-*c* ff_2 *k q* Syr copt æth arm. *ηκολουθησαν* D. om *και διηκ. αυτω* (*homœotel*) CDΔ lat-*a* Thl. for *αλλαι, στεραι* A.

42. *επειδη* A. *προς σαββατον* AB^2EGL U(Treg) VΓ: *πριν σαββατον* D: *ante sabbatum* vulg lat-ff_2 syrr copt arm(appy): *primus sabbatorum* goth: *tempore initii sabbati* æth: txt B'C rel. (X def.)

43. rec (for *ελθων*) *ηλθεν*, with D rel vulg lat-*c* ff_2 syrr æth: txt ABCKLMUΓΔ 1. 33. 69 copt goth arm Thdrt. om *ο* D al. *ην* bef *και αυτος* D 2-po lat-*c* ff_2 *k a q*. for *εισηλθεν, ηλθεν* D. ins *τον* bef *πιλατον* BLΔ 33. for *σωμα, πτωμα* D æth.

44. *εθαυμαζεν* D vulg lat-*c*. for *παλαι, ηδη* (*repetition of ηδη above*) BD vulg lat-*c* ff_2 *l* syr-jer copt goth æth arm Thl. for *απεθανεν, τεθνηκει* D 6-pe.

τόνταρχος in || Mt. Lk. **40, 41.**] *τοῦ μικροῦ*—either in age, or in stature, so distinguished, hardly, at the time of this Gospel being written, from James the son of Zebedee, but more probably from James the brother of the Lord, the bishop of Jerusalem: see Prolegg. to Ep. of James, § i. 8. This Mary is the wife of Alphæus or Clopas; see Jn. xix. 25. *Σαλώμη* = *ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου*, Mt.: our Evangelist mentions that they had accompanied Him to Jerusalem;—and we may observe a curious variation of the wording, in *ἠκολούθουν αὐτῷ ὅτε ἦν ἐν τῇ Γ.*, and *ἠκολούθησαν τῷ Ἰ. ἀπὸ τῆς Γ.*—the *former* rendering necessary the additional clause, *εἰ συναναβᾶσαι κ.τ.λ.*

42 — 47.] JOSEPH OF ARIMATHÆA BEGS, AND BURIES, THE BODY OF JESUS. Mt. xxvii. 57—61. Lk. xxiii. 50—56. Jn. xix. 38—42. For all notes on the substance of the common narrative, see Mt.

42. παρασκ., ὅ ἐστι προσάβ.] The Friday afternoon (*ἡ παρασκ.*, "the name by which Friday is now generally known in Asia and Greece." Wordsw.) before *sunset*, at which time the Sabbath would begin, and the taking down, &c. *would be unlawful*. The three Evangelists do not imply that this *παρασκ.* had any thing *especial* in it, as Jn. does, ver. 31. It is very remarkable, that *ἐπεί* occurs only here in this Gospel, but is found in the corresponding clause of Jn., ver. 31, shewing perhaps in this place a *community of source* in two accounts otherwise so essentially distinct. **43.**] *ἐλθών*, or *ἦλθεν*, is common to Mt., Mk., and Jn., but in different connexion—see on Mt. *εὐσχήμων*—probably in its later sense of **noble**, 'honourable,' i. e. in *station*. But Meyer supposes it rather to refer to something noble in the character or appearance of Joseph. *βουλευτής*, a member of the Sanhedrim;—see Lk. ver. 51. *προσδ. τ. β. τ. θ.*, common to Mk. and Lk. *τολμήσας εἰς.*] characteristic of Mk.'s narrative. On the change of mind produced in Joseph and in Nicodemus by the crucifixion, see note, John xix. 39. **44.**] There is no inconsistency, or but a very trifling one, with the order in Jn., ver. 31, *to break their legs and take them down*. The circumstances related there *had taken place*, but no *report of them had been made* to Pilate. And the Body of the Lord had not been taken down, for some reason which does not appear, but which we can easily guess;—if Joseph had declared to the soldiers his

ABCDE GKLM SUVX ΓΔΛ 33. 69.

v — ch. v. 43. Acts ix. 24.
w 2 Pet. i. 3, 4 only. Gen. xxx. 20.
x Matt. xxiv. 28. ch. vi. 29. (‖ Mt. v. r.) Rev. xi. 8, 9 only. Judg. xiv. 8.
y ch. xiv. 51 reff.
z ver. 36 reff.
a here only. 1 Kings xxi. 9 only.
b — here (Acts xxiv. 27. xxv. 9) only.
c ‖ Mt. only. Isa. xxii. 16. li. 1.
d ‖ Mt. only†.
e ‖ Mt. ch. xvi. 3 only.
f Acts xxv. 13.

45 καὶ [v] γνοὺς ἀπὸ τοῦ [c] κεντυρίωνος, [w] ἐδωρήσατο τὸ [x] πτῶμα τῷ Ἰωσήφ. 46 καὶ ἀγοράσας [y] σινδόνα, [z] καθ- ελὼν αὐτὸν [a] ἐνείλησεν τῇ [y] σινδόνι. καὶ [b] κατέθηκεν αὐτὸν ἐν μνημείῳ ὃ ἦν [c] λελατομημένον ἐκ πέτρας, καὶ [d] προσεκύλισεν λίθον ἐπὶ τὴν [e] θύραν τοῦ [e] μνημείου. 47 ἡ δὲ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ Ἰωσῆτος ἐθεώρουν ποῦ τεθεῖται.

XVI. 1 Καὶ [f] διαγενομένου τοῦ σαββάτου Μαρία ἡ

45. for απο, παρα D 1. rec σωμα (*repetition of above: or as Mey, as a worthier word*), with AC rel vulg lat-*c* copt: txt B D-gr L. add αυτου D lat-*q* Syr. for ιωσηφ, ιωση B.

46. ο δε ιωσ. D al vulg lat-*c l* Syr syr-marg syr-jer arm. rec ins και bef καθελων, with AC rel vulg syrr goth æth arm: om BDL lat-*a* copt. for καθελων, λαβων D. ins εν bef σινδ. 1 lat-*ff*$_2$: εις την σινδονα D. for κατεθηκεν, εθηκεν (*from* ‖ *Mt Lu Jn*) BC^{3}DL 1. 33. 69: καθηκεν A: κατεθηκαν K: κατεθεικεν Γ al: txt C^1 rel. αυτο AM goth. ins τω bef μνημειω D: εν μνηματι R. εκ της π. D 1: εν τη π. 69. for προσεκυλισεν, προσκυλισας D 1. at end ins (*see* ‖ *Mt*) και απηλθεν D; απηλθεν G 1.

47. om η bef μαγδ. D. rec om 3rd η, with DL rel: ins ABCGΔ 1. 33. (X def.) rec (for ιωσητος) ιωση, with C rel syrr goth: ιωσηφ A 258 vulg lat-*l* æth: ιακωβου D lat-*ff*$_2$ *q*: ιακωβου κ. ιωσητος μητηρ 69 al syr-jer arm: *jacobi et joseph* lat-*c*: txt BLΔ 1 lat-*k* copt. (*The next ver has given rise to much of the confusion.*) εθεασαντο D; *notaverunt* lat-*c ff*$_2$ *q* D-lat. τον τοπον οπου (*see ch* xvi. 7) D lat-*c ff*$_2$ *q* arm. rec τιθεται (*corrn to more usual*), with E rel: τε. θυτα (*sic*) Δ· txt ABCD 33. 69 vulg lat-*c ff*$_2$ arm, τεθηται L Scr's c.

CHAP. XVI. 1. for διαγ. to σαλωμη, πορευθεισαι merely D lat-*a*: lat-*q* has the passage twice, once as D, the other time as txt: διαγ. τ. σαβ. πορευθεισαι lat-*k*: aft ηγ. ins πορ.

intention of begging the Body, nay, had immediately gone (perhaps with them) to Pilate for that purpose,—and τολμήσας εἰσῆλ. looks like a sudden and unannounced application,—they would have left the Body for him to take down.

ἐθαύμασεν εἰ ἤδη τέθνηκεν—he wondered at the fact thus announced to him of His death having already taken place. See Kühner, Gram. ii. p. 481, and the examples there adduced, which make this clear, e. g. Demosth. p. 24. 23,—*θαυμάζω, εἰ Λακεδαιμονίοις μὲν πότε . . . ἀντήρατε, νυνὶ δ' ὀκνεῖτε . . .* 45. ἐδωρήσατο] The passage cited (Meyer, De Wette) from Cicero (in Verrem, v. 45) to shew that it was customary to give money on such occasions, is not to the point; 'mortis celeritatem pretio redimere cogebantur parentes' is not said of the body *after death*, but of a fee given to the officer, 'ne diu crucietur.'

46. ἀγορ.] Therefore it was *not the first day of unleavened bread*, which was one of *sabbatical sanctity*; as indeed the whole of this narrative shews, but such expressions as this more strikingly.

καθαιρεῖν is the technical word for taking down bodies from the cross. See the examples in Kypke from Philo and Josephus. So is *κατατιθέναι* for placing bodies in the tomb: cf. ibid. ἐν μνημ.] It is not said, but *implied*, both here and in Lk. and Jn., that the tomb was *his own*—for how should he place the Body there otherwise? The *newness* of the tomb is not mentioned here, but by the other three Evangelists. 47.] M. ἡ Ἰωσῆτος—understand, *mother*; see ver. 40. That she is so called here, and Μαρία ἡ τοῦ Ἰακώβου in the next verse, points to a *difference of origin* in the two accounts here, of the *Crucifixion* and *Resurrection*. The mother of the Lord had in all probability previously departed: see notes on Mt. xxvii. 56 and John xix. 27. Lk. generalizes, and says, *the women who came with Him from Galilee*. Some have understood by M. Ἰωσῆτος or Ἰωσῆ or Ἰωσήφ, the *wife* or *daughter* of Joseph of Arimathæa—some, the *mother of the Lord*: but both unnecessarily, and without proof. The perf. τεθεῖται is to shew that they

Μαγδαληνὴ καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Σαλώμη
ἠγόρασαν [g] ἀρώματα, ἵνα ἐλθοῦσαι [h] ἀλείψωσιν αὐτόν.
2 καὶ [i] λίαν πρωῒ τῆς [k] μιᾶς [k] σαββάτων ἔρχονται ἐπὶ τὸ
μνημεῖον [l] ἀνατείλαντος τοῦ ἡλίου. 3 καὶ ἔλεγον πρὸς
[m] ἑαυτάς Τίς [n] ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς [o] θύρας
τοῦ [o] μνημείου; 4 καὶ [p] ἀναβλέψασαι θεωροῦσιν ὅτι [q] ἀνα-
κεκύλισται ὁ λίθος· ἦν γὰρ μέγας σφόδρα. 5 καὶ ἐλ-
θοῦσαι εἰς τὸ μνημεῖον εἶδον [r] νεανίσκον καθήμενον [s] ἐν
τοῖς [s] δεξιοῖς, [t] περιβεβλημένον [u] στολὴν λευκήν· καὶ

g ‖ L. bis. John xix. 40 only. 4 Kings xx. 13.
h Matt. vi. 17 reff.
i w. adv., ch. i. 35.
k ‖ Mt. reff.
l intr., Matt. iv. 16 reff.
m ch. x. 26 reff.
n ‖ Mt. L. only. Gen. xxix. 3, 8, 10. Judith xiii. 9 only.
o ch. xv. 46.
p = Matt. xiv. 19 reff.
q here only †. Sir. xxxvii.
r Matt. xix. 20, 22 reff.
s here only. see Eph. i. 20 al.
t Matt. vii. 24, 31 reff. ch. xiv. 51 al.
u ch. xii. 38 reff.

3 Ald. (ἀνεκύλ. vat. &c.) only

syr-jer arm. (πορ. is simly insd elsw.) om του bef σαββ. C² 33. om ελθουσαι D lat-*c ff*₂. αυτον bef αλειψωσιν D lat-*c ff*₂ *k* ℵ *q*ₒₘₑ.

2. ερχονται πρωι μιας σαββατου D: om λιαν also lat-*c k* ℵ Syr arm: τη μια των σ. LΔ copt Eus: της μιας των σ. K: μια των σ. B 1: τη μια σαβ. 33: txt AC rel Dion-alex. ανατελλοντος D lat-*c* ℵ *q* Nyss Tich$_{expr}$ Aug.

3. εαυτους D lat-*c*. ημιν bef απος. D 2-pe lat-*c ff*₂ *k* ℵ *q*. (αποκαλυψει D¹.) for εκ, απο CD 69 vulg lat-*c ff*₂ *l* goth Eus Nyssen Sev.

4. ην γαρ μεγ. σφ. κ. ερχονται κ. ευρισκουσιν αποκεκυλισμενον τον λ. D 2-pe lat-*c ff*₂ ℵ Eus: simly syr-jer.—rec αποκεκυλισται (*repetition from above: see also* ‖ *Lu*), with AC rel: txt BL.

5. rec εισελθουσαι (*from* ‖ *Lu*), with ACD rel: txt B 127. νεανισκον bef

came up after the burial had taken place; the pres. (τίθεται, rec.) would imply that they were present at the entombment. So Meyer.

CHAP. XVI. 1—8.] THE WOMEN, COMING TO THE SEPULCHRE, ARE APPRISED OF HIS RESURRECTION. Mt. xxviii. 1—10. Lk. xxiv. 1—12. Jn. xx. 1—10. On the general difficulties of this portion of the Gospels, and my view respecting them, see notes on Mt.

1. διαγ. τ. σαβ.] It was strictly *when the Sabbath was ended*, i. e. at sunset, that they bought the spices. Lk. xxiii. 55, places it on the evening *before* the Sabbath; a slight but valuable discrepancy, as shewing the independence of the accounts. To suppose *two parties* of women (Greswell) or to take ἠγόρασαν as *pluperfect* (Beza, Grotius, &c.) is equally arbitrary and unwarranted. ἀλείψ.] This had not been done as yet. Nicodemus (John xix. 40) had only wrapped the Body hurriedly in the spices with the linen clothes. 2. ἀνατείλαντος τ. ἡλ.] This does not agree with Mt., τῇ ἐπιφωσκ. εἰς μίαν σαβ.;—Lk., ὄρθρου βαθέως; or Jn., σκοτίας ἔτι οὔσης:—nor indeed with λίαν πρωῒ of our narrative itself. If the sun was up, it would be between 6 and 7 o'clock; which in the East especially, where even public business was transacted *very early*, could not be so called. The reading of D, ἀνατείλαντος, would not help us much, as it was evidently *some time before sunrise*. Even Greswell virtually acknowledges a difficulty here. 3, 4.] It had been rolled away by an angel, Mt. ἦν γὰρ μέγ. σφ. is stated as a reason why *they could see that it was rolled away on looking up*, possibly at some distance. This explanation is according to Mk.'s manner of describing minute circumstantial incidents; but to refer this clause back as the *reason why* they questioned who should remove the stone, is not only harsh, but inconsistent with the usage of this Gospel. 5.] In Mt.—an *angel*, sitting on the stone which he had rolled away. Here he is described *as he appeared*, and we are left to infer *what* he was. In Lk.,—*two angels* ἐπίστησαν αὐταῖς in the tomb. The incident to which these accounts point, must be distinct from that related Jn. xx. 11, which was *after Mary Magdalene returned from the city*. It is not worth while to detail the attempts which have been made to reconcile these various reports of the incident: they present curious examples of the ingenuity, and (probably unconscious) disingenuousness, of the Harmonists. I may mention that Greswell supposes the angels in Mt. and Mk. to be distinct, and accounts for the ἐξεθαμβήθησαν in our text thus: 'After seeing one angel *without* already, they were probably less pre-

v here bis & ch. ix. 18. xiv. 33 only†. Ser. xxx. 9 only.
w 1 Mt. L. Acts v. 30 al. fr.
x — Matt. xiv. 22 refl.
y — here only. Job xviii. 20.
z 1 Cor. ii. 8. 2 Cor. vii. 16. Eph. vi. 5. Phil. ii. 12 only. Exod. xv. 16.
a ch. v. 42. Luke v. 26. Acts iii. 10. x. 10. xi. 5. xxii. 17 only. Deut. xxviii. 28.

ἐξεθαμβήθησαν. 6 ὁ δὲ λέγει αὐταῖς Μὴ ἐκθαμβεῖσθε· Ἰησοῦν ζητεῖτε τὸν Ναζαρηνὸν τὸν ἐσταυρωμένον· ἠγέρθη, οὐκ ἔστιν ὧδε· ἴδε ὁ τόπος ὅπου ἔθηκαν αὐτόν. 7 ἀλλὰ ὑπάγετε εἴπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ ὅτι προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε, καθὼς εἶπεν ὑμῖν. 8 καὶ ἐξελθοῦσαι ἔφυγον ἀπὸ τοῦ μνημείου· εἶχεν δὲ αὐτὰς τρόμος καὶ ἔκστασις, καὶ οὐδενὶ οὐδὲν εἶπον, ἐφοβοῦντο γάρ.

— τρο X ABCDE GKLM SCVPA L. 33. 69.

X τρο μος—

ΚΑΤΑ ΜΑΡΚΟΝ.

ειδον D 2-pe. for εξεθαμβηθησαν, εθαυβησαν D.

6. for ο δε, και D lat-c ff_2 n. αυτοις D-gr. add ο αγγελος D lat-ff_2. for εκθ., φοβεισθε D Eus. ins τον bef ιησ. D. om τον ναζ. D. for ιδε ο τοπος, ειδατε εκει τον τοπον αυτου D, simly 2-pe lat-c ff_2 n q.

7. [αλλα, so AB^{1}CDGKLΔ 33.] ins και bef ειπατε C^1(appy) D 33 prag(with mt) lat-k goth. ιδου, προαγω . . . . εκει με . . . . ειρηκα υμιν D.

8. rec aft εξελθουσαι ins ταχυ (*from* || *Mt*), with E: om ABCD rel vulg lat-a^2 c ff_2 syrr syr-jer copt goth æth arm Thl. for δε, γαρ BD vulg lat-a^2 c ff_2 k l Syr copt æth arm: txt AC rel syr goth. (X defective.) for τρομος, φοβος D. ειπαν D.

SUBSCRIPTION (aft εφοβουντο γαρ). κατα μαρκον B: ευαγγ. κατα μαρκ. arm-old-mss.

THE SUPPLEMENTARY PASSAGE appears to have been added by another hand in very early times. The external testimonies (I.) for and (II.) against it are as follows.

I. (1) It is contained in ACD rel vulg lat-a^2 c ff_2 $g_{1.2}$ l n q Syr syr-cu[recommences at τ. πιστ. ver. 17] syr syr-jer copt goth æth arm-recent-mss. (2) It is cited by Iren. (iii. 10. 6, p. 188 [gr in Cramer's addenda]: *In fine autem evangelii ait Marcus: Et quidem dominus Jesus, postquam locutus est eis, receptus est in caelos, et sedet ad dexteram Dei*), Hippol., Celsus (perhaps), Synops., Cæs., Jac-nisib, Cyr-jer, Damasc., Phot., Thl., Ambr., Aug., Greg., Cassian. Nestorius (in Cyril, vi. 46) quotes ver. 20.

II. (1) It is omd in BN lat-k arm-old-mss. After the subscription in B the remaining greater portion of the column and the whole of the next to the end of the page are left vacant. There is no other instance of this in the whole N.T. portion of the ms, the next book in every other instance beginning on the next column. Some of the old mss of arm add it, but with the subscr above and a separate title ευαγγ. κ. μαρκ.

pared than before to see another so soon after *within*' (Dissert. vol. iii. p. 187).

6.] From the ἴδετε of Mt. I should be inclined to think that his is the strictly accurate account. This word implies that the angel accompanied the women into the tomb; and if so, an imperfect narrative like that in the text might easily describe his whole appearance as taking place within. 7.] ἀλλά breaks off the discourse and turns to a new matter—**But now rather** do ye . . . καὶ τῷ Π.] It is hardly perhaps likely that the *denial of Peter* was the ground of this message, though it is difficult not to connect the two in the mind. The mention of him here is probably merely official—as the 'primus inter pares.' We cannot say that others of the Apostles may not have denied their Master besides Peter. It must not be concluded from this that we have a trace of Peter's hand in the narrative. 8.] The idea of our narrative here is, that the women *fled* in terror from the sepulchre, and *did not deliver the message at the time*,—for they were afraid. All attempts to reconcile this with the other Gospels are futile. It is a manifest evidence that our narrative is here suddenly broken off, and (perhaps?) that no more information about the women was in the possession of its author. The subsequent verses are quite disconnected from this; and contain the

ℵCDEG KLMS UVXΓΔ 33. 69.

9 Ἀναστὰς δὲ πρωῒ [b] πρώτῃ σαββάτου ἐφάνη πρῶτον Μαρίᾳ τῇ Μαγδαληνῇ, ἀφ' ἧς ἐκβεβλήκει ἑπτὰ δαιμόνια.

[b] here only. (elsw. μίᾳ, ver. 2 al.) see Gen. viii. 5.

(2) L thus proceeds: φέρεταί που ταῦτα + πάντα δὲ τὰ παρηγγελμένα τοῖς περὶ τὸν πέτρον συντόμως ἐξήγγειλαν· μετὰ δὲ ταῦτα καὶ αὐτὸς ὁ ἰησοῦς, ἀπὸ ἀνατολῆς καὶ ἄχρι δύσεως ἐξαπέστειλεν δι' αὐτῶν τὸ ἱερὸν καὶ ἄφθαρτον κήρυγμα· τῆς αἰωνίου σωτηρίας + [so far syr-marg and 274 agree] ἔστι δὲ καὶ ταῦτα φερόμενα μετὰ τὸ ἐφοβοῦντο γάρ + ἀναστὰς δέ &c. 22 has it thus: ἐφοβοῦντο γάρ + τέλος· then *in red*, ἐν τισι τῶν ἀντιγράφων ἕως ὧδε πληροῦται ὁ εὐαγγελιστής· ἐν πολλοῖς δὲ καὶ ταῦτα φέρεται· ἀναστὰς δέ &c. 20. 300 have, ἐντεῦθεν ἕως τοῦ τέλους ἐν τισι τῶν ἀντιγράφων οὐ κεῖται· ἐν δὲ τοῖς ἀρχαίοις πάντα ἀπαράλειπτα κεῖται. 23. 34-9. 41 have this scholion of Severus of Antioch: ἐν μὲν οὖν τοῖς ἀκριβεστέροις ἀντιγράφοις τὸ κατὰ μάρκον εὐαγγέλιον μέχρι τοῦ ἐφοβοῦντο γὰρ ἔχει τὸ τέλος. ἐν δέ τισι προσκεῖται καὶ ταῦτα· ἀναστὰς δὲ πρωῒ πρώτῃ σαββάτου ἐφάνη πρῶτον μαρίᾳ τῇ μαγδαληνῇ ἀφ' ἧς ἐκβεβλήκει ἑπτὰ δαιμόνια· τοῦτο δὲ ἐναντίωσίν τινα δοκεῖ ἔχειν πρὸς τὰ ἔμπροσθεν εἰρήμενα. 24 has, παρὰ πλείστοις ἀντιγράφοις οὐ κεῖνται ἐν τῷ παρόντι εὐαγγελίῳ ὡς νόθα νομίσαντες αὐτὰ εἶναι· ἀλλ' ἡμεῖς ἐξ ἀκριβῶν ἀντιγράφων ἐν πλείστοις εὑρόντες αὐτὰ καὶ κατὰ τὸ παλαιστιναῖον εὐαγγέλιον μάρκου ὡς ἔχει ἡ ἀλήθεια συντεθείκαμεν καὶ τὴν ἐν αὐτῷ ἐπιφερομένην δεσποτικὴν ἀνάστασιν μετὰ τὸ ἐφοβ. γάρ. Similar scholia are given in 36-7-8. 40. 108-29-37-8-43-81-6-95-9. 210-21-2. 374. In 1. 206-9, we have, ἐν τισι μὲν τῶν ἀντιγράφων ἕως ὧδε πληροῦται ὁ εὐαγγελιστής, ἕως οὗ καὶ εὐσέβιος ὁ παμφίλου ἐκανόνισεν· ἐν ἄλλοις δὲ ταῦτα φέρεται· ἀναστὰς δέ &c.

(3) In ALUΓΔ al_{rm}, am fuld ing^2, the numbers of Euseb. and Ammon. are not attached beyond ver 8. In many mss the passage is insd with an asterisk.

(4) Clem-rom, Justin, Clem-alex take no notice of it. Eus. states that it is *wanted in many mss*: ἐν τούτῳ [ἐφοβ. γάρ] σχεδὸν ἐν ἅπασι τοῖς ἀντιγράφοις τοῦ κατὰ μάρκον εὐαγγελίου περιγέγραπται τὸ τέλος, and he calls these τὰ ἀκριβῆ τῶν ἀντιγράφων —Ad Marin. Quæst. 1. See the whole quoted in Davidson's Introd. I. 164. Sev, Vict-ant, Greg-nyss(or Hesych of Jerus), Jer(ad Hedib. *omnes Græciæ libros pæne hoc capitulum in fine non habere*), Euthym say that it is wanting in the *greater number*, or, in the *more accurate*.

III. It would thus appear that while the passage was appended as early as the time of Irenæus, *it was still absent from the majority of codices* as late as Jerome's day. The legitimate inference is that *it was placed as a completion of the Gospel soon after the apostolic period*,—the Gospel itself having been, for some reason unknown to us, left incomplete. The most probable supposition is, that *the last leaf of the original Gospel* was *torn away*.

IV. The attempt to account for its absence by the hypothesis that it was *erased by reason of its inconsistency with the accounts in the other Gospp.*, is *quite futile*. We have no instances of erasure of portions of the Gospels for any such reason: nor do the fathers who *mention the inconsistency* (Greg-nyss, Vict-ant, Sev-ant, Jer), allege such erasure to have been made: nor, had it been made, *need it have included the whole passage*. The inconsistency itself is a valuable testimony to the antiquity of the fragment, as having been composed from *independent testimony*, and *not from the other Gospels*.

V. The *internal evidence*, which is discussed in the notes, will be found to preponderate vastly *against the authorship of Mark*.

9. for ἐφανη πρωτον, ἐφανερωσεν πρωτοις D-gr. om τῃ D. for αφ', παρ' C^1DL 33: txt AC^2 rel Eus.

substance of their author's information respecting the other appearances of the Lord.

9—20.] APPEARANCES OF JESUS AFTER HIS RESURRECTION: HIS ASCENSION. An addition to the narrative of a compendious and supplementary character, bearing traces of *another hand* from that which has shaped the diction and construction of the rest of the Gospel. The reasons for and against this inference will be found in the var. readd. and the course of this note, and a general statement of them at the end of it. 9.] πρώτῃ σαββάτου = μίᾳ σαββάτων ver. 2, and is remarkable as occurring so soon after it (see Lk. xviii. 12). ἀφ' ἧς ἐκ.....] This notice, coming so late, *after the mention of Mary Magdalene in ver.* 1, is remarkable. The instances quoted by De Wette to shew that the unexpected introduction of no-

10 ἐκείνη πορευθεῖσα ἀπήγγειλεν τοῖς μετ' αὐτοῦ γενομένοις, [c] πενθοῦσιν καὶ [c] κλαίουσιν. 11 κἀκεῖνοι ἀκούσαντες ὅτι ζῇ καὶ [d] ἐθεάθη ὑπ' αὐτῆς [e] ἠπίστησαν. 12 μετὰ δὲ ταῦτα δυσὶν ἐξ αὐτῶν περιπατοῦσιν [f] ἐφανερώθη ἐν ἑτέρᾳ [g] μορφῇ, πορευομένοις εἰς ἀγρόν. 13 κἀκεῖνοι [h] ἀπελθόντες ἀπήγγειλαν τοῖς λοιποῖς· οὐδὲ ἐκείνοις [i] ἐπίστευσαν. 14 [k] ὕστερον [l] ἀνακειμένοις αὐτοῖς τοῖς ἕνδεκα [f] ἐφανερώθη, καὶ [m] ὠνείδισεν τὴν [n] ἀπιστίαν αὐτῶν καὶ [o] σκληροκαρδίαν, ὅτι τοῖς [p] θεασαμένοις αὐτὸν [q] ἐγηγερμένον οὐκ [i] ἐπίστευσαν. 15 καὶ εἶπεν αὐτοῖς Πορευ- H σκλη-ρωσαν ACDEG HKLMS UVXΓΔ 1. 33. cl.

c Luke vi. 25. James iv. 9. Rev. xviii. 11, 15, 19. Neh. i. 4.
d pass., Matt. vi. 1. xxiii. 5 only ‡. w. ὑπό, here only. (trans., ver. 14 al. fr.)
e ver. 16. Luke xxiv. 11, 41. Acts xxviii. 24. Rom. iii. 3. 2 Tim. ii. 13 only †. Wisd. i. 2 al.
f constr., John xxi. 1 reff.
g Phil. ii. 6, 7 only. Isa. xliv. 13.
h = Matt. xxv. 25 al. i = John v. 46. Acts viii 12. Gen. xv. 6. k = Matt. iv. 2 reff. l Mk., here (cb. v. 40 v. r.) only. = Matt. xxii. 10, 11 reff. m constr., here only. Wisd. ii. 12. acc. pers., Matt. xi. 20 al. n Matt. xiii. 58 reff. o cb. x. 5. Matt. xix. 8 only. Deut. x. 16. Sir. xvi. 10 only. (-όω, Ezek. iii. 7.) p Mark, ver. 11 only. Luke xxiii. 55 reff. q ver. 6 al. fr.

10. aft εκεινη ins δε C[1] lat-c ff$_2$ q arm. ins αυτοις bef τοις D.
11. εκεινοι δε C[1] D^2(appy) copt: *at illi* lat-c ff$_2$ q: εκεινοι LU. aft ηπιστησαν ins και ουκ επιστευσαν αυτη D.
12. ins και bef μετα δε D[1].
14. aft υστερον ins δε AD 1 lat-c g$_1$ ᵴ o q Syr syr-w-ast copt (æth). aft εγηγερμενον ins εκ νεκρων AC[1]XΔ 1. 33. 69 syr arm: om C[3]D rel vulg lat-c ff$_2$ Syr copt æth.

tices contained in the other Gospels is in Mk.'s manner, do not seem to me to apply here. This verse agrees with Jn. xx. 1 ff. but is unconnected with the former narrative in this chapter.

10.] **ἐκεῖνος** is *no where found used absolutely* by Mk.—but *always emphatically* (see ch. iv. 11; vii. 15, 20; xiv. 21); whereas here and ver. 11 it is absolutely used (not in vv. 13 b and 20, where it is emphatical). **πορευθ.**] This word, *never used by Mk.*, is *three times contained in this passage* (vv. 12, 15).

τοῖς μετ' αὐτοῦ γεν., though found in the Acts (xx. 18), *never occurs in the Gospels*: nor does the word *μαθηταί* in this passage. 11.] See Jn. xx. 18: Lk. xxiv. 11. **ἐθεάθη ὑπ' αὐτῆς** is a construction only found here in N. T., and *θεάομαι* (which occurs again ver. 14) is not used by Mk. **ἀπιστέω** is only used in ver. 16 and Lk. xxiv. 11, 41, throughout the Gospels. 12.] **μετὰ ταῦτα** is *not found in Mk.*, though many opportunities occurred for using it. This verse epitomizes the events on the journey to Emmaus, Lk. xxiv. 13—35. **περιπατοῦσιν ἐφανερώθη**, though in *general* accord with Luke's narrative, is not accurate in detail. It was not *as they walked*, but *as they sat at meat* that He was manifested to them. **ἐν ἑτέρᾳ μορφῇ**—a slight difference from Lk. xxiv. 15, 16, which relates the reason why they did not know Him to be, that *their eyes were holden*, his being *in his usual form* being declared by *αὐτὸς ὁ Ἰησοῦς*: but see notes there. 13.] **κἀκεῖνοι**—as Mary Magdalene had done before. **τοῖς λοιποῖς**—supply *τοῖς μετ' αὐτοῦ γενομένοις*. **οὐδὲ ἐκείνοις ἐπίστευσαν**—not consistent with Lk. xxiv. 33, 34. Here again the Harmonists have used every kind of distortion of the plain meaning of words to reconcile the two accounts; assuming that some believed and some doubted, that they first doubted and then believed; or, according to Bengel, first believed and then doubted.

14.] The following narrative, evidently intended by its author to represent what took place *at one and the same time*, joins together in one, at least *four* appearances of the Lord: (1) that related in this verse and Lk. xxiv. 36—49; (2) that on the mountain in Galilee (Matt. xxviii. 16—20), when the words in ver. 15 were spoken; (3) some unrecorded appearance when the rest of these words (vv. 16—18) were spoken,—unless we consider the whole to have been said on the mountain in Galilee; and (4) the appearance which terminated with the Ascension. The latter part of this ver. 14 appears to be an epitome of what our Lord said to them on several occasions—see Lk. xxiv. 25, 38; Jn. xx. 27; Mt. xxviii. 17.

15.] **τὸν κόσμον ἅπαντα** = *πάντα τὰ ἔθνη*, Mt. xxviii. 19: see note there. **κηρύσσειν τὸ εὐαγγέλιον**, without the addition of *τῆς βασιλείας* (Mt.) or *τοῦ θεοῦ* (Mk. i. 14 only, Lk.), is in *Mk.'s*

θέντες εἰς τὸν [r] κόσμον [r] ἅπαντα κηρύξατε τὸ εὐαγγέλιον [s] πάσῃ τῇ [s] κτίσει. 16 ὁ [t] πιστεύσας καὶ βαπτισθεὶς [u] σωθήσεται, ὁ δὲ [u] ἀπιστήσας [v] κατακριθήσεται. 17 [w] σημεῖα δὲ τοῖς πιστεύσασιν ταῦτα [x] παρακολουθήσει· [y] ἐν τῷ [y] ὀνόματί μου δαιμόνια ἐκβαλοῦσιν, [za] γλώσσαις [a] λαλήσουσιν [b] καιναῖς, 18 [c] ὄφεις [d] ἀροῦσιν· κἂν [e] θανάσιμόν τι

r here only. see Col. i. 6. s = Rom. viii. 9, 22. Judith xvi. 14. t abs., ch. xv. 32. Acts ii. 44. xix. 2 al. u ver. 11 reff. & notes. v = 1 Cor. xi. 32. w Matt. xii. 38 reff. x = here only †.

(Luke i. 3 reff.) 2 Macc. viii. 11. Acts, Epp. freq. y of Christ, Mk., here only. Matt. never. Luke x. 17 only. John, ii. 4. x. 46 al. fr. z = Gospp., here only. (ch. vii. 33, 35. Luke i. 64. xvi. 24.) a Acts b = here only. see ch. i. 27. Acts xvii. 19. — ἑτέραις, Acts ii. 4. c Luke x. 19. d = ch. vi. 29. John viii. 59. 1 Macc. ix. 19. e here only.

15. for *αυτοις, προς αυτους* D. om *απαντα* D-gr 225 gat copt. ins *και* bef *κηρυξατε* D lat-*c* syr-w-ob (copt) æth. [Jer cont Pelag says that some mss, principally Greek, add *et illi satisfaciebant dicentes: Seculum istud iniquitatis et incredulitatis substantia* (*sub satana* ms[1]) *est, quæ non sinit per immundos spiritus veram Dei apprehendi virtutem. Idcirco jam nunc revela justitiam tuam.*]

17. *παρακολουθησει* bef *ταυτα* AC[2] 33: *ακολ. τ.* C[1]L. om *καιναις* C[1]L Δ-gr copt arm.

18. ins *και εν ταις χερσιν* bef *οφεις* CLM[2]X Δ-gr 1. 33 syr-cu syr-w-ast copt arm:

manner (see ch. xiii. 10; xiv. 9). It only once occurs in Mt., viz. xxvi. 13.

πάσῃ τῇ κτ.] Not to *men* only, although men only can hear the *preaching* of the Gospel; *all creation* is redeemed by Christ —see Col. i. 15, 23; Rom. viii. 19—23. 'Hominibus, primario, ver. 16, reliquis creaturis, secundario. Sicut maledictio, ita benedictio patet. Creatio per Filium, fundamentum redemtionis et regni,' Bengel in loc. **κτίσις** appears never in the N. T. to be used of *mankind alone*. Bengel's 'reliquis creaturis secundario' may be illustrated in the blessings which Christianity confers on the inferior creatures and the face of the earth by bringing civilization in its wake. By these words *the missionary office is bound upon the Church through all ages, till every part of the earth shall have been evangelized.* 16.] These past participles must be noticed, as carrying on the thought to a time *beyond the work of the preacher*: when **σωθ.** and **κατακρ.** shall take place; and reserving the division of mankind into these two classes, till that day. On **βαπτ.** see note on Mt. xxviii. 19. There is no *και μὴ βαπτ.* in the second clause here. Unbelief—by which is meant the rejection of the Gospel in heart and life, not weakness or doubt as in ver. 14—shall condemn a man, whether *baptized or unbaptized*. And, conversively, it follows that our Lord does not set forth here the *absolute*, but only the *general* necessity of Baptism to salvation; as the Church of England also teaches. But that general necessity extends to all to whom Baptism is *accessible*; and it was well said 'Non privatio Baptismi, sed contemtus, damnat.'

These words cannot be taken, as those in Mt. xxviii. 19, 20, as setting forth the *order* in which faith and baptism must always come; *belief* and *disbelief* are in this verse the great leading subjects, and **πιστεύσας** must on that account stand first. On **ὁ πιστ. σωθ.** compare Acts xvi. 31. This is a solemn declaration of the doctrine of 'salvation by faith,' from the Lord Himself; but such a faith as is expanded, Mt. xxviii. 20, into *διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν* which is its *proper fruits*. **κατακρ.** 'will be *condemned*;' i. e. in the most solemn sense: for the *sin of unbelief*:—for those are now spoken of who *hear* the Gospel preached, and *reject* it. 17.] This promise is *generally* made, without limitation to the first ages of the Church. *Should occasion arise for its fulfilment*, there can be no doubt that it will be made good in our own or any other time. But we must remember that *σημεῖα* are not needed where Christianity is *professed*: nor by missionaries who are backed by the influence of powerful Christian nations. There are credible testimonies of miraculous powers having been exercised in the Church considerably after the Apostles' time. **δαιμ. ἐκβ.**] The Lord Himself has declared how weighty a sign this was, Mt. xii. 28. For fulfilments of the promise, see Acts v. 16; viii. 7; xvi. 18. **γλώσσ. λ. καιν.**] See 1 Cor. xiv. 22: Acts ii. 4 al. On the gift of tongues, see notes at those places.

18.] **ὄφ. ἀρ.** — see Acts xxviii. 3—5. **κἂν θαν. . . . . βλάψῃ**] We

ACEGH KLMSU VΓΔΛ 1. 33. vg.

f Lake iv. 35 (reff.) only. g ch. vi. 5 reff. h and constr., Matt. ix. 18 reff. i here only. k see John iv. 52. j — Acts i. 2, 11, 22. x. 16. 1 Tim. iii. 16. 4 Kings ii. 10. (-λημψιν, Lake ix. 51.) 26 reff. m — Lake ix. 6. 1 John iv. 1. k instr., Matt. v. 1 reff. n ch. i. 28 reff. 1 Matt. xx. 21. o Rom. viii. 28. 1 Cor. xvi. 16. 2 Cor. vi. 1. James ii. 23 only†. Esdr. vii. 2. 1 Macc. xii. 1 only. (-γος, Rom. iii. 6.)

πίωσιν, οὐ μὴ αὐτοὺς [f]βλάψῃ· ἐπὶ [g]ἀῤῥώστους [h]χεῖρας [h]ἐπιθήσουσιν, καὶ [i]καλῶς [i]ἕξουσιν. 19 Ὁ μὲν οὖν κύριος μετὰ τὸ λαλῆσαι αὐτοῖς [j]ἀνελήμφθη εἰς τὸν οὐρανὸν καὶ [k]ἐκάθισεν [l]ἐκ δεξιῶν τοῦ θεοῦ. 20 ἐκεῖνοι δὲ [m]ἐξελθόντες ἐκήρυξαν [n]πανταχοῦ, τοῦ κυρίου [o]συνεργοῦντος καὶ

om A rel vulg lat-c Syr æth Hippol. for *ου μη, ουδεν* C[1]. rec *βλαψει*, with Scr's i : txt AC rel Scr's mss.

19. om *ουν* C[1]L arm. aft *κυριος* ins *ιησους* C[1]KLΔ 1. 33 vulg-ed lat-c *ff*$_2$ *n o* syrr syr-cu copt æth arm Iren-lat : om AC[3] rel am lat-*g*$_1$ Iren-gr.—for *κυρ., ιησ.* H. for *εκ δεξιων, εν δεξια* CΔ.

have no instance of this given in the Acts : but later, there are several stories which, if to be relied on, furnish examples of its fulfilment. Eusebius, H. E. iii. 39, says, . . . *ἕτερον παράδοξον περὶ Ἰοῦστον τὸν ἐπικληθέντα Βαρσαβᾶν γεγονός, ὡς δηλητήριον φάρμακον ἐμπιόντος καὶ μηδὲν ἀηδὲς διὰ τὴν τοῦ κυρίου χάριν ὑπομείναντος.* **ἐπὶ ἀῤῥ.**] *χεῖρας ἐπιθ. ἐπί τινα* is in *Mk.'s manner;* see ch. viii. 25 ; x. 16. There is no mention of the anointing with oil here, as in James v. 14. **19, 20.**] The *μὲν οὖν* is not to be taken here as if there were no *δέ* following :—the *μέν* answers to the *δέ* as in Lk. iii. 18, 19—and the *οὖν* is the connecting link with what went before. *μὲν οὖν, ὁ κύριος,* and *ὁ κύριος Ἰησοῦς,* are alike *foreign to the diction of Mk.,* in speaking of the Lord : we have *ὁ κύριος* in the message (common to all three Gospels) ch. xi. 3—but that manifestly is no example. *μετὰ τὸ λαλ.* can only in fairness mean, '*when He had spoken these words.*' All endeavours of the Harmonists to include in them *οὐ μόνον τοὺς λόγους τούτους, ἀλλὰ πάντας ὅσους ἐλάλησε* (Euthym.) will have no weight with an honest reader, who looks to the *evident sense of his author alone,* and disregards other considerations. That other words *were* spoken, we know; but that *this author intended us to infer that,* surely is not deducible from the text, and is too often allowed in such cases to creep fallaciously in as an inference. We never shall read or comment on Scripture with full profit, till all such subterfuges are abandoned, and the Gospel evidence treated in the clear light of intelligent and honest faith. We have an example of this last in Theophylact's exposition, *ταῦτα δὲ λαλήσας.* **ἀνελ.**] I should hardly say that the author of this fragment necessarily implies an ascension *from the place* where they were then assembled. The whole of these two verses is of a compendious character, and as *ἀνάθ. ἐκ Σ. τ. θ.* must be understood as setting forth a fact not comprehended in the cycle of their observation, but certain in the belief of all Christians, so *ἀνελήμφ.* may very well speak of the *fact* as happening, not necessarily then and there, but (see remarks above) *after these words were spoken;* provided always that these words are recognized as *the last* in the view and information of our Evangelist. I say this not with any harmonistic view, but because the words themselves seem to require it. (See on the Ascension, notes on Lk. xxiv. 51 ff.) **20.**] **ἐξελθόντες**—not, from the chamber where they were assembled (Meyer)—which would not answer to *ἐκήρυξαν πανταχοῦ,* but would require some immediate action of that very day to correspond to it (see Mt. xii. 14);—but used in the more solemn sense of Rom. x. 18 (cited from Ps. xviii. 4 LXX), *εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν* : see reff. **πανταχοῦ**] No inference can be drawn from this word as to the date of the fragment. In Acts ix. 32 Peter is said *διερχόμενον διὰ πάντων κατελθεῖν . . .*:—the expression being only *a general one,* indicating their performance, in their time and degree, of our Lord's words, *εἰς τὸν κόσμον ἅπαντα.* **τοῦ κυρ.**] **The Lord,** i. e. Jesus : see Mt. xxviii. 20 : Heb. ii. 3, 4, which last passage some have absurdly supposed to have been seen and used by our Evangelist. **ἐπακολ.** and **παρακολ.** (ver. 17) are *both foreign to the diction of Mk.,* often as he uses the simple verb.

A few concluding remarks may be added respecting vv. 9—20. (1) For the external evidence, see var. readd. As to its *genuineness as a work of the Evangelist Mk.,* (2) internal evidence is, I think, very weighty *against Mk.'s being the author.* No less than *twenty-one words and*

τὸν [p] λόγον [q] βεβαιοῦντος διὰ τῶν [r] ἐπακολουθούντων σημείων.

p — Luke i. 2 reff.
q here only in gospels. Rom. xv. 8. 1 Cor. i. 6, 8. 2 Cor. i. 21. Col. ii. 7. Heb. ii. 3.

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΡΚΟΝ.

xiii. 9 only. Ps. xl. 12. cxviii. 28 only. r 1 Tim. v. 10, 24. 1 Pet. ii. 21 only. Job xxxi. 7.

20. Steph adds *αμην*, with C^1 rel am(with gat prag) lat-*c o* copt æth: om AC^2(S ?) 1. 33 vulg-ed(with ing) lat-a^2 *q* syrr syr-cu arm.

SUBSCRIPTION: *ευαγγελιον κατα μαρκον* ACEHLUΓΔ: Treg edits *κατα μαρκον* here on no MS authority, but only by the analogy of B in ver 8. MX have no subscr: GKS al have *το κατα μαρκον* (add *αγιον* G) *ευαγγελιον εξεδοθη* (*δωθη* G) *μετα χρονους ι* (*δεκα* K, *ιβ'* al) *της του χριστου* (*κυριου* G al) *αναληψεως*: al aft numbering the vv &c, add: *εγραφη ρωμαιστι εν ρωμη* (so Syr) or *εν αιγυπτω . . . . . υπηγορευθη υπο πετρου, επεδοθη μαρκω τω ευαγγελιστη, κ. εκηρυχθη εν αλεξανδρεια κ. πασῃ τῃ περιχωρῳ αυτης.*

expressions occur in it (and some of them several times), which are *never elsewhere used* by Mk.,—whose adherence to his own peculiar phrases is remarkable. (3) The inference therefore seems to me to be, that *it is an authentic fragment, placed as a completion of the Gospel in very early times:* by whom written, must of course remain wholly uncertain; but coming to us with very weighty sanction, and having strong claims on our reception and reverence.

ΕΥΑΓΓΕΛΙΟΝ

ΚΑΤΑ ΛΟΥΚΑΝ.

I. [1] [a] Ἐπειδήπερ πολλοὶ [b] ἐπεχείρησαν [c] ἀνατάξασθαι [d] διήγησιν περὶ τῶν [e] πεπληροφορημένων ἐν ἡμῖν πραγ-

a here only †. Plat. Protag. p. 357 A.
b Acts ix. 29. xix. 13 only. Esth. ix. 26.
c here only. Eccl. ii. 20 Ald. (ἀνωτ. vat. &c.) (-γεῖσθαι, ch. viii. 59.)
d here only. Heb. ii. 6. Sir. ix. 15. 2 Macc. ii. 32. (-φορία, Col. ii. 2.)
e Rom. iv. 21. xiv. 5. Col. iv. 12. 2 Tim. iv. 5, 17 only. Eccles. viii. 11

ABDE FKLM PR[illegible] XΓΔΛΣ 1. 33 &c.

TITLE: εις το κατα λ. ευαγγελιον: Steph το κατα λ. αγιον ευαγγελιον: κατα λουκαν BF: λουκας A^2: om A^1: εκ του κ. λ. αγιου ευαγγελιου 69 al: txt ACD𝔎 rel.

CHAP. I. 1—4.] PREFACE TO THEOPHILUS. The peculiar style of this preface,—which is purer Greek than the contents of the Gospel, and also more laboured and formal,—may be accounted for, partly because it is the composition of the Evangelist himself, and not translated from Hebrew sources like the rest, and partly because prefaces, especially when also dedicatory, are usually in a rounded and artificial style. 1. ἐπειδήπερ] This compound, of rare occurrence, is in keeping with the rhetorical style of the preface. See Hartung, Partikellehre, i. p. 342. Valcknaer quotes from Ulpian a similar exordium: ἐπειδήπερ περὶ τούτου πολλοὶ ἐπεχείρησαν ἀπολογήσασθαι. πολλοί] Much depends on the meaning of this word, as guiding, or modifying, our opinion on the relation and sources of our Gospel histories. (1) That *the writers of our present Gospels exclusively* cannot be meant, is evident; since, even *supposing Luke to have seen all three Gospels*, one (that of John) was wholly, and another (that of Matthew) was in greater part, the production of an *eye-witness and minister of the word*,—which would leave only *one* for the πολλοί. (2) Apocryphal Gospels *exclusively* cannot be meant: for they would not be '*narrations of matters fully believed among us*,' nor '*delivered by eye-witnesses and ministers of the word*,' a great part of their contents being *excluded* by this very author from his *own* διήγησις. (3) A combination of these two *may* be intended—e. g. of the later sort, *the Gospel according to the Hebrews*,—of the former, *that according to Mark*, but then also how shall we make out the πολλοί? Our present apocryphal Gospels arose far later than any likely date which can be assigned to Luke's Gospel: see Prolegomena to Luke, § iv. (4) I believe the only probable interpretation of the words to be, that many persons, in charge of Churches, or otherwise induced, drew up, here and there, statements (*narratives*, διηγ.) of the *testimony of eye-witnesses* and ὑπηρ. τ. λ. (see below), so far as they themselves had been able to collect them. (I do *not* believe that either the Gospel of Matt. or that of Mark *are to be reckoned* among these; or if they are, that Luke had seen or used them.) That such narratives should not have come down to us, is no matter of surprise: for (1) they would be

μάτων, 2 καθὼς [f] παρέδοσαν ἡμῖν οἱ [g] ἀπ' ἀρχῆς [h] αὐτόπται [f — Mark vii. 13. 1 Cor. xi. 2. Acts vi. 14. xvi. 4. 2 Pet. ii. 21.] καὶ [i] ὑπηρέται γενόμενοι τοῦ [k] λόγου, 3 [l] ἔδοξεν κἀμοὶ

g Matt. xix. 4, 8. John xv. 27. Acts xxvi. 4 al. Isa. xlviii. 16. h here only †. i — Acts xiii. 5. xxvi. 16. 1 Cor. iv. 1. Wisd. vi. 4. k — ch. viii. 12, 18, 15. Mark xvi. 20. Acts vi. 4 al. l constr. dat. & inf., Acts xv. 22, 28, 25 (84 v. r.) only. L. — Esth. i. 19 al.

2. for καθως, καθα D. παριδωσαν AX. γενομενου C.

absorbed by the more complete and sanctioned accounts of our present Evangelists; and (2) Church tradition has preserved very few fragments of authentic information of the apostolic age. It is probable that in almost every Church where an eye-witness preached, his testimony would be taken down, and framed into some διήγησις, more or less complete, of the life and sayings of the Lord. ἐπεχείρησαν] **have undertaken**; or, as E. V., **taken in hand**. This does not necessarily imply the *insufficiency* of such διηγήσεις, as Orig., Ambr., Theophyl., &c. have imagined. Nor is any such failure implied (as Dr. Wordsw.) in Acts xix. 13, where the *aorist* also is used. The failure then was not in the ὀνομάζειν, but in the issue. In Acts ix. 29, the failure is conveyed by the *imperfect* tense, not necessarily by the verb itself. The fact of that failure is indeed implied in Luke's description of his own work—but that, more because *it possessed completeness* (whereas they were fragmentary) than from any difference in kind. ἀνατάξασθαι] **to draw up,—to arrange.** διήγ.] **a setting forth:** and so if in relation to *things past*, **a narration—history.** The word is clearly explained in Plato, Rep. iii. p. 392: ἆρ' οὐ πάντα ὅσα ὑπὸ μυθολόγων ἢ ποιητῶν λέγεται, διήγησις οὖσα τυγχάνει ἢ γεγονότων ἢ ὄντων ἢ μελλόντων; Τί γάρ, ἔφη, ἄλλο; Ἆρα οὖν οὐχὶ ἥτοι ἁπλῇ διηγήσει ἢ διὰ μιμήσεως γιγνομένῃ ἢ δι' ἀμφοτέρων περαίνουσιν; πεπλ.] according to some, '*fulfilled*.' De Wette supports this by the meaning of πληρόω Acts xix. 21; xii. 25, which is beside the purpose. The more likely rendering is that of E. V., **certainly believed**. (Meyer would render it, 'which have *found their completion* among *us*,' i. e. 'us of the apostolic times;' meaning '*Theophilus and himself*,' &c. This, I think, gives too emphatic a sense to ἐν ἡμῖν, which can only mean as ordinarily, '*among us*,' unless accompanied with some qualifying expression. His objection to the ordinary explanation,—that the participle ought, according to it, to be subjective to the πράγματα, surely is of no force.) See reff. and note on 2 Tim. iv. 5, 17. The use of the cognate noun πληροφορία supports this view: see 1 Thess. i. 5; Heb. vi. 11. There does not appear to be any reference to the filling of the sails of a ship, as Dr. Wordsw. The word with its cognates occurs only in a figurative sense, derived from "filling full" without any special reference.

ἡμῖν] **among us Christians**, i. e. you and me, and all members of the Church of Christ—so also the ἡμῖν in ver. 2.

2. καθὼς παρ.] The Apostles, &c., delivered these matters *orally* to the Churches in their teaching (see below on κατηχ.) and others drew up accounts from that catechetical instruction. It appears from this, that Luke *was not aware of any* διήγησις *drawn up by an eye-witness or* ὑπ. τ. λ. *Their* account of these matters was a παράδοσις, *from which* the διηγήσεις were drawn up. *He cannot therefore have seen* (or, having seen, not recognized as such, which is highly improbable) *the Gospel of Matthew*. Compare 1 John i. 1—3. ἀπ' ἀρχῆς] Not, '*from the very beginning*,' i. e. the birth of the Lord, &c., but from the *official beginning*: see Acts i. 21 f. It differs from ἄνωθεν below. αὐτ. κ. ὑπηρ. τοῦ λ.] αὐτ. most probably stands alone: but it may well be taken with τ. λ. (see below.) ὑπηρ.,—see reff.,—**ministering servants**—but in connexion with ἀπ' ἀρχῆς. The fanciful idea of "remiges in navi, sc. ecclesia," cited by Wordsw. from Valckn., is out of the question. ὑπηρέτης had long lost trace of its original derivation, in its more common meaning; and it would be abhorrent from good taste to suppose St. Luke to have used it with so pedantic an allusion. τ. λόγου—not, '*the* Λόγος' (i. e. Christ: so Orig., Athanasius, Cyril, Euthym.), which would be altogether alien from Luke's usage (see on Heb. iv. 12. Bleek, in his recently published posthumous "Erklärung der drei ersten Evv.," Leipz. 1862, also objects to the personal sense as too precise and definite for the rhetorical generalities of St. Luke in this passage)—nor '*the matter*,' so that ὑπ. τ. λ. would signify those who by their labours contributed to bring the matter about, 'qui ipsi interfuerunt rebus, tanquam pars aliqua'—for this is alien

m — 1 Tim. iv. 6. 2 Tim. iii. 10 (Mark xvi. 17) only †. 2 Macc. (viii. 11.) ix. 27 only.
n — Acts xxvi. 5 (Matt. xxvii. 51 ‖ Mk. John iii. 8 al.) only.
o Matt. ii. 8
ref.
p ch. viii. 1. Acts iii. 24. xi. 4. xviii. 24 only †. L.
q Acts xxiii. 26. xxiv. 3. xxvi. 25 only. L. 2 Macc. iv. 12.
r ch. xxiii. 7. 1 Cor. xiii. 12. Jer. v. 5.
s constr., Matt. vii. 2. ch. xii. 40. Rom. iv. 17 al. Winer, § 24. 2. b.
t Acts xviii. 25. xxi. 21, 25. Rom. ii. 8. 1 Cor. xiv. 19. Gal. vi. 6 only †.
u — here (Acts v. 23. 1 Thess. v. 3) only‡. (Prov. viii. 14 al.) (-λώς, Acts xxi. 34. -λῶς, Acts ii. 36.)
v ver. 3 only. 2 Chron. xiii. 10. 1 Chron. xxiv. 10. (-ρος, James ii. 15.)

m παρηκολουθηκότι n ἄνωθεν πᾶσιν o ἀκριβῶς p καθεξῆς σοὶ γράψαι, q κράτιστε Θεόφιλε, 4 ἵνα r ἐπιγνῷς περὶ s ὧν H ἐκ- φιλε- κατηχήθης λόγων τὴν u ἀσφάλειαν.

5 Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου [τοῦ] βασιλέως τῆς Ἰουδαίας ἱερεύς τις ὀνόματι Ζαχαρίας, ἐξ v ἐφημερίας

4. for ων, των D¹.

5. om του BLRΞℵ: ins ACDP rel. BCDXΞ 1. 33. (H def.) rec αυτου, with AC³PR rel vulg-ed(with gat tol) lat-*b e f g₂* syrr copt goth Ambr: αυτο (sic) X: txt BC¹DLΞ 1. 33 am(with bodl em for fuld ing mt) lat-*c ff₂ g₁ l q* Jer Aug Bede. rec ins η bef γυνη, with APR rel: om om το A.

from Luke's usage of ὑπηρ.—see Acts xxvi. 16; but, the word,—'the *word preached*:'—so that ὑπηρέτης τ. λόγ. = διάκονος τ. λόγ. Acts vi. 4. 3. ἔδοξεν κἀμοί] Luke by this classes himself with these πολλοί, and shews that he intended no disparagement nor blame to them, and was going to construct his own history from similar sources. The παρηκ. ἄν. πᾶσιν ἀκρ. which follows, implies however a conscious superiority of his own qualification for the work. There is here no *expressed claim* to inspiration, but at the same time no *disclaimer* of it. [The addition *et spiritui sancto*, after κἀμοί, which is found in 3 lat. mss. and in goth., makes the following clause an absurdity.] παρηκ.] having traced down (by research), and so become accurately acquainted with. The word is used in just this sense by Demosth., περὶ τ. στ., p. 285: ἐκεῖνος ὁ καιρὸς καὶ ἡ ἡμέρα ἐκείνη οὐ μόνον εὕνουν καὶ πλούσιον ἄνδρα ἐκάλει, ἀλλὰ καὶ παρηκολουθηκότα τοῖς πράγμασιν ἐξ ἀρχῆς, καὶ συλλελογισμένον ὀρθῶς τίνος ἕνεκα ταῦτ' ἔπραττεν ὁ Φίλ., καὶ τί βουλόμενος. ἄνωθεν] from the beginning—i. e. as in ver. 5;—as distinguished from those who only wrote of the *official* life of the Lord, or only fragments perhaps of that. καθεξῆς, consecutively: see reff. By this word we must not understand Luke to lay claim to any *especial chronological accuracy* in *writing*;—which indeed is not found in his Gospel. He *traced* the events in order as they happened: but he may have *arranged* them as other considerations led him. The word is of later usage, e. g. by Plutarch, Ælian, &c. The classics have ἐφεξῆς. κράτ. Θεόφ.] It is wholly unknown who this person was. The name was a very common one. The conjectures about him are endless, and entirely without value. It appears that he was a person of dignity (see reff. on κράτιστ.), and a convert to Christianity.

The idea of the name being not a proper, but a *feigned one*, designating 'those who loved God' (found as early as Epiphanius, Hær. ii. 51, p. 429, εἴτουν των Θεοφίλῳ τότε γράφων τοῦτο ἔλεγεν, ἢ παντὶ ἀνθρώπῳ θεὸν ἀγαπῶντι: and adopted again recently by Dr. Wordsworth), is far-fetched and improbable.

4.] ἐπιγνῷς—here in its stricter sense, of acquiring *additional*, more accurate knowledge—see reff. κατηχ.] Theophilus had then been orally instructed in the narratives which form the subject of this Gospel: and Luke's intention in writing it is, that he might have a *more accurate knowledge of these histories*. κατηχήθης—literally, catechised, '*catechetically taught*.' Bleek, h. l., reminds us that this is not St. Luke's own usage of the verb: cf. Acts xxi. 21, 24, where it simply signifies hearing by report. But we may answer that in Acts xviii. 25, where the same construction occurs, this is the most likely sense. λόγων is not to be *rendered* 'things:' *neither it, nor* ῥῆμα, *nor* דָּבָר *ever has this meaning*, as is commonly but erroneously supposed. In all the commonly-cited examples of this, '*things expressed in words*' are meant: here, the histories,—accounts. (See Prolegg. to the Gospels, i. 3.)

5—25.] ANNOUNCEMENT BY GABRIEL OF THE BIRTH OF JOHN. Peculiar to Luke. The style now totally alters and becomes Hebraistic, signifying that the following is translated or compiled from an Aramaic oral narration, or perhaps (from the very distinct character of these two first chapters) *document*. 5.] ἐξ ἐφ. Ἀβ., which was the *eighth* of the *four and twenty courses* of the priests (see ref. 1 Chron.). These courses kept their names

Ἀβιά· καὶ γυνὴ αὐτῷ ἐκ τῶν θυγατέρων Ἀαρών, καὶ τὸ ὄνομα αὐτῆς Ἐλισάβετ. 6 ἦσαν δὲ [w] δίκαιοι ἀμφότεροι [x] ἐναντίον τοῦ θεοῦ, [y] πορευόμενοι ἐν πάσαις ταῖς [z] ἐντολαῖς καὶ [za] δικαιώμασιν τοῦ κυρίου [b] ἄμεμπτοι. 7 καὶ οὐκ ἦν αὐτοῖς τέκνον, [c] καθότι ἦν ἡ Ἐλισάβετ [d] στεῖρα, καὶ ἀμφότεροι [e] προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν. 8 ἐγένετο δὲ ἐν τῷ [f] ἱερατεύειν αὐτὸν ἐν τῇ [g] τάξει τῆς [h] ἐφημερίας αὐτοῦ [i] ἔναντι τοῦ θεοῦ, 9 [k] κατὰ τὸ [ki] ἔθος τῆς [m] ἱερατείας [n] ἔλαχεν τοῦ [o] θυμιᾶσαι εἰσελθὼν εἰς τὸν ναὸν τοῦ κυρίου. 10 καὶ πᾶν τὸ πλῆθος ἦν τοῦ λαοῦ προσευχόμενον ἔξω τῇ ὥρᾳ τοῦ [p] θυμιάματος. 11 ὤφθη

..πασαι τεροι ται H. ABCDE FKLM PRSUV ΧΓΔΑΞ l. 33. 69.

...θυμιασαι F.

...κυριου Ξ.

w Matt. i. 19 reff.
x Mark ii. 12. (ver. 3 v. r.) ch. xx. 26. xxiv. 19. Acts vii. 10. viii. 32 (from Isa. liii. 7) only.
y = Acts ix. 31. 1 Pet. iv. 3. 2 Pet. ii. 10 al. 1 Kings viii. 5.
z Gen. xxvi. 5. Num. xxvi. 13. Deut. iv. 40. vi. 1 al.
za Rom. i. 32. ii. 26. v. 16, 18. viii. 4. Heb ix. 1, 10. Rev. xv. 4. xix. 8 only. Deut. xxx. 16 al.

b Phil. ii. 15. iii. 6. 1 Thess. iii. 13. Heb. viii. 7 only. Gen. xvii. 1. (-τως, 1 Thess. ii. 10.) constr., ch. xxi. 34. Acts xxiii. 10.
c ch. xix. 9. Acts ii. 24, 45 al². L. Lev. xxv. 16 bis only.
d ver. 36. ch. xxiii. 29. Gal. iv. 27 (from Isa. liv. 1) only. Gen. xi. 30.
e = ver. 18. ch. ii. 36 (Matt. iv. 21 | Mk.) only. Gen. xviii. 11. Josh. xxiii. 1.
f here only. Exod. xxviii. 1, 3, 4 al. fr. (-τεία, ver. 9. -τευμα, 1 Pet. ii. 5, 9.)
g Heb. v. 6, 10; vi. 20 and vii. (11 bis) 17 (21 v. r.) from Ps. cix. 4.
h ver. 5 (reff.) only.
i Acts viii. 21 only. Gen. xix. 13 vat. Num. xxxii. 13.
k ch. ii. 42. xxii. 39 only. (2 Macc. xi. 25.)
l as above (k). Acts vi. 14 al⁶. L. only, exc. John xix. 40. Heb. x. 25 †. Wisd. xiv. 16. 1 Macc. x. 89. 2 Macc. xiii. 4 only.
m Heb. vii. 5 only. Exod. xxix. 9 al.
n John xix. 24. Acts i. 17. 2 Pet. i. 1 only. 1 Kings xiv. 47 (w. τοῦ & inf.). Wisd. viii. 19 only.
o here only. Exod. xxx. 7, 8 al. fr. (-αμα, vv. 10, 11. -ατήριον, Heb. ix. 4.)
p here bis. Rev. v. 8. viii. 3, 4. xviii. 13 only. Exod. xxx. 1.

6. rec (for εναντιον) ενωπιον, with AC³DPRΞ rel : txt BC¹X Cyr$_{p}$.

7. rec η ελισ. bef ην, with ACPR rel syrr copt arm : txt BDLXΔΞ 33. 69 latt goth. —om η bef ελ. B 69 ev-y. (F lat-*a* defective.) ησαν bef προβ. D lat-*e*.

8. εναντιον (*corrn*) ACFMXΔ 69 Chr : ενωπιον K : txt BDPR rel.

9. το θυμ. (*sic*) C. for κυριου, θεου C¹ D-gr.

10. rec του λαου bef ην (*corrn of arrangement, which is in the manner of Luke, both in Gosp and Acts*), with AC¹DK 1. 69 vulg-ed(with em gat) lat-*e f g*$_{2}$ syr copt æth arm : ηνπερ λαου 33 : txt BC³PRℵ rel am(with forj fuld ing) lat-*q* goth.

and order, though not their descent, after the captivity. The courses, though called ἐφημερίαι, were of a *week's* duration each: ἀπὸ σαββάτου ἐπὶ σάββατον, Jos. Antt. vii. 14. 7. Meyer observes that if any use is to be made of this note of time to fix the date, our reckoning must be made *backward* from the destruction of the temple, not *forward* from the restoration of the courses by Judas Maccabæus, because it is not certain *what course then began* the new order of things; whereas we have a fixed note for the destruction of the temple, that it was on the 9th of Ab, and the course in waiting was that of Jehoiarib. Comm. ii. p. 194. With the reading κ. γυνὴ αὐτῷ, we must render, **and he had a wife from among . . . .**

Ἐλισ.] The LXX rendering, Exod. vi. 23, of אֱלִישֶׁבַע, the wife of Aaron : signifying, *Deus juramentum*. John was thus of priestly descent by both parents. Cf. Jos. Vit. i. init., ἐμοὶ δὲ γένος ἐστὶν οὐκ ἄσημον, ἀλλ' ἐξ ἱερίων ἄνωθεν καταβεβηκός. ὥςπερ δὴ παρ' ἑκάστους ἄλλη τίς ἐστιν εὐγενείας ὑπόθεσις, οὕτως παρ' ἡμῖν ἡ τῆς ἱερωσύνης μετουσία τεκμήριόν ἐστι γένους λαμπρότητος. **6.**] **πορ. ἐν**, a Hebraism, as also **προβ. ἐν τ. ἡμέραις**, ver. 7, and **ἐγένετο ἐν τῷ ἱερ. . . . . ἔλαχεν**, ver. 8. This last is a construction frequent in Luke. In the phrase **ἐντολαῖς κ. δικαιώμασιν** (see reff.), we must not press any difference between the terms. δικαίωμα, as Bleek remarks, is used of an ordinance of God, laying down what is δίκαιον for men. **προβαίνειν** is only found in the classics in this sense with τὴν or κατὰ τὴν ἡλικίαν, or τῇ ἡλικίᾳ.

9, 10.] **τοῦ θυμιᾶσαι** (not θυμιάσαι). This was the *most honourable office* which was allotted among the priests each day, and the same person could not serve it more than once. On the manner of casting the lots, see Lightfoot in loc. **τοῦ θ. εἰσελθόν = to go in and to burn incense.** The gen. **τοῦ** is in government after the verb ἔλαχε : see Winer, § 44. 4. *a*. This verb commonly governs an accusative, but now and then a genitive : see Kühner, § 521 : and cf. Il. ω. 76. **τὸν ναόν**] **the holy place** : see Heb. ix. 1—6, and Exod. xxx. 7. An account of John Hyrcanus the high-priest having

q Matt. xx. 21, 23 reff.
r Matt. xxiii. 18, &c. reff.
s — Matt. ii. 3. xiv. 26. Gen. xiv. 3.
t Acts (x. 10 v. r.) xix. 17. Rev. xi. 11. Exod. xv. 16. Josh. ii. 9.
u Acts viii. 16. Rom. xv. 8. Gen. xv. 12.
v ch. ii. 7. xxi. 28 only in gospp. Acts xvii. 31 al. epp. passim. Isa. xii. 2.
w — Matt. vi. 7. Acts x. 31. 1 Cor. xiv. 21. Heb. v. 7 only. Ps. iv. 1, 8.
x Ps. ix. 1 al. fr. LXX.
y ch. ii. 37 reff.
z — ver. 57 reff.
a ver. 44. Acts ii. 46. Heb. i. 9, from Ps. xliv. 7. Jude 24 only. LXX, Ps. only, xxix. 5 al.
b Matt. i. 1 reff.
c w. ἐπί, Matt. xviii. 13 reff. see ver. 67.
d Gospp., Luke only, exc. John xx. 30. Acts iv. 19. Rom. iii. 20. 1 John iii. 22 al. 1 Kings iii. 18.
e Levit. x. 9. Num. vi. 3. Judg. xiii. 4 F. al.
f here only. Num. xxviii. 7.
g vv. 41, 67. Acts ii. 4. iv. 8, 31. ix. 17. xiii. 9. see Eph. v. 18.
h Luke only, exc. Matt. xxii. 40. xxvii. 48. John xix. 29. Ps. cxxv. 2.
i — here only.
k Matt. xix. 12. Acts iii. 2. xiv. 8. Gal. i. 15. Ps. xxi. 10. lxx. 6.

δὲ αὐτῷ ἄγγελος κυρίου ἑστὼς [q] ἐκ δεξιῶν τοῦ [r] θυσιαστηρίου τοῦ [p] θυμιάματος. 12 καὶ [s] ἐταράχθη Ζαχαρίας ἰδών, καὶ [t] φόβος [tu] ἐπέπεσεν ἐπ' αὐτόν. 13 εἶπεν δὲ πρὸς αὐτὸν ὁ ἄγγελος Μὴ φοβοῦ Ζαχαρία, [v] διότι [wx] εἰσηκούσθη [H (ὁτι ὁ— ζαχαρια —P. G γεννησει —ονομα R. Prag Sin ογαλ— ABCDE GHKL MSUV ΧΓΔΛ Prag Sin 1. 33. 69.] ἡ [xy] δέησίς σου, καὶ ἡ γυνή σου Ἐλισάβετ [z] γεννήσει υἱόν σοι, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην. 14 καὶ ἔσται [a] χαρά σοι καὶ [a] ἀγαλλίασις, καὶ πολλοὶ ἐπὶ τῇ [b] γενέσει αὐτοῦ [c] χαρήσονται. 15 ἔσται γὰρ μέγας [d] ἐνώπιον τοῦ κυρίου, καὶ [e] οἶνον καὶ [ef] σίκερα οὐ μὴ πίῃ, καὶ [g] πνεύματος ἁγίου [gh] πλησθήσεται [i] ἔτι ἐκ [k] κοιλίας [k] μητρὸς αὐτοῦ,

13. και ειπεν D mt lat-*b c e ff*$_2$ Syr. (lat-*a* def.) ζαχαριας R^1 lat-*ff*$_2$ *g*$_2$. for διοτι, οτι C^{1}Δ. om σοι D-gr 1 sah Orig-lat Ambr Aug: ins bef υιον Δ latt syrr copt æth arm Thl.

14. σοι bef χαρα D goth arm. rec γεννησει, with GXΓ 1. 33 (69, e sil) : txt ABCD rel Cyr$_1$.

15. om του ACLΓℵ 1. 33 Tit-bostr Ps-Chr Cyr: ins BD rel copt.

a vision at the time of offering incense occurs Jos. Antt. xiii. 10. 3 : *φασὶ γὰρ ὅτι κατ' ἐκείνην τὴν ἡμέραν καθ' ἣν οἱ παῖδες αὐτοῦ τῷ Κυζικηνῷ συνέβαλον, αὐτὸς ἐν τῷ ναῷ θυμιῶν μόνος, ὢν ὁ ἀρχιερεύς, ἀκούσαι φωνῆς ὡς οἱ παῖδες αὐτοῦ νενικήκασιν ἀρτίως τὸν Ἀντίοχον. καὶ τοῦτο προελθὼν ἐκ τοῦ ναοῦ παντὶ τῷ πλήθει φανερὸν ἐποίησε· καὶ συνέβη οὕτως γενέσθαι.* Here also we have the people outside (in the courts of the men and women): —their prayers were offered *while the incense was burnt*, as the *smoke was symbolical* of the ascent of prayer, Rev. viii. 3, 4. It appears, from the allotment having been just mentioned, to have been the *morning* incense burning. So Meyer. Theophylact and others understand the whole of the entry into the Holy of holies on the great day of Atonement, Levit. xvi. But this is manifestly an error: for it would necessitate Zacharias having been High-priest, which he never was; and in this case there would have been no casting of lots. 11.] The *altar of incense*, Exod. xxx. 1, must not be confounded with the *large altar of burnt-offering: that* stood *outside the holy place*, in the court of the priests. It was during the sacrifice on the great altar that the daily burning of the incense took place: one of the two priests, whose lot it was to offer incense, brought fire from off the altar of burnt-offering to the altar of incense, and then left the other priest there alone,—who, on a signal from the priest presiding at the sacrifice, kindled the incense: see Exod. xl. 5, 26. This is no *vision*, but an actual *angelic appearance*. The right is the *favourable side:* see Matt. xxv. 33. "We must understand the right as regarded the officiating priest, who stood with his face to the altar. It would thus be on the N. side of the holy place, where the table of shew-bread stood, whereas on the S. side was the golden candlestick." Bleek.

13.] He had then *prayed for a son* —but as appears below, long since—for he now had ceased to look for an answer to his prayer. Many Commentators (Aug., Thl., Euth., Grot., &c.) have thought his prayer was for the salvation of Israel by the appearance of the Messiah: but the former view appears more probable. Ἰωάννην = יְהוֹחָנָן, Ἰωανάν LXX, 1 Chron. iii. 24; — Ἰωνά, 4 Kings xxv. 23; — Ἰωάνης, 2 Chron. xxviii. 12; — = 'God is favourable.' 15. ἐνώπ. τ. κ.] signifying the spiritual nature of his office and influence. The priests were similarly prohibited to drink strong drink; and the Nazarites even more rigidly: see reff. σίκ. = שֵׁכָר (from שָׁכַר, 'inebriatus est'),—'any strong liquor not made from grapes.' πν. ἁγ. πλ. is a *contrast to*, and a reason for, the not drinking wine nor strong drink: compare Eph. v. 18. Olshausen and Meyer think that

16 καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ [l] ἐπιστρέψει ἐπὶ κύριον τὸν θεὸν αὐτῶν. 17 καὶ [m] αὐτὸς [n] προελεύσεται [o] ἐνώπιον αὐτοῦ ἐν [pq] πνεύματι καὶ [pr] δυνάμει Ἠλίου, [ls] ἐπιστρέψαι [s] καρδίας [s] πατέρων ἐπὶ [s] τέκνα, καὶ [t] ἀπειθεῖς [u] ἐν [v] φρονήσει δικαίων, [w] ἑτοιμάσαι κυρίῳ λαὸν [x] κατεσκευασμένον. 18 καὶ εἶπεν Ζαχαρίας πρὸς τὸν ἄγγελον [ys] Κατὰ [z] τί [z] γνώσομαι τοῦτο; ἐγὼ γάρ εἰμι [a] πρεσβύτης, καὶ ἡ γυνή μου [b] προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς. 19 καὶ ἀπο-

Σ και αποκριθεις...

l trans., James v. 19, 20. Josh. x x. 4 F. intr., Acts xv. 19 al.
m — Col. i. 17.
n — ch. xxii. 47, but w. acc. (Matt. xxvi. 39 reff.) Gen. xxxiii. 3 vat., 14.
o — ch. iv. 7. Acts ii. 28, from Ps. xv. 8. (ver. 15 reff.)
p Acts x. 38. 1 Cor. ii. 4. 1 Thess. i. 5.
q — here only. 4 Kings ii. 9, 15. xl viii. 10. 3 Kings xviii. 37. Deut. xxi. 18.
r — Eph. iii. 16. Col. i. 11.
s Mal. iv. 6. see Sir. xl viii. 10. 3 Kings xviii. 37. Deut. xxi. 18.
t Acts xxvi. 19. Rom. i. 30. 2 Tim. iii. 2. Tit. i. 16. iii. 3 only.
u constr., see John iii. 36 reff.
v Eph. i. 8 only.
w ch. iii. 4 ‖ (from Isa. xl. 3). xii. 47 al. 2 Chron. xxvii. 6.
x Mark i. 2 reff.
y Eph. vi. 2. Philem. 14. Philem. 9 only. 1 Kings iv. 18.
z Gen. xv. 8.
a Tit. ii. 2. κατ' αὐτὸ τοῦτο μόνον, Aristoph. Vesp. 1062. b ver. 7.

17. προελευσεται (*cf* προελθων, *Mk* xiv. 35) CLV: πορευσεται F(Wtst). ηλεια B^1ℵ, ἡλια L: ηλειου B^2. ins τω bef κυριω AK Tit-bostr.
18. for τ. αγγ., αυτον C^1(appy).

(comparing ver. 44) the meaning is, the Holy Spirit should in some wonderful manner act on the child even *before* his birth. But (see reff.) this is not necessary, —nay, would it not rather be in this case ἐν κοιλίᾳ . . . . ? The ἐκ seems to fix the prior limit of the indwelling of the Spirit, *at his birth*. Meyer grounds his view on the meaning of ἔτι as distinguished from ἤδη, and takes the construction as embracing both particulars—he shall be so *in*, and shall become so *from* . . . So likewise Bleek, and Hoffmann, Weiss. und Erfüll. ii. 250 f. 16.] The work of John was one of preparation and turning men's hearts towards God. For full notes on his office, see on Matt. xi. It may suffice here to repeat, that it was a *concentration of the spirit of the law*, whose office it was to *convince of sin*: and that he eminently represented the law and the prophets in their work of preparing the way for Christ. 17.] ἐν. αὐτοῦ—i. e. κυρίου τοῦ θ. αὐτῶν, manifest in the flesh. De Wette denies this interpretation, as contrary to all analogy: and yet himself explains the expression by saying that what the Messiah does, is in Scripture *ascribed to God as its doer* (similarly Meyer). But *why?* because Messiah is God with us. This expression is besides used (see Zech. xiv. 5) in places where the undoubted and sole reference is to the Messiah. See Bleek's note, in which he decides for this view, as against that which refers αὐτοῦ *directly* to the Messiah as the Son of God. ἐν πν. κ. δυν.] As a type, a partial fulfilment, of the personal coming of Elias in the latter days (see note on Mt. xi. 13, 14). Bleek remarks that it was not in the wonder-working agency of Elias that John was like him, for "John did no miracle,"—but in the power of his uttered persuasion.

ἐπιστρ. . . . .] The first member only of the sentence corresponds with Malachi, and that not verbatim. The angel gives the *exposition* of the second member,—καὶ καρδίαν ἀνθρώπου πρὸς τὸν πλησίον αὐτοῦ,—for of course that must be understood in the better sense, of the good prevailing, and the bad becoming like them.

ἀπειθῆς, as in reff., not *unbelieving*, but disobedient. On the verb ἀπειθεῖν, see note, Heb. iii. 18, and on ἀπείθεια, note, Eph. ii. 2. ἐν is elliptic for εἰς τὸ εἶναι ἐν . . . . see reff. Augustine, De Civ. Dei, xx. 29,—'est sensus, ut etiam *filii sic intelligant legem*, id est, Judæi, *quemadmodum patres eam intellexerunt*, id est Prophetæ, in quibus erat et ipse Moyses:' so also Kuinoel, but erroneously, for both articles would be expressed,—τῶν πατέρων ἐπὶ τὰ τέκνα. 18.] The birth of John, involving *human generation*, but *prophetically announced*, and *supernatural*, answers to the birth of Isaac in the O. T. But Abraham's faith was a strong contrast to the unbelief of Zacharias: see Rom. iv. 19. De Wette, without noticing the above remark (which is Olshausen's), says, "the same doubt, which Abraham also entertained in a similar case;" so that we have here, as often elsewhere, in the interpretation of Scripture (Gen. xv. 6, 8; xvii. 17; xviii. 12), De Wette versus Paul (Rom. as above):—the fact being, that the case Gen. xv. 8 was not similar. πρεσβύτης] The *Levites* (see Num. iv. 3; viii. 24, 25) became superannuated at the age of fifty: but it appears, by extracts from the Rab-

κριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ Ἐγώ εἰμι Γαβριὴλ ὁ [c] παρεστηκὼς ἐνώπιον τοῦ θεοῦ, καὶ [d] ἀπεστάλην [e] λαλῆσαι πρός σε καὶ [f] εὐαγγελίσασθαί σοι ταῦτα. 20 καὶ ἰδοὺ ἔσῃ [g] σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι [h] ἄχρι ἧς ἡμέρας γένηται ταῦτα, [i] ἀνθ' ὧν οὐκ [k] ἐπίστευσας τοῖς λόγοις μου, [l] οἵτινες [m] πληρωθήσονται [n] εἰς τὸν καιρὸν αὐτῶν. 21 καὶ ἦν ὁ λαὸς [o] προσδοκῶν τὸν Ζαχαρίαν, καὶ [p] ἐθαύμαζον [q] ἐν τῷ [r] χρονίζειν αὐτὸν ἐν τῷ ναῷ. 22 ἐξελθὼν δὲ οὐκ ἐδύνατο λαλῆσαι αὐτοῖς. καὶ ἐπέγνωσαν ὅτι [s] ὀπτασίαν ἑώρακεν ἐν τῷ ναῷ· καὶ αὐτὸς ἦν [t] διανεύων αὐτοῖς, καὶ [u] διέμενεν [v] κωφός. 23 καὶ ἐγένετο ὡς

c Mark xiv. 47 reff. — Exod. xxiv. 13. 3 Kings x. 8.
d ver. 26. Heb. i. 14. Rev. v. 6. xxii. 6. Isa. vi. 6. Dan. x. 11 Theod.
e w. προς, ver. 55. ch. ii. 18, 20. Acts iii. 22. iv. 1 al. L. only, exc. 1 Thess. ii. 2. Heb. v. 5. xi. 18. Deut. xviii. 17 var. Dan. as above.
f ch. ii. 10. Rom. x. 15, from Isa. lii. 7. 1 Kings xxxi. 9.
g constr. Matt. xxiv. 9. vii. 29 reff.
h Matt. xxiv. 33. ch. xvii. 27. Acts i. 2. i ch. xii. 3. xix. 44. Acts xii. 23. 2 Thess. ii. 10 only. Gen. xxii. 16. Deut. viii. 20. k John ii. 22. v. 47 bis. xii. 38, from Isa. liii. 1. l — Matt. vii. 15 reff. m Matt. i. 22 reff. n constr., Acts xiii. 42. John xx. 7. o — & constr., ch. vii. 19, 20. Acts x. 24. (Luke only, exc. Matt. xi. 3. xxiv. 50. 2 Pet. iii. 12, 13, 14.) Ps. cxviii. 166.
p w. ἐν, here only. Sir. xi. 21. q John v. 35. Rom. ii. 23 al. r Matt. xxiv. 48 reff. Exod. xxxii. 1. s ch. xxiv. 23. Acts xxvi. 19. 2 Cor. xii. 1 only. L.P.‡ (Mal. iii. 2. Sir. xliii. 2, 18) only. — Dan. ix. 23 al. Theod. t here only. Ps. xxxiv. 19. Sir. xxvii. 23. u ch. xxii. 23. Gal. ii. 5. Heb. i. 11, from Ps. ci. 26. 2 Pet. iii. 4 only. v Mark vii. 33 reff.

Δουν. Prag Su Prag Sang rec Lect — ABCDE GHKL MSUV ΧΓΔΛΞ Prag Sang 1. 33. 69.

19. παριστως D.
20. αχρις ημ. ης usque in diem quo D latt. πλησθησονται DΞ Orig.
21. for προσδοκων, προσδεχομενος D. for 1st εν, επι D. εν τω ναω bef αυτον BLΞ.
22. rec ηδυνατο, with B²CDΞ 33(Treg expr) rel: txt AB¹K. διεμεινεν D-gr al latt Syr copt æth Tit.

binical writings given by Lightfoot, that this was not the case with the priests.

19.] Γαβριήλ = גַּבְרִיאֵל, Man of God: see Dan. viii. 16; ix. 21, also Tobit xii. 15.

The *names* of the angels, say the Rabbis, came up with Israel from Babylon. We first read of both Michael and Gabriel in the book of Daniel. But we are not therefore to suppose that they were borrowed from any heathen system, as Strauss and the rationalists have done; the fact being, that the persons and order of the angels were known long before, and their *names* formed matter of subsequent revelation to Daniel: see Professor Mill's Vindication of Luke i., § 4, and note A; also Josh. v. 13—16. **ὁ παρεστ. ἐν. τ. θ.**] one of the chief angels near the throne of God. They are called *seven* in Tobit (ibid.): see Dr. Mill's Tract, as above.

20.] We must not consider this dumbness *solely* as a punishment; it was also a *sign*, as Zacharias had required. It is impossible for us to say what the degree of unbelief in Zacharias was, and therefore we can be no judges as to his being deserving of the punishment (against Strauss and the rationalists). **κ. μ. δυν. λαλ.**] This is not a *repetition*, but an *explanation of the ground and reason*, of **σιωπῶν**.

ἄχρι ἧς ἡμέρας γέν. ταῦτα] *ποῖα*; **ἡ γέννησις δηλαδή, καὶ ἡ κλῆσις τοῦ ὀνόματος.** Euthym. **ἀνθ' ὧν** is not a Hebraism, but good Greek: see Passow, and Matthiæ, § 480. **οἵτινες** not merely identifies, but classifies: "being, as they are, of that kind which . . . ."

21.] It was customary for the priest at the time of prayer not to remain long in the holy place, for fear the people who were without might imagine that any vengeance had been inflicted on him for some informality;—as he was considered the *representative of the people*. The words **ἐθαύμαζον ἐν** are best taken together, wondered at, as in ref. Sir. They *may* also be taken separately, taking **ἐν** as '*during*;' and so Meyer: but this is not so probable. **22.**] They knew, by some excitement, visible in his manner. It was not his office to *pronounce the benediction*, but that of the other incensing priest; so that his 'not being able to speak,' must mean, *in answer to the enquiries* which his unusual appearance prompted. This answer he gave by a sign: and the question was also by signs; for (see ver. 62) he was *deaf*, as well as dumb, which indeed is the strict meaning of **κωφός**—**οὔτε λαλῶν, οὔτ' ἀκούων**, Hesych. **23.** **ὡς ἐπλήσ.**] The week during which his course was on duty. Mr.

...αυτου ℵ. ABCDE GHKL MSUV ΧΓΔΛ Frag Sang 1. 33. 69. ℵ [αν]ε ρε...

w εἰσῆλθησαν αἱ ἡμέραι τῆς x λειτουργίας αὐτοῦ, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. 24 μετὰ δὲ ταύτας τὰς ἡμέρας y συνέλαβεν Ἐλισάβετ ἡ γυνὴ αὐτοῦ, καὶ z περιέκρυβεν ἑαυτὴν μῆνας πέντε λέγουσα 25 ὅτι οὕτως μοι a πεποίηκεν ὁ κύριος ἐν b ἡμέραις c αἷς d ἐπεῖδεν e ἀφελεῖν τὸ ef ὄνειδός μου g ἐν ἀνθρώποις. 26 Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ h ἀπεστάλη ὁ ἄγγελος Γαβριὴλ ἀπὸ τοῦ θεοῦ εἰς πόλιν τῆς Γαλιλαίας ᾗ ὄνομα Ναζαρέτ, 27 πρὸς παρθένον i μεμνηστευμένην ἀνδρὶ ᾧ ὄνομα Ἰωσήφ, ἐξ οἴκου Δαυεὶδ· καὶ τὸ ὄνομα τῆς παρθένου Μαριάμ. 28 καὶ εἰσελθὼν πρὸς

w ver. 57 ref. x 2 Cor. ix. 12. Phil. ii. 17, 30. Heb. viii. 6. ix. 21 only. L P.H. Num. viii. 22. y = vv. 31, 36. ch. ii. 21. (v. 9 al.) James i. 5 (but metaph.) only. Gen. iv. 1, 17 al. z here only †. a Matt. xxi. 35, 40. b so Rev. x. 7. c constr., Acts xiii. 2, 39. Winer, edn. 6, § 50. 7. d Acts iv. 29 only. =Exod. g Matt. xi. 11.

ii. 25 var. 2 Macc. viii. 2. e Gen. xxx. 23. f here only. Isa. xxv. 8 al. h ver. 19. i ch. ii. 5. Matt. i. 18 only. Deut. xxii. 26, 26.

23. ins τοτε bef απηλθεν D.

24. for μετα δε, και μετα D. τας ημ. ταυ. DE 69 copt.

25. om ο CDLℵ 33 : ins AB rel. εφειδεν DΔ Frag sang : εφιδεν X 69 : επιδεν C al : txt Bℵ rel. om το B^1DLℵ 1 : ins AB^2C rel.

26. εν δε τω εκτω μηνι D-gr. rec (for απο) υπο, with ACD rel syr(appy) arm Eus : txt BLℵ Frag sang 1. 69 Syr goth Cyr-jer. for της γαλ., γαλιλαιαν D. om η ον. ναζ. D 255. 259.

27. εμνηστ. ALℵ^1 : μεμνημενην D : txt B^2C rel. aft οικου ins και πατριας (*see ch* ii. 4) CFL 1 Thaum Eus Chr Chron.

28. ελθων A^1(but corrd by origl scribe). rec aft εισελθων ins ο αγγελος, with ACD rel latt syr goth ; aft αυτην F(Wtst) Δ 69 lat-*e f ff$_2$ h l q* Syr arm-usc : om BLℵ

Greswell, by much elaborate calculation, has made it probable, but only as one out of several alternatives, that this week was Tisri 18—25, = September 30—October 6, of the *sixth year before the Christian era* (Prolegg. p. 85 sq.). A deaf and dumb person, we thus see, was not precluded from some of the sacerdotal ministrations. **24, 25.**] **περιέκρυβεν**—either, *to avoid defilement* : see Judges xiii. 13, 14,—to *hide her pregnancy* from her neighbours till it was certain and apparent, —or, from the precaution which the first months of pregnancy require. Kuinoel suggests, that the reason may have been, that she might devote herself more uninterruptedly to exercises of devotion and thankfulness, and that this is expressed by the words following. If so, **ὅτι** must mean '*because*,' as indeed is the usage of these first chapters,—see below on ver. 45 ; but it seems here to be only the usual particle by which a speech is introduced : see Gen. xxix. 33. And indeed **λέγουσα** really carries the reason of her hiding herself—"seeing that she said (within herself). . . . ." **ἐπεῖδεν**] There is no ellipsis of *ἐμέ* or *ἐπ' ἐμέ*, nor is the meaning, 'hath looked *upon me* ;' but *ἐπ.* is to be taken with the infinitive following—**hath condescended to remove** : so *ἐφοράω*, Herod. i. 124 : cf. *ἐπεσκέψατο λαβεῖν*, Acts xv. 14. **τὸ ὄνειδος**] of barrenness : see ref. **26—38.**] ANNOUNCEMENT BY THE SAME ANGEL OF THE BIRTH OF CHRIST. **26.**] **τῷ ἕκτῳ**—referring to the **πέντε** in ver. 24. **Ναζαρέτ**] In this particular the information of our Evangelist appears to be fuller than that of Matthew, who seems not to be aware of any residence at Nazareth previous to the birth of our Lord : but see note on Matt. ii. 22.

27.] **ἐξ οἴκου Δ.** *refers to Joseph* in this place, who (see Matt. i.) was of the direct lineage of David. That *Mary was so*, is no where *expressed* in the Gospels, but seems to be implied in ver. 32, and has been the general belief of Christians. The Son of David was to be the fruit of *his body* (Ps. cxxii. 11) ; which He would not be, unless His virgin mother was of the house of David. See notes on the genealogy in ch. iii. [Still we must remember the absolute oneness in the marriage relation, which might occasion that Mary herself should be reckoned as being in very deed that which her husband was. Perhaps this has been hardly enough taken into account. Edn. 5, 1862.] **28.**] **κεχαριτωμ.**, not '*gratiâ plena*,' as the Vulg. ;—for, though *χαριτόω* is not found in classical writers, the analogy of all verbs in -όω must rule it to mean, the passing of the action implied in the radical substantive on the object of the verb—the 'conferring of grace *or favour, upon.*' Any this is its mean-

αὐτὴν εἶπεν [k] Χαῖρε [l] κεχαριτωμένη· ὁ [m] κύριος [m] μετὰ σοῦ. 29 ἡ δὲ [n] ἐπὶ τῷ λόγῳ [o] διεταράχθη, καὶ [p] διελογί-
ζετο [q] ποταπὸς [r] εἴη ὁ [s] ἀσπασμὸς οὗτος. 30 καὶ εἶπεν ὁ
ἄγγελος αὐτῇ Μὴ φοβοῦ Μαριάμ. [tu] εὗρες γὰρ [t] χάριν
[v] παρὰ τῷ θεῷ. 31 καὶ ἰδοὺ [w] συλλήμψῃ [x] ἐν [x] γαστρί,
καὶ [y] τέξῃ υἱόν, καὶ [y] καλέσεις τὸ [y] ὄνομα αὐτοῦ Ἰησοῦν.
32 οὗτος ἔσται μέγας καὶ [z] υἱὸς [a] ὑψίστου [a] κληθήσεται, καὶ
δώσει αὐτῷ κύριος ὁ θεὸς τὸν θρόνον Δαυὶδ τοῦ πατρὸς
αὐτοῦ, 33 καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακὼβ εἰς τοὺς
[b] αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος.
34 εἶπεν δὲ Μαριὰμ πρὸς τὸν ἄγγελον Πῶς ἔσται τοῦτο,
[c] ἐπεὶ ἄνδρα οὐ [d] γινώσκω; 35 καὶ ἀποκριθεὶς ὁ ἄγγελος
εἶπεν αὐτῇ [e] Πνεῦμα ἅγιον [ef] ἐπελεύσεται ἐπὶ σέ, καὶ
[g] δύναμις [h] ὑψίστου [i] ἐπισκιάσει σοι, [k] διὸ καὶ τὸ [l] γεννώμε-

k Matt. xxvi. 49 reff.
l Eph. i. 6 only †. Sir. (ix. 8 Grabe) xviii. 17 only. Ps. xvii. 25 Symm.
m Judg. vi. 12.
n ver 47.
o here only. Hos. xi 9 compl. only.
p Matt. xvi. 7, 8 reff.
q Matt. viii. 27. Mark xiii. 1. ch. vii. 39. 1 John iii. 1. 2 Pet. iii. 11 only †.
r opt., ch. iii. 15. viii. 9.
s ch. xx. 46 reff.
t Acts vii. 46. Heb. iv. 16. Exod. xxxiii. 16.
u = as above (t). 2 Tim. i. 16.
v ch. xviii. 27. Eph. vi. 9. James i. 17.
w ver. 24.
x Matt. i. 18 reff.
y Matt. i. 21.
z Mark v. 7 (reff). ch. (vi. 35.) viii. 28 only.
a = Matt. v. 9, 19.
b pl., Rom. i. 25. ix. 5. xi. 36 al.
c Mark xv. 42. John xiii. 29.
d = here (Matt. i. 25) only. Gen. (iv. 1, 25.) xix. 8. Num. xxxi. 17 F. Judg. xi. 39.
e Acts i. 8.
f Luke (ch. i. 35. xi. 22. xxi. 26 [35 v. r.]. Acts i. 8 aβ.) only, exc. Eph. ii. 7. James v. 1. 1 Kings xi. 7.
g = Mark xii. 24.
h Mark v. 7 reff.
i w. dat., Mark ix. 7. Acts v. 15. Ps. xc. 4. acc., ch. ix. 34 | Mt. only.
k Acts x. 29. Rom. i. 24. Phil. ii. 9.
l Matt. i. 20. Ps. ii. 7.

1 copt arm-zoh. rec aft σου adds ευλογημενη συ εν γυναιξιν (*from ver* 42), with ACD rel latt syrr goth Eus Tert: om BL 1 syr-jer coptt arm Damasc Promiss.

29. rec aft η δε ins ιδουσα and διεταραχθη bef επι τω λογω αυτου, with A rel: η δε ιδ. διετ. (omg rest) C^1: for ιδουσα, *cum audisset* vulg(not fuld) Chron: txt B D(εταραχ.) LXN 1 coptt arm Damasc. (*Meyer supposes the original mistake was, passing from* δε *to* διε [*cf* D], *and thus arose the glosses and transpositions, and reinsertions of* επι τω λογ.) aft διελογιζετο ins εν εαυτη D al arm: εν εαυτη λεγουσα F(Wtst) X 33 syr-marg.

30. αυτη bef ο αγγελος D 69 lat-*b f* syrr æth. (lat-*a* def.) for αυτη, πρ. αυτην C al lat-*e* goth Chron Cypr Ambr. μαρια D latt Iren-lat.

34. και ειπεν D lat-*a*. μαρια C^1(appy) D^1 lat-*c*. aft εσται ins μοι B^{1}-marg C^3 F(Wtst) MX 1. 33. 69 syr coptt æth arm Thaum Cyr-jer Nyssen Chr.

35. διοτι A^1(appy). aft γεννωμενον ins εκ σου (*prob a particularizing addi-*

ing in the only other place (see reff.) where it occurs in the N. T. Thl. explains it as corresponding to εὗρες χάριν παρὰ τῷ θεῷ, ver. 30:—τοῦτο γάρ ἐστιν τὸ κεχαριτῶσθαι, τὸ εὑρεῖν χάριν παρὰ τῷ θεῷ. ὁ κ. μετὰ σοῦ] i. e. ἐστίν: see ref. 32. Δαυὶδ τοῦ π. αὐτ.] This announcement makes it certain (but see note above) that *Mary also* was of the house of David. No astonishment is expressed by her at this part of the statement, and yet, from the nature of her question, it is clear that *she did not explain it by supposing Joseph to be the destined father of her child.* See 2 Sam. vii. 13: Ps. lxxxix. 3, 4: Isa. ix. 7: Jer. xxxiii. 15. 34, 35.] This question differs from that raised by Zacharias above. It is merely an enquiry after the *manner in which* so wonderful a thing should take place; not, *how shall I know this?*—it *takes for granted that it shall be*, and only asks, *How?* πνεῦμα ἅγ.] **the Holy Spirit**—the creative Spirit of God, of whom it is said, Gen. i. 2, that He ἐπεφέρετο ἐπάνω τοῦ ὕδατος. But as the world was not created *by the Holy Ghost*, but *by the Son*, so also the Lord was not begotten *by the Holy Ghost*, but *by the Father:* and that, *before the worlds.* "No more is here to be attributed to the Spirit, than what is necessary to cause the Virgin to perform the actions of a mother. . . . . As Christ was made of the substance of the Virgin, so He *was not made of the substance of the Holy Ghost*, Whose essence *cannot at all be made.* And because the Holy Ghost did not beget Him by any communication of His essence, therefore He is not the Father of Him, though He were conceived by Him." (Pearson on the Creed, p. 165, 166.) ἐπισκιάσει]

א και ιδου...

...αδυνατησει Χ. ABCDEGHKLMSUVΓΔΛΞ 1.33. 69.

νον ἅγιον κληθήσεται [m] υἱὸς [m] θεοῦ. 36 καὶ ἰδοὺ Ἐλισάβετ [n] ἡ [n] συγγενής σου καὶ αὐτὴ [o] συνειληφυῖα υἱὸν ἐν [p] γήρει αὐτῆς, καὶ οὗτος μὴν ἕκτος ἐστὶν αὐτῇ τῇ καλουμένῃ [q] στείρᾳ, 37 ὅτι οὐκ [r] ἀδυνατήσει παρὰ τοῦ θεοῦ πᾶν [s] ῥῆμα. 38 εἶπεν δὲ Μαριάμ Ἰδοὺ ἡ [t] δούλη κυρίου· [u] γένοιτό μοι κατὰ τὸ ῥῆμά σου. καὶ ἀπῆλθεν ἀπ' αὐτῆς ὁ ἄγγελος. 39 [v] Ἀναστᾶσα δὲ Μαριὰμ ἐν ταῖς ἡμέραις ταύταις ἐπορεύθη

m Matt. xxvii. 43, 54. n Mark vi. 4 reff. o ver. 24 reff. p here only. Gen. xxi. 2, 7. q ver. 7 reff. r Matt. xvii. 20 only. Job xlii. 2. Gen. xviii. 14. s — Matt. iv. 4 (from Deut. viii. 3). xviii. 16 al.

t ver. 48. Acts ii. 18 (from Joel ii. 29) only. xxxii. 1). Gal. vi. 14. Gen. xliv. 17. u Mark ix. 21. John v. 14. Acts vii. 40 (from Exod. v — Mark vii. 24 reff.

tion, see Matt i. 16; *Gal* iv. 4: *so Meyer*) C[1] 1. 33 vulg-ed(with gat per) lat-*a c e* Syr æth arm Protev-5-mss Iren-lat Orig-lat Dial$_{expr}$ Thaum Ath$_{expr}$ Epiph Ephr Chr Thdrt Damasc Euthym Cypr Hil Gaud Jer: om ABC[3]D$^{\aleph}$ rel am lat-*b f ff$_2$ g$_2$ l* syr syr-jer copt goth arm-mss Protev-6-mss Orig-lat Dion-alex Petr-alex Eus Tert.

36. *συγγενις* AC[3]DEGHLΔΞ 69 syr-marg-gr. *συνειληφεν* BLΞ latt copt: *συνειληφυια* ACD rel syrr. rec *γηρα*, with S(e sil): txt ABCDΞ rel. ins *e* bef *μην* A.

37. rec *τω θεω*, with AC rel, *θεω* 1: txt BDLΞ$^{\aleph}$. *π. τ. θ.* bef *παν ρ.* D æth.

38. *και ειπεν* D lat-*a*. *μαρια* C[1]D. for *απηλθεν, απεστη recessit* D.

39. for *αναστ. δε, και αναστασα* AK.

The figure is perhaps from a bird (as Grotius: see ref. Ps.), or from a *cloud*: see the other reff. ἅγιον] Some take this for the predicate of τὸ γενν., 'shall be called holy, the Son of God.' But it is more simple to take it as E. V., **that holy thing**, &c., making τὸ γενν. ἅγ. the subject, and υἱ. θ. the predicate. On the latter expression, see note on Matt. iv. 3.

36. συγγενής] On the *συγγενίς* in the var. readd., we may remark, that these fem. terminations of common adjectives belong to later Greek. *συγγενίς, ἰσχάτως βάρβαρον*, Pollux iii. 50. It is found in Plutarch, Quæst. Rom. (vi. 314), &c. See Lobeck on Phrynichus, p. 452†. Cf. *μοιχαλίς*, Matt. xii. 39 reff. *What* relation, no where appears in Scripture: and traditions are not worth recounting. But we must take the word in the narrower sense, not in the wider reference of Rom. ix. 3. Elizabeth was *of the tribe of Levi*: but this need not hinder connexion by marriage with other tribes. Aaron himself married into Judah, Exod. vi. 23. We find in Judges xvii. 7 a young man of the family of Judah who was a Levite. Philo de Monarch. ii. 11 (vol. ii. p. 229), says, *προσίταξε τῷ μὲν ἀρχιερεῖ μνᾶσθαι μὴ μόνον γυναῖκα παρθένον, ἀλλὰ καὶ ἱέρειαν ἐξ ἱερέων . . . ἐπιτράπη δὲ τοῖς ἄλλοις καὶ μὴ ἱερέων γαμεῖν θυγατέρας.* **37.**] The future, in Hebrew, expresses that which does not belong to any fixed time, but shall ever be so. ῥῆμα] See reff., and above on ver. 4. This place, and its original, Gen. xviii. 14, which are sometimes quoted to shew that *ῥῆμα* may mean simply "a *thing*," are in fact most decisive against any such supposition. For the declaration amounts to this, "Hath the Lord spoken and can He not do it?" **38.**] Her own faithful and humble assent is here given to the divine announcement which had been made to her. I believe that her conception of the Lord is to be dated *from the utterance of these words*. So Euthym.: *ἀπ' αὐτῆς—ἤδη συλλαβούσης ἅμα τῷ λόγῳ αὐτοῦ*. Similarly Iren., Tert., Ath., Maldonat., Grot. Lightfoot, holding a different opinion, says, *Agnoseo quidem, communiter obtinuisse, quod Virgo in urbe Nazareta conceperit, idque eodem instante quo Angelus eam alloquebatur*. She was no unconscious vessel of the divine will, but (see ver. 45) in humility and faith, a fellow-worker with the purpose of the Father; and therefore *her own unity with that purpose* was *required*, and is here recorded. **39—56.**] Visitation of Elizabeth by Mary. **39.**] The situation of Elizabeth was not before this known to Mary; and on the intelligence of it from the angel, she arose and went to congratulate her kinswoman. But before this the events related in Matt. i. 18—25 had happened. Mary being betrothed to Joseph, had no communications with him, except through the *promulæ*; who, on the first indications of her pregnancy, represented it to him. This would not take longer time than the expression ἐν ταῖς ἡμ. ταύ. might include—possibly three or four weeks. Then happened Matt. i. 19, 20; and immediately Joseph took her home. As a betrothed virgin she could not travel; but now im-

εἰς τὴν [w] ὀρεινὴν [x] μετὰ [z] σπουδῆς εἰς πόλιν Ἰούδα, 40 καὶ
εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου καὶ ἠσπάσατο τὴν
Ἐλισάβετ. 41 καὶ ἐγένετο ὡς ἤκουσεν τὸν [y] ἀσπασμὸν [F om καὶ ἐγ]
τῆς Μαρίας ἡ Ἐλισάβετ, [z] ἐσκίρτησεν τὸ [a] βρέφος ἐν τῇ — ABCDI
κοιλίᾳ αὐτῆς, καὶ [b] ἐπλήσθη [b] πνεύματος ἁγίου ἡ Ἐλισάβετ FGHK:
42 καὶ [c] ἀνεφώνησεν [d] κραυγῇ μεγάλῃ καὶ εἶπεν [e] Εὐλογη- MSUV
μένη σὺ [e] ἐν γυναιξίν, καὶ [f] εὐλογημένος ὁ [g] καρπὸς τῆς ΓΔΛΞ
[f] κοιλίας σου. 43 καὶ [h] πόθεν μοι τοῦτο [i] ἵνα ἔλθῃ ἡ 1. 22. 69
μήτηρ τοῦ κυρίου μου πρός με; 44 ἰδοὺ γὰρ ὡς [k] ἐγένετο
ἡ [l] φωνὴ τοῦ [m] ἀσπασμοῦ σου εἰς τὰ ὦτά μου, [z] ἐσκίρτησεν
ἐν [n] ἀγαλλιάσει τὸ [a] βρέφος ἐν τῇ κοιλίᾳ μου. 45 καὶ

w ver. 65 only. Gen. xiv. 10. Josh. xi. 21.
x Mark vi. 25 reff.
y ver. 29.
z here bis. ch. vi. 23 only. Gen. xxv. 22.
a = here bis only. Luke [ch. ii. 12, 16. xviii. 15. Acts viii. 19] only, exc. 2 Tim. iii. 15. 1 Pet. ii. 2 †. Sir. xix. 11. 1 Macc. i. 61. 2 Macc. vi. 10 only.
b ver. 15 reff.
c here only. 1 Chron. xv. 28.
d Matt. xxv. 6. Acts xxiii. 9. Eph. iv. 31. Heb. v. 7. Rev. xiv. 18. xxi. 4 only. 1 Kings iv. 6. c Judg. v. 24. f Deut. xxviii. 4.
e = Acts ii. 30. Gen. xxx. 2. h = Matt. xiii. 27 l. xv. 33. Num. xi. 13. i John xv. 8 reff.
f = ch. iii. 2. Jer. i. 4. l = Heb. xii. 19. Sir. xliii. 17. m vv. 29, 41. a ver. 14 reff.

41. rec η ελισ. bef τ. ασπ. της μαρ., with AC³ rel syrr copt goth æth: txt BC¹DLΞ 1. 69 latt arm Orig Cypr Ambr. εσκ. εν τ. κοιλ. της ελ. το βρ. αυτης D.

42. for ανεφ., ανεβοησεν CFN 33. 69 Thl. rec (for κραυγη) φωνη (*more usual*), with ACD rel syrr Orig$_1$: txt BLΞN Orig$_2$.

43. for με, εμε B.

44. το βρεφος bef εν αγαλλιασει (το βρ. *next the verb as in ver* 41) AC³ rel lat-*c* syr copt goth Orig$_1$ Chron Thl: om εν αγ. 33: txt BC¹DLΞ 1. 69 (F, e sil) vulg lat-*b o f ff*$_2$ *g*$_1$ arm Orig$_2$-lat$_2$.

mediately, and perhaps for the very reason of the circumstances under which Joseph had taken her home, she visits Elizabeth, —remaining with her about three months, ver. 56. So that we have, five months, during which Elizabeth hid herself, + the sixth month, during which takes place the Annunciation, the discovery of Mary's pregnancy, her taking home by Joseph, + three months visit of Mary = nine months, nearly her full time: see ver. 57.

πόλιν Ἰούδ. may possibly mean "*the city of Juttah*," which (Josh. xxi. 16) was given, together with Hebron (in the hill country of Judæa: ib. ver. 11), and other neighbouring cities, to the children of Aaron the priest. But it may also mean '*a city of Judah*;' and this is perhaps more likely, as no place of residence is mentioned for Zacharias in ver. 23,—and one would hardly be introduced so abruptly here. See for Ἰούδα thus used, Matt. ii. 6: Josh. xxi. 11. It is *not Jerusalem*; for that would hardly have been described as in the hill country; and from vv. 23, 65, the Evangelist clearly indicates some other place than Jerusalem as the residence of the parents of John.

41.] The salutation uttered by Elizabeth is clearly implied to have been *an inspiration of the Holy Spirit*. No intimation had been made to her of the situation of Mary. The movement of the babe in her womb (possibly for the first time: *vel nunc primum, vel saltem vehementius, quam pro more*, Lightf.) was part of the effect of the same spiritual influence. The *known* mysterious effects of sympathy in such cases, at least lead us to believe that there may be corresponding effects where the causes are of a kind *beyond our common experience*.

τ. ἀσπασμ.] Not '*the salutation of Mary* (the Annunciation),' but **Mary's salutation**: the former construction is not according to Luke's usage. 42.] εὐλογ. has a double meaning: that of *blessed,—from above*—blessed among women, i. e. *beyond* other women; and *praised,—from below*—i. e. called blessed *by* women. The former is the best rendering here: and then ἐν γ. will be the Hebrew superlative, as in Jer. xxix. (xlix.) 15, and Cant. i. 8.

43.] The word κυρίου, as applied to the unborn babe, can no otherwise be explained than as uttered in the spirit of prophecy, and expressing *the divine nature* of our Lord: see especially Ps. cx. 1, from which Bleek thinks the expression is adopted. 45.] Either (as E. V., Vulg., Erasm., Beza, Meyer) **blessed is she that believed, for, &c.** or **blessed is she that believed that there shall be, &c.** The last is maintained by Bengel and De Wette, and supported by Acts xxvii. 25. But I own it seems to me very improbable here; the sense and the period would both suffer;—and the usage of these first chapters is to *render a reason* by ὅτι: see vv. 37, 48, 49, 68. De Wette and Bleek urge

μακαρία ἡ πιστεύσασα, ὅτι ἔσται [o] τελείωσις τοῖς λελαλη-
μένοις αὐτῇ [p] παρὰ κυρίου. 46 καὶ εἶπεν Μαριὰμ [q] Μεγα-
λύνει ἡ ψυχή μου τὸν κύριον, 47 καὶ [r] ἠγαλλίασεν τὸ
πνεῦμά μου [s] ἐπὶ τῷ [t] θεῷ τῷ [t] σωτῆρί μου, 48 ὅτι [uv] ἐπ-
έβλεψεν ἐπὶ τὴν [uw] ταπείνωσιν τῆς [u] δούλης αὐτοῦ. ἰδοὺ
γὰρ ἀπὸ τοῦ νῦν [x] μακαριοῦσίν με [y] πᾶσαι αἱ γενεαί,
49 ὅτι [z] ἐποίησέν μοι [a] μεγαλεῖα ὁ [b] δυνατός· καὶ [c] ἅγιον
τὸ [c] ὄνομα αὐτοῦ, 50 καὶ τὸ [d] ἔλεος αὐτοῦ [e] εἰς γενεὰς καὶ
γενεὰς τοῖς [d] φοβουμένοις αὐτόν. 51 [f] ἐποίησεν [f] κράτος
ἐν [g] βραχίονι αὐτοῦ, [h] διεσκόρπισεν [i] ὑπερηφάνους [kl] δια-
νοίᾳ [l] καρδίας αὐτῶν. 52 [m] καθεῖλεν [n] δυνάστας ἀπὸ θρό-
νων καὶ [op] ὕψωσεν [pq] ταπεινούς, 53 [r] πεινῶντας [s] ἐνέπλησεν

o Heb. vii. 11 only. Jer. ii. 2.
p Acts xxii. 20.
q Matt. xxiii. 5 reff. — Acts v. 13. x. 46. 2 Kings vii. 26. Psa. xxxiii. 3.
r act., Rev. xix. 7 only †. = mid., Matt. v. 12. Acts ii. 26 al. Psa. xii. 5. xxxiv. 9. Isa. lxi. 10.
s ver. 29. Matt. xxii. 33. 2 Cor. vii. 13. 1 Tim. vi. 17. Philem. 7 al.
t 1 Tim. i. 1. ii. 3. Tit. i. 3. ii. 10. iii. 4. Jude 25 only. Ps. lxiv. 5. see 1 Tim. iv. 10. Ps. xxiv. 16.
u 1 Kings i. 11. see Psa. xxx. 7.
v ch. ix. 38. James ii. 3 only.
w Acts viii. 33 (from Isa. liii. 8). Phil. iii. 21. James i. 10 only. Ps. cxxxv. 23.
x James v. 11 only. Gen. xxx. 13.
y Eph. iii. 21.
z Matt. vii. 12. Mark v. 19 al. Gen. xx. 9.
a Acts ii. 11 only. 1 Chron. xvii. 19. Psa. lxx. 19 only. Sir. xvii. 8 al.
b absol. of God, here only. see Rom. ix. 22.
c Psa. cx. 9.
d Ps. cii. 17.
e plur. here only †. sing., Ps. xlviii. 11 al.
f here only. see Ps. cxvii. 16.
g John xii 38 (from Isa. liii. 1). Acts xiii. 17 only. Deut. v. 15.
h Matt. xxvi. 31. John xi. 52. Psa. lxxxviii. 10.
i Rom. i. 30. 2 Tim. iii. 2. James iv. 6 & 1 Pet. v. 5 (from Prov. iii. 34) only. Ps. cxviii. 21.
k = Col. i. 21. (Matt. xxii. 37 refl.) al. Sir. x. 14. 23. Sir. xv. 5. xxxviii. [xxxi.] 26.)
l 1 Chron. xxix. 18.
m Mark xv. 36, 46. Acts xix. 27. 2 Cor. x. 5
n Acts viii. 27. 1 Tim. vi. 15 only. Prov. xxxi. 4.
o Matt. xi. p Ezek. xxi. 26.
q Matt. xi. 29 ref.
r Psa. cvi. 9. (Jer.
s ch. vi. 25. John vi. 25. Acts xiv. 17. Rom. xv. 24 only.

45. om και C¹(appy).
47. for επι, εν D. (*in deo* latt Iren : *super deo* lat-*e*.)
48. aft εβλεψεν ins κυριος D.
49. μεγάλα BD¹L latt : μεγαλια CD²E¹KU¹ΓΔ Guelph Ver Turin : μεγαλεια A rel. ins ο θεος bef ο δυνατος D.
50. rec εις γενεας γενεων (*corrn arising from the formula* "in sæcula sæculorum;" *so Meyer*), with AC²D rel lat-*a b c* syr goth(æth) Chron : εις γενεαν κ. γενεαν FM Guelph Bodl Ver Turin Sang 1. 69 lat-*f ff₂ g₁ l q* Isid Thl Euthym : απο γενεας εις γενεαν A(in the Magnif insd at the end of the Psalms) 2-pe sah : *a progenie in progenies* vulg arm : txt BC¹LΞℵ am(with em forj fuld ing mt tol vat) Syr copt Aug.
51. διανοιας EFH Guelph Ver. 52. om και Ver.

against it, that we should thus look for σοί and not αὐτῇ. But surely the preceding ἡ πιστεύσασα, rendering the sentence axiomatic, would prepare the way for the demonstrative pronoun of the third person, on either view of ὅτι. I much prefer the former rendering, as agreeable likewise to the analogy of Scripture, where *faith, in the recipient* of the divine purposes, is so often represented as a *co-ordinate cause* of the fulfilment of those purposes. Lightf. well suggests, that there may have been present to the mind of Elizabeth the *unbelief of her husband*, as contrasted with Mary's faith. 46—55.] Compare throughout the song of Hannah, 1 Sam. ii. 1—10. As connected with the defence of the hymns contained in these two chapters, we may observe, *taking the very lowest ground*, that there is nothing improbable, as matter of fact, in holy persons, full of the thoughts which permeate the O. T. prophecies, breaking out into such songs of praise as these, which are grounded on and almost expressed in the words of Scripture (see Dr. Mill, Historical character of Luke i. vindicated, p. 40 ff.). The Christian believer however will take a *higher view than this*, and attribute to the mother of our Lord, that same inspiration of the Holy Spirit which filled Elizabeth (ver. 41) and Zacharias (ver. 67). ψυχὴ—πνεῦμα] the *whole inner being* : see on 1 Thess. v. 23. σωτῆρι] not merely '*Deliverer from degradation, as a daughter of David*'—but, in a higher sense, **author of that salvation which God's people expected.** 48.] Bleek remarks, that the ἐπιβλέψαι ἐπὶ τὸν υἱόν μου of Luke ix. 38, is ἐλέησόν μου τὸν υἱόν in Matt. xvii. 15. ταπείν.] **low condition**, not *humility* ; the noun is an *objective* one. 51—55.] These aorists express, not the habit of the past, but the consequences involved for the future in that which the Lord had done to her. 51.] The dative διανοίᾳ apparently expresses the realm in which the ὑπερηφανία

t ch. xii. 21. 1 Cor. iv. 8 al. Prov. xxviii. 22.
u ch. xx. 10, 11. xxiv. 29. Acts vii. 12 al6. Gal. iv. 4, 6 only. L.P. 1 Kings vi. 3 al.
v ch. xx. 10, 11. Job xxii. 9.
w Acts xx. 35. 1 Tim. vi. 2 only. Isa. xli. 9. (-λημψις. 1 Cor. xii. 28.)
x 2 Chron. vi. 42. Psa. xcviii. 3.
y ch. ii. 20 reff.
z — ver. 23. ch. ii 6, 21, 22. see Gen. xxv. 24.
a Matt. i. 21 reff.
b — ver. 13. ch. xxiii. 29. John xvi. 21. Gal. iv. 24.
c here only.
d Mark vi. 4 reff.
e Matt. xxiii.

r ἀγαθῶν καὶ s πλουτοῦντας av ἐξαπέστειλεν t κενούς. 54 w ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ, x μνησθῆναι x ἐλέους, 55 καθὼς ἐλάλησεν πρὸς τοὺς πατέρας ἡμῶν, x τῷ Ἀβραὰμ καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα. 56 ἔμεινεν δὲ Μαριὰμ σὺν αὐτῇ ὡσεὶ μῆνας τρεῖς, καὶ y ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς. 57 Τῇ δὲ Ἐλισάβετ z ἐπλήσθη ὁ χρόνος τοῦ a τεκεῖν αὐτήν, καὶ b ἐγέννησεν υἱόν. 58 καὶ ἤκουσαν οἱ c περίοικοι καὶ οἱ d συγγενεῖς αὐτῆς ὅτι e ἐμεγάλυνεν κύριος τὸ ἔλεος αὐτοῦ μετ' αὐτῆς, καὶ f συνέχαιρον αὐτῇ. 59 καὶ ἐγένετο ἐν τῇ ἡμέρᾳ τῇ ὀγδόῃ g ἦλθον περιτεμεῖν τὸ παιδίον, καὶ ἐκάλουν αὐτὸ h ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν. 60 καὶ i ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν Οὐχί, ἀλλὰ κληθήσεται Ἰωάννης. 61 καὶ εἶπον πρὸς αὐτὴν ὅτι οὐδείς ἐστιν ἐκ τῆς k συγγενείας σου ὃς καλεῖται τῷ ὀνόματι τούτῳ. 62 l ἐνένευον δὲ τῷ πατρὶ αὐτοῦ m τὸ τί ἂν θέλοι καλεῖσθαι αὐτό. 63 καὶ n αἰτήσας o πινακίδιον ἔγραψεν p λέγων

5. = Gen xix. 19. f ch. xv. 6, 9. 1 Cor. xii. 26. xiii. 6. Phil. ii. 17, 18 only. Gen. xxi. 6 only. g Matt. ii. 2. Gen. xlii. 5. h Rom. v. 14. Ezra ii. 61. Neh. vii. 63. i — Matt. xi. 25 reff. k Acts vii. 3 (from Gen. xii. 1), 14 only. Exod. xii. 21. l here only. Prov. vi. 13. x. 10 only. m red., see Mark ix. 23. n — Acts xvi. 29. 1 Cor. i. 22. Judg. v. 25. o here only †. Ezek. ix. 2 Symm. p (ch. iii. 4 v. r.) 2 Kings xi. 16. 4 Kings x. 1, 6.

55. εως αιωνος A(at end of Psalter) CFMS Guelph Bodl Ver Turin Sang 1. 69 goth Thaum: *in saecula* lat-*b c*. at end ins αμην Ver.

56. ως BLΞ 1: om D 69 lat-*a b e ff*$_2$ *g*$_1$ *l q* copt-wilk sah Orig-lat Ambr.

58. om 2nd οι D. om αυτης L.

59. om εν DL 33 lat-*e*. rec τη ογδ. ημ., with A rel lat-*a*(appy): txt BCDLΞ 33. 69 vulg lat-*b c* arm Chron. ηλθαν D^{1}.

60. aft κληθησεται ins το ονομα αυτου C^{1}D copt-wilk.

61. ειπαν DLΔΞℵ 1 Chron. rec εν τη συγγενεια, with C^{2}D rel latt goth arm: txt ABC^{1}LΔΔΞ 33 copt æth Chron. το ονομα τουτο *hoc nomen* D.

62. ο τι ο αν θελοι *qui vult* D, *quem vellet* latt.—for το, ο Ξ. rec αυτον, with AC rel latt Chron: txt BDFG 33. 69.

is shewn. Bleek quotes from Symmachus, Ps. lxxv. 6, ὑπερήφανοι τῇ καρδίᾳ: but it is τὴν καρδίαν: the LXX however in the same place has ἀσύνετοι τῇ καρδίᾳ. Ver. 55 is not rendered in the E. V. according to the construction; from Ps. xcvii. 3 it will be seen that μνησθῆναι ἐλέους τῷ Ἀβ. are to be joined together, and therefore καθὼς . . . . ἡμῶν will be parenthetical. See Micah vii. 20. 57—79.] BIRTH AND NAMING OF JOHN THE BAPTIST. 59.] ἐκάλουν—they were calling—wished to call: see Matt. iii. 14 for this use of the imperfect. The names of children were given at circumcision, because, at the institution of that rite, the names of Abram and Sarai were changed to Abraham and Sarah,—Gen. xvii. 5, 15. 60.] There is no reason for supposing, with Theophyl., Euthym., Meyer, that *Elizabeth* had had the name supernaturally intimated to her. She must necessarily have learnt it, in the course of communication by writing, from her husband. 62.] The natural inference (see on ver. 22) from this verse is, that Zacharias was *deaf as well as dumb*; nor do I think Kuinoel, De Wette, Meyer, Olshausen, Bengel, Bleek, and Dr. Wordsworth have succeeded in invalidating this inference. There could have been no reason for *beckoning*, had Zacharias been able to hear articulate words. Bengel's reason, adopted by Dr. W., "commodius est muto innuentes videre quam loquentes audire," is surely too far-fetched.

63.] πινακίδ. (= πινάκιον, Aristoph. Vesp. 167.) A tablet smeared with wax,

Ἰωάννης ἐστὶ [τὸ] ὄνομα αὐτοῦ. καὶ ἐθαύμασαν πάντες. 64 [q] ἀνεῴχθη δὲ τὸ στόμα αὐτοῦ [r] παραχρῆμα καὶ ἡ γλῶσσα αὐτοῦ, καὶ ἐλάλει [s] εὐλογῶν τὸν θεόν. 65 καὶ [t] ἐγένετο [u] ἐπὶ πάντας φόβος τοὺς [v] περιοικοῦντας αὐτούς, καὶ ἐν ὅλῃ τῇ [w] ὀρεινῇ τῆς Ἰουδαίας [x] διελαλεῖτο πάντα τὰ ῥήματα ταῦτα, 66 καὶ [y] ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν λέγοντες [z] Τί ἄρα τὸ παιδίον τοῦτο ἔσται; καὶ γὰρ [a] χεὶρ κυρίου ἦν μετ' αὐτοῦ. 67 καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη πνεύματος ἁγίου καὶ ἐπροφήτευσεν λέγων 68 [b] Εὐλογητὸς κύριος ὁ [c] θεὸς τοῦ [d] Ἰσραήλ, ὅτι [d] ἐπεσκέψατο καὶ [e] ἐποίησεν [f] λύτρωσιν τῷ

q = Num. xxii. 28. constr., 1 Cor. iii. 2.
r ch. iv. 39 al⁹. Acts iii. 7 al⁵. Lake only, exc. Matt. xxi. 19, 20. Num. vi. 9.
s ch. ii. 28. xxiv. 53. Judg. v. 2, 9.
t ch. iv. 36. Acts v. 5, 11. Gen. xxxv. 5.
u Acts iv. 33.
v here only †. (-κος, ver. 58.)
w ver. 39 only. Gen. xiv. 10.
x ch. vi. 11 only †. Ps. lxxvii. 3 Symm.
y ch. ix. 44. xxi. 14.

rag Sang as ελα-...

...εσται E.

Cod. Cueiph., Bodl., and Turin Psalters, and Cod Sang contain vv. 68—79.

Acts v. 4. xix. 21. 1 Kings xxi. 12. Hagg. ii. 19. xiii. 11. 1 Kings xxii. 17. 2 Kings xiv. 12.
z Acts xi. 21.
a Acts xi. 21.
b Mark xiv. 61 reff. Psa. xl. 13. lxxi. 18. cv. 48.
c Matt. xv. 31. Isa. xxix. 23.
d ver. 78. ch. vii. 16. Heb. ii. 6, from Ps. viii. 5. Exod. iv. 31.
e — Acts xv. 3. Job xl. 15 (20). xxiv. 21 reff. Psa. lxxvi. 14.)
f ch. ii. 38. Heb. ix. 12 only. Ps. cx. 9. cxxix. 7. (-τροῦν, ch.

63. πινακιδα C¹(appy) D. om λεγων D lat-*e*. εσται CU 1 syr-marg Orig₁: txt ABD rel vss Orig-lat. om το bef ονομα B¹LΞ Orig₂: ins AB²CD rel. aft αυτου add και παραχρημα ελυθη η γλωσσα αυτου, omg παραχρ. κ. η γλ. αυτ. in next ver, D lat-*a b* g_1.

64. om 2nd αυτου C¹ al lat-*e q*.

65. for εγεν., εγεν. δε AK. for επ. π. φοβ., φοβ. μεγας επ. παντ. D 2-pe lat-*b c*. for αυτους, αυτου D goth.

66. ακουοντες C D-gr copt-ms goth arm: txt AB rel. ταις καρδιαις DLΞ lat-*e* arm: txt ABC rel vss. for αυτων, εαυτων B (Mai's errata). rec om γαρ (*as superfluous or perhaps from* χειρ *following*), with AC² or ³ rel syrr Chron: ins BC¹DLΝ latt syr-marg copt goth æth. om ην D 59 lat-*l q* æth: ins bef χειρ 1 al.

67. for επροφητευσεν, ειπεν (omg λεγων) D. [επροφ., so AB¹CL 1. 33.]

on which they wrote with a style. On **λέγων**, a Hebraism, as applied to *writing*, see reff. and Jos. Antt. xi. 4. 7,—Δαρεῖος ἀντιγράφει τῷ Σισίνῃ . . . . τάδε λέγων.

ἐθαύμ. πάντες] This also confirms the view that Zacharias was deaf. There would be nothing wonderful in his *acceding to his wife's suggestion*, if he had *known it*: the *coincidence*, apparently without this knowledge, was the matter of wonder.

64.] For now first had the angel's words, καλέσας τὸ ὄν. αὐτ. Ἰωάννην, ver. 13, received their fulfilment.

65.] For the construction **περιοικ. αὐτούς**, see Herod. v. 78; Xen. Anab. v. 6. 16. **ῥήματα, words**; not '*things*,' see above on vv. 4, 37. All this *tale* became matter of λαλιά throughout &c.

66.] **λέγοντες** carries a slightly logical force with it;—almost = '*for they said*.' **ἄρα** refers back to the circumstances which have happened—**What then shall**, &c.: see ch. viii. 25: Acts xii. 18. **καὶ γὰρ χεὶρ κ. . . . .**] a remark inserted by the Evangelist himself, not a further saying of the speakers in the verse before, as Kuinoel and others maintain. The **γάρ** refers back to the question just asked, q. d., 'And they might well enquire thus, for' &c.

68—79.] This Hymn of thanksgiving appears to have been uttered at the time of the circumcision of the child (in which case the matters related in vv. 65, 66 are parenthetical and anticipatory)—and, as the Magnificat, under the immediate influence of inspiration of the Holy Ghost. It is entirely *Hebrew* in its cast and idioms, and might be rendered in that language almost word for word. It serves, besides its own immediate interest to every Christian, to shew to us the *exact religious view* under which John was educated by his father. "It may be well for the student to read the beginning of this and the following chapter in Hebrew, in which they have been published in translations of the N. T. and in the book of Common Prayer rendered into that language." Wordsw.

68.] After **ἐπεσκέψατο** (for Hebraistic sense of which see reff.) must be understood, as an object, τὸν λαὸν αὐτοῦ, com-

g — ch. iii. 8. Acts xiii. 22. Judg. ii. 18.
h see Ps. cxxxi. 17. Ezek. xxix. 21.
i — here (Rev. v. 6 al.?) only. 2 Kings xxii. 8. Psa. xvii. 2.
k Acts iv. 25. 1 Chron. xvii. 4 F., 24.
l Acts i. 16. iii. 18, 21. iv. 28. 2 Chron. xxxvi. 21.
m — Acts iii. 21. xv. 18. Gen. vi. 4. ἐκ τ. αἰ., John ix. 32.
n Acts xii. 11. xxiv. 7. Exod. xviii. 10. Psa. cv. 10. Psa. cv. 45.
o ch. x. 37. Acts xiv. 27. xv. 4. Gen. xxiv. 12. Tobit xii. 6.
p Exod. ii. 24.
q Gen. xxvi. 3. r Matt. iii. 18 reff. Jer. xi. 5. s 1 Cor. xvi. 10. Phil. i. 14. Jude 12 only. Prov. i. 33. Wisd. xvii. 4 only. (-βος, Prov. iii. 24.) t Rom. vii. 24. 2 Cor. i. 10. Ps. xxx. 15.
u ch. ii. 37. iv. 8 ‖ Mt., from Deut. vi. 3. Acts vii. 7, 42 al. Exod iii. 12 al.
v Wisd. ix. 3. w Eph. iv. 24 only. Deut. ix. 5. x ver. 17 reff. y Matt. x. 18 reff.
z — vv. 33, 35. ch. vi. 35. a Acts vii. 40 (from Exod. xxxii. 1) only. Deut. xxxi. 3.

69 λαῷ αὐτοῦ, 69 καὶ [gh] ἤγειρεν [hi] κέρας σωτηρίας ἡμῖν ἐν οἴκῳ [k] Δαυεὶδ [k] παιδὸς αὐτοῦ, 70 καθὼς ἐλάλησεν [l] διὰ στόματος τῶν ἁγίων [m] ἀπ᾽ αἰῶνος προφητῶν αὐτοῦ, 71 σωτηρίαν ἐξ ἐχθρῶν ἡμῶν καὶ ἐκ [n] χειρὸς πάντων τῶν μισούντων ἡμᾶς, 72 [o] ποιῆσαι ἔλεος [o] μετὰ τῶν πατέρων ἡμῶν καὶ [p] μνησθῆναι [p] διαθήκης ἁγίας αὐτοῦ, 73 [q] ὅρκον ὃν [q] ὤμοσεν πρὸς Ἀβραὰμ τὸν πατέρα ἡμῶν, 74 [r] τοῦ δοῦναι ἡμῖν [s] ἀφόβως ἐκ χειρὸς ἐχθρῶν [t] ῥυσθέντας [u] λατρεύειν αὐτῷ 75 ἐν [vw] ὁσιότητι καὶ [v] δικαιοσύνῃ [x] ἐνώπιον αὐτοῦ πάσας τὰς ἡμέρας ἡμῶν. 76 [y] καὶ σὺ [y] δέ, παιδίον, προφήτης [z] ὑψίστου κληθήσῃ· [a] προπορεύσῃ

R ABCDE FGHKL MRSUV Γ Δ Π Prag Sang 1. 33 Θ.

69. rec ins τω bef οικω, with AR rel Chron: om BCDLM Guelph Sang 1. 33. 69 Eus Cyr. rec ins του bef παιδος, with ACR rel Eus: om BDLℵ.

70. om των D. rec ins των bef απ αιωνος, with ACDR rel: om BLΔℵ Frag-sang 33. 69 Orig Eus.—προφ. αυτ. των απ αιωνος D, simly lat-*a b c* &c Ircn. αυτου bef προφητων ℵ Eus.

71. for εξ, εκ χειρος and om εκ χ. following D. 72. om και D.

74. rec ins των bef εχθρων, with ACR rel Chron; παντων των K: om BDL 1. 33. 69 Orig. rec aft εχθρων ins ημων, with ACDR rel latt Orig Chron: om BL Frag-sang 1. (33 ?) 69 lat-*e* Iren. (*The words have been conformed to ver* 71.)

75. πασαις ταις ημεραις BL vulg lat-*b c* &c. rec bef ημων ins της ζωης, with E (G ?) HMSΓΔ Bodl Sang arm Orig Chron: om A(here and at end of Psalter) BCDR rel latt syrr copt goth æth Iren-lat Orig-lat Jer.

76. rec om δε, with A rel latt syrr goth æth arm Iren-lat Orig Chr Chron: ins A(at end of Psalter) BCDLR 33 copt. for προ προσωπου, ενωπιον B $Orig_1$.

tained in the following dative. 69.] κέρας—a metaphor from horned beasts, who are weak and defenceless without, but formidable with their horns: see reff.: and cf. Hor. Od. iii. 21. 18, 'addis cornua pauperi.' There does not seem to be any allusion (Selden, &c.) to the *horns of the altar*—the mere notion of a *refuge* is never connected with the Messiah's Kingdom. 70.] Meyer cites τοὺς ἀπ᾽ αἰῶνος ῥήτορας, Longin. 34. 72.] ποιῆσαι . . . . for a similar use of the infinitive, see ver. 54. We may take it here either as of the purpose, "*to perform* . . . ," which is recommended by the ὅρκον ὃν κ.τ.λ., below,—or with Euthym., Bleek, al., as epexegetic, and equivalent to ἐν τῷ ποιῆσαι, or in English to a participial clause, 'performing,' &c. 73.] ὅρκον ὃν . . . . for ὅρκου, ὃν . . . . see Gen. xxii. 16—18. Calvin, al., suppose the construction to be κατὰ τὸν ὅρκον ὃν . . . .; Grotius makes the words dependent on ἐλάλησεν above, as also the infin. ποιῆσαι: Bleek thinks that the accusative is directly governed by μνησθῆναι, as well as the preceding genitive. "The Holy Spirit, speaking by Zacharias, seems to refer here to the providential dispensation signified in the names of the Baptist and his parents. The Baptist, by his name *John*, spake of the ἔλεος or grace of God: *Zacharias* (from זָכַר *recordatus fuit*, and יָהּ *Jah, Jehovah*) signifies θεὸς ἐμνήσθη, and *Elisabeth* (from אֵל, *El, Deus*, and שָׁבַע, *sheba, juravit*) is connected with the ὅρκος θεοῦ." Wordsw. This seems probable in the case before us: but the student must be reminded that it is ground to be very cautiously trodden, and where a morbid or pedantic fancy will be constantly going astray. 74, 75.] The attempts to remove the Jewish worship by Antiochus Epiphanes and by the Romans, had been most calamitous to the people. This ἐν ὁσι. κ. δικαιοσ. sufficiently refutes the idea of some, that the whole subject of this song is the temporal theocratic greatness of the Messiah. 76.] It is not

γὰρ πρὸ προσώπου κυρίου [b] ἑτοιμάσαι [b] ὁδοὺς αὐτοῦ, 77 [f] τοῦ δοῦναι γνῶσιν σωτηρίας τῷ λαῷ αὐτοῦ [c] ἐν [d] ἀφέσει ἁμαρτιῶν αὐτῶν 78 διὰ [e] σπλάγχνα ἐλέους θεοῦ ἡμῶν, ἐν οἷς [f] ἐπεσκέψατο ἡμᾶς [g] ἀνατολὴ ἐξ [b] ὕψους 79 [i] ἐπιφᾶναι τοῖς ἐν [k] σκότει καὶ [kl] σκιᾷ [k] θανάτου [k] καθημένοις, τοῦ [m] κατευθῦναι τοὺς πόδας ἡμῶν εἰς [n] ὁδὸν [n] εἰρήνης. 80 Τὸ δὲ παιδίον [o] ηὔξανεν καὶ [p] ἐκραταιοῦτο πνεύματι, καὶ ἦν ἐν ταῖς ἐρήμοις ἕως ἡμέρας [q] ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραήλ.

Σ του δουναι...

...του Frag Sang ABCDE FGHKL MRSUV ΓΔΑΞ 1. 33. 69.

b ch. iii. 4 (from Isa. xl. 3). Rev. xvi. 12.
c = 1 Cor. iv. 4. Eph. i. 7.
d Mark i. 4. Acts ii. 38. Col. i. 14 al. Deut. xv. 3.
e Col. iii. 12 al. Prov. xii. 10.
f ver. 68.
g Jer. xxiii. 5. Zech. iii. 8. vi. 12. = here only.
h = ch. xxiv. 49. Eph. (iii. 18) iv. 8 (James i. 9. Rev. xxi. 16)

only. Ps. xvii. 16.
k Matt. iv. 16, from Isa. ix. 2. only. Ps. xxxix. 2.
o Matt. xiii. 32.
l = Acts xxvii. 20 (Tit. ii. 11. iii. 4) only L.P. Deut. xxxiii. 2.
1 Mark iv. 32 reff. m 1 Thess. iii. 11. 2 Thess. iii. 5
n Rom. iii. 17, from Isa. lix. 8 only. see Matt. xxi. 32. Acts xvi. 17.
p ch. ii. 40. 1 Cor. xii. 13. Eph. iii. 16 only. Ps. xxx. 24.
q here only †. Sir. xliii. 6 only. (-δειχνύναι, ch. x. 1. 2 Macc. ix. 28. x. 11.)

77. for αυτων, ημων A(here and at end of Psalter) CMUR(Treg expr) Guelph Bodl Turin 1 sah: txt BD rel vulg syrr copt-ms goth Iren-lat.
78. επισκεψεται B goth arm-zoh, επεσκεψαιται L: *visitabit* copt: *inviset* Syr.
79. aft επιφαναι ins φως D. 80. ηυξανετο D[1].

necessary to interpret κυρίου of the Messiah: it may be said of God, whose people (ver. 77) Israel was. But the believing Christian will find it far more natural thus to apply it, especially in connexion with Matt. i. 21. 77.] ἐν ἀφέσει, *in remission*, the element in which the former blessing was to be conferred. The *remission of sin* is the first opening for the γνῶσις σωτηρίας: see ch. iii. 7.

78. ἀνατολή] is (see reff.) the LXX rendering for צֶמַח, a *branch* or *sprout*—and thus, '*that which springs up or rises*,' as *Light*:—which, from the clauses following, seems to be the meaning here.

ἐξ ὕψ. may be taken with ἀνατ., as in E. V.:—or perhaps with the verb ἐπιφᾶναι. But however taken, the expression is not quite easy to understand. The word had come apparently to be a name for the Messiah: thus in ref. Zech., ἰδοὺ ἀνήρ, Ἀνατολὴ ὄνομα αὐτῷ: and then figures arising from the meaning of the word itself, became mixed with that which was said of Him. The day-spring does not come ἐξ ὕψους, but from beneath the horizon; but the Messiah *does*. Again the ἐπιφᾶναι κ.τ.λ. of the next verse belongs to the day-spring, and only figuratively to the Messiah. See Bleek's long note. 79.] See reff. Care must be taken on the one hand not to degrade the expressions of this song of praise into mere anticipations of temporal prosperity, nor, on the other, to find in it (except in so far as they are involved in the inner and deeper sense of the words, unknown save to the Spirit who prompted them) the minute doctrinal distinctions of the writings of St. Paul. It is the expression of the aspirations and hopes of a pious Jew, waiting for the salvation of the Lord, finding that salvation brought near, and uttering his thankfulness in Old Testament language, with which he was familiar, and at the same time under prophetic influence of the Holy Spirit. That such a song should be *inconsistent* with dogmatic truth, is *impossible*: that it should unfold it minutely, is in the highest degree *improbable*. 80.] A very similar conclusion to those in ch. ii. 40, 52, and denoting probably the termination of that record or document of the birth of the Baptist, which the Evangelist has hitherto been translating, or perhaps transcribing already translated. That this first chapter is such a separate document, appears from its very distinct style. Whether it had been preserved in the holy family, or how otherwise obtained by Luke, no trace now appears. It has a certain relation to, and at the same time is distinguished from, the narration of the next chapter. The Old Testament spirit is stronger here, and the very phraseology more in unison with Hebrew usage.

ταῖς ἐρ.] The ὀρεινή of Judæa was very near this wilderness, and from the character of John's official life afterwards, it is probable that in youth he would be given to solitude and abstemiousness. It cannot be supposed that the *Essenes*, dwelling in those parts, had any, or only the most general kind of influence over him, as their views were wholly different from his. ἕως ἀνα.] opening of his official life: see note on ch. x. 1.

II. [1] Ἐγένετο δὲ [r] ἐν ταῖς ἡμέραις ἐκείναις, [s] ἐξῆλθεν ABCE
PGHIL
MSUV
ΓΔΛΞ
1. Π. Β.
[t] δόγμα [u] παρὰ Καίσαρος Αὐγούστου [v] ἀπογράφεσθαι
πᾶσαν τὴν [w] οἰκουμένην. [2] αὕτη [x] ἀπογραφὴ πρώτη

r Exod. ii. 11. s — Matt. xv. 18, 19. Mark i. 23. ch. vi. 19. 1 Cor. xiv. 36. Dan. ii. 18 Theod.
t Acts xvi. 4. xvii. 7. Eph. ii. 15. Col. ii. 14 (Heb. xi. 28 v. r.) only. Dan. vi. 12.
u ch. vi. 19. Lev. ix. 24. x. 2.
v here 8ce and Heb xii. 23 only. Judg. viii. 14 F. Prov. xxii. 20 only. 3 Macc. iv. 14.
w Matt. xxiv. 14 reff. Ps. ix. 8.
x Acts v. 37 only. 2 Macc. ii. 1 only.

CHAP. II. 1. om δὲ AΞ. ins του bef απογραφεσθαι LΞ 33.

CHAP. II. 1—20.] BIRTH OF CHRIST. ITS ANNOUNCEMENT, AND CELEBRATION BY THE HOSTS OF HEAVEN. 1, 2.] We go back again now to the birth of John, or shortly after it. In annotating on these verses, I will first state the difficulty in which they appear to be involved,—then the remarkable way in which a solution has recently been found.

The assertion in these verses is this—*that a decree went forth, &c., and that this enrolment first took place when Cyrenius* (Quirinus, see below) *was governor of Syria.* It would then appear, either that *this very enrolment took place under Quirinus,*—or that *the first* did so, and this was subsequent to it. Now *both of these senses* till recently seemed to be *inadmissible.* For Quirinus was not known to have been governor of Syria till the year 758 U.C., after the banishment of Archelaus, and the addition of his territory to the province of Syria. τῆς δὲ Ἀρχ. χώρας ὑποτελοῦς προσνεμηθείσης τῇ Σύρων, πίμπεται Κυρήνιος ὑπὸ Καίσαρος, ἀνὴρ ὑπατικός, ἀποτιμησόμενος τὰ ἐν Συρίᾳ, καὶ τὸν Ἀρχελάου ἀποδωσόμενος οἶκον. Joseph. Antt. xvii. 13. 5. And the birth of our Lord occurred *at least eight years before this,* previous to Herod's death, and when *Sentius Saturninus was governor of Syria.* But in a Commentatio of A. W. Zumpt of Berlin (the nephew of the distinguished grammarian of that name), *De Syria Romanorum provincia ab Cæsare Augusto ad T. Vespasianum,* he makes it highly probable that Quirinus was TWICE governor of Syria. The substance of his researches is as follows:—

In 9 B.C. Sentius Saturninus succeeded M. Titius in the province of Syria, and governed it three years. He was succeeded by T. Quintilius Varus (Joseph. Ant. xvii. 5. 2), who, as it appears, remained governor up to the end of 4 B.C. Thenceforward we lose sight of him till he is appointed to the command in Germany, in which he lost his life in A.D. 7. We also lose sight of the governors of Syria till the appointment of P. Sulpicius Quirinus, in A.D. 6. Now from the maxim acted on by Augustus (Dio Cass. lii. 23), that none should hold an imperial province for less than three or more than five years, Varus cannot have been governor of Syria during the twelve years from B.C. 6 to A.D. 6. Who then were the missing governors? One of them has been found, L. Volusius Saturninus, whose name occurs as "legatus Syriae" on a coin of Antioch, A.D. 4 or 5. But his proconsulate will not fill the whole time, and one or two governors must be supplied between Varus, ending 4 B.C., and Volusius, 4 or 5 A.D. Just in that interval falls the census, of which it is said in the text, that it πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου. Could Quirinus have been governor at any such time? From Jan. to Aug. B.C. 12 he was consul. Soon after that he triumphed over the Homonadenses ("mox expugnatis per Ciliciam Homonadensium castellis insignia triumphi adeptus," Tac. Ann. iii. 48). Now Zumpt applies the exhaustive process to the provinces which could by any possibility have been under Quirinus at this time, and eliminates from the enquiry Asia,—Pontus and Bithynia,—and Galatia. Cilicia only remains. But at this time, as he shews, that province had been reduced by successive diminutions, had been separated (Dio Cass. liv. 4) from Cyprus, and, as is shewn by the history of the misconduct of Piso soon afterwards, who was charged with having, as ex-governor of Syria, attempted "repetere provinciam armis" (Tac. Ann. iii. 12), because he had attacked Celenderis, a fort in Cilicia (ib. ii. 78—80), attached to the province of Syria. This Zumpt also confirms by the accounts in Tacitus (Ann. vi. 41; xii. 55) of the Clitae, a seditious tribe of Cilicia Aspera, who on two occasions were repressed by troops sent by the governors of Syria. Quirinus then appears to have been governor of Syria at some time during this interval. But at *what time?* We find him in the East (Tac. Ann. iii. 48), as "datus rector C. Cæsari Armeniam obtinenti;" and this cannot have been during his well-known governorship of Syria, which began in A.D. 6; for Caius Cæsar died in A.D. 4. Zumpt, by arguments too long to be reproduced here, but very

ἐγένετο [y] ἡγεμονεύοντος τῆς Συρίας Κυρηνίου. [3] καὶ [y] ch. iii. 1 only †.
ἐπορεύοντο πάντες [v] ἀπογράφεσθαι, ἕκαστος εἰς τὴν ἰδίαν [z] John vii. 8, &c. Neh. vii. 6.
πόλιν. [4] [a] ἀνέβη δὲ καὶ Ἰωσὴφ ἀπὸ τῆς Γαλιλαίας ἐκ [a] ver. 11 only. 2 Kings v. 9 al. bet not of Bethlehem.
πόλεως Ναζαρὲτ εἰς τὴν Ἰουδαίαν εἰς [a] πόλιν [a] Δαυὶδ [b] ch. ix. 30 reff.
[b] ἥτις καλεῖται Βηθλεέμ, διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου [c] Acts iii. 25. Eph. iii. 15. Num. i. 18.
καὶ [c] πατριᾶς Δαυείδ, [5] [v] ἀπογράψασθαι σὺν Μαριὰμ [d] ch. i. 27. Matt. i. 18 only. Deut. xxii. 23, 25.
τῇ [d] ἐμνηστευμένῃ αὐτῷ οὔσῃ [e] ἐγκύῳ. [6] Ἐγένετο δὲ [e] here only †. Sir. xlii. 10 only. Jer. xxxviii. (xxxi.) 8 alibi in Hexapla.

...γαλιλαιαι B.
...εμνηστευμενη C.

2. rec aft αυτη ins η, with ACRΞ rel coptt Eus$_2$: om BDℵ Eus$_1$. εγενετο bef απογραφη πρωτη D Orig-lat.—εγενετο bef πρωτη ℵ^1. κυρειυου B latt Syr sah, κηρυνιου A.

3. for ιδιαν, εαυτου (*explanatory, cf* D *below*) BDLΞ Eus: txt ACR rel syr-marg-gr. for πολιν, πατριδα D: χωραν C^1 gat.

4. for την ιουδ., γην ιουδα D lat-(*a*) *e*. transp δια to δαυειδ to end of ver 5 D.

5. απογραφεσθαι (*see ver* 3) AD 33 Chr Thl: -ψεισθαι Δ: txt BCΞ rel Justin Eus. μαρια D Eus$_2$. rec μεμνηστευμενη, with B^{2}C^{2}D^c rel Eus: txt AB^{1}C^{1}D^{1}LΞ. om αυτω B(Rl). rec aft αυτω ins γυναικι, with A C^2(appy) rel latt syr goth seth Eus$_1$ (Cyr-jer?) Chr$_2$: om B C (appy) DLΞ 1 per lat-*e f q*^{2} Syr coptt arm Eus$_1$ Naz.

striking and satisfactory, fixes the time of his first governorship at from B.C. 4 to B.C. 1, when he was succeeded by M. Lollius. It is true this does not quite remove our difficulty. But it brings it within such narrow limits, that any slight error in calculation, or even the latitude allowed by the words *πρώτη ἐγένετο* might well cover it. I may mention it as remarkable, that Justin Martyr three times distinctly asserts that *our Lord was born under Quirinus*, and *appeals to the register then made*, as if from it the fact might, if necessary, be confirmed: Apol. i. 34, p. 65; 46, p. 71: Dial. 78, p. 175.

We conclude then, that an *ἀπογραφή* or enrolment of names with a view to ascertain the population of the empire, *was commanded and put in force at this time*, unaccompanied (probably) by any payment of money. Mr. Greswell (vol. i. p. 511) cites a passage of Suidas—*ὅτι Αὔγουστος Καῖσαρ, δόξαν αὐτῷ, πάντας τοὺς οἰκήτορας Ῥωμαίων* (?) *κατὰ πρόςωπον ἀριθμεῖ, βουλόμενος γνῶναι πόσον ἐστὶ πλῆθος*: and has made it probable that, notwithstanding a difficulty in the numbers, this was a census *of the empire*, and not of the city. We know (see Tacitus, Ann. i. 11; Sueton. Aug. 28, 101; Dio liii. 30; lvi. 33) that Augustus drew up a *rationarium* or *breviarium totius imperii*, which took many years to arrange and complete, and of which the enrolment of the inhabitants of the provinces would naturally form a part. Of the data for this compilation, the enrolment in our text might be one.

That Judæa *was not a Roman province at this time*, is no objection to our text; for the breviarium of Augustus contained the 'regna' of the Roman empire, as well as the 'provincias.'

For a statement of the case and its difficulties, as they stood before Zumpt's discovery, see Wieseler, Chronol. Synops. i. 73—122; and a good summary and criticism of the various hypotheses in Winer's Realwörterbuch, edn. 3, art. Quirinus: and a new and curious hypothesis in Dr. Wordsw. h. l., who inclines to reject the above solution. In Dio Cassius, where we might expect to find information, this portion of the reign of Augustus is apparently defective. Κυρην.] P. Sulpicius *Quirinus* (not *Quirinius*, for Κυρήνιος is the Greek form of Quirinus, Meyer ii. 222; see Sueton. Tib. 49; Tacit. Ann. iii. 48 where however Beck reads Quirinius).

3—5.] There is a mixture here of Roman and Jewish customs, which is not at all improbable, considering the circumstances. In the Roman census, men, women, and children were all obliged to go and be enrolled. Dion. Hal. iv. 15, *ἅπαντας ἐκέλευσε* (ὁ Τύλλιος) *τοὺς ὁμοπάγους κατὰ κεφαλὴν ὡρισμένον νόμισμά τι συνεισφέρειν, ἕτερον μέν τι τοὺς ἄνδρας, ἕτερον δέ τι τὰς γυναῖκας, ἄλλο δέ τι τοὺς ἀνήβους*. But then this census was made at their *dwelling-place*, not at that of their *extraction*. The latter practice springs from the Jewish genealogical habits, and its adoption in this case speaks strongly *for the accuracy* of the *chronology*. If this enrolment was by Order of Augustus, and

ABDKΓ GHKL MSUΥ ΓΔΣΣ 1. 11 &.

f ch. i. 6, 21. 1 Kings xvi. 23. g ch. i. 57 reff. h Gen. xxv. 24. i Matt. i. 21 reff. j Rom. viii. 29. Col. i. 15, 18. Heb. i. 6. xi. 28. xii. 23. Rev. i. 5 only. Gen. iv. 4. (-κια, Heb. xii. 16.) k ver. 12 only. Job xxxviii. 9. Ezek. xvi. 4 only. 1 Sam. xvi. 11 only. Job xxxix. 9. Isa. xlv. 18. l act., ch. ix. 15 ‖ Mk. xii. 27. (Matt. viii. 11 reff.) m ch. i. 13 reff. n — ch. i. 7. o — ch. xiv. 9, 22. Gen. xxiv. 23, 25. 1 Macc. ix. 73. p ch. xxii. 11 ‖ Mk. Exod. iv. 24. q here only †. r Num. iii. 23. Ezek. xliv. 8. s Xen. Anab. v. 7. 14. t — ver. 40. ch. v. 27. xii. 14. Rev. vii. 15. u Matt. xxvi. 31 reff.

f ἐν τῷ εἶναι αὐτοὺς ἐκεῖ, g ἐπλήσθησαν αἱ h ἡμέραι 7 τοῦ i τεκεῖν αὐτήν· 7 καὶ i ἔτεκεν τὸν υἱὸν αὐτῆς τὸν j πρωτότοκον, καὶ k ἐσπαργάνωσεν αὐτὸν καὶ l ἀνέκλινεν αὐτὸν ἐν m φάτνῃ· n διότι οὐκ ἦν αὐτοῖς o τόπος ἐν τῷ p καταλύματι. 8 Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ q ἀγραυλοῦντες καὶ r φυλάσσοντες r φυλακὰς s τῆς t νυκτὸς ἐπὶ τὴν u ποίμνην αὐτῶν. 9 καὶ ἰδοὺ ἄγγελος κυρίου

6. for ἐγενετο to επλησθησαν, ως δε παρεγενοντο ετιλεσθησαν D.

7. rec ins τη bef φατνη, with Δ rel Eus Cyr-jer Chr$_2$: om ABDLΞ goth arm Protev Justin Eus-2-mss Cyr(appy).

8. for και ποιμ., ποιμ. δε D lat-*a b e f ff$_2$ g$_1$* (Syr). ταυτη D^1 Scr's c. ins τας bef φυλακας D 131. 242. om της νυκτος Ξ.

9. om ιδου BLΞ lat-*e g$_1$* syr-jer sah goth seth arm Eus: ins AD rel latt syrr copt.

for the whole empire, it of course would be made so as to include *all*, after the Roman manner: but inasmuch as it was made *under the Jewish king Herod*, it was done *after the Jewish manner*, in taking this account of each *at his own place of extraction*. Mary being apparently *herself sprung from the lineage of David* (see ch. i. 32), might on this account go to Bethlehem, being, as some suppose, an inheritress; but this does not seem to be the Evangelist's meaning, but that, after the Roman manner, she *accompanied her husband*. No stress must be laid on ἐμνηστ., as if she were *only* the *betrothed* wife of Joseph at this time;—she had been taken to his house before this: the history in our text happening during the time indicated by Matt. i. 25.

7.] Now that πρωτότοκον has disappeared from the text of St. Matthew, it must be here remarked, that although the term may undoubtedly be used of an only child, such use is necessarily always connected with the expectation of others to follow, and can no longer have place when the whole course of events is before the writer and no others *have followed*. The combination of this consideration with the fact that brethren of our Lord are brought forward in this Gospel in close connexion with His mother, makes it as certain as any implied fact can be, that those brethren were the children of Mary herself.

Ancient tradition states the birthplace of our Lord to have been a *cave*: thus Justin Martyr, Dial. 78, p. 175, ἐπειδὴ Ἰωσὴφ οὐκ εἶχεν ἐν τῇ κώμῃ ἐκείνῃ ποῦ καταλῦσαι, ἐν σπηλαίῳ τινὶ σύνεγγυς τῆς κώμης κατέλυσε· καὶ τότε, ὄντων αὐτῶν ἐκεῖ, ἐτέτοκει ἡ Μαρία τὸν χριστόν, καὶ ἐν φάτνῃ αὐτὸν ἐτεθείκει. And Origen, against Celsus, i. 51, p. 367: ἀκολούθως τῇ ἐν τῷ εὐαγγελίῳ περὶ τῆς γενέσεως αὐτοῦ ἱστορίᾳ δείκνυται τὸ ἐν Βηθλεὲμ σπηλαῖον ἔνθα ἐγεννήθη, καὶ ἡ ἐν τῷ σπηλαίῳ φάτνη ἔνθα ἐσπαργανώθη. Similarly Eusebius, Athanasius, and others. This tradition is nowise inconsistent with our text—for caves are used in most rocky countries as stables. Bleek has noticed that Justin Martyr refers to a prophecy in Isa. xxxiii. 16 (οὗτος οἰκήσει ἐν ὑψηλῷ σπηλαίῳ πέτρας ἰσχυρᾶς, LXX), and is disposed to think with Calov., al., that the tradition may have arisen from this. But is not the converse much more likely?

καταλύματι] A public inn, or place of reception for travellers; not 'a *room* in a private house,' for then the expression would be, 'They found no κατάλυμα.' Of what sort this inn was, does not appear. It probably differs from πανδοχεῖον, ch. x. 34, in not being kept by an host, πανδοχεύς: see note there.

8.] Mr. Greswell has made it highly probable (Diss. x. vol. i.) that our Lord was born on the evening of (i. e. which *began*) the 5th of April, the 10th of the Jewish Nisan: on which same day of April, and the 14th of Nisan, He suffered thirty-three years after. Before this time there would be abundance of grass in the pastures—the spring rains being over: but much after it, and till after the autumnal equinox again, the pastures would be comparatively bare: see note on John vi. 10.

ἀγρ.] spending the night in the open field. φυλ. φυλακὰς τ. ν.] either, keeping watch by night, or, keeping the watches of the night. The former seems most probable: and so Meyer and

εστεσ-
ΒDEF
GHKL
IPSUV
ΓΔΛΞ
. 33. 69.

...στρα-
τιας F.

[v] ἐπέστη αὐτοῖς καὶ [w] δόξα κυρίου [x] περιέλαμψεν αὐτούς, καὶ [y] ἐφοβήθησαν [y] φόβον μέγαν. 10 καὶ εἶπεν αὐτοῖς ὁ ἄγγελος Μὴ φοβεῖσθε· ἰδοὺ γὰρ [z] εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην, ἥτις ἔσται παντὶ τῷ [a] λαῷ, 11 ὅτι [b] ἐτέχθη ὑμῖν σήμερον σωτήρ, ὅς ἐστιν χριστὸς κύριος, ἐν [c] πόλει [c] Δαυείδ. 12 καὶ τοῦτο ὑμῖν τὸ [d] σημεῖον· εὑρήσετε [e] βρέφος [f] ἐσπαργανωμένον καὶ κείμενον ἐν [f] φάτνῃ. 13 καὶ [g] ἐξαίφνης ἐγένετο σὺν τῷ ἀγγέλῳ [h] πλῆθος [ik] στρατιᾶς [l] οὐρανίου [km] αἰνούντων τὸν θεὸν καὶ λεγόντων 14 [n] Δόξα [no] ἐν ὑψίστοις θεῷ, καὶ ἐπὶ γῆς εἰρήνη, ἐν

v ch. xxiv. 4. Acts iv. 1. xii. 7. L. only, exc. 1 Thess. v. 3. 2 Tim. iv. 2, 6.
w — ch. ix. 31. Lev. ix. 6, 23. Num. xiv. 10. xvi. 42.
x Acts xxvi. 13 only †.
y Mark iv. 41. Jonah i. 10 al. constr., Matt. ii. 10 reff.
z ch. i. 19 reff.
a John xi. 50. xviii. 14.
b Matt. i. 21 reff.
c ver. 4.
d — 2 Cor. xii. 12. 2 Thess. iii. 17. 4 Kings xix. 19. e ch. i. 41, 44 reff. f ver. 7 (reff.).
g Mark xiii. 36 reff. h — ch. v. 6. John xxi. 6. Acts xxviii. 3. Ps. cxlvi. 4. i Acts vii. 42 only. 3 Kings xxii. 19. k constr., ch. xix. 37. Rev. xix. 14. l fem., Acts xxvi. 19. so 1 Tim. ii. 9. Rev. iv. 8. Winer, § 11. 1. m Luke only (ver. 20. ch. xix. 37 [xxiv. 53]. Acts ii. 47. iii. 8, 9), exc. Rom. xv. 11, from Ps. cxvi. 1. Rev. xix. 5. n ch. xix. 38 (see Ps. lxx. 19).
o Matt. xxi. 9 reff.

om 2nd κυριου D 209 lat-*b ff*$_2$ *l* (Orig): θεου ℵ vulg lat-*c e* syr-marg Eus. επιλαμψιν αυτους ℵ^1. for φοβον μεγαν, σφοδρα B.
10. om γαρ P. εστιν ℵ. aft εστραι ins και D.
12. om το BΞ: ins ADP rel Eus. aft σημειον ins ιστω D. ευρησεται ALΔ. rec om και bef κειμενον, with A rel lat-*a* copt-ms: ins BLPSΞ ℵ-corr 1. 33 vulg lat-*b c f g*$_{1,2}$ *l* syr copt-2-mss goth seth arm Eus Cyr Arnob Promiss. om κειμενον Dℵ^1 68. rec ins τη bef φατνη, with F^2 (K, e sil): om ABDPΞ rel goth Eus Cyr. (33 def.)
13. ουρανον B^{1}D^1.

Bleek: see ref. Xen., and add Alexis in Athen. xv. 58, p. 700—ὁ πρῶτος ἰὼν μετὰ λυχνούχου περιπατεῖν Τῆς νυκτός, ἵν' τις κηδεμὼν τῶν δακτύλων. **9.**] **δόξα—the brightness of God's presence**—the *Shechinah* (see reff.) which also accompanied His angels when they appeared to men. It is agreeable at least to the analogy of the divine dealings, to suppose with Olshausen, that these shepherds, like Symeon, were *waiting for the consolation of Israel.* **10, 11.**] **παντὶ τῷ λ.**, not (E. V.) **to all people**, here: but **to all THE people**,—the Jewish people. To them was the first message of joy, before the bursting in of the Gentiles—just as here the one angel gives the prefatory announcement, before the multitude of the heavenly host burst in with their proclamation of 'peace on earth.' **σωτήρ**] **A Saviour**, as E. V.,—the name being particularized afterwards. **χρ. κύρ.**] This is the only place where these words come together. In ch. xxiii. 2 we have **χρ. βασιλία**, and in Acts ii. 36 **κύριον καὶ χρ.** (In Col. iii. 24 we have, in a somewhat different meaning [said to servants], **τῷ κυρίῳ χριστῷ δουλεύετε.**) And I see no way of understanding this **κύριος**, but as corresponding to the Hebrew JEHOVAH.

12.] Olshausen hazards a conjecture that the stable or cave may possibly have *belonged to* these shepherds. But I think the words **ἔως** B., ver. 15, do not look as if Bethlehem were their *home.* It seems clear that *the spot* was somehow known to them by the angel's description.

βρέφος—not '*the* child;'—the angel in giving the sign, generalizes the term—they were to know the truth of his words, by finding a **child** wrapped in swaddling clothes, lying in a manger. **14.**] The disputes about this short song of praise are (with one exception, see below) so much solemn trifling. As to whether **ἐστιν** or **ἔστω** should be supplied, the same question might be raised of every proclamation which was ever uttered. *The sense of both these is included.* It is both **There is**, and **Let there be, glory**, &c. The song in the rec. is in *three clauses*, forming a Hebrew parallelism, in which the third clause is subordinate to and an amplification of the second, and so is without a copula to it. **εὐδοκία** (see reff.) is that *good pleasure of God in Christ* by which He reconciles the world to Himself in Him (2 Cor. v. 19). And this it is, whether **εὐδοκία** or **εὐδοκίας** be read. The interpretation of the latter reading by the vulg. and R.-Cath. interpreters generally, as "bonæ voluntatis," "peace on earth for

ἀνθρώποις [p] εὐδοκίας. 15 καὶ ἐγένετο ὡς ἀπῆλθον ἀπ' ABDE GHKL MPUΓ ΧΓΔΞ 1. Σ 13.
αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι [q] καὶ οἱ [r] ἄνθρωποι
οἱ ποιμένες εἶπον πρὸς ἀλλήλους [s] Διέλθωμεν [t] δὴ ἕως
Βηθλεὲμ καὶ ἴδωμεν τὸ [u] ῥῆμα τοῦτο τὸ [v] γεγονὸς ὃ ὁ
κύριος [w] ἐγνώρισεν ἡμῖν. 16 καὶ ἦλθαν [x] σπεύσαντες καὶ B [συν-
[y] ἀνεῦρον τήν τε Μαριὰμ καὶ τὸν Ἰωσήφ, καὶ τὸ [z] βρέφος
κείμενον ἐν τῇ [a] φάτνῃ. 17 ἰδόντες δὲ [w] ἐγνώρισαν περὶ
τοῦ [u] ῥήματος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου
τούτου. 18 καὶ πάντες οἱ ἀκούσαντες [a] ἐθαύμασαν περὶ
τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς. 19 ἡ δὲ Υ [a-
Μαριὰμ πάντα [b] συνετήρει τὰ ῥήματα ταῦτα [c] συμβάλ-

p Eph. i. 5, 9. Phil. i. 15. ii. 13. 2 Thess. i. 11. Ps. v. 12. l. 18 (20). lxviii. 13.
q rec., ver. 21 reff.
r rec., Matt. xiii. 45. xviii. 23. xx. 1. Gen. ix. 20.
s ch. viii. 22 reff.
t — Acts xiii. 2. xv. 36. 1 Cor. vi. 20. Gen. xviii. 4.
u — ch. i. 65. vv. 19, 51. Gen. xv. 1.
v — ch. iii. 2 reff.
w Acts ii. 28, from Ps. xv. 11. Rom. xvi. 26. Ezek. xliv. 28.
x Luke only (ch. xix. 5, 6. Acts xx. 16. xxii. 18), exc. 2 Pet. iii. 12. 1 Kings iv. 14, 16.
y Acts xxi. 4 only†.
z ver. 12.
a w. περι, here only. see Mark xii. 17.
b Matt. ix. 17. Mark vi. 20 (1 L. v. r.) only. Ezek. xviii. 19.
c ch. xiv. 31. Acts iv. 15. xvii. 18. xviii. 20. xx. 14 only. L. 2 Chron. xxv. 19.

14. rec *ευδοκια*, with A(in the "Gloria in excelsis" insd at the end of the Psalms) B¹P𝔛 rel Turin-Psalter syrr copt æth arm Orig$_3$ Thaum Constt Eus$_2$ Ath Epiph Bas Naz Chr Cyr Thdrt Thl: txt AB¹DN¹ goth Iren-lat Orig-lat Cyr-jer lat-ff, *bona voluntatis* latt, *consolationis* D-lat.

15. οι αγγ. bef απ' αυτ. D (æth); bef ε. τ. ουρ. 33. 69 vulg lat-*f g*$_1$ syrr arm Orig-lat, *discessit ab illis angelus in cœlum* lat-*b c e ff*$_2$ *l q*. om και οι ανθρωποι BL𝔛 1 latt(not *q*) Syr coptt arm Orig-lat Eus Aug: ins ADP rel syr goth æth. ειπαν L𝔛: ελαλουν B 2-pe, *loquebantur ad invicem* vulg lat-*a b* &c (not *c e q*). aft εως ins εις P ev-y forj. ειδομεν P, ιδομεν M. γεγονως D¹ Eus.

16. rec ηλθον, with AB¹DP rel Eus: txt B¹L𝔛. σπευδοντες D 61: πιστευσαντες 𝔛. ανευραν B¹: ευραν L𝔛 ℵ-corr; ευρον D 1. 69 Eus: txt AB²ℵ¹ rel. om τε D latt syrr copt Eus.

17. om δε 𝔛. rec διεγνωρισαν, with APR rel: txt BDL𝔛 Eus. om τουτου DA 1 lat-*a e f* Syr copt æth arm.

18. ακουοντες D Scr's c. εθαυμαζον D-gr 241 2-pe.

19. μαρια BDR copt-2-mss Eus. συνηρει bef παντα DX latt syrr æth: txt ABPR rel Eus. om ταυτα B al. εαυτης R 33.

those that like it," is untenable in Greek as well as in theology. The only passage which seems in any degree to justify it is Phil. i. 15, τινὲς .... δι' εὐδοκίαν τὸν χριστὸν κηρύσσουσιν, where however we have nothing like the harsh usage which must be assumed here, of the subjective gen. with the absolute sense of the noun. The only admissible rendering is, '*Among men of God's good pleasure*,' i. e. among the elect people of God: cf. for the gen. Acts ix. 15: Col. i. 13. And so Bleek renders: "und auf Erden Friede unter den Menſchen des Wohlgefallens, nämlich, des göttlichen Wohlgefallens." A curious connexion of εὐδοκίας with εἰρήνη is found in the passage of Origen-lat. by which the gen. is supported:—"Pax enim quam non dat Dominus super terram non est pax bonæ voluntatis." This might perhaps be admissible as matter of mere construction, especially as St. Luke loves to separate genitives from their nouns in construction by an intervening word or words: but it would be difficult to justify it exegetically. As regards the reading, the evidence is materially affected by the fact that B reads εὐδοκίας *a prima manu*, as I have myself ascertained at Rome: and that ℵ reads the same. I have therefore now edited the genitive without any marks of doubt. 1862. 15.] If the bracketed words be retained, it will be better to understand them as applying to the shepherds merely, than (with De Wette and Meyer) to suppose οἱ ἄνθ. to be used *as distinctive of the shepherds from the angels*. Such distinctions are not usual, whereas the redundant ἄνθρ. is: see reff. οἱ ποιμένες specifies what οἱ ἄνθρ. stated generally: the men, viz. the shepherds. 19.] συνετ. *in her memory*. ῥήμ. may have its literal sense, words: viz. those spoken by the

...αυτης ℵ.

λουσα ἐν τῇ καρδίᾳ αὐτῆς. 20 καὶ [f] ὑπέστρεψαν οἱ ποι-
μένες δοξάζοντες καὶ [g] αἰνοῦντες τὸν θεὸν [h] ἐπὶ πᾶσιν [i] οἷς
...αυτου P. ἤκουσαν καὶ εἶδον καθὼς ἐλαλήθη πρὸς αὐτούς.

Ξ και στε ... 21 Καὶ ὅτε [k] ἐπλήσθησαν ἡμέραι ὀκτὼ [l] τοῦ περιτεμεῖν
αὐτόν, [m] καὶ [n] ἐκλήθη τὸ [n] ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθὲν
ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ [o] συλλημφθῆναι αὐτὸν ἐν τῇ
[p] κοιλίᾳ.

22 Καὶ ὅτε [k] ἐπλήσθησαν αἱ ἡμέραι τοῦ [q] καθαρισμοῦ
...μου- σεως ℵ. αὐτῶν κατὰ τὸν νόμον Μωυσέως, [r] ἀνήγαγον αὐτὸν εἰς
Ἱεροσόλυμα [s] παραστῆσαι τῷ κυρίῳ, 23 καθὼς γέγραπται
ἐν νόμῳ κυρίου ὅτι πᾶν [t] ἄρσεν [u] διανοῖγον [v] μήτραν
ἅγιον τῷ κυρίῳ κληθήσεται, 24 καὶ [w] τοῦ δοῦναι θυσίαν

f vv. 39, 43, 45. ch. i. 56. viii. 37, 40 al. Gen. xiv. 17.
g ver. 13 reff.
h = ch. ix. 43. Acts iv. 21. 1 Cor. i. 4 al.
i attr., Matt. xxiv. 50. ch. iii. 19. ix. 43 al. Jer. xv. 14.
k ch. i. 57 reff.
l ch. ii. 6 al. fr.
m rec., Matt. ix. 10. Mark ii. 23. [ver. 15.] ch. vii. 12. Acts x. 17. Gen. xlviii. 1.
n Matt. i. 21 reff.
o ch. i. 24 reff.
p ch. i. 15 reff.
q Mark i. 44 reff. 1 Chron. xxiii. 28.
r Luke only (ch. iv. 5 al.
s = Rom. vi. 13. Ps. v Rom. iv.

Acts vii. 41 al.), exc. Matt. iv. 1. Rom. x. 7. Heb. xiii. 20. Gen. l. 24. v. 8. t Matt. xix. 4 reff. u ch. xxiv. 31, 32 reff. Exod. xiii. 2. 19 only. Num. iii. 12. w ch. i. 74 al.

20. rec επεστρεψαν, with (some cursive?) : txt ABDPR rel Scr's mss Thl.
21. for επλησθησαν, συνετελεσθησαν D : επληρωθησαν 33. ins αι bef ημ. D 33. 69 syr-marg Eus. ins αι bef οκτω D syr-marg. rec (for αυτου) το παιδιον (*see ver* 59), with DEGHMV em(with gat) lat-*e g*$_2$ Syr Eus : αυτο το παιδ. Γ : txt ABRℵ rel am(with fuld forj ing mt per) (æth) syr copt goth arm Orig-lat Andr Thl. om και bef εκλ. D 69 latt(not *e q*) copt-2-mss. for εκληθη, ωνομασθη *nominatum est* D. for τη κοιλια, κοιλια μητρος D.
22. om αι B(Bch) 242 : ins B(Mai expr and Rl) rel. om ου B^1. elz αυτης, with 76 : om 435 evv-x-y copt-2-mss Amphil Iren-lat : αυτου D al latt arm-usc Ps-Ath : txt ABR rel lat-*q* syrr copt-ms sah goth arm-zoh Ath Cyr$_{expr}$ Nyssen Orig-lat$_{expr}$ Jer. om τω D.
23. ins τω bef νομω D F(Wtst). om τω bef κυριω D.

shepherds :—or its Hebraistic, as above ver. 15, which is more probable—**all these things now spoken of.** συμβ. **revolving them**—comparing one with another.

21.] His circumcision. The second καί must not be rendered '*also*.' It is simply redundant, as in reff. The Lord was made like unto His brethren (Heb. ii. 17 ; iv. 15) in all weakness and bodily infirmity, from which legal uncleannesses arose. The body which He took on Him, though not a body of sin, was mortal, subject to the consequence of sin,—in the likeness of sinful flesh : but incorruptible by the indwelling of the Godhead (1 Pet. iii. 18). In the fulfilment therefore of His great work of redemption He became subject to legal rites and purifications—not that they were absolutely *necessary* for *Him*, but were included in those things which were πρέποντα for Him in His humiliation and 'making perfect :' and in His lifting up of that human nature, *for which* all these things were *absolutely necessary* (Gen. xvii. 14), into the Godhead.

22—38.] The purification in the Temple. Symeon and Anna recognize and prophesy of Him. **22.**] See Levit. xii. 1—8, where however *the child* is not, as here, expressly included in the purification. (It is hardly possible that *Joseph* should be implied in the αὐτῶν, as Euthym., Meyer, interpret it.) The reading αὐτοῦ is remarkable, and hardly likely to have been a correction. αὐτῆς, adopted by the E. V., is almost without authority (see var. readd.), and is a manifest correction. Bengel denies that either the Lord or His mother wanted purification ; and mentions that some render αὐτῶν '*of the Jews*,' but does not approve of it (John ii. 6 is certainly no case in point). See the last note, on the necessity of purification for *both*. **23.**] God had taken *the tribe of Levi instead of the first-born that openeth the womb*, Num. iii. 12, and required only the excess in number of the first-born over the Levites to be redeemed (ib. vv. 44—51). This arrangement appears afterwards to have been superseded by a general command to redeem *all the first-born* at five shekels of the sanctuary (Num. xviii. 15, 16). **24.**] The offering (Cf. Lev.) was, a lamb

κατὰ τὸ [x] εἰρημένον ἐν νόμῳ κυρίου, [y] ζεῦγος [z] τρυγόνων ἢ δύο [a] νοσσοὺς [b] περιστερῶν. 25 Καὶ ἰδοὺ ἦν ἄνθρωπος ἐν Ἰερουσαλὴμ ᾧ ὄνομα Συμεών, καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ [c] εὐλαβής, [d] προσδεχόμενος [e] παράκλησιν τοῦ Ἰσραήλ. καὶ πνεῦμα ἦν ἅγιον [f] ἐπ' αὐτόν, 26 καὶ ἦν αὐτῷ [g] κεχρηματισμένον ὑπὸ τοῦ πνεύματος τοῦ ἁγίου μὴ [hi] ἰδεῖν [h] θάνατον πρὶν ἢ ἴδῃ τὸν [j] χριστὸν [j] κυρίου. 27 καὶ ἦλθεν [k] ἐν τῷ πνεύματι εἰς τὸ ἱερόν, καὶ [l] ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν, [m] τοῦ ποιῆσαι —του συν- [σαν] Β. αὐτοὺς κατὰ τὸ [n] εἰθισμένον τοῦ νόμου [o] περὶ αὐτοῦ, 28 [p] καὶ αὐτὸς [q] ἐδέξατο αὐτὸ εἰς τὰς [r] ἀγκάλας αὐτοῦ, καὶ εὐλόγησεν τὸν θεὸν καὶ εἶπεν 29 Νῦν [s] ἀπολύεις τὸν δοῦ- The Sadducean and Tares Psalters and Cod Sang 17 contain vv. 29—32. λόν σου, [t] δέσποτα, κατὰ τὸ ῥῆμά σου [u] ἐν εἰρήνῃ, 30 ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ [v] σωτήριόν σου 31 ὃ [w] ἡτοίμασας [x] κατὰ πρόσωπον πάντων τῶν λαῶν· 32 φῶς [y] εἰς [z] ἀπο-

x — ch. iv. 12. Acts xiii. 40 al.
y ch. xiv. 19 only. Lev. v. 11.
z here only. Gen. xv. 9. Lev. xii. 6, 8.
a here only. Prov. xxx. 17. (-σια, ch. xiii. 34.)
b Matt. iii. 16 reff.
c Acts ii. 5. viii. 2. xxii. 12 only. L. Lev. xv. 31. Micah vii. 2 P. only. (-βῶς, 2 Macc. vi. 11. -βεια, Heb. v. 7. -βεῖσθαι, Heb. xi. 7.)
d Mark xv. 43 reff.
e — 2 Cor. i. 3, &c. (Heb. vi. 18 al. L.P.H.) Nahum iii. 7.
f — ver. 40. John i. 32, 33. 2 Chron. xv. 1.
g — Matt. ii. 12 reff.
h Heb. xi. 5. see John viii. 51. Ps. lxxxviii. 48.
i — Acts ii. 27, from Ps. xv. 10.
j Ps. ii. 2.
k Matt. xxii. 43. ch. iv. 1. Col. i. 8. 1 Matt. xiii. 4, 23. ch. i. 5 al. fr.
l — 2 Cor. i. 3, &c. (Heb. vi. 18 al. L.P.H.) Nahum iii. 7.
m ch. i. 74 al.
n here only †. Sir. xxiii. 9 only. (-ισμός, 2 Kings xviii. 22.)
o ch. xix. 37. John x. 33. Acts xv. 2.
p red., ver. 21 reff.
q ch. xvi. 6. xxii. 17.
r here only. 2 Kings iii. 20. Prov. v. 20 only.
s Matt. xiv. 15 al. Num. xx. 29. Tobit iii. 13.
t of God, Acts iv. 24. 2 Pet. ii. 1. Jude 4. Rev. vi. 10 only. 2 Macc. xv. 22.
u Acts xvi. 36. 1 Cor. vii. 15. xvi. 11 al. 2 Kings iii. 21, 23.
v ch. iii. 6. Acts xxviii. 28. Eph. vi. 17 (Tit. ii. 11) only. Ps. xcvii. 2. cxviii. 166. Isa. lx. 6.
w — Matt. xx. 23 reff.
x Acts iii. 5. xxv. 16. 2 Cor. x. 1. 2 Chron. xiii. 7, 8.
y — Acts xiii. 47, from Isa. xlix. 6. 1 Kings xv. 11.
z — subj., here only ‡. (Rom. ii. 5 al.)

24. ins τω bef νομω BDL: om AR rel Coisl-oct-marg. rec νοσσους, with ADR rel Ath: txt BEGHSVA Coisl-oct-marg.

25. om ιδου D Syr goth æth. ανθρωπος bef ην B vulg lat-*b f l*: om ην F(Wtst) 1. [B has συμεων as Mai not συμ. as Btly. See table at end of prolegomena.] rec αγιον bef ην, with D al(latt syrr) goth arm Cyr-jer Nyssen: om ην 1 æth: txt ABR rel.

26. κεχρηματισμενος δε ην D lat-*b c ff*$_2$ *g*$_1$. for πριν η, πριν 69 al: πριν αν B F(Wtst) Cyr-jer-ms Nyssen: πριν η αν RX 33: πριν ηνα L.

27. εισαγειν A al. for εωθισμενον, εθος D, *consuetudinem* vulg.

28. om αυτου BL lat-*a b l* Iren-gr Cyr-jer$_1$ Did. ηυλογησεν DΓ Cyr-jer.

31. παντος του λαου Turin-Psalter.

for a burnt-offering, and a pigeon for a sin-offering: but if the parties were too poor to bring a lamb, then *two pigeons*. But as Bleek remarks, we are not hereby justified in assuming *extreme poverty* to have been the condition of our Lord's family. This no where appears from the Gospel history. **25.**] It appears that this Symeon might have been Symeon the son of Hillel,—and father of Gamaliel, mentioned in Acts v. 34 ff. But we have no means of ascertaining this. It is no objection to it that he is here merely ἄνθρωπος.—Gamaliel himself is only φαρισαῖός τις in Acts v. 34. παράκλ.] See Acts xxviii. 20. It was a common form of adjuration among the Jews, 'Ita videam consolationem, si' &c., referring to Isa. xl. 1. On the general expectation of deliverance at this time, see on Matt. ii. 1 ff. **26.**] Of the nature of this intimation, nothing is said. Symeon was the subject of an especial indwelling and leading of the Holy Ghost, analogous to that higher form of the spiritual life expressed in the earliest days by *walking with God*—and according to which God's saints have often been directed and informed in an extraordinary manner by His Holy Spirit. In the power of this intimation, and in the spirit of prophecy consequent on it, he came into the Temple on this occasion. **28.**] καί here again is not *also*, but simply the introduction to the apodosis. **29.**] ἀπολύεις, not τοῦ ζῆν, or ἐκ τῆς γῆς,—but as being τὸν δοῦλόν σου, he thinks of his death as the termination of, and so dismissal from, *his servitude*. Meyer. Bleek thinks that there is no such allusion, but that the word is used absolutely, as in Gen. xv. 2: Num. xx. 29. **32.**] See Isa. xlix. 6. The

κάλυψιν ἐθνῶν καὶ δόξαν λαοῦ σου Ἰσραήλ. 33 καὶ [a] ἦν ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ [ab] θαυμάζοντες [b] ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ. 34 καὶ εὐλόγησεν αὐτοὺς Συμεών, καὶ εἶπεν πρὸς Μαριὰμ τὴν μητέρα αὐτοῦ Ἰδοὺ οὗτος [c] κεῖται [c] εἰς [d] πτῶσιν καὶ [e] ἀνάστασιν πολλῶν ἐν τῷ Ἰσραήλ, καὶ [e] εἰς [f] σημεῖον [g] ἀντιλεγόμενον· 35 [h] καὶ σοῦ [h] δὲ αὐτῆς τὴν ψυχὴν [i] διελεύσεται [k] ῥομφαία· ὅπως [l] ἀποκαλυφθῶσιν [m] ἐκ πολλῶν καρδιῶν [n] διαλογισμοί. 36 Καὶ ἦν Ἄννα [o] προφῆτις, θυγάτηρ Φανουήλ, ἐκ

a constr., ch. iv. 31, 44. Mark xiv. 54 al. Ezra iv. 4. 24.
b Mark xii. 17 reff. Levit. xxvi. 32.
c Phil. i. 16 (17). 1 Thess. iii. 3.
d Matt. vii. 27 only. Isa. xvii. 1. ii. 17.
e — here only. (Matt. xxii. 23, &c. reff.) Lam. iii. 53. Zeph. iii. 8.
f — ch. xi. 30. Josh. iv. 6.
g Acts xiii. 45.

xxviii. 19, 22. Rom. x. 21 al. L.P., exx. John xix. 12. Hos. iv. 4.
h Matt. x. 18. ch. i. 76.
2 Macc. v. 15 rat. 1 Mark x. 26. see Job xx. 26. k Rev. i. 16. ii. 12, 16. vi. 8. xix. 15, 21 only. Ps. xxi. 20. l Matt. xi. 25, 27 al. Exod. xx. 26. m — ch. xvii. 24.
n Matt. xv. 19. ch. v. 22. Rom. i. 21. Ps. cxxxviii. 20. o Rev. ii. 20 only. 4 Kings xxii. 14.

33. om *εθνων* D.

33. rec (for *ο πατηρ αυτου*) *ιωσηφ*, with A(*ο ιωσ.*) Δ rel lat-*a b c e f ff*$_2$ *g*$_1$ *l q* Syr goth Phot Thl Hil: txt BDLΝ 1 vulg lat-*g*$_2$ syr-ms-marg coptt arm Orig-lat (*quæ igitur causa exstitit ut eum qui pater non fuit patrem esse memoraret?*) Cyr-jer Jer-agst-Helvid Aug. (*Meyer contends, that if ιωσηφ had been substituted for ο πατ. αυτου here, it would have been also in ver* 48. *But this has no force: for the words in ver* 48 *are spoken by Mary, who could not with any propriety be made to say ιωσηφ. No probable reason can be assigned for ο πατηρ αυτου being substituted for ιωσηφ, whereas the converse correction was certain to be made.*) rec aft *μητηρ* ins *αυτου* (*in conformity with the above substitution*), with AΝ rel lat-*a b c e f ff*$_2$ *g*$_1$ *l* syrr coptt goth arm Cyr-jer Hil: om B(sic: see table) D 1. 33 vulg lat-*g*$_2$ Orig-lat$_2$.

34. ins *εις* bef *ανασταση* D vulg-ed(not am fuld &c) Orig-lat$_2$.

35. om *δε* BLΞ vulg lat-*b f ff*$_2$ *g*$_{1.2}$ *l* copt æth arm Orig$_3$: ins ΑΔΝ rel lat-*a* (*c*) *e* syrr Orig. om *αν* DΞ. *ανακαλυφθωσιν* D. om *εκ* D gat lat-*a b c ff*$_2$ *g*$_{1.2}$ Syr æth arm-mss Hil Ambr Paulin Aug$_1$.

general term of the last verse (*πάντ. τ. λαῶν*) is here divided into two, the Gentiles, and Israel. It is doubtful, whether *δόξαν* is to be taken as co-ordinate with *φῶς* (so Bengel, Meyer, De W., al.), or with *ἀποκάλυψιν*. The former seems more probable; and so E. V. **33.** **ὁ πατ. αὐτοῦ**] In ver. 48 we have Joseph again called by this name. *Our Lord Himself would not speak of him thus*, see ver. 49; but in the simplicity of the narrative we may read *οἱ γονεῖς αὐτοῦ* and such expressions, without any danger of forgetting the momentous history of the Conception and Nativity.

34, 35.] **κεῖται εἰς, is appointed for**—see reff.; not (Meyer) '*lies here, in my arms.*'

πτῶσιν, as a stone of stumbling and rock of offence (Isa. viii. 14. Rom. ix. 33), at which they should fall through unbelief. **ἀνάστ., raising up**—in the sense of ch. i. 52—*by faith and holiness*; or, the **πτῶσις** and **ἀνάστ.** may refer to *the same persons*; as it is said by our Lord, 'He that humbleth himself shall be exalted.' I prefer this last interpretation, as cohering best with the next verse: see note on it. **35.**] This prophecy I do not believe to have its chief reference to the *deep sorrows* of the mother of our Lord *on beholding His sufferings* (Euthym., al.), much less to her *future death by martyrdom* (Epiphan., Lightf.); least of all to the Crucifixion, which by shedding the blood of her Son, would also pierce her heart and drain it of its life-blood and make it childless, as Dr. Wordsw. referring to Bede, Aug. who however (cf. Aug. Ep. ad Paulinum cxlix. 33, and Bede, in Luc. Expos. i. vol. iii. p. 346; Homil. lib. i. 15, vol. v. p. 81) say nothing of the kind, but simply refer the saying to her grief at beholding the Passion: and to Origen, who (in Luc. Hom. xvii. vol. iii. p. 952) gives a totally different interpretation, "pertransibit infidelitatis gladius, et ambiguitatis mucrone ferieris, et cogitationes tuæ te in diversa lacerabunt, cum videris illum quem Filium Dei audieras . . . crucifigi &c." None of these interpretations satisfy us: for the words stand in a totally different connexion, and one far worthier of the honour of that holy woman, and of the spiritual character of Symeon's prophecy: that prophecy is, of the struggle of many in Israel through repentance to faith in this Saviour; among which number even His mother

φυλῆς Ἀσήρ, αὕτη [p] προβεβηκυῖα ἐν ἡμέραις πολλαῖς, ABDEG HKLM SUVX ΓΔΛΞΠ. ΚΙ. 69.
ζήσασα ἔτη μετὰ ἀνδρὸς ἑπτὰ ἀπὸ τῆς [q] παρθενείας αὐτῆς,
37 καὶ αὐτὴ χήρα ἕως [r] ἐτῶν ὀγδοηκοντατεσσάρων, ἣ
οὐκ [s] ἀφίστατο τοῦ ἱεροῦ, [t] νηστείαις καὶ [u] δεήσεσιν
[v] λατρεύουσα [w] νύκτα καὶ [w] ἡμέραν. 38 καὶ αὐτῇ τῇ [x] ὥρᾳ
[x] ἐπιστᾶσα [y] ἀνθωμολογεῖτο τῷ θεῷ καὶ ἐλάλει περὶ
αὐτοῦ πᾶσιν τοῖς [a] προσδεχομένοις [a] λύτρωσιν [ἐν] Ἰερου-
σαλήμ.
39 Καὶ ὡς ἐτέλεσαν ἅπαντα τὰ κατὰ τὸν νόμον κυρίου,

p ch. i. 7 reff. q here only. Jer. iii. 4. r Mark v. 42 reff. s — ch. iv. 18. Acts xii. 10. xix. 9 al. Num. xvi. 27. constr., 1 Tim. iv. 1 only. t Matt. xvii. 21 reff. u ch. i. 13. v. 33 al. fr. Ps. xvi. 1 al. v abs., Acts xxvi. 7. Heb. ix. 9. x. 2. w Matt. iv. 27 reff. x — (Luke only.) ch. x. 40 al., Acts xxii. 13 al. (class., 1 Thess. v. 3. 2 Tim. iv. 2, 6 only.) y here only. Ps. lxxviii. 13. Esdr. viii. 91 (83). Sir. xx. 2 only. z ver. 26. a ch. i. 68 (reff.). Heb. ix. 12 only.

36. om ην D lat-*b* Syr. ins και bef αυτη D al(Syr). ετη επτα μετα ανδρος ADK lat-*ff*$_2$ Syr Iren-gr: μετα ανδρος ετη επτα B^{1}GLXΔΞ 33. 69 vulg lat-*a e f g*$_{1.2}$ syr copt goth Nyssen Ambr: (*both re-arrangements for perspicuity: it is characteristic of Luke to insert clauses between words in concord:*) txt E rel lat-*b c* arm.—μετα του ανδρος αυτης ετη επτα B^2(sic: see table at end of prolegomena). rec παρθενιας, with R rel: txt ABDEMXΔΞ.

37. rec αὕτη, with G al: txt EHKMUΓΛ. rec (for εως) ως, with X rel syrr arm Nyssen: om D lat-*a b c e l q* goth æth Ambr Jer: txt ABLΞ 33 vulg lat-*f ff*$_2$ *g*$_{1.2}$ Δ-lat coptt Aug. rec aft αφιστατο ins απο, with A rel latt goth Nyssen: om B D-gr F(Wtst) LΞ copt Constt. for ιερου, ναου D. ημερα ΑΓ.

38. rec και αὐτη αὐτῇ (*arising probably from αυτη without accents being taken for the nom, and then αὐτῇ being used to complete the sense*), with E rel latt syrr goth arm Nyssen: txt A B(sic in cod.) DLXΔΞ 33 copt æth Thl. rec (for θεω) κυριω, with A rel vulg lat-*b c e f ff*$_2$ syrr goth æth arm: txt BDLX^{1}Ξ lat-*a* syr-marg copt Nyssen. om εν BΞ 1 am(with em forj fuld ing mt tol) lat-*a b c e f ff*$_2$ *g*$_2$ *l q* Syr coptt goth æth arm Iren-lat Jer Aug Bede: ins (*from ver* 25?) AD rel gat syr Nyssen.

39. παντα B(Mai) F(Wtst) LXΞ: txt AD rel. om τα DLΔ 1. 69 arm.

herself was to be included. The sharp pangs of sorrow for sin must pierce her heart *also* (cf. esp. Acts ii. 37); and the general end follows; *that the reasonings out of many hearts may be revealed;* that they who receive the Lord Jesus may be manifest, and they who reject Him: see John ix. 39. Similarly Bleek: finding moreover in the traces of her connexion with our Lord in the Evangelic history the piercing and dividing of her soul, and in the last notice of her in Acts i., the triumph of her faith after the Ascension. **37. νηστ. καὶ δεήσ.**] Not merely in the ordinary hours of prayer, at nine, and three, or the ordinary fasts on Monday and Thursday, but in an ascetic-devotional method of life. **νύκτα** is put first, because fasts were reckoned from one evening to another. Meyer. Is it not rather because the greater solemnity and emphasis rests on the religious exercise by night? **38.**] The **ἀνθωμολ.** has been understood (by Erasm., Calv., Calov., al.) to refer to *Symeon's also* having praised God: but Winer, Meyer, and Bleek more accurately regard the prep. as pointing to the retributive nature of the offering of praise. It was possibly at the hour of prayer; as she spoke of Him to numbers, who would at such a time be flocking to the temple.

39, 40.] **Return to Nazareth.**

39.] Certainly the obvious inference from this verse is, that Joseph and Mary returned from Jerusalem to Nazareth direct. But it is only an *inference*, and not the assertion of the text. This part of the Gospel History is one where the Harmonists, by their arbitrary reconcilements of the two Evangelistic accounts, have given great advantage to the enemies of the faith. *As the two accounts now stand*, it is wholly impossible to suggest any satisfactory method of *uniting them;* every one who has attempted it has, in some part or other of his hypothesis, violated probability and common sense. But, on the other hand, it is equally impossible definitely to say that they *could not* be reconciled by *a thorough knowledge of the facts themselves;* and such an assertion, whenever made, shews great ignorance of the origin and course of oral narration. How many things will a relator say, being unaware of certain important circum-

ναζα- ϑ א.

[b] ὑπέστρεψαν εἰς τὴν Γαλιλαίαν εἰς πόλιν ἑαυτῶν Ναζα-
ρέθ. [40] τὸ δὲ παιδίον [c] ηὔξανεν καὶ [d] ἐκραταιοῦτο [e] πλη-
ρούμενον σοφίᾳ, καὶ [f] χάρις θεοῦ ἦν ἐπ' αὐτό.
[41] Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ [g] κατ' [g] ἔτος εἰς
Ἰερουσαλὴμ τῇ ἑορτῇ τοῦ πάσχα. [42] καὶ ὅτε ἐγένετο
λνμμα ατα... BCDE GHKL ISUVX ΓΔΛ 1. 33. 69. [h] ἐτῶν δώδεκα, [i] ἀναβαινόντων αὐτῶν [k] κατὰ τὸ [k] ἔθος τῆς
ἑορτῆς, [43] καὶ [l] τελειωσάντων τὰς ἡμέρας, ἐν τῷ [b] ὑπο-

b ver. 20 refl. c Mark iv. 8 refl. d 1 Cor. xvi. 13. ch. i. 80. Eph. iii. 16 only. Ps. xxx. 24. e Acts ii. 28 (from Ps. xv. 11). xiii. 52. Rom. xv. 13, 14. 2 Tim. i. 4. constr., Rom. i. 29. 2 Cor. vii. 4 only. 2 Macc. vii. 21.

f = ver. 52. ch. i. 30. Acts vii. 46. Eph. i. 6. Prov. iii. 4. i = Matt. xx. 17, 18 refl. 1 Kings ii. 19. Zech. xiv. 16. g here only. k ch. i. 9 refl. b Mark v. 42 refl. l = Acts xx. 24.

στεστρεψαν B(Mai) א: txt AD rel. rec ins την bef πολιν, with AD²א rel: om BD¹ 1. rec αυτων, with D²H S(e sil) A: txt ABDא rel (including Γ, Treg expr). at end, add καθως ερεθη δια του προφητου οτι ναζωραιος κληθησεται D lat-*a*.

40. aft παιδιον add ιησους D. transp ηυξ. and εκραταιουτο D lat-*b c e*.—ηυξανετο D¹. rec aft εκραταιουτο adds πνευματι (*from ch* i. 80), with A rel lat-*f q* syrr goth æth: om BDL latt coptt arm Cyr Orig-lat, Ambr Gaud Aug. rec σοφιας (*more usual, of Acts* ii. 28; v. 28 al), with AD rel Cyr: txt BL 33. εν αυτω D al vulg Aug.

41. ins εν bef τη εορτη D latt(not *a*).

42. for ετων, αυτω ετη DL lat-*a b i q* arm Ambr: txt AB rel vulg lat-*c e f ff*₂ *g*₁ Orig-lat. ανεβησαν οι γονεις αυτου εχοντες αυτον D. rec αναβαντων (*corrn to sense, and to* τελειωσ. *below*), with Δ rel: txt ABKLX 33 vulg lat-*f q*. rec adds εις ιεροσολυμα (*explanatory gloss, carelessly insd without observing that* -σαλημ *and not* -σολυμα *is the form here used*), with AC rel latt syr goth æth arm: om BDL Syr coptt. aft της εορτης ins των αζυμων DX lat-*a c e*.

stances outside his narrative, which *seem to preclude* those circumstances? How often will points of time be apparently brought close together in such a narration,—between which, events most weighty to the history have occurred? The *only* inference from these two accounts, which *is inevitable*, is, that they are *wholly independent* of one another. If Luke had seen the Gospel of Matthew, or vice versâ, then the variations are *utterly inexplicable*; and the greatest absurdities of all are involved in the writings of those who *assume this*, and *then proceed to harmonize*. Of the dwelling at Nazareth before the Nativity, of the circumstances which brought Joseph and Mary to Bethlehem, of the Presentation in the temple, Matthew's account knows nothing; of the visit of the Magi, the murder of the Innocents, the flight to Egypt, Luke's is unaware. In all the main circumstances of the Conception and Nativity *they agree, or are easily and naturally reconciled* (see further in note on John vii. 42).

40.] ηὔξανεν—*in body.*—ἐκρ., *in spirit*: πνεύματι is a correct gloss. "The body advances in stature, and the soul in wisdom . . . the divine nature revealed its own wisdom in proportion to the measure of the bodily growth." Cyril. Oxf. transl. p. 30. πλη., **becoming filled**: see ver. 52 and note there.

41—52.] VISIT TO THE TEMPLE AT THE PASSOVER. The history of this incident serves for an example of the wisdom wherewith the Child was filled. Bleek. "The Evang. next shews that what he has said is true." Cyril. ib.

41.] See Exod. xxiii. 14—17. *Women*, according to the maxims of the school of Hillel, were bound to go up once in the year—to the Passover. τῇ ἑορτῇ] **at**, or **in the feast**; not '*to* the feast;' nor, '*on account of* the feast.' 42.] At the age of twelve, a boy was called by the Jews בן התורה '*son of the law*,' and first incurred legal obligation. At that time, then, commences the *second step* (see note on ver. 52) of the life of the Lord, the time when the τὰ πρέποντα for Him began; his course of blameless legal obedience (see note on ver. 21) in his own person and by his own will. Now first (ver. 49) appear those higher consciousnesses to have found expression, which unfolded within Him, till the full time of his public ministry arrived. It cannot be inferred from this narrative, that it was the first time the holy Child had accompanied them to the Passover. 43.] τὰς ἡμ., *seven days*, Exod. xii. 15, 17.

ABCDE GHKL MSUVX ΓΔΛ 1. 33. 69.

στρέφειν αὐτοὺς [m] ὑπέμεινεν Ἰησοῦς [n] ὁ παῖς ἐν Ἰερουσα-
λήμ, καὶ οὐκ ἔγνωσαν οἱ γονεῖς αὐτοῦ. [44] [o] νομίσαντες
δὲ αὐτὸν εἶναι ἐν τῇ [p] συνοδίᾳ ἦλθον ἡμέρας [q] ὁδόν, καὶ
[r] ἀνεζήτουν αὐτὸν ἐν τοῖς [s] συγγενέσιν καὶ τοῖς [t] γνωστοῖς·
[45] καὶ μὴ εὑρόντες [b] ὑπέστρεψαν εἰς Ἰερουσαλὴμ [r] ἀναζη-
τοῦντες αὐτόν. [46] καὶ [u] ἐγένετο μετὰ ἡμέρας τρεῖς εὗρον
αὐτὸν ἐν τῷ ἱερῷ [v] καθεζόμενον ἐν μέσῳ τῶν [w] διδασκάλων,
καὶ ἀκούοντα αὐτῶν καὶ [x] ἐπερωτῶντα αὐτούς. [47] [y] ἐξ-
ίσταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ [z] ἐπὶ τῇ [a] συνέσει
καὶ ταῖς [b] ἀποκρίσεσιν αὐτοῦ. [48] καὶ ἰδόντες αὐτὸν [c] ἐξ-

m = Acts xvii. 14 only. (Matt. x. 23 al.) Num. xxii. 19. Jos. Antt. vi. 5. 2.
n 1 Kings iii. 1. 1 Macc. v. 63.
o Matt. x. 34 reff.
p here only. Neh. vii. 6 bis, 64 only.
q = Acts i. 12. Exod. iii. 18.
r here (bis) and Acts xi. 25 only. Job iii. 4. x. 6. 2 Macc. xiii. 21 only.
s Mark vi. 4 reff.
t = ch. xxiii.
49 (Acts i. 19 al.) L. only, exc. John xviii. 15, 16. (Rom. i. 19.) Ps. lxxxvii. 8.
u vv. 1. 6. Gen. iv. 3.
v Matt. xxvi. 55 reff.
w = John iii. 10. Rom. ii. 20 †. (2 Macc. i. 10 only.)
x ch. iii. 10, 14. Matt. xii. 18. 1 Cor. xiv. 35.
y = Matt. xii. 23 reff. ch. viii. 56. Exod. xix. 18.
z Mark i. 22 reff. Jer. ii. 12.
a Mark xii. 33 reff. Deut. iv. 6.
b ch. xx. 26. John i. 22. xix. 9 only. Job xxxv. 3.
c Matt. vii. 28 reff.

43. τελεσαντων D 6-pe. απεμεινεν D 1. 33 Cyr Thl. ο παις bef ιησους D lat-*c f* copt æth. rec (for εγνωσαν οι γονεις) εγνω ιωσηφ κ. η μητηρ (*probably to avoid repetition of* οι γ. *aυτ. aft ver* 41: *hardly for theological reasons, for* οι γ. *aυτ. in ver* 41 *is altered in some old lat mss only*), with AC(Δ) rel lat-*b c f* g_1 syrr goth æth: txt BDL 1. 33 vulg lat-*a e* syr-marg syr-jer coptt arm Jer.—(εγνωσαν Δ al lat-*f ff*$_2$ g_1 goth.)

44. for νομ. δε, και νομ. D. rec εν τη συνοδια bef ειναι, with AC rel syr (goth): txt BDL 1. 33 latt (copt æth). οδον bef ημερας D latt syrr. rec ins εν bef τοις γνωστοις, with C^{3}D rel lat-*f* arm: om ABC^{1}KLMS 33. 69 (latt).

45. ευρισκοντες D. rec aft ευρ. ins αυτον, with AC^3 rel lat-*a b f q* syrr copt goth: om BC^{1}DL 1. 33 vulg lat-*c e ff*$_2$ $g_{1.2}$ *l* æth arm. rec (for αναζητ.) ζητουντες, with A rel: txt BCDL 1. 33. 69, *requirentes* vulg lat-*c*.

46. rec μιθ', with ACD rel: txt BL 1. 33. εν τω ιερω aft καθ. D 254. καθημενον D 1: om G. om και bef ακουοντα D al latt sah arm.

47. om οι ακουοντος αυτου B.

44.] συνοδ., the company forming the *caravan*, or band of travellers;—all who came from the same district travelling together for security and company.

ἦλθ. . . . ἀνεζ.] The interpretation that '*they went a day's journey, seeking him,*' is simply absurd: for they would have turned back sooner: a few minutes might have sufficed for the search. It was *not till they laid up for the night* that they missed him, as at that time (φέρεις μητρὶ παῖδα) they would naturally expect his return to their own tent. Olshausen remarks, that being accustomed to his thoughtfulness and obedience, they were free from anxiety, till they discovered He really was not in the company.

45. ἀναζητοῦντες αὐτόν] as they went back, all the way.

46.] Some (Grot., Kuin.) interpret the *three days*, of their *one* day's journey *out*, *one back*, and *one in Jerusalem*: but they were more likely *three days spent in search in Jerusalem* (De Wette); or, at all events, reckoned from their discovery of His not being with them (Meyer).

ἐν τῷ ἱερ.] In one of the *rooms attached to the temple*, where the Rabbis taught their schools. A tradition mentioned by Lightfoot, that till the death of Gamaliel the scholars *stood* in these schools, appears to be false, as Kuinoel has shewn. No stress must be laid on ἐν μέσῳ; it is only *among*. Nor must it be supposed from ἐπερωτ. that our Lord was acting the part of a *master*. It was the custom in the Jewish schools for the *scholars to ask questions of their teachers*; and a great part of the Rabbinical books consists of the answers of the Rabbis to such questions.

48—50.] The salient point of this narrative appears to lie in ὁ πατήρ σου contrasted with τοῦ πατρός μου. This was the first time that those wonderful words of self-consciousness had been heard from the holy Child—when He began to be "a son of the law," He first calls HIM His Father, Who gave Him the work to do on earth, of perfectly keeping that Law.

Every word of these verses is of the first importance to modern combatants for sound doctrine. Let the adversaries

ἐπλάγησαν, καὶ εἶπεν πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ Τέκνον, [d] τί [d] ἐποίησας ἡμῖν οὕτως; ἰδοὺ ὁ πατήρ σου κἀγὼ [e] ὀδυνώμενοι ἐζητοῦμέν σε. [49] καὶ εἶπεν πρὸς αὐτούς [f] Τί ὅτι ἐζητεῖτέ με; οὐκ ᾔδειτε ὅτι ἐν [g] τοῖς τοῦ πατρός μου δεῖ εἶναί με; [50] καὶ αὐτοὶ οὐ [h] συνῆκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς. [51] καὶ [i] κατέβη μετ' αὐτῶν καὶ ἦλθεν εἰς Ναζαρέθ, καὶ ἦν [k] ὑποτασσόμενος αὐτοῖς. καὶ ἡ μήτηρ αὐτοῦ [l] διε-

[d] Matt. xxi. 26. 2 Kings xii. 21.
[e] ch. xvi. 24, 25. Acts xx. 38 only. Isa. xl. 29.
[f] Acts v. 4, 9. 2 Kings xix. 25.
[g] Gen. xli. 51. Esth. vii. 9.
[h] Matt. xiii. 51. Ps. xci. 6.
[i] = ch. x. 30, 31. Josha iv. 47. Gen. xli. 1 = here

10. [k] ch. x. 17, 20. Rom. viii. 7, 20 al. 1 Chron. xxix. 24. 2 Macc. ix. 12. (Acts xv. 29) only. Gen. xxxvii. 11.

48. [syr-cu contains Lu ii. 48—iii. 16.] rec προς αυτον η μητηρ αυτου bef ειπεν, with A rel: txt BCDLX 1 lat-(*a*) *e f* Syr goth æth arm Cyr. και εγω C[1]L 1. 33. 69. aft οδυνωμενοι add και λυπουμενοι D gat lat-*a e ff*$_2$ g_1 *l q* syr-cu Ambrst Quæst. ζητουμεν BN 6-pe.

49. ζητειτε AN. οιδατε D al lat-*a b c e f ff*$_2$ *l q* syr-cu Iren-gr Orig-lat$_1$ Thdrt Tert: txt ABC rel vulg lat-g_1 Orig-lat$_2$. με bef ειναι D 1. 69 latt Iren-lat Orig-lat$_2$ Epiph Did Cyr Tert.

50. for και αυτοι, αυτοι δε D lat-*e* Syr syr-cu copt Orig-lat.

51. om και ηλθεν C[1]D F(Wtst) copt: ins ABC[2] rel latt syrr syr-cu Orig-lat. for και η, η δε C[3]DEGHM 69 lat-*e* Syr syr-cu copt Orig-lat Eus: txt ABC[1] rel latt syr

answer us,—why should his *mother* here have spoken and not Joseph, unless there were some more than usual reason for her being put forward rather than his reputed father? Again, let the mythical school of Strauss give us a reason, why an incident altogether (*in their view*) so derogatory to the character of the subject of it, should have been inserted, if the myths arose out of *an exaggerated estimate of the dignity of that character?* ὁ πατ. σου] Then up to this time Joseph had been so called by the holy Child Himself: but from this time, *never*. Such words are not chance; had Mary said *ἡμεῖς*, the strong contrast with what follows could not have been brought out. τί ὅτι ἤ.;] τί, ὅτι... what (reason) is there, that...: see reff. This is no *reproachful* question. It is asked in all the simplicity and boldness of holy childhood ... 'did ye not know?' ... it appeared as if that conviction, the expression of which now first breaks forth from HIM, must have been a matter known to them before.

δεῖ] This is that δεῖ so often used by our Lord of His *appointed and undertaken course*. Analogous to this first utterance of His conviction, is the dawn, amongst *ourselves*, of the *principle of duty* in the youthful and well-trained spirit about this same age,—this 'earing time' of human progress: see below on ver. 52.

ἐν τοῖς τοῦ π.] primarily, **in the *house* of my Father** (so in Sir. xlii. 10, *ἐν τοῖς πατρικοῖς αὐτῆς*: Theocr. ii. 76, *τὰ Λύκωνος*: Demosth. p. 1071, *τὰ τοῦ ἀποθανόντος*: see Lobeck on Phryn. p. 100); but we must not exclude the wider sense, which embraces *all places and employments of my Father's* (*cf. ἐν τούτοις ἴσθι*, 1 Tim. iv. 15). The best rendering would perhaps be,—**among my Father's matters**. The employment in which he was found, *learning the word of God*, would naturally be one of these.

αὐτ. οὐ συν.] Both Joseph and His mother knew *in some sense*, *Who* He was: but were not prepared to hear *so direct an appeal* to God as His Father: understood not the deeper sense of these wonderful words. Still (ver. 51) they appear to have awaked in the mind of His mother a remembrance of *κληθήσεται υἱὸς θεοῦ*, ch. i. 35. And probably, as Stier remarks (i. 5), the unfolding of His childhood had been so gradual and natural, that even they had not been forcibly reminded by any strong individual notes, of that which He was, and which now shewed itself.

It is a remarkable instance of the blindness of the rationalistic Commentators to the richness and depth of Scripture narrative, that Meyer holds this *οὐ συνῆκαν* to be altogether inconceivable as coming after the angelic announcement to Mary. Can he suppose that she *συνῆκεν* that announcement itself? De Wette has given the right interpretation, 'sie verſtanden nicht den tiefern Sinn,' and refers to ch. xviii. 34: so also Olsh., Ebrard. 51.] The high consciousness which had manifested itself in ver. 49 did not interfere with His self-humiliation, nor render Him independent of his parents. This voluntary subjection probably showed itself in working at his reputed trade: see Mark vi. 2 and note.

m = ch. i. 37 al.
a Rom. xiii. 12. Gal. i. 14. 2 Tim. ii. 16. 1 Ti. 9 only. L. P. † Ps. xliv. 5 alibi in Hexapl. (-πή. Phil. i. 12. Sir. ii. 17.)

ABCDE GHKL MSUVX ΓΔΛ i. 33. Φ.

m ετήρει πάντα τὰ [m] ῥήματα [ταῦτα] ἐν τῇ καρδίᾳ αὐτῆς. [a] 52 καὶ Ἰησοῦς [n] προέκοπτεν σοφίᾳ καὶ [o] ἡλικίᾳ καὶ [p] χάριτι [q] παρὰ θεῷ καὶ ἀνθρώποις.

III. [1] Ἐν ἔτει δὲ πεντεκαιδεκάτῳ τῆς [r] ἡγεμονίας Τιβε-

o Matt. vi. 27 reff. ch. xix. 3 reff. p — ver. 40. Prov. iii. 4. q ch. i. 30. 1 Pet. ii. 20. r here only. Gen. xxxvi. 30. Sir. vii. 4.

goth arm. τα ρηματα bef παντα ADK: om τα ρηματα S.—παντα AK. om ταυτα BDMℵ lat-*a e* Syr-ed arm. (*Meyer thinks that τα ρ. fell out through homœotel, and was variously restored.*)

52. προεκοπτεν D. ins τη bef σοφια B; εν τη LℵOrig$_1$. transp ηλικια and σοφια DL lat-*a b c e l q* Syr (syr-cu syr-jer) copt Orig$_1$ Ath Epiph Amphil Nyssen Cyr Thdrt. ins παρα bef ανθρωποις D.

no more mention of Joseph: the next we hear is of *His mother and brethren* (John ii. 12): whence it is inferred that, between this time and the commencement of our Lord's public life, *Joseph died.* καὶ ἡ μήτ.] These words tend to confirm the common belief that these opening chapters, or at least *this* narrative, may have been derived from the testimony of *the mother of the Lord herself.* She *kept* them, as in wonderful coincidence with the remarkable circumstances of His birth, and its announcement, and His presentation in the temple, and the offerings of the Magi; but in what way, or by what one great revelation all these things were to be gathered in one, did not yet appear, but was doubtless manifested to her afterwards: see Acts i. 14; ii. 1. 52.] ἡλικ., probably not only '*stature*' (as in ch. xix. 3), but **age** (ref. Matt.), which comprehends the other: so that σοφ. κ. ἡλ. would be **wisdom, as well as age.**

During these eighteen mysterious years we may, by the light of what is here revealed, view the holy Child advancing onward to that fulness of wisdom and divine approval which was indicated at His Baptism, by *ἐν σοὶ εὐδόκησα.* We are apt to forget, that it was *during this time* that *much of the great work of the second Adam was done.* The growing up through infancy, childhood, youth, manhood, from grace to grace, holiness to holiness, in subjection, self-denial, and love, *without one polluting touch of sin,*—this it was which, consummated by the three years of active ministry, by the Passion, and by the Cross, constituted "*the obedience of one man,*" by which many were made righteous. We must fully appreciate the words of this verse, in order to think rightly of Christ. He had emptied Himself of His glory: His infancy and childhood were no *mere pretence,* but the Divine Personality was in Him carried through these states of weakness and inexperience, and gathered round itself the ordinary accessions and experiences of the sons of men. All the time, the consciousness of his mission on earth was ripening; 'the things heard of the Father' (John xv. 15) were continually imparted to Him; the Spirit, which was not given by measure to Him, was abiding more and more upon Him; till the day when He was fully ripe for his official manifestation,—that He might be offered to his own, to receive or reject Him,—and then the Spirit led Him up to commence his conflict with the enemy. As yet, He was in favour with man also: the world had not yet begun to hate Him; but we cannot tell how soon this feeling towards Him was changed, for He alleges (John vii. 7), "Me the world hateth, because I testify of it that its deeds are evil;" and we can hardly conceive such testimony, in the years of gathering vigour and zeal, long withheld. The incident of ch. iv. 28, 29 can scarcely have arisen *only* from the anger of the moment.

CHAP. III. 1—22.] PREACHING AND BAPTISM OF JOHN. DIVINE TESTIMONY TO JESUS AT HIS BAPTISM. Matt. iii. 1—17. Mark i. 4—11. 1.] These dates are consistent with the **ἀκριβῶς παρακολουθεῖν** which Luke predicates of himself, ch. i. 3. In Matt. iii. 1 we have the same events indicated as to time by only *ἐν ταῖς ἡμ. ἐκείναις.* The fifteenth year of the *sole principate* of Tiberius began Aug. 19, U.C. 781, and reckoning backwards thirty years from that time (see ver. 23), we should have the birth of our Lord in U.C. 751 or about then; for **ὡσεὶ τριάκ.** will admit of some latitude. But Herod the Great died in the beginning of the year 750, and our Lord's birth must be fixed *some months at least before* the death of Herod. If then it be placed in 749, He would have been at least thirty-two at the time of His baptism, seeing that it took place some time after the beginning of John's ministry. This difficulty has led to the supposition that

ρίου Καίσαρος, [s] ἡγεμονεύοντος Ποντίου Πιλάτου τῆς [s] ch. ii. 2 only †.
Ἰουδαίας, καὶ [t] τετραρχοῦντος τῆς Γαλιλαίας Ἡρῴδου, [t] here (2nd) only †. (-χήσ, ver. 19.)
Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ [t] τετραρχοῦντος τῆς
Ἰτουραίας καὶ Τραχωνίτιδος χώρας, καὶ Λυσανίου τῆς
Ἀβιληνῆς [t] τετραρχοῦντος, [2] [u] ἐπὶ ἀρχιερέως Ἄννα [u] Mark ii. 26. ch. iv. 27. Acts xi. 28.

CHAP. III. 1. ηγεμονιας] βασιλειας B[1]-marg. (See table at end of proleg.) for ηγεμονευοντος, επιτροπευοντος D Eus, Chron, *procurante* latt. τετραρχουντος (thrice) ℵ. om κ. τετρ. τ. γαλ. D-gr. ηρωδου bef της γαλιλαιας AK. aft ιτουραιας ins ορεινης B[1]-marg. (See table of readings.)

2. rec επ' (with some cursive ?): txt ABCD rel Scr's mss Eus[pt]. rec αρχιερεων, with Scr's r vulg lat-*a c* &c copt goth Chron: txt ABCD rel lat-*b e* Eus Epiph Thdrt

this fifteenth year is not to be dated from the *sole* but from the *associated* principate of Tiberius, which commenced most probably at the end of U.C. 764. According to this, the fifteenth of Tiberius will begin at the end of U.C. 779—and our Lord's birth would be U.C. 749 or 50: which will agree with the death of Herod. This latter explanation has usually been adopted. Our present æra was fixed by Dionysius Exiguus, in the sixth century, and places the birth of our Lord in 754 U.C. It may be doubted, however, whether in all these reckonings more accuracy has not been sought than the Gospel narrative warrants any expectation of our finding. The ὡσεὶ ἐτῶν τρ. is a wide expression and might cover any age from thirty (see note on ver. 23) to thirty-two or thirty-three. See on Matt. ii. 2, where it appears probable from astronomical considerations, that our Lord was born as early as U.C. 747. Mr. Greswell has devoted several Dissertations to this enquiry;—see his vol. i. p. 189 ff. ἡγεμ. Π. Πιλ.] Pilate was only *Procurator* of Judæa: the words cognate to ἡγεμών being used promiscuously of the leading officers of the Roman government. PONTIUS PILATE was the sixth procurator from the deposition of Archelaus, and came to Judæa about U.C. 779. He held the province ten years, and was sent to Rome to answer for his conduct by Vitellius, prefect of Syria, U.C. 789, the year of the death of Tiberius. See chronological table in Prolegg. Vol. II. Ἡρῴδου] See note on Matt. xiv. 1. HEROD ANTIPAS became tetrarch of Galilee after the death of his father Herod, U.C. 750, and continued till he was deposed in 792. Φιλίππου] Son of Herod the Great by Cleopatra, a woman of Jerusalem, Joseph. Antt. xvii. 1. 3. He was brought up at Rome, and after his father's death in U.C. 750 was made tetrarch of Batanæa, Gaulonitis, Trachonitis, Panias, Auranitis (Batanæa + Auranitis = Ituræa), and continued till his death in U.C. 786 or 787. He built Cæsarea Philippi. He was by far the best of Herod's sons, and ruled his portion mildly and well. He must not be confounded with *his half-brother Philip*, whose wife Herodias Herod Antipas seduced. This latter was disinherited by his father, and lived in privacy. See note on Matt. xiv. 1. Λυσαν. τ. Ἀβ. τετρ.] ABILENE, the district round Abila, a town eighteen miles north of Damascus, now, according to Pococke, Nebi Abel. It must not be confounded with Abila in Decapolis. Josephus, Antt. xix. 5. 1, mentions it as among the districts which Claudius gave to king Agrippa I. under the name of Ἄβιλα ἡ Λυσανίου, and in B. J. ii. 11. 5, as ἐτέρα βασιλεία ἡ Λυσανίου καλουμένη. In Antt. xx. 7. 1, he has Ἀβίλᾳ. Λυσανίᾳ δὲ αὕτη ὑγιγόνει τετραρχία: cf. also Ptolem. v. 15, Ἄβιλα ἐπικληθεῖσα Λυσανίου (making it, however, one of the cities of Decapolis). This Lysanias however was son of Ptolemy, the son of Minnæus (B. J. i. 13. 1), and was killed by Antony, at Cleopatra's instigation (B.C. 34). The Lysanias here mentioned may be some descendant of the other, since we find him here *only ruling Abilene*, whereas the other is called by Dio (xlix. 32), king of Ituræa. Now at his death we learn that the οἶκος τοῦ Λυσ. was farmed by one Zenodorus (Antt. xv. 10. 1), whom (ib. § 3) Augustus deprived of his ἐπαρχία, and at his death, which immediately followed, gave the principal of his districts, Trachonitis, Auranitis (Antt. xvii. 11. 4), &c., to Herod, B.C. 23. Among these *Abilene is not named*, and it therefore is possible that it may have been *granted to a descendant of the former possessor*. The silence of Josephus is no reason against this supposition, as he does not minutely relate the fortunes of districts which do not lie in the path of his history. The appellation of Ἄβιλα ἡ Λυσανίου again in the

καὶ Καϊάφα, [v] ἐγένετο ῥῆμα θεοῦ ἐπὶ Ἰωάννην τὸν Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ, [3] καὶ ἦλθεν εἰς πᾶσαν [w] περίχωρον τοῦ Ἰορδάνου [x] κηρύσσων [y] βάπτισμα [yz] μετα- [4] νοίας εἰς [a] ἄφεσιν ἁμαρτιῶν, ὡς γέγραπται ἐν [b] βίβλῳ λόγων Ἡσαΐου τοῦ προφήτου [c] Φωνὴ βοῶντος ἐν τῇ [5] ἐρήμῳ [d] Ἑτοιμάσατε τὴν [d] ὁδὸν κυρίου, [e] εὐθείας ποιεῖτε τὰς [f] τρίβους αὐτοῦ. [5] πᾶσα [g] φάραγξ [h] πληρωθήσεται καὶ πᾶν ὄρος καὶ [i] βουνὸς [k] ταπεινωθήσεται, καὶ [l] ἔσται τὰ [m] σκολιὰ [l] εἰς [e] εὐθείας καὶ αἱ [n] τραχεῖαι [l] εἰς ὁδοὺς [o] λείας, [6] καὶ ὄψεται πᾶσα σὰρξ τὸ [p] σωτήριον τοῦ θεοῦ. [7] ἔλεγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ' αὐτοῦ [q] Γεννήματα [q] ἐχιδνῶν, τίς [q] ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς [q] μελλούσης ὀργῆς; [8] [q] ποιήσατε οὖν [q] καρποὺς [q] ἀξίους τῆς [s] μετανοίας· καὶ μὴ [r] ἄρξησθε λέγειν [s] ἐν

v John x. 35. Acts vii. 31. x. 37 al. Gen. xv. 1, 4. Jer. i. 4.
w ‖ Mt. Matt. xiv. 35 al. Gen. xiii. 10.
x ‖ Mt. Mk., al. passim. Exod. xxxii. 5.
y ‖ Mk. Acts xiii. 24. xix. 4 only.
z ‖ Mk. ref. ch. v. 32. constr., John v. 29.
a ‖ Mk. Matt. xvi. 28. Deut. xv. 3.
b Matt. i. i. Mark xii. 26.
c Isa. xl. 3, 4.
d ‖ ch. i. 76. Rev. xvi. 12.
e here (bis) & ‖ (from i. c.). Acts viii. 21. ix. 11. xiii. 10. 2 Pet. ii. 15 only.
f ‖ only. Gen. xlix. 17.
g here only. i. c. xvii. 9, 10. Gen. ii. 7.
h Matt. xiii. 48. Baruch v. 7.
i ch. xviii. 32 only. Exod. k 2 Cor. xii. 21. Phil. ii. 8. Prov. xiii. 7.
l Matt. xix. 5 ‖ Mk. 2 Cor. vi. 16 al.
m Acts ii. 40. Phil. ii. 15. 1 Pet. ii. 18. Deut. xxxii. 5.
n Acts xxvii. 29 only. i. c. Jer. ii. 25.
o here only. Gen. xxvii. 11. Prov. ii. 20.
p ch. ii. 30 ref.
q ‖ Mt. (ref.)
r Matt. xxvi. 22. Mark v. 17. vi. 7 al. Gen. xviii. 27.
s ‖ Mt. (ref.)

F om— ABCDI PGHK] MSUV ΧΓΛΔ 1. 22. 69.

Σ om— Ε om— ρεσαι Κ.

Sync. [καΐφα CD latt (so elsewhere): txt AB rel am(with fuld) lat-*q* copt Eus.]
rec ins του bef ζαχαριου, with G 1(e sil). 69 Eus: om ABCD rel Orig Clem Chron.

3. rec aft πασαν ins την, with CD rel copt Eus: om ABL $Orig_3$.

4. for ως, καθως C Eus. βιβλιω B. rec aft προφητου ins λεγοντος (*from Mt* iii. 3), with AC rel lat-*f q* syrr goth æth: om BDLΔ 1 latt syr-cu copt arm Orig Eus. ins του bef κυριου A al. for αυτου, υμων D-gr.

5. φαραξ AHL^{1}X ev-y. rec ευθειαν (*corrn to* LXX), with AC rel lat-*e f q* Syr syr-cu goth (æth) Iren-lat-mss: txt BDΞ latt Iren-lat-mss $Orig_2$(expr: ἀντὶ ἐνιαυτοῦ Εἰς εὐθεῖαν, . . πληθυντικὸν Εὐθείας) Leo.

6. for θεου, κυριου D æth.

7. for ουν, δε D 1. 69 lat-*e f* copt-dz goth. for υπ', ενωπιον D lat-*b e l q*. υμιν bef υπεδειξεν DΔ.

8. αξιους bef καρπους B Orig: καρπον αξιον (‖ *Mt*) D 106 lat-*e* syr copt goth æth [Did]. for εν εαυτοις, αυτοις D^1-gr æth(Treg): εν αυτοις L: om latt (not *f q*) syr-cu arm $Orig_1$(txt$_1$): add οτι L 33 Syr syr-cu syr-with-ast arm $Orig_2$(om$_1$).

time of Claudius, after this appellation has disappeared so long, looks as if there had been another *Ανσανίας* between. See Wieseler, i. 175 ff. Meyer, Comm. in loc. Bleek, Synoptische Erkl. in loc. 2.] Annas (= Ananus, Joseph. Antt. xviii. 2. 2) the high-priest, was deposed by Valerius Gratus (U.C. 779), and after several changes, Joseph or Caiaphas (Joseph. as above), his son-in-law (John xviii. 13), was made high-priest. It would appear from this verse (and the use of the singular, -εως, renders the inference more stringent. Cf. also St. Luke's own phrase, Acts iv. 6) that Annas, as *ex-high-priest*, and possibly retaining in the view of the Jews the *legitimate high-priesthood*, was *counted still as having the office:* he certainly (John xviii. 13) *exercised the power*,—and had influence enough to procure the actual high-priesthood for *five of his sons*, after his own deposition, Jos. Antt. xx. 9. 1. A substitute, or deputy to the high-priest (called by the Talmudists סְגָן כֹּהֲנִים), appears to have been usual,—see 2 Kings xxv. 18; and Annas would thus be able to evade the Roman appointment and keep the authority. βῆμ. θ.] See John i. 33. 3—6.] Matt. iii. 1. Mark i. 4, where see note on βάπτ. μετ. 5, 6.] are peculiar to Luke. They are nearly verbatim from the LXX Alex., not F., who for ὁδοὺς λείας has πεδία. After this there is omitted καὶ ὀφθήσεται ἡ δόξα κυρίου, and then καὶ ὄψ. . . . κ.τ.λ. as LXX. 7—9.] Matt. vv. 7—10. John's speech is verbatim as Matt., except that καρπ. ἀξ. is singular, and δόξητε

[s] ἑαυτοῖς Πατέρα ἔχομεν τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων [t] ἐγεῖραι τέκνα τῷ Ἀβραάμ. 9 ἤδη δὲ καὶ ἡ [t] ἀξίνη [u] πρὸς τὴν ῥίζαν τῶν δένδρων [u] κεῖται· πᾶν οὖν δένδρον μὴ [u] ποιοῦν [u] καρπὸν καλὸν [u] ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. 10 καὶ ἐπηρώτων αὐτὸν οἱ ὄχλοι λέγοντες Τί οὖν ποιήσωμεν; 11 ἀποκριθεὶς δὲ ἔλεγεν αὐτοῖς Ὁ ἔχων δύο χιτῶνας [v] μεταδότω τῷ [w] μὴ [w] ἔχοντι, καὶ ὁ ἔχων [x] βρώματα ὁμοίως ποιείτω. 12 ἦλθον δὲ καὶ τελῶναι βαπτισθῆναι, καὶ εἶπον πρὸς αὐτὸν Διδάσκαλε, τί ποιήσωμεν; 13 ὁ δὲ εἶπεν πρὸς αὐτούς Μηδὲν πλέον [y] παρὰ τὸ [z] διατεταγμένον ὑμῖν [a] πράσσετε. 14 ἐπηρώτων δὲ αὐτὸν καὶ [b] στρατευόμενοι λέγοντες Τί ποιήσωμεν καὶ ἡμεῖς; καὶ εἶπεν αὐτοῖς Μηδένα [c] διασείσητε μηδὲ [d] συκοφαν-

Ξ και ο εχων... AbCDE ŁGHKL MSUVX ΓΔΔΞ l. 33. 69.

[s] Mt. only. Jer. xxvi. (xxvi.) 22.
[t] Mt. (reff.)
[u] Rom i. 11. xii. 8. Eph. iv. 28. 1 Thess. ii. 8 only. Job xxxi. 17.
[v] — 1 Cor. xi. 22. Neh. viii. 10 (?).
[w] Matt. xiv. 15 reff.
[x] — Heb. i. 4. iii. 3. ix. 23 al.
[y] 1 Cor. vii. 17. Tit. i. 5. L.P. exc. Matt. xi. 1. Judg. v. 9.
[z] — ch. xix. 26 only. Dan. xi. 29 Theod.(?) 1 Macc. x. 35 (?).
[a] 1 Cor. ix. 7. 2 Cor. x. 6. 1 Tim. i. 18. 2 Tim. ii. 4. James iv. 1. 1 Pet. ii. 11 only. Isa. xxix. 7.
[b] here only. Job iv. 14 vat. 3 Macc. vii. 21 (only ?). Job xxxv. 9. Ps. cxviii. 122.
[c] ch. xix. 8 only. Lev. xix. 11.
[d] Job xxxv. 9. Ps. cxviii. 122.

9. om 1st και D lat-*b* Syr syr-cu copt goth arm Orig-lat Did, *jam enim* vulg, *jam quid enim* lat-*a*. καρπους καλους D Syr syr-cu.—om καλον am(with forj per) lat-*a ff*$_2$ Iren-lat-mss Orig(τὸ μὲν γὰρ μὴ ἔχον καρπὸν οὐδὲ καλὸν ἔχει καρπόν).

10. επηρωτησαν D 244, *interrogaverunt* lat-*b c e ff*$_2$ *q*. (*interrogabant* vulg.) om ουν D al lat-*b c e q* copt-dz. rec ποιησομεν, with GKU 1 latt Orig-lat: txt ABCD rel goth æth. add ινα σωθωμεν (*cf Acts* xvi. 30) D, *ut vivamus* gat lat-*b g*$_1$ *q* syr-cu.

11. rec (for ελεγεν) λεγει, with AC^{3}D rel: txt BC^{1}LX 1. 33. 69 vulg lat-*c f l*.

12. aft τελωναι ins ομοιως D lat-*a*. aft βαπτισθηναι ins υπ' αυτου CKX syr-with-ob copt-dz-marg. ειπαν C^{1}D. rec ποιησομεν, with GU 1 latt: txt ABCD rel goth æth. add ινα σωθωμεν D.

13. for προς αυτους, αυτοις D al mt lat-*a e f q*. μηθεν ΑΔ Constt. πλειον C. add πρασσετε D mt lat-*a b c*. for πρασσετε, πρασσειν D Syr: om lat-*a b c* syr-cu æth.

14. επηρωτησαν CD lat-*b c ff*$_2$ *g*$_1$ *q* (goth?). om δε C fuld. om αυτον D lat-*c*. rec και ημεις bef τι ποι., with AC^3 rel lat-*a* syr copt goth æth arm: om και ημεις D ev-7: txt BC^{1}LΞ 1. 69 vulg lat-*b c e f l* Syr syr-cu.—rec ποιησωμεν, with AGKU 1 latt: txt B[sic: see table] CDΞ rel goth æth. add ινα σωθωμεν

Matt. = ἄρξησθε Luke. This indicates a common origin of this portion, which however is still thus slightly deflected; and let it be borne in mind that the slighter the deflection, the more striking the independence of the Evangelists. μὴ ἄρξησθε λ.] 'Omnem excusationis etiam *conatum* præcidit.' Bengel. 10—14.] Peculiar to Luke. 10.] Olshausen refers to the answer to a similar question under the N. T. dispensation, Acts ii. 37. See also Acts xvi. 30; xxii. 10. Deeds of justice and charity are the very first fruits of repentance; see Micah vi. 8. 12.] τελῶναι, see on Matt. v. 46. 13.] πράσσετε, exact: see examples in Wetst. 14.] στρατευόμενοι—properly, men on march: see Lexx.: but this need not be pressed, only that they were soldiers. serving in an army. Who these were, we have no means of determining. Certainly not soldiers of the army which Herod Antipas sent against Aretas, his father-in-law:—see notes on Matt. xiv. 1 ff. διασείειν prim., *to shake violently*. So Plato, τὰς ἴυγας εἰς ἀταξίαν διίσασι, Tim. p. 85: also met., *to confound*, διασείσειν τὰ Ἀθηναίων φρονήματα ὥστε μηδισαι, Herod. vi. 109. The meaning here, to oppress or vex, corresponding to the Lat. *concutere*, seems to be confined to ecclesiastical use. Macarius, Hom. xliii. p. 139, ed. Migne, has it in this sense: ὥςπερ εἰσὶν οἱ τελῶναι καθεζόμενοι εἰς τὰς στενὰς ὁδούς, καὶ κατέχοντες τοὺς παριόντας καὶ διασείοντες. The way in which soldiers would be likely to act the part of informers, would be by συκοφ-

e — 1 Tim. vi. 3. Heb. xiii. 5. 3 John 10, but w. ἐπί (Matt. xxv. 9 reff.) †. 2 Macc. v. 15.
f 1 Cor. ix. 7. Rom. vi. 26. 2 Cor. xi. 8 only †. 1 Macc. iii. 28.
g ch. i. 21 reff.
h Matt. xvi. 7, 8 reff.
i see 2 Tim. ii. 25 and note.
k ch. xi. 22. Num. xxii. 6 f.
l rec., Matt. iii. 18 reff.
m — & constr., | Mk. reff.
n | Mk. reff.
o | Mt. reff.
p q | Mt. (reff.) only †.
r | Mt. reff.
s — Acts ii. 40 al.
t constr., Acts viii. 25. xiv. 21. xvi. 10 al.
u ch. ix. 7 | Mt. Acts xiii. 1 only †. (-χεῖν, ver. 1.)

τήσητε, καὶ [e] ἀρκεῖσθε τοῖς [f] ὀψωνίοις ὑμῶν. [15] [g] προσ-
δοκῶντος δὲ τοῦ λαοῦ, καὶ [h] διαλογιζομένων πάντων ἐν
ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου [i] μήποτε αὐτὸς εἴη
ὁ χριστός, [16] ἀπεκρίνατο ὁ Ἰωάννης ἅπασιν λέγων Ἐγὼ
μὲν ὕδατι βαπτίζω ὑμᾶς· ἔρχεται δὲ ὁ [k] ἰσχυρότερός
μου, [l] οὗ οὐκ εἰμὶ [m] ἱκανὸς λῦσαι τὸν [n] ἱμάντα τῶν [o] ὑποδη-
μάτων [l] αὐτοῦ· αὐτὸς ὑμᾶς βαπτίσει [o] ἐν πνεύματι ἁγίῳ
καὶ πυρί. [17] [l] οὗ τὸ [p] πτύον ἐν τῇ χειρὶ [l] αὐτοῦ, καὶ
[q] διακαθαριεῖ τὴν [r] ἅλωνα αὐτοῦ, καὶ [r] συνάξει τὸν σῖτον
εἰς τὴν [r] ἀποθήκην αὐτοῦ, τὸ δὲ [r] ἄχυρον [r] κατακαύσει
πυρὶ [r] ἀσβέστῳ. [18] πολλὰ μὲν οὖν καὶ ἕτερα [s] παρα-
καλῶν [t] εὐηγγελίζετο τὸν λαόν. [19] ὁ δὲ Ἡρῴδης ὁ
[u] τετράρχης [v] ἐλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρωδιάδος
τῆς γυναικὸς τοῦ ἀδελφοῦ αὐτοῦ, καὶ περὶ πάντων [w] ὧν
ἐποίησεν πονηρῶν ὁ Ἡρῴδης, [20] [x] προσέθηκεν καὶ τοῦτο
[y] ἐπὶ πᾶσιν, [καὶ] [s] κατέκλεισεν τὸν Ἰωάννην ἐν [τῇ]

v — Matt. xviii. 15. 1 Tim. v. 20. Gen. xxi. 25. w attr., ch. ii. 20. x Sir. iii. 27. see ch. xx. 11, 12 reff. y ch. xvi. 26 reff. s Acts xxvi. 10 only. Jer. xxxix. (xxxii.) 3. Wisd. xvii. 2, 16 (Judg. v. 27) only.

D. for και, ο δε D lat-*e*. rec (for αυτοις) προς αυτους (*from ver* 13), with AC³ rel goth: txt BC¹DLΞ 1. 33 latt.

15. om του bef ιωαννου DΞ 1. 69 Eus.

16. for απ. ο ιω. απα. λεγ., απ. λεγ. πασιν ο ιω. BN lat-*e* Orig: απ. ο ιω. λεγ. πασ. K¹ (απασιν K²): απ. πασ. λεγ. ο ιω. L: επιγνους τα νοηματα αυτων ειπεν D: om ο F al: πασιν GΞ: om απασιν Γ. υμ. βαπτ. εν υδατι (‖ *Mt*) D 1. 69 lat-*e*. add εις μετανοιαν (‖ *Mt*) CD mt lat-*a b o* &c (not *f g*₂ *l*) syr-marg. (Contra, μόνος ματθαῖος . . . προςτίθεικε τὸ εἰς μετάνοιαν Orig.) ο δε ερχομενος ισχυροτερος μου εστιν (‖ *Mt*) D lat-*l*. εμου C. του υποδηματος D syr copt Clem. om αυτου D lat-*a b ff*₂ *l* arm Eus.

17. for και διακαθαριει, διακαθαραι BN copt arm, *ad purgandum* lat-*a*, *emundare* Iren-lat. for συναξει, συναγαγειν BN lat-*e* arm.—τον σιτον bef συναξει D. ins μεν bef σιτον DEGΛ 69. om την and 3rd αυτου D copt-wilk Orig-lat₁.

18. for παρακαλων, παραινων D.

19. rec aft γυναικος ins φιλιππου (*from Mk* vi. 17), with ACKX 33 syrr copt æth arm-mss: om BDΞ rel latt goth arm Thl Euthym Lucif. ο ηρωδης bef πονηρων B(Tisch but not Mai) 127 al.

20. om 2nd και B(Mai expr) DΞN lat-*b e* Eus: ins AC rel Lucif. ενεκλισε D; *inclusit* latt. om τη BDKLMAΞ 1 goth arm Eus: ins AC rel.

laying vexatious charges of disaffection against persons. In assigning a derivation for this verb, notice Liddell and Scott's remark (after Passow): "The literal signif. is not found in any ancient writer, and is perhaps altogether an invention."

15—17.] Ver. 15 peculiar to Luke, but = John i. 19—25. προσδοκῶντος] not, **lingering about** (Bretschneider), but **being in expectation**,—i. e. that John would declare himself (Meyer). 16, 17.] Matt. iii. 11, 12. Mark i. 7, 8. John i. 26, 27. The four accounts are cognate, but vary in expression and arrangement: ver. 17 is verbatim (except that αὐτοῦ is after σῖτον and ἀποθήκην in Matt.) as Matthew. 18—20.] Luke only: containing the corroboration of the account in Mark vi. 20 of John's boldness in rebuking Herod, with this slight variation, that whereas in Mark Herod heard him gladly, and did many things in consequence, here the rebuke for general profligacy seems to have contributed to his imprisonment. These accounts however, though perfectly distinct, are by no means inconsistent. The same rebukes which stung Herod's conscience and aided the desire to imprison John, might work on that conscience, and cause the wish to hear

φυλα- | ℵ. λαον F. | BDE | HKL | MSUV | ΓΔΛ 33. 69.

[a] φυλακῇ. 21 Ἐγένετο δὲ [b] ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαὸν καὶ Ἰησοῦ βαπτισθέντος καὶ προσευχομένου [c] ἀνεῳχθῆναι τὸν [c] οὐρανόν, 22 καὶ καταβῆναι τὸ πνεῦμα τὸ ἅγιον [d] σωματικῷ εἴδει ὡς [e] περιστερὰν ἐπ' αὐτόν, καὶ [e] φωνὴν ἐξ οὐρανοῦ [f] γενέσθαι Σὺ εἶ ὁ υἱός μου ὁ [g] ἀγαπητός, [h] ἐν σοὶ [i] εὐδόκησα.

23 Καὶ αὐτὸς ἦν Ἰησοῦς ὡσεὶ [j] ἐτῶν τριάκοντα [k] ἀρχό-

a Matt. xxv. 36, &c. reff.
b v. aor., see note. ch. ii. 27. Ezek. ix. 3.
c ‖ Mt. reff.
d 1 Tim. iv. 8 only †. 4 Macc. i. 32. (-κῶς, Col. ii. 9.)
e ‖ Mt. (reff.)
f ver. 2 reff.
g ‖ Mt. reff.
h — (Col. ii. 18 f) 1 Kings xviii. 22. 2 Kings xv. 26. 3 Kings x. 9. 2 Chron. ix. 8. Ps. cxlvi. 10. x. 5. 2 Kings xxii. 20. Mal. ii. 17.
i Matt. xvii. 5. 1 Cor. j Mark v. 42 reff.
k see Acts xi. 4. Gen. xliv. 12.

21. *ανοιχθηναι* D.

22. rec ωςει, with A rel Eus: txt BDLℵ 33 Orig. for *επ', εις* D latt. for *εξ, εκ του* D: *απ'* A. rec aft *γενεσθαι* ins *λεγουσαν* (*see* ‖ *Mt*), with A rel lat-*f ff*$_2$ *g*$_2$ *q* syrr goth æth arm: om BDL latt copt Ambr. [rec *ηυδοκησα*, with A rel: txt B F(Wtst) KMUA 1. 33. 69 Eus.] for *συ το ευδοκησα, υιος μου ει συ σημερον γεγεννηκα σε* D lat-*a b c ff*$_2^1$ *l* Justin [Clem Method?] Lact Juvenc Hil$_3$ Faust Aug(who however says that the older gr-mss had it not).

23. for *και αυτος ην, ην δε* D Clem Hippol Ath Epiph$_{\text{ii}}$ *Jesus autem erat* copt Iren-lat. rec ins *ο* bef *ιησους*, with A rel: om BDLUXℵ 33. *αρχ. ωςει ετ. τριακ.*

more from the man of God. Vv. 19, 20 are *in anticipation* of what follows; which is in Luke's manner; see ch. i. 80.

21, 22.] Matt. iii. 13—17. Mark i. 9—11. Luke's account is much more concise than usual, and wholly independent of the others; see note on Mark i. 10: we have here however three additional particulars —1. that *all the people had been baptized before* the Lord's baptism: 2. that He *was praying* at the time of the descent of the Spirit: 3. that the Spirit appeared *in a bodily form*. On (1) we may remark that this is necessarily the meaning of *ἐν τῷ βαπ.*—for Luke when he means 'during,' &c. invariably uses the *present*; see for the past tense with *ἐν τῷ* reff. and ch. xiv. 1; xix. 15; xxiv. 30—for the present, ch. v. 1; viii. 5, &c., and for a comparison of the two, ch. viii. 40 and 42. On (3), see note at Matt. iii. 16, § 2.

23—38.] GENEALOGY OF OUR LORD. Peculiar to Luke. 23.] **Jesus was about thirty years old when He began (His ministry)**; not, 'began to be about,' &c., which is ungrammatical. *ἀρχόμενος τῆς εἰς τὸν λαὸν ἀναδείξεως αὐτοῦ, ἤτοι τῆς διδασκαλίας*, Euthym., so also Orig., Bengel, Kuin., De Wette, Meyer, Wieseler; see also Acts i. 1. This *ὡσεὶ τρ.* admits of considerable latitude, but only in one direction; viz. *over* thirty years. He could not well be under, seeing that this was the appointed age for the commencement of public service of God by the Levites; see Num. iv. 3, 23, 43, 47.

If no other proof were in existence of the *total independence of the present Gospels of Matthew and Luke*, their *genealogies* would furnish what I conceive to be an undeniable one. Is it possible that either of these Evangelists could have set down his genealogy *with that of the other before him?* Would no remark have been made on their many and (*on such a supposition*) unaccountable variations? It is quite beside the purpose of the present commentary to attempt to reconcile the two. It has never yet been accomplished; and every endeavour to do it has violated either ingenuousness or common sense. I shall, as in similar cases, only indicate the landmarks which may serve to guide us to all that is possible for us to discover concerning them. (1) The two genealogies are *both the line of Joseph*, and *not of Mary*. Whether Mary were an heiress or not, Luke's words here preclude the idea of the genealogy being *her's*; for the descent of the Lord is transferred putatively to Joseph by the *ὡς ἐνομίζετο*, before the genealogy begins; and it would be unnatural to suppose that the reckoning, which began with the real mother, would, after such transference, pass back through *her* to *her* father again, as it must do, if the genealogy be *her's*. The attempts of many, and recently of Wieseler, to make it appear that the genealogy is that of Mary, reading *υἱὸς (ὡς ἐνομ. τοῦ Ἰωσὴφ) τοῦ Ἡλί*, '*the son* (*as supposed of Joseph, but in reality*) *of Heli*, &c.' are, as Meyer (Comm. in loc.) has shewn, quite unsuccessful; see Dr. Mill's vindication of the Genealogies, p. 180 ff. for the history of this opinion. (2) Luke appears to have taken this genealogy entire from some authority before him, in which the

1 Matt. x. 24 reff.

μενος, ὢν υἱὸς ὡς [1] ἐνομίζετο Ἰωσήφ, τοῦ Ἡλεί, [24] τοῦ Ματθάτ, τοῦ Λευί, τοῦ Μελχεί, τοῦ Ἰανναί, τοῦ Ἰωσήφ, [25] τοῦ Ματταθίου, τοῦ Ἀμώς, τοῦ Ναούμ, τοῦ Ἑσλεί, τοῦ Ναγγαί, [26] τοῦ Μαάθ, τοῦ Ματταθίου, τοῦ Σεμεείν, τοῦ Ἰωσήχ, τοῦ Ἰωδά, [27] τοῦ Ἰωανάν, τοῦ Ῥησά, τοῦ Ζοροβάβελ, τοῦ Σαλαθιήλ, τοῦ Νηρεί, [28] τοῦ Μελχεί, τοῦ Ἀδδεί, τοῦ Κωσάμ, τοῦ Ἐλμαδάμ, τοῦ Ἤρ, [29] τοῦ Ἰησοῦ, ADDE GHKL MSUV ΧΓΔΛ 1 33. 69.

BLXℵ 1. 33. (69) vulg lat-*b c* $g_{1.2}$ *l q* Orig Eus Ath$_2$ Ambr Vict Quæst. rec ως *ενομιζετο* bef *υιος*, with A rel vulg (lat-*f*) syr copt æth arm: txt BLℵ 1 (lat-*a*) Orig Eus Ath Epiph$_4$ Cyr Quæst. aft *ενομιζετο* ins *ειναι* D lat-(*b*) *c e* ff_2 g_1 *l*.

23 to 31. for *του ηλει* to *δαυειδ*] *του ιακωβ του ματθαν του ελεαζαρ του ελιουδ του αχειν του σαδωκ του αζωρ του ελιακειμ του αβιουδ του ζοροβαβελ του σαλαθιηλ του ιεχονιου του ιωακειμ του ελιακειμ του ιωσεια του αμως του μανασση του εζεκεια του αχας του ιωαθαν του οζεια του αμασιου του ιωας του οχοζιου του ιωραμ του ιωσαφατ του ασαφ του αβιουδ του ροβοαμ του σολομων του δαυειδ* (*see* || *Mt*) D.

24. rec *ιαννα*, with A rel copt arm: *αννα* X: *ιανναν* H: *ιωαννα* E^{1}A: *ιωανναν* Γ al: *ιωανναι* 1: txt BLΔ 33. 69 am lat-*b* ff_2 *l* Syr copt goth Naz.

26. rec *σεμει*, with KUVΔ 69 vulg lat-*c f* ff_2 $g_{1.2}$ syrr æth arm: *σεμεει* A rel: txt BLℵ lat-*b e* goth, *σεμειν* copt. rec *ιωσηφ*, with A rel vulg lat-*a f q* syrr goth æth: txt BLΓℵ 1. 33. 69 am lat-*b* (*c*) *e* (ff_2) $g_{1.2}$ copt arm Naz. rec *ιωδα*, with A rel latt syrr copt æth arm: *ιωαδα* 1: *iuda aut ioda* Δ-lat: txt BL X(*ωδ*) Γℵ 33. 69 am(with em forj harl ing mt) lat-g_1 copt-dz goth(Treg).

27. rec *ιωννα*, with KM (S, e sil) vulg lat-*a c e f* (ff_2) $g_{1.2}$ goth: *ιωναν* U al æth (arm): *ιαναν* H al: *ιωανναν* LVXΓ 1 syr copt: txt AB rel syrr (copt ?), *ιωαναμ* ℵ. *ζορομβαβελ* AΛ.

28. rec *ελμωδαμ*, with A rel lat-*f q* syr æth, *ermodam* goth: *ελμωδαν* Γ lat-g_2: txt BLℵ 33 (latt) copt.

expression *υἱὸς θεοῦ* as applied to Christ, was made good by tracing it up as here, through a regular ascent of progenitors till we come to Adam, who was, but here again inexactly, the son of God. This seems much more probable than that Luke should for his gentile readers have gone up to the origin of the human race instead of to Abraham. I cannot imagine any such purpose *definitely present* in the mind of the Evangelist. This view is confirmed by the entirely insulated situation of the genealogy here, between ver. 23 and ch. iv. 1. (3) The points of divergence between the genealogies are,—in Matt. the father of Joseph is Jacob—in Luke, Heli; this gives rise to different lists (except two common names, Zorobabel and Salathiel) up to David, where the accounts coincide again, and remain identical up to Abraham, where Matt. ceases. (4) Here, as elsewhere, I believe that the accounts might be reconciled, or at all events good reason might be assigned for their differing, if we were in possession of data on which to proceed; but here as elsewhere, *we are not*. For who shall reproduce the endless combinations of elements of confusion, which might creep into a genealogy of this kind? Matthew's, we know, is squared so as to form three tesseradecads, *by the omission of several generations*; how can we tell that some similar step unknown to us may not have been taken with the one before us? It was common among the Jews for the same man to bear different names; how do we know how often this may occur among the immediate progenitors of Joseph? The levirate marriage (of a brother with a brother's wife to raise up seed, which then might be accounted to either husband) was common; how do we know how often this may have contributed to produce variations in the terms of a genealogy? With all these elements of confusion, it is quite as presumptuous to pronounce the genealogies discrepant, as it is over-curious and uncritical to attempt to reconcile them. It may suffice us that they are inserted in the Gospels as authentic documents, and both of them merely to clear the Davidical descent of the putative father of the Lord. HIS OWN *real* Davidical descent *does not depend on either of them*, but must be *solely derived through his mother*. See much interesting investigation of the various solutions and traditions, in Dr. Mill's tract referred to above: and in Lord A. Hervey's work on the Genealogies of our Lord. 27.] τ. Σαλαθ., τ. Νηρεί:

τοῦ Ἐλιέζερ, τοῦ Ἰωρείμ, τοῦ Μαθθάτ, τοῦ Λευεί, 30 τοῦ Συμεών, τοῦ Ἰούδα, τοῦ Ἰωσήφ, τοῦ Ἰωνάμ, τοῦ Ἐλιακείμ, 31 τοῦ Μελεᾶ, τοῦ Μεννᾶ, τοῦ Ματταθά, τοῦ Ναθάν, τοῦ Δαυείδ, 32 τοῦ Ἰεσσαί, τοῦ Ἰωβήδ, τοῦ Βοός, τοῦ Σαλμών, τοῦ Ναασσών, 33 τοῦ Ἀμιναδάβ, τοῦ Ἀδμείν, τοῦ Ἀρνεί, τοῦ Ἐσρών, τοῦ Φαρές, τοῦ Ἰούδα, 34 τοῦ Ἰακώβ, τοῦ Ἰσαάκ, τοῦ Ἀβραάμ, τοῦ Θάρα, τοῦ Ναχώρ, 35 τοῦ Σερούχ, τοῦ Ῥαγαῦ, τοῦ Φάλεκ, τοῦ Ἔβερ, τοῦ Σαλά, 36 τοῦ Καϊνάμ, τοῦ Ἀρφαξάδ, τοῦ Σήμ, τοῦ Νῶε, τοῦ Λάμεχ, 37 τοῦ Μαθουσάλα, τοῦ Ἐνώχ, τοῦ Ἰαρέδ, τοῦ Μαλελεήλ, τοῦ Καϊνάν, 38 τοῦ Ἐνώς, τοῦ Σήθ, τοῦ Ἀδάμ, τοῦ θεοῦ.

...θεου X. Σ ιησουτ ...

IV. 1 Ἰησοῦς δὲ [a] πλήρης πνεύματος ἁγίου [b] ὑπέστρε-

[a] ch. v. 12. John i. 14. Acts vi. 5, 8. Job x. 16. [b] ch. ii. 20 reff.

29. rec (for ιησου) ιωση, with A rel lat-*q* syrr, *ioses* goth: ιωσηχ X: ιησω Γ 1: txt BLℵ 33. 69 latt copt arm. rec ματθαν, with B^2 rel: ματθαν Γ 1 lat-*q* syr: ματταθιου X al: ματταθ AK 33: ματτθ [sic] L: ματθατ E: txt B^1 346.

30. rec ιωναν, with A rel syr copt: *iona* or *ionæ* latt: ιωαναν ΕΔΛ: ιωανναν K al: txt BΓℵ 1 lat-*c e* g_1 Syr syr-marg copt-dz arm.

31. rec (for μεννα) μαϊναν, with E rel lat-*f* syr goth æth: om A 49. 51: μεναν Γ 1 lat-*q*: μενναν vulg-mss copt-2-mss: *enam* lat-*a c*, *enan* lat-*b*, *oenam* lat-*ff*$_2$: txt BLX 33 vulg lat-*c* $g_{1.2}$ copt-ms arm. ναθαμ Bℵ lat-*c r*.

32. rec (for ιωβηδ) ωβηδ, with E rel vulg lat-*f* (syrr ?) goth, *obetℏ* lat-*a b e ff*$_2$ g_1: ωβηλ D-gr: ιωβηλ B(Mai) ℵ: txt A B(Verc Btly) F(Wtst) LMUXΔ 33. 69 lat-*c* copt æth. rec βοοζ, with E rel vulg lat-*c f ff*$_2$ g_1 goth: *boes* copt: txt ABDLM^{1}X 33. 69 lat-*a b e* arm. for σαλμων, σαλα Bℵ æth.

33. om του αμιναδαβ B(Mai Blc). rec (for αδμειν του αρνει) αραμ, with ADEGHU 1. 33 vulg lat-*a c f ff*$_2$ $g_{1.2}$ Syr goth: αραμ του ιωραμ ιωραμ F(Wtst) KMSVΔΛ syr(but mss vary): αραμ τ. ωριν æth: αραμ του αλμει 1 al: txt BL (XΓ) ℵ syr-marg copt (but αδμιν ℵ, αθμη X, αλμειν Γ), αδμιν του αρηι[sic] 69. rec εσρωμ, with A rel am(with em forj fuld ing) lat-*a c e ff*$_2$ $g_{1.2}$ copt: txt B ev-y tol lat-*b* Syr, ασρων D. om του φαρες A.

35. rec σαρουχ, with Scr's a b vulg-ed: txt AB rel Scr's mss am(with em forj fuld ing tol) lat-*a c f ff*$_2$ $g_{1.2}$ *l* copt goth arm, σερουκ D lat-*b*. φαλεγ AEGHKMSUΓΛ 1. 69 vulg-ed goth Chron: *phalech* lat-*a f* g_1 copt-ms.

36. rec καιναν, with A rel latt copt (goth?): txt BLℵ 1. 33 æth, and A(twice) in Gen. x. 24.—om του κα. D.

37. for ιαρεδ, ιαρετ B^1[sic cod: see table]: ιαρεθ AK lat-*b c* g_1. μαλελεηλ A Λ(Treg expr) ℵ copt-ms. καιναμ Lℵ lat-*ff*$_2$ copt-dz.

38. for σηθ, σημ A lat-*l*.

CHAP. IV. 1. rec πνευματος αγιου bef πληρης, with A rel lat-*c* goth arm(Treg):

in Matt. i. 12, Ἰεχονίας γεννᾷ τ. Σαλαθ.

31.] Ναθάν: see 2 Sam. v. 14; 1 Chron. iii. 5; Zech. xii. 12. 36. Καϊνάμ] This name does not exist in our present Hebrew text, but in the LXX, Gen. x. 24; xi. 12, 13, and furnishes a curious instance of one of two things—either (1) the corruption of our present Hebrew text in these chronological passages; or (2) the incorrectness of the LXX, and notwithstanding that, the high reputation which it had obtained in so short a time. Lightfoot holds the latter alternative: but I own I think the former more probable. See on the whole question of the appearance of this second Cainam(n) among the ancestors of our Lord, Lord A. Hervey's work above cited, ch. viii., in which, with much research and acuteness, he has endeavoured to shew that the name was probably interpolated here, and got from hence into the LXX. Certainly it appears not to have existed in the earliest copies of that version.

CHAP. IV. 1—13.] TEMPTATION OF JESUS. Matt. iv. 1—11. Mark i. 12, 13.

ψεν ἀπὸ τοῦ Ἰορδάνου, καὶ [c] ἤγετο [d] ἐν τῷ πνεύματι ἐν τῇ ἐρήμῳ [2] ἡμέρας τεσσεράκοντα [e] πειραζόμενος ὑπὸ τοῦ [f] διαβόλου. καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκεί- [3] ναις, καὶ [g] συντελεσθεισῶν αὐτῶν ἐπείνασεν. [3] εἶπεν δὲ αὐτῷ ὁ [f] διάβολος Εἰ υἱὸς εἶ τοῦ θεοῦ, [h] εἰπὲ τῷ λίθῳ τούτῳ [h] ἵνα [i] γένηται ἄρτος. [4] καὶ ἀπεκρίθη πρὸς αὐτὸν ὁ Ἰησοῦς Γέγραπται ὅτι οὐκ [k] ἐπ' ἄρτῳ μόνῳ [k] ζήσεται ὁ ἄνθρωπος. [5] καὶ [l] ἀναγαγὼν αὐτὸν ἔδειξεν αὐτῷ πάσας τὰς βασιλείας τῆς [m] οἰκουμένης ἐν [n] στιγμῇ χρόνου. [6] καὶ

Ἀπ ABDΣ GHKL MSUV Γ Δ Λ Π 33 al.

Σ ευσε-

c — John i. 43 al.
d ch. ii. 27. Rev. i. 10. iv. 2.
e ‖ 1 Cor. vii. 5. James i. 13. Wisd. ii. 24.
f ‖ Mt. 1 Chron. xxi. 1. Job i. 6. Wisd. ii. 24.
g ver. 13. Mark xiii. 4. Acts xxi. 27. Rom. ix. 28 (from Isa. x. 23). Heb. viii. 8 only. Job i. 5.
h constr., ‖ Mt. reff.
i — John ii. 9 reff.
k ‖ Mt. only. Gen. xxvii. 40. Deut. viii. 3.
l abs., — here only. Isa. xxix. 9. 2 Mace.
m Matt. xxiv. 14 reff.
n here only. Isa. xxix. 5. 2 Macc.

txt BDE F(Wtst) KLΞ 1. 33 latt syrr coptt Ambr Gaud. rec (for εν τη ερημω) εις την ερημον, with AΞ rel vulg-ed(with am forj) lat-*c e f g*$_2$ *l*: txt BDL fuld(with em harl mt) lat-*a b* g_1 *q* sah.

2. for διαβολου, σατανα D 243 lat-*e*. rec ins υστερον bef επεινασεν (*from* ‖ *Mt*), with A rel lat-*f ff*$_2$ syrr copt-dz^2 goth: om BDL latt coptt æth arm Cyr Bede.

3. rec (for ειπεν δε) και ειπεν (‖ *Mt*), with A rel lat-*e q* syrr goth æth arm Thdrt: txt BDL 1. 33 latt copt Ambr. for τω λιθω to αρτος, ινα οι λιθοι ουτοι αρτοι γενωνται (‖ *Mt*) D ev-31 tol Thdor-mops Cypr.

4. rec (for προς αυτον ο ιησους) ιησους προς αυτον λεγων, with A rel syr sah goth arm(o ιησ. M 1): κ. αποκριθεις ο ιησ. ειπεν D: απεκρ. δε ιησ. λεγων 69: κ. απεκ. προ. αυτ. ο ιησ. λεγων Δ lat-*c e f g*$_2$ (*et dixit* lat-*a b ff*$_2$ g_1 *q*): txt BLΝ 33 vulg coptt. om οτι (*as* ‖ *Mt*) D 69. rec at end adds αλλ' επι παντι ρηματι θεου, with AD rel; αλλ' επι π. ρ. εκπορευομενω δια στοματος θεου 118. 157. 209 Scr's *g* r evv-z-150 al copt-wilk æth Thl: (*both from* ‖ *Mt: the rec merely a gloss to supply the* sense, *the other* verbatim. *The* omission *would be unaccountable:*) om BLΝ copt-schw sah.

5. rec aft αυτον ins ο διαβολος (*from* ‖ *Mt*), with A rel vulg lat-*b e f* syrr goth æth; ο σατανας syr-ms: om BDLΝ 1 lat-*a e* coptt arm. rec adds εις ορος υψηλον (*from* ‖ *Mt. It is no objection* [Meyer] *that rec does not add* λιαν. *The insn was made* carelessly from memory, *as above, as well as accurately, is* D), with A rel vulg lat-*c* syrr goth; *e. o. vψ.* λιαν D 69 lat-*a* Δ-lat: om BLΝ am(with em forj fuld harl mt tol) lat-*b* $g_{1,2}$ coptt Vig Bede. for της οικουμενης, του κοσμου (‖ *Mt*) D 5. 245 lat-*f* Orig-comm.

Ver. 1 is peculiar to Luke, and very important. Our Lord was now full of the Holy Ghost, and in that fulness He is led up to combat with the enemy. He has arrived at the fulness of the stature of perfect man, outwardly and spiritually. And as when His Church was inaugurated by the descent of the Spirit in His fulness, so now, the first and fittest weapon for the combat is "the sword of the Spirit, which is the word of God." The discourse of Peter in Acts ii., like our Lord's replies here, is grounded in the testimony of the Scripture. The accounts of Matt. and Luke (Mark's is principally a compendium) are distinct; see notes on Matt. and Mark. 2.] The literal rendering of the present text will be: **Jesus .... was led by** (*in, in the power of*, the ἐν of instrumentality by the conditioning element) **the Spirit in the wilderness, being tempted** (the pres. part. carries a slight ratiocinative force, as usual) **during forty days by the devil.** So that St. Luke, as also St. Mark, implies that the temptation continued *the whole forty days.*

οὐκ ἔφ. οὐδ. testifies to the strictness in which the term 'fasted' must be taken.

3.] τῷ λ. τ. pointing to some particular stone—**command that it become a loaf.** 4.] The citation is given in full by Matt. 5.] There can be little doubt that the order in Matt., in which this temptation is placed *last*, is to be adhered to in our expositions of the Temptation. No definite notes of succession are given in our text, but they *are* by Matt.: see notes there. Schleiermacher and Bleek suppose that the inversion has been made as suiting better the requirements of probability: it seeming more natural that our Lord should be first taken to

εἶπεν αὐτῷ ὁ [f] διάβολος Σοὶ δώσω τὴν [o] ἐξουσίαν ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν, ὅτι ἐμοὶ [p] παραδέδοται, καὶ ᾧ ἂν θέλω δίδωμι αὐτήν· 7 σὺ οὖν ἐὰν [q] προσκυνήσῃς
F [απο]-κριθεις... ABDEF GHKL MSUV ΓΔΑΞ 1. 33. 69. [q] ἐνώπιον ἐμοῦ, [r] ἔσται σου πᾶσα. 8 καὶ ἀποκριθεὶς αὐτῷ εἶπεν ὁ Ἰησοῦς Γέγραπται [s] Προσκυνήσεις κύριον τὸν θεόν σου, καὶ αὐτῷ μόνῳ [s] λατρεύσεις. 9 ἤγαγεν δὲ αὐτὸν εἰς Ἰερουσαλὴμ καὶ ἔστησεν ἐπὶ τὸ [t] πτερύγιον τοῦ ἱεροῦ, καὶ εἶπεν αὐτῷ Εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν ἐντεῦθεν κάτω· 10 γέγραπται γὰρ ὅτι τοῖς ἀγγέλοις αὐτοῦ [u] ἐντελεῖται περὶ σοῦ τοῦ [v] διαφυλάξαι σε, 11 καὶ ὅτι [w] ἐπὶ χειρῶν [w] ἀροῦσίν σε, μήποτε [x] προσκόψῃς πρὸς λίθον τὸν πόδα σου. 12 καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι [y] εἴρηται Οὐκ [z] ἐκπειράσεις κύριον τὸν θεόν σου. 13 καὶ [a] συντελέσας πάντα [b] πειρασμὸν ὁ διάβολος [c] ἀπέστη ἀπ' αὐτοῦ [d] ἄχρι καιροῦ.

14 Καὶ [e] ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ [f] δυνάμει τοῦ πνεύ-

o = Matt. xxviii. 18. Rev. xiii. 4. Dan. vii. 4.
p = Matt. xi. 27. Acts xxviii. 16. Deut. i. 8.
q Rev. iii. 9. xv. 4. Ps. lxxxv. 9. Isa. lxvi. 23.
r Matt. v. 5. xix. 14.
s ‖ Mt. (reff.)
t ‖ Mt. only. 1 Kings xv. 27. Dan. ix. 27 Theod.-F.
u ‖ Mt. reff. Ps.A. xc. 11, here only. Gen. xxviii. 15, 20. Prov. ii. 8.
v — ch. ii. 24 reff.
w w. gen., ‖ Mt. (from l. c.) only. Isa. lx. 4.
x ‖ Mt. reff.
y — ch. ii. 24 reff.
z ‖ Mt. reff. Deut. vi. 16.
a ver. 2 reff. 2 Chron. xxx. 22.
b ch. xi. 4. xxii. 28, 40, 46. 1 Pet. iv. 12 al. Deut. iv. 34. xiii. 11. Rom. i. 13. 2 Macc. xiv. 16.
c ch. ii. 37. Acts v. 38. 1 Kings xvi. 28.
d Acts xiii. 20 reff.
e ch. ii. 39 reff.
f Acts i. 8. Rom. xv. 13, 19.

6. for *αυτω, προς αυτον* D lat-*a b c* Hil. for *αυτων, τουτων* D. rec *εαν*, with A rel: txt BD. (33 def.)

7. rec (for *εμου*) *μου*, with A rel: txt BDE F(Wtst) HVΓΔΑΞ 1. rec *παντα* (with some cursive ?), *omnia* latt arm: txt AB D-gr Ξ rel Scr's-mss Thl.

8. *απ. αυτ. ο ιησ.* AKM[1] lat-*a b c q*: *ο ιησ. απ. αυτ.* FL M-marg(in red) Ξ 1. 13. 33. 69 vulg Syr copt: *αυτω ο ιησ.* DΔ syr goth: txt B(omg ὁ) rel. rec aft *ιησ.* ins *υπαγε οπισω μου σατανα* (*see* ‖ *Mt and Mt* xvi. 23), with A rel lat-*b e q* syr copt-wilk Thl: om BDLΞ 1. 33 vulg lat-*a c f ff*$_2$ *g*$_{1.2}$ (*l* ?) Syr copt-schw sah goth æth arm Orig(speaking of ‖ Mt wholly rejects *ο*π. *μου*) Ambr Vig-taps Bede. rec aft *γεγραπται* ins *γαρ* (*from* ‖ *Mt*), with UΔΑ lat-*b q*: om ABDΞ rel vulg lat-*a c e f ff*$_2$ *g*$_{1.2}$ *l* syrr coptt goth æth arm Orig Thl Ambr. *κυρ. τ. θ. σ.* bef *προσκ.* (*see* ‖ *Mt*) BDFLAΞ 1. 33. 69 latt syrr copt goth æth Orig Cypr: txt A rel (lat-*a*) sah arm.

9. rec (for *ηγ. δε*) *και ηγ.*, with AD rel: txt BLΞℵ coptt syr-marg Orig-lat. rec aft *ιστησεν* ins *αυτον* (*see* ‖ *Mt*), with AD rel: om BLΞℵ lat-*e* Orig-lat. rec ins *ο* bef *υιος*, with Scr's b o: om ABDΞ rel Scr's mss.

11. om *οτι* DEFGHSUVΓΔΑ lat-*a b l* Syr sah æth Eus Thl: ins AB rel vulg lat-*c e f ff*$_2$ *g*$_{1.2}$ syr copt goth Orig.

12. *ο ιησ.* bef *απ. αυ.* DΞ 33 vulg lat-*c f ff*$_2$ (Syr) syr copt. om *οτι* ℵ[2]. for *ειρηται, γεγραπται* D lat-*a b c e f ff*$_2$ *g*$_1$ *l*.

13. for *καιρου, χρονου* D. (*ad tempus* lat-*b c, usque in tempore* lat-*a*.)

the mountain and then to Jerusalem, than the converse. 6.] Satan is set forth to us in Scripture as *the prince*, or *god of this world*,—by our Lord Himself, John xii. 31; xiv. 30; xvi. 11:—by Paul, 2 Cor. iv. 4 (Eph. vi. 12). On the *signification* of this temptation, see notes on Matt. 8.] With the words ὅπ. *μ. σ.* (rec.) here, Luke could hardly have left the record as it stands: being the first direct recognition by our Lord of His foe, after which, and in obedience to which command, he departs from Him.

10.] τοῦ διαφ. *σε* is wanting in Matt. The LXX following the Hebrew adds *ἐν πάσαις ταῖς ὁδοῖς σου*. 13.] ἄχρι καιρ. see on Matt., ver. 11, and note on ch. xxii. 53.

14—32.] CIRCUIT OF GALILEE. TEACHING, AND REJECTION, AT NAZARETH. Peculiar to Luke in this form: but see Matt. iv. 12—25; xiii. 53—58 ‖ Mk., and note below. 14.] ἐν τῇ δ. τ. πν., in the power of that full anointing of the Spirit for His holy office, which He had received at His baptism; and also implying that

ματος εἰς τὴν Γαλιλαίαν, καὶ [g] φήμη ἐξῆλθεν [h] καθ' ὅλης ABDEP GHKL MSUV ΓΔΛΞ 1. 33. 69.
τῆς [i] περιχώρου περὶ αὐτοῦ. 15 καὶ αὐτὸς ἐδίδασκεν ἐν
ταῖς συναγωγαῖς [k] αὐτῶν, [l] δοξαζόμενος ὑπὸ πάντων.
16 καὶ ἦλθεν εἰς Ναζαρὲτ οὗ ἦν [m] τεθραμμένος, καὶ εἰσῆλθεν

g Matt. ix. 26 only. Prov. xvi. 2 (xv. 30). 2 Macc. iv. 39 only.
h = ch. xxiii. 5. Acts ix. 31, 42. x. 37.
i Matt. iii. 5. xiv. 35 al. Deut. iii. 13, 14. reff.)‡. 1 Macc. iii. 38.
k Matt. iv. 23 reff.
l Matt. vi. 2 reff.
m = here only (Matt. vi. 25

15. om αυτος A 11-pe lat-e. om αυτων D lat-a b l.
16. ελθων δε D lat-e. rec ins την bef ναζαρετ, with A rel Eus: om BDLΔΛΞ 1 Orig. (On the form of the proper name, see prolegomena.) ουου D 69. αναιτεθραμμενος FLΞΝ 1. 33. 69 Eus Cyr. om τεθραμμενος και εισηλθεν D-gr.

this power was used by Him in doing mighty works. Here the chronological order of Luke's history begins to be confused, and the first evident marks occur of indefiniteness in arrangement, which I believe characterizes this Gospel. And in observing this, I would once for all premise, (1) that I have no bias for finding such chronological inaccuracy, and have only done so where no fair and honest means will solve the difficulty; (2) that where internal evidence appears to me to decide this to be the case, I have taken the only way open to a Commentator who would act uprightly by the Scriptures, and fairly acknowledged and met the difficulty; (3) that so far from considering the testimony of the Evangelists to be weakened by such inaccuracies, I am convinced that it becomes only so much the stronger (see Prolegomena to the Gospels).

These remarks have been occasioned by the relation of this account, vv. 14—30, to the Gospels of Matthew and John. Our verses 14 and 15 embrace the narrative of Matthew in ch. iv. 12—25. But after that comes an event which belongs to a later period of our Lord's ministry. A fair comparison of our vv. 16—24 with Matt. xiii. 53—58, Mark vi. 1—6, entered on without bias, and conducted solely from the narratives themselves, surely can hardly fail to convince us of their identity. (1) That *two such visits should have happened*, is of itself *not impossible*; though (with the sole exception of Jerusalem for obvious reasons) our Lord did not ordinarily revisit the places where He had been rejected as in our vv. 28, 29. (2) That He should have been thus treated at His first visit, and then *marvelled at their unbelief* on His second, is *utterly impossible*. [Stier, in the 2nd ed. of his Reden Jesu, says, with reference to the above position of mine, "To this we give a very simple answer: It was at their persistence in unbelief, after their first emotion and confusion, after His continued teaching and working of miracles, that He wondered." But it may fairly be rejoined, is there any sign of this in the narratives of Matt. and Mark? Is it not a forcing of their spirit to suit a preconceived notion?] (3) That the same question should have been asked on both occasions, and answered by our Lord with the same proverbial expression, is in the highest degree improbable. (4) Besides, this narrative itself bears *internal* marks of belonging to a later period. The ὅσα ἠκούσ. γεν. εἰς τὴν Καφαρν. must now refer to *more than one* miracle done there: indeed the whole form of the sentence points to the plain fact, that our Lord had been residing long in Capernaum. Compare too its introduction here without any notification, with its description as πόλιν τῆς Γαλ. in ver. 31, and the separateness of the two pieces will be apparent: see further remarks in the notes below.

Here however is omitted an important cycle of our Lord's sayings and doings, both in Galilee and Jerusalem; viz. that contained in John i. 29—iv. 54 included. This will be shewn by comparing Matt. iv. 12, where it is stated that our Lord's return to Galilee was *after the casting of John into prison*, with John iii. 24, where, on occasion of the Lord and the disciples baptizing in Judæa, it is said, *John was not yet cast into prison*: see note on Matt. iv. 12. φήμη] The report, namely, of His miracles in Capernaum, wrought ἐν τῇ δυν. τ. πν., and possibly of what He had done and taught at Jerusalem at the feast. 15.] Olshausen well remarks (Bibl. Comm. i. 190), that this verse, containing a general undefined notice of our Lord's synagogue-teaching, quite takes from what follows any chronological character. Indeed we find throughout the early part of this Gospel the same fragmentary stamp. Compare ἐν ταῖς σαββασιν, ver. 31—ἐν τῷ ἐπικεῖσθαι, ch. v. 1—ἐν τῷ εἶναι αὐτ. ἐν μιᾷ τ. πόλ., ch. v. 12—ἐν μιᾷ τ. ἡμερῶν, ch. v. 17; viii. 22—ἐν ἑτέρῳ σαβ., ch. vi. 6—ἐν ταῖς ἡμ. ταυτ., ch. vi. 12, &c. &c. 16.] οὗ ἦν

[n] κατὰ τὸ [m] εἰωθὸς αὐτῷ ἐν τῇ [p] ἡμέρᾳ τῶν [p] σαββάτων εἰς τὴν συναγωγήν, καὶ [q] ἀνέστη [r] ἀναγνῶναι. 17 καὶ [s] ἐπεδόθη αὐτῷ βιβλίον τοῦ προφήτου Ἡσαΐου· καὶ [t] ἀναπτύξας τὸ βιβλίον εὗρεν τὸν [u] τόπον οὗ ἦν γεγραμμένον 18 [v] Πνεῦμα κυρίου ἐπ' ἐμέ, [w] οὗ [w] εἵνεκεν [x] ἔχρισέν με [y] εὐαγγελίσασθαι [z] πτωχοῖς, ἀπέσταλκέν με 19 [a] κηρύξαι [b] αἰχμαλώτοις [c] ἄφεσιν καὶ τυφλοῖς [d] ἀνάβλεψιν, [e] ἀποστεῖλαι [f] τεθραυσμένους [g] ἐν [h] ἀφέσει, [i] κηρύξαι [k] ἐνιαυ-

n Acts xvii. 2 only. Num. xxiv. 1 only.
o Matt. xxvii. 15 reff.
p ch. xiii. 14, 16. xiv. 5. Acts xiii. 14. xvi. 13 only. Exod. xx. 8. see John xix. 31.
q Matt. ix. 9. xxvi. 62. ver. 29. 2 Chron. xx. 5.
r — Acts xiii. 27. xv. 21 al. Neh. viii. 8.

s Matt. vii. 9, 10 reff.
t here only. 4 Kings xix. 14.
u — here only. Xen. Mem. iii. 1. 20.
v Isa. lxi. 1.
w here only. l. c. Hom. Il. c. 11, and passim in classics.
x Acts iv. 27. x. 38. 1 Cor. i. 21. Heb. i. 9 (from Ps. xliv. 7) only.
y ch. i. 19 reff. w. dat. only, Rom. i. 15. Gal. i. 8 iv. 13.
z see ch. vii. 22 | Mt.
a — ch. xxiv. 47.
b here only. Isa. lii. 2.
c — here only. Lev. xxv. 10.
d here only. Isa. l. c. only.
e Mark viii. 26. Isa. lviii. 6.
f here only. Exod. xv. 6. Deut. xxviii. 33.
g ch. i. 77 reff.
h — here only. l. c.
i — ch. iii. 3 reff.
k John xi. 49, 51 al. Levit. xxv. 10.

om αυτω D lat-*a c* copt-dz.

17. rec ησαιου bef του προφητου, with A rel vulg lat-*c e f ff*$_2$ *g*$_1$ copt goth: *o* προφητης ησαιας D: txt BLℵN 33. 69 am(with forj fuld ing per) lat-*a b q* Orig-lat. for αναπτυξας, ανοιξας (*explanatory*) ABLℵ 33 syrr copt æth arm Jer: txt DN rel latt syr-jer goth Orig-lat Eus. om το βιβλιον D evv. om τον LℵN 33.

18. [ινεκεν, so every uncial ms.] rec ευαγγελιζεσθαι (with 1. 33, e sil): txt ABDℵ rel Scr's mss Orig$_2$ Petr-alex Eus$_4$ Ath Cyr Thdrt Suid. (*-σασθαι might be from* LXX: *but on the other hand the change to -ζεσθαι was obvious, and the ms authority is overwhelming.*) for απεσταλμενν με, απεσταλμαι D^1-gr. rec adds ιασασθαι τους συντετριμμενους την καρδιαν (*from* LXX), with A rel vulg-ed(with em gat) lat-*f* syrr goth Iren-lat Hil: om BDLℵ 33. 69 am(with forj harl ing mt per tol) copt æth Orig$_2$ Petr-alex Eus Ath Tit-bostr Cyr Ambr Jer Aug.

19. τεθραυματισμενους D^1, τεθραυμενους D^2.

τεθραμμένος = *ἐν τῇ πατρίδι σου*, ver. 23: see John iv. 44 and note.

κατὰ τὸ εἰωθός refers to the *whole* of what He did—it is not merely that He had been in the habit of *attending* the synagogues, but of *teaching* in them: see ver. 15. It was apparently the first time He had ever so taught in the synagogue at Nazareth. **ἀνέστ. ἀναγν.**] The *rising up* was probably to shew His wish to *explain* the Scripture; for so *ἀναγ.* imports. Ezra is called an *ἀναγνώστης τοῦ θείου νόμου*, Joseph. Antt. xi. 5. 1. The ordinary way was, for the ruler of the synagogue to call upon persons of any learning or note to read and explain. That the demand of the Lord was so readily complied with, is sufficiently accounted for by vv. 14, 15. See reff.

17.] It is doubtful whether the Rabbinical cycle of Sabbath readings, or lessons from the law and prophets, were as yet in use: but some regular plan was adopted; and according to that plan, after the reading of the law, which always preceded, the portion from the prophets came to be read (see Acts xiii. 15), which, for that sabbath, fell in the prophet Isaiah. The roll containing that book (probably, that alone) was given to the Lord. But it does not appear that He read any part of the lesson for the day; but when He had unrolled the scroll, found (the fortuitous, i. e. *providential*, finding is the most likely interpretation, not the searching for and finding) the passage which follows.

No inference can be drawn as to the *time of the year* from this narrative; partly on account of the uncertainty above mentioned, and partly because it is not quite clear whether the roll contained only Isaiah, or other books also. 18—20.] The quotation agrees mainly with the LXX:—the words **ἀποστεῖλαι τεθρ. ἐν ἀφέσει** are inserted from the LXX of Isa. lviii. 6. The meaning of this prophetic citation may be better seen, when we remember that it stands in the middle of the third great division of the book of Isaiah (ch. xlix.—lxvi.), that, viz. which comprises the prophecies of the Person, office, sufferings, triumph, and Church of the Messiah;—and thus by implication announces the *fulfilment of all that went before*, in Him who then addressed them.

πνεῦμα κ.] see Isa. xi. 2; xlii. 1. **οὗ εἵν.**] because, = ὅτι. **ἀλχμ. ἄφ.**] See ch. xiii. 12, 16.

τὸν κυρίου [l] δεκτόν. 20 καὶ [m] πτύξας τὸ βιβλίον, [n] ἀποδοὺς τῷ [o] ὑπηρέτῃ [p] ἐκάθισεν· καὶ πάντων οἱ ὀφθαλ- μοὶ ἐν τῇ συναγωγῇ ἦσαν [q] ἀτενίζοντες αὐτῷ. 21 ἤρξατο δὲ λέγειν πρὸς αὐτοὺς ὅτι σήμερον πεπλήρωται ἡ [r] γραφὴ αὕτη ἐν τοῖς [s] ὠσὶν ὑμῶν. 22 καὶ πάντες [t] ἐμαρτύρουν αὐτῷ, καὶ [u] ἐθαύμαζον [u] ἐπὶ τοῖς λόγοις τῆς [v] χάριτος τοῖς [w] ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ, καὶ ἔλεγον Οὐχὶ υἱός ἐστιν Ἰωσὴφ οὗτος; 23 καὶ εἶπεν πρὸς αὐτούς [x] Πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην, [y] Ἰατρὲ θεράπευσον σεαυτόν· ὅσα [z] ἠκούσαμεν [a] γενόμενα [a] εἰς τὴν Καφαρναούμ, ποίησον καὶ ὧδε ἐν τῇ [b] πατρίδι

ℵ* ABDEP GHKL MSUV ΓΔΛ; 33 ℭ.

l ver. 24. Acts x. 35. 2 Cor. vi. 2, from Isa. xlix. 8. Phil. iv. 18 only.
m here only †. πτ. τὰς ἐπιστολάς, Joseph. Antt. x. 1. 4.
n — ch. ix. 42.
o Matt. v. 25 reff.
p instr., Matt. v. 1 reff.
q Luke only, exc. 2 Cor. iii. 7, 13. dat., ch. xxii. 56. Acts iii. 12 al. Job vii. 8 F.
r Mark xii. 10. John xix. 24, &c. Acts i. 16.
s ch. i. 44. Acts xi. 22. Neh. xiii. 1 al.
t — Matt. xxiii. 31 reff.
u Mark xii. 17 reff.
v — Eph. iv. 29. Col. iv. 6. Ps. xliv. 2. Prov. x. 32.
w Matt. xv. 11, &c. Eph. iv. 29. Num. xxxii. 24.
x Acts xxi. 22. Rom. iii. 9 al. L.P.† Tobit xiv. 8. 2 Macc. iii. 18 only.
y ch. v. 31 ‖. viii. 43 ‖. Col. iv. 14 only. Jer. viii. 22.
z constr., Acts vii. 12. xxiv. 10. ch. viii. 46.
a — ver. 44. Mark i. 39 al.
b Matt. xiii. 54, 57 reff.

20. rec εν τη συναγωγη bef οι οφθαλμοι, with D rel vulg lat-*a* syrr arm; εν τη συναγωγη ησαν bef οι οφθαλμοι AK lat-*b* copt goth: txt BFL 33 lat-(*c*) *q* (æth) Eus_3.

21. om οτι D arm (Orig).

22. rec ουχ ουτ. εστ. ο υι. ιωσ., with A rel vulg lat-*b c f ff*$_2$ *g*$_1$ syrr copt goth æth arm: txt BDLℵ 69 lat-*a e* Cyr_2, but ο υιος (B ? i. e. Btly agst Mai) 69.

23. γεινομενα D. rec (for εις την) εν τη (*corrn to sense*), with X rel copt; εν AKA Epiph: εις DL 69; txt Bℵ. (*The art is retained, as unusual with a proper name aft a preposition, and as attested both by* B *and by the MSS which read* εν τη.)

ἀν.] See John ix. 39. The Hebrew words thus rendered by the LXX, לַאֲסוּרִים פְּקוֹחַ־קוֹחַ, signify, '*to those who are bound, the opening of prison:*' so that we have here the LXX and literal rendering both included, and the latter expressed in the LXX words of Isa. lviii. 6. ἐνιαυτ. κυρ. δεκ.] See Levit. xxv. 8—17, where in ver. 10 we find that liberty was proclaimed to all in the land in the year of jubilee (in the prophecy, κηρύξαι = καλέσαι LXX). No countenance is given by this expression to the extraordinary inference from it of some of the Fathers (Clement of Alex., Origen), that the Lord's public ministry lasted *only a year, and something over*. Compare John ii. 13; vi. 4; xiii. 1. 20. ἐκάθισεν] It was the custom in the synagogues to *stand* while reading the law, and *sit down* to explain it. Our Lord on other occasions taught *sitting*, e. g. Matt. v. 1: Mark iv. 1; xiii. 3. The ὑπηρέτης was the חַזָּן whose duty it was to keep the sacred books. 21.] ἤρξ. δὲ λ.—implying that the following words are merely the substance of a more expanded discourse, which our Lord uttered to that effect: see another occasion in Matt. xi. 4, 5, where the same truth was declared by a series of gracious acts of mercy. ἡ γρ. κ.τ.λ.] not 'this Scripture *which is in your ears*' —as the Syriac (Etheridge's translation, p. 407); which would be ἡ γρ. αὕτη ἡ ἐν τ. ὠ., and even then an unusual form of construction: but, **is fulfilled in your hearing**, by My proclaiming it, and My course of ministry. 22.] ἐμαρτ. αὐ., **bore witness to him (that it was so)**. The λόγοι τ. χ. must be the discourse of which ver. 21 is a compendium. ἔλεγ.] i. e. πάντες, not τινές. While acknowledging the truth of what He said, and the power with which He said it, they wondered, and were jealous at Him, as being the son of Joseph—asking πόθεν τούτῳ ταῦτα; see Mark vi. 2—4. Between this verse and the next, the ἐσαν-δαλίζοντο ἐν αὐτῷ is implied, for that is in a tone of reproof. 23.] θερ. σ.—not, '*raise thyself from thy obscure station*,' but, **exert thy powers of healing in thine own country**, as presently interpreted; the Physician being represented as an inhabitant of Nazareth, and σεαυτόν including His own citizens in it. Stier remarks, that the reproach was *repeated under the Cross. Then*, with a strictly individual application. On the miracles previously wrought in Capernaum, see note

σου. 24 [c] εἶπεν δὲ [d] Ἀμὴν λέγω ὑμῖν ὅτι οὐδεὶς προφήτης [e] δεκτός ἐστιν ἐν τῇ [b] πατρίδι αὐτοῦ. 25 [f] ἐπ' ἀληθείας δὲ λέγω ὑμῖν, πολλαὶ [g] χῆραι ἦσαν ἐν ταῖς ἡμέραις Ἠλίου ἐν τῷ Ἰσραήλ, ὅτε [h] ἐκλείσθη ὁ οὐρανὸς [ἐπὶ] ἔτη τρία καὶ μῆνας ἕξ, ὡς ἐγένετο λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν· 26 καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ἠλίας, εἰ μὴ εἰς Σάρεπτα τῆς Σιδωνίας πρὸς γυναῖκα [g] χήραν. 27 καὶ πολλοὶ [k] λεπροὶ ἦσαν ἐν τῷ Ἰσραὴλ [l] ἐπὶ Ἐλισαίου τοῦ προφήτου· καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη, εἰ μὴ Ναιμὰν ὁ Σύρος. 28 καὶ [m] ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ συναγωγῇ ἀκούοντες ταῦτα, 29 καὶ [n] ἀναστάντες [n] ἐξέβαλον

c ch. vi. 39. xii. 16. xiii. 20. xv. 11.
d Matt. v. 18 reff.
e ver. 19 reff.
f — ch. xxii. 59. (Mark xii. 14 reff.) Job ix. 2.
g Mark xii. 40, 42, 43 al. 3 Kings xvii. 9, 10.
h — Rev. xi. 6.
i Acts xiii. 31. Heb. xi. 30 al.
k Matt. viii. 2 reff. (λεπροῦσθαι, 4 Kings v. 1.)
l — ch. iii. 2 reff.
m ch. v. 26.
n Matt. xxi. 39 reff.

Acts iii. 10. Dan. iii. 19.

24. *αμην* is repeated in D al Cyr. *υμιν* bef λεγω AEHVΓ Δ(Treg expr) syr goth. *εαυτου* D.

25. om *δε* DK latt(not *f*) æth Ambr. om *επι* BD vulg lat-*b c e f* Syr copt Orig-lat: ins AC rel lat-*a* syr goth.

26. rec *σιδωνος* (*more usual*), with E rel syrr(Treg): *σιδωνας* L am lat-*e*: txt ABCDV[r]XΓ 1. 69 latt copt goth æth Orig.

27. rec *επι ελισ. τ. προ.* bef *εν τω ισρ.* (*order of ver* 25), with A rel syr goth: txt BCDLX 1. 33. 69 latt Syr copt æth arm. [*ελισαιου*, one *σ*, so ABDGLUVΔ.] [*ναιμαν*, so ABC(D)KL 1. 69.]

28. for *και, οι δε* D lat-*e*. *ακουσαντες* D-gr 1 lat-*e* Syr Thl.

on ver. 14. That in John iv. 47—53 was one such. **εἰς τὴν** K.] Whether we read *ἐν* or *εἰς*, the preposition is equally *local* in its signification, **in Capernaum**, not '*in the case of Capernaum*,' or '*to Capernaum*.' **24.**] See John iv. 44 and note. **εἶπεν δέ**] A formula usual with Luke—see reff.; and indicating, if I mistake not, the passing to a different source of information, or at least a break in the record, if from the same source.

25.] Our Lord brings forward instances where the two greatest prophets in Israel were *not directed to act in accordance with the proverb*, 'Physician heal thyself:' but their miraculous powers exerted on those who were strangers to God's inheritance. **ἔτη τρ. κ. μ. ἕξ**] So also in James v. 17;—but in 1 Kings xviii. 1 we find that it was *in the third year* that the Lord commanded Elijah to shew himself to Ahab, for He would send rain on the earth. But it does not appear from what time this third year is reckoned,—or at what time of the year, with reference to the usual former and latter rains, the drought caused by Elias's prayer began [it apparently had begun some time before the prophet was sent to be miraculously sustained, as this very fact implies failure of the ordinary means of sustenance]; and thus, without forming any further hypothesis, we have latitude enough given for the three and a half years, which seems to have been the exact time. This period is one often recurring in Jewish record and in prophecy: see Daniel vii. 25; xii. 7: Rev. xi. 2, 3; xii. 6, 14; xiii. 5. Lightfoot (ii. 123) produces more instances from the Rabbinical writers. "The period of *three years and a half*, = 42 months or 1260 days, had an ominous sound in the ears of an Israelite, being the time of this famine, and of the duration of the desolation of the temple under Antiochus." Wordsw.

26.] Sarepta, now Sürafend, see Robinson, iii. 413,—a large village, inland halfway between Tyre and Sidon:—the ancient city seems to have been on the coast.

27.] Stier remarks that these two examples have a close parallelism with those of the Syro-Phœnician woman (Mark vii. 26) and the ruler's son at Capernaum (John iv. 46).

28—30.] The same sort of rage possessed the Jews, Acts xxii. 22, on a similar truth being announced to them. This whole occurrence, whenever it happened in our Lord's ministry, was but a foreshadowing of His treatment afterwards from the whole nation of the Jews—a foretaste of *εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον* (John i. 11). The expression of St. Paul, Rom. xi. 25, *πώρωσις ἀπὸ μέρους τῷ Ἰσραὴλ γέγονεν*,

o here only t. Lev. xiv. 9 only.
p ch. ix. 62 reff.
q here only. 2 Chron. xxv. 12. 2 Macc. xii. 15. xiv. 43 only.
r Matt. xix. 22 reff.
s Matt. xii. 1 reff.
t Matt. vii. 28 reff.
u see ver. 36.
v Matt. xi. 18 reff.
w Matt. x. 1 reff. w. δαιμ., here only.

αὐτὸν ἔξω τῆς πόλεως, καὶ ἤγαγον αὐτὸν ἕως [o] ὀφρύος τοῦ ὄρους ἐφ' οὗ ἡ πόλις ᾠκοδόμητο αὐτῶν, [p] ὥστε [q] κατακρημνίσαι αὐτόν. [30] αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο, [31] καὶ κατῆλθεν εἰς Καφαρναοὺμ πόλιν τῆς Γαλιλαίας· καὶ [r] ἦν διδάσκων αὐτοὺς ἐν τοῖς [s] σάββασιν. [32] καὶ [t] ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ, ὅτι [u] ἐν [x] ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ. [33] καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος [v] ἔχων πνεῦμα δαιμονίου [w] ἀκαθάρτου, καὶ

Κα. ἐστὶ λεγ. συνα.

29. rec ins της bef οφρυος, with D¹ arm, του D² 69: om ABC rel Orig. rec αυτων bef ωκοδ., with AC rel vulg lat-*b f ff₂*: txt BDL 33. 69 lat-*a c e*. (*οικοδομηται* D.) rec (for ωστε) ως το (*explanatory*), with AC rel goth: txt BDL 1. 33. 69 copt Orig.

31. aft γαλιλαιας ins την παραθαλασσιαν εν οριοις ζαβουλων κ. νεφθαλειμ (*Mt* iv. 13) D.

33. ην δε εν τη συν. D lat-*a*. δαιμονιον ακαθαρτον D-gr vulg lat-*a b* (*c*) *e f ff₂ g₁*.

has been regarded as corresponding with the judicial infliction on these Nazarenes, by means of which our Lord passed out from among them. But see my note, and Ellicott's, on Eph. iv. 18, from which it appears that πώρωσις cannot mean *blindness* at all. The modern Nazareth is at a distance of about two English miles from what is called the Mount of Precipitation; nor is it built literally on the *brow* of that mount or hill. But (1) neither does the narrative preclude a considerable distance having been traversed, during which they had our Lord in their custody, and were hurrying with Him to the edge of the ravine; nor (2) is it at all necessary to suppose the city built on the ὀφρύς, but only on the mountain, or range of hills, of which the ὀφρύς forms a part—which it is: see Robinson, iii. 187.

Our Lord's passing through the midst of them is *evidently miraculous*: the circumstances were different from those in John viii. 60, where the expression is ἐκρύβη καὶ ἐξῆλθεν ἐκ τ. ἱεροῦ: see note there. Here, the Nazarenes had Him actually *in their custody*. 31 f.] Mark i. 21, 22. The view maintained with regard to the foregoing occurrence in the preceding notes, of course precludes the notion that it was the *reason of our Lord's change of habitation to Capernaum*. In fact that change, as remarked on ver. 14, had been made *some time before*: and it is hardly possible that such an expression as ἦλθ. εἰς τὴν N. οὗ ἦν τεθραμμένος should be used, if He still resided there. The words πόλιν τῆς Γ. come in unnaturally after the mention of Καφαρν. in ver. 23, and evidently shew that *this* was originally intended to be the first mention of the place. What may have been the reason of the change of abode is quite uncertain. It seems to have included the whole family, except the sisters, who may have been married at Nazareth,—see note on John ii. 12, and Matt. iv. 13.

κατῆλθ., *κατέβη*, || J., because Nazareth lay high, and Capernaum on the sea of Galilee. At end of ver. 32, καὶ οὐχ ὡς οἱ γραμματεῖς (Mark) is here omitted: see Matt. vii. 29.

33—37.] HEALING OF A DEMONIAC IN THE SYNAGOGUE AT CAPERNAUM. Mark i. 23—28, where see notes. The two accounts are very closely cognate—being the same narrative, only slightly deflected; not more, certainly, than might have arisen from oral repetition by *two* persons, at some interval of time, of what they had received *in the same words*. 33.] πν. is the *influence*, δαιμ. the *personality*, of the possessing daemon. "Both St. Mark and St. Luke, writing for Gentiles, add the epithet ἀκάθαρτον to δαιμόνιον, which St. Matthew, writing to Jews (for whom it was not necessary), *never* does." Wordsw. The real fact is, that St. Mark uses the word δαιμόνιον thirteen times, and *never* adds the epithet ἀκάθαρτον to it (his word here is πνεῦμα only); St. Luke, eighteen times, and only adds it *this once*. So much for the accuracy of the data, on which inferences of this kind are founded. The true account of the use of ἀκάθαρτον here seems to be, that this evil spirit was of a kind, in

[x] ἀνέκραξεν φωνῇ μεγάλῃ [34] [y] Ἔα, [z] τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς· οἶδά σε τίς εἶ, ὁ [a] ἅγιος [a] τοῦ θεοῦ. [35] καὶ [b] ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων [c] Φιμώθητι καὶ [d] ἔξελθε [d] ἀπ' αὐτοῦ. καὶ [e] ῥίψαν αὐτὸν τὸ δαιμόνιον εἰς τὸ μέσον ἐξῆλθεν ἀπ' αὐτοῦ μηδὲν [f] βλάψαν αὐτόν. [36] καὶ [g] ἐγένετο [h] θάμβος ἐπὶ πάντας, καὶ [i] συνελάλουν πρὸς ἀλλήλους λέγοντες [k] Τίς ὁ λόγος οὗτος, ὅτι [l] ἐν [l] ἐξουσίᾳ καὶ [l] δυνάμει [m] ἐπιτάσσει τοῖς ἀκαθάρτοις πνεύμασιν, καὶ ἐξέρχονται; [37] καὶ [n] ἐξεπορεύετο [o] ἦχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς [p] περιχώρου. [38] Ἀναστὰς δὲ ἀπὸ τῆς συναγωγῆς εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος. [q] πενθερὰ δὲ τοῦ Σίμωνος ἦν [r] συνεχομένη [s] πυρετῷ μεγάλῳ· καὶ [t] ἠρώτησαν αὐτὸν [t] περὶ αὐτῆς. [39] καὶ [u] ἐπιστὰς [v] ἐπάνω αὐτῆς [w] ἐπετίμησεν τῷ [s] πυρετῷ, καὶ [s] ἀφῆκεν αὐτήν· [y] παραχρῆμα δὲ ἀναστᾶσα διηκόνει αὐτοῖς. [40] [z] δύνοντος δὲ τοῦ ἡλίου πάντες ὅσοι εἶχον ἀσθενοῦντας [a] νόσοις [b] ποικίλαις ἤγαγον αὐτοὺς πρὸς

B [πρ]-ωτησαν ...

x ‖ Mk. Mark vi. 19. ch. viii. 28. xxiii. 18 only. Judg. vii. 20.
y here (‖ Mk. v. 7.) only.
z Matt. viii. 29. 2 Kings xvi. 10 al.
a ‖ Mk. John vi. 69 only. see Acts iii. 14. 1 John ii. 20.
b Matt. xii. 16 reff.
c Matt. xxii. 12 reff.
d see var. readd.
e Matt. xv. 30 reff.
f Mark xvi. 8 only †. Tobit xii. 2 al.
g ch. i. 65 reff.
h ch. v. 9. Acts iii. 10 only. † Ezek. vii. 18.
i constr., here only. (Matt. xvii. 3. Acts xxv. 12.)
k 2 Kings i. 4.
l — here only. see ch. v. 32.
m ‖ Mk. ch. viii 29. Gen. xlix. 33.
n — here only. (Acts ii. 2. Heb. xii. 19) only ‡.
o Matt. iii. 5. xiv. 35. ver. 14 al. Deut. iii. 13, 14. Matt. x. 35 ‖. ch. xii. 53 bis only. Ruth i. 14. Job xxxi. 23.
p Matt. iii. 5. xiv. 35. ver. 14 al. Deut. iii. 13, 14. Ruth i. 14.
q ‖ Mt. Mk.
r — Matt. iv. 24. ch. viii. 37. Acts xxviii. 8. here (bis) & ‖ John iv. 52. Acts xxviii. 8 only. Deut. xxviii. 23 only.
s Matt. ii. 9. Gen. xxiv. 43. John xvi. 26 reff. al. 2 Kings i. 9.
t ch. ii. 9. Gen. xxiv. 43.
u Matt. viii. 26 ‖. Ps. cv. 9.
v Matt. ii. 9. Rev. vi. 8. xx. 8
w — Matt. viii. 26 ‖.
x — Matt. iv. 11 reff.
y Matt. xxi. 19, 20 reff.
z ‖ Mk. only. 3 Kings xxii. 6. Matt. iv. 24. 2 Tim. iii. 6. Tit. iii. 3 al.‡ (1 Chron. xxix. 2.)
a Matt. iv. 23, 24 reff.
b — ‖ Mk.

34. rec prefixes λεγων (‖ *Mk*), with ACD rel latt goth arm Ath: om BLV[1]ΞΝ copt Orig. om εα (‖ *Mk*) D 33 lat-*a b c e f ff*$_2$ syr-jer copt æth Tert. ημας ωδε απολεσαι D 68.

35. rec (for απ) εξ (*from* ‖ *Mk*), with ACQ rel (goth?): txt BDLVΞ 1. 69 latt Orig. (*Luke writes ἀπό after verbs compd with ἐξ: cf ver* 41, *ch* v. 8, viii. 2, 29, 38, 46, ix. 5, xi. 24, xvii. 29: *Mark ἐξ, cf Mk* i. 25, 26, vii. 29, ix. 25.) ριψαν D[1]. om το bef μεσον DEFGHKSUVΓΔΑ Orig. aft μεσον ins ανακραυγασαν τε D. βλαψαν D[1].

36. aft θαμβος ins μεγας D 253 gat(with per) lat-*b* g_1 copt.

37. for εξεπ. ηχ., εξηλθεν η ακοη (‖ *Mk*) D (lat-*e*).

38. rec (for απο) εκ (*from* ‖ *Mk*), with A rel goth: txt BCDLQΞ 1. 33. 69 Orig (*a* D-lat: *de* latt). aft συναγωγης ins ο ιησους AM. ηλθεν D al. aft σιμωνος ins και ανδρεου (‖ *Mk*) D lat-*b c ff*$_2$ g_1 *l* Ambr. rec η πενθ. δε, with 1(Treg expr) al: η δε πενθ. C al: txt ABDQΞ rel. (homœotel in 33.) κατεχομενη D, *detinebatur* lat-*a*.

39. for π. δε, και π. CL vulg lat-*b c* Syr.—π. ωστε αναστασαν αυτην διακονειν D.

40. δυσαντος D-gr: δυνοντος UA. απαντες BC 1. for οσοι, οι D[1]-gr vulg lat-*b f ff*$_2$ g_1. ειχαν D. ins και bef ηγ. A. for ηγαγον, εφερον D.

its effects on its victim, especially answering to the epithet. 35.] μηδ. βλάψ. αὐτ. is here only. Mark's σπαράξαν may mean '*having convulsed him*'—and our text, '*without doing him bodily injury.*'

38—41.] HEALING OF SIMON'S WIFE'S MOTHER, AND MANY OTHERS. Matt. viii. 14—17. Mark i. 29—34. Our account has only a slight additional detail, which is interesting however as giving another side of an eye-witness's evidence—it is ἐπιστὰς ἐπάνω αὐτῆς. Now this is implied in laying hold of her hand, as she was in bed; which particulars are both mentioned by Matt. and Mark:—this being one of those many cases where alteration (of κρατήσας τ. χειρ. . . . into ἐπιστ. ἐπ. αὐτ.) is utterly inconceivable. 38.] πενθερά, anarthrous, being in fact predicative; as in all such cases of appellatives: see ch. x. 6. πυρ. μεγάλῳ] An epithet used by Luke, *as a physician*;—σύνηθες ἦδη τοῖς ἰατροῖς ὀνομάζειν . . . τὸν μίγαν τι καὶ μικρὸν πυρετὸν Galen de different.

c w. gen. part., ch. xvi. 6. Acts ii. 3. xvii. 27. xxi. 26. 1 Thess. ii. 11 al.
d Matt. viii. 29 al. fr.
e see Matt. iv. 3 note.
f Matt. xxiv. 43 reff.
g ch. vi. 13 al.
h Matt. vi. 33 reff.
i = Acts ix. 38.
k = Philem. 13. Gen. xxiv. 56. xlii. 19.
l ch. xxiv. 16 reff.
m ch. xvi. 16. viii. 1.
n Matt. xix. 22 reff.
o | Mk. reff.

αὐτόν· ὁ δὲ [c]ἑνὶ [c]ἑκάστῳ αὐτῶν τὰς χεῖρας ἐπιτιθεὶς ἐθεράπευεν αὐτούς. 41 ἐξήρχετο δὲ καὶ δαιμόνια ἀπὸ πολλῶν, [d]κράζοντα καὶ λέγοντα ὅτι σὺ εἶ ὁ [e]υἱὸς τοῦ [e]θεοῦ. καὶ ἐπιτιμῶν οὐκ [f]εἴα αὐτὰ λαλεῖν, ὅτι ᾔδεισαν τὸν χριστὸν αὐτὸν εἶναι. 42 [g]γενομένης δὲ ἡμέρας ἐξελθὼν ἐπορεύθη εἰς ἔρημον τόπον, καὶ οἱ ὄχλοι [h]ἐπεζήτουν αὐτὸν καὶ ἦλθον [i]ἕως αὐτοῦ, καὶ [k]κατεῖχον αὐτὸν [l]τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν. 43 ὁ δὲ εἶπεν πρὸς αὐτοὺς ὅτι καὶ ταῖς ἑτέραις πόλεσιν [m]εὐαγγελίσασθαί με δεῖ τὴν [m]βασιλείαν τοῦ θεοῦ, ὅτι ἐπὶ τοῦτο ἀπεστάλην. 44 καὶ [n]ἦν κηρύσσων [o]εἰς τὰς συναγωγὰς τῆς Ἰουδαίας.

om αυτων D vulg lat-*b c f ff*$_2$ *g*$_1$. rec επιθεις, with ACR rel Orig: txt BDQ$\aleph$ 69 Orig. rec εθεραπευσεν, with ACQR$\aleph$ rel Orig-mss: txt BD vulg lat-*a b c e f ff*$_2$ *g*$_1$ syrr.

41. εξηρχοντο CX 1. 33 Orig. κραυγάζοντα ADQ rel: κραζοντα BCFK LMRSVXAΞ. rec ins ο χριστος bef ο υιος (*gloss*), with AQ rel lat-*f q* syrr goth: om BCDFLRX$\aleph$ 33 latt copt arm Orig Tert Victorin. αυτον χρ. ειναι D vulg lat-*b f q*: αυτ. τον χρ. ειν. 69.

42. rec (for επιζ.) εζητουν, with EGHK: txt ABCDQR$\aleph$ rel Mcion Thl Euthym. επειχον D.

43. εις τας αλλας πολεις and pref δει με και (omg με δει below) D lat-*e*. δει bef με B(D) latt syrr æth. for οτι ε. τ., ε. τ. γαρ D lat-*e*. rec (for επι) εις (|| *Mk*), with AC(D)QR rel: txt BL$\aleph$. rec απεσταλμαι (*see* || *Mk*), with AQR rel: txt BCDLX$\aleph$ 1. 33. 69.

44. rec (for εις τας συναγωγας) εν ταις συναγωγαις (*more obvious*), with ACR rel: txt BDQ$\aleph$ 69 ev-y. rec γαλιλαίας, with AD rel latt Syr syr-marg goth æth arm: ιουδαιας BCLQR 1 syr copt. [There is no reasonable doubt about the reading of B, but the editor regrets not having looked at it himself when at Rome.]

—των θεων $\aleph$. ABCDFGHKLMQRSUVXΔ Λ 1 33. 69.

febr. i. (Wetstein.) Bleek doubts this, and understands it only of the intensity of the fever. **40.**] ἑνὶ ἑκάσ. αὐτ. τ. χ. ἐπ. is a detail peculiar to Luke, and I believe indicating the same as above: as also the κράζ. κ. λέγοντα implied in the other Evangelists, but not expressed. **41.**] λαλεῖν, ὅτι . . . to speak, *because* they knew, &c.; not, 'to say that they knew:' —λαλεῖν is never '*to say*,' but '*to speak*,' '*to discourse*.' **42—44.**] JESUS, BEING SOUGHT OUT IN HIS RETIREMENT, PREACHES THROUGHOUT JUDÆA. Mark i. 35—39. The dissimilitude in wording of these two accounts is one of the most striking instances in the Gospels, of variety found in the same narration. While the matter related (with one remarkable exception, see below) is nearly identical, the only words common to the two are εἰς ἔρημον τόπον. **42.**] οἱ ὄχλοι = Σίμων κ. οἱ μετ' αὐτοῦ, Mark.

The great number of sick which were brought to the Lord on the evening before, and this morning, is accounted for by Schleierm. from His departure having been fixed on and known beforehand: but it is perhaps more simple to view it, with Mey., as the natural result of the effect of the healing of the dæmoniac in the synagogue, on the popular mind. **44.**] see Matt. iv. 23—25 and notes. καὶ ἦν κηρ. . . . is a formal close to this section of the narrative, and chronologically separates it from what follows. The reading τῆς Ἰουδαίας must, on any intelligible critical principles, be adopted; and Tregelles can hardly be acquitted of inconsistency with his own usual practice, in rejecting it. It is utterly inconceivable that it should have been a correction, seeing that Γαλιλαίας stands firm, with no various reading, in || Mark, from which the rec. reading here has come. (See however Mark i. 28, where $\aleph^1$ has Ἰουδαίας for Γαλιλαίας: and Isa. ix. 1 [F], where εἰς τὰ μέρη τῆς Ἰουδαίας is added to the Hebrew, by A, and one other uncial MS.)

V. [1] Ἐγένετο δὲ [p] ἐν τῷ τὸν ὄχλον [q] ἐπικεῖσθαι αὐτῷ καὶ ἀκούειν τὸν λόγον τοῦ θεοῦ, [r] καὶ αὐτὸς ἦν ἑστὼς παρὰ τὴν [s] λίμνην Γεννησαρέτ, [2] καὶ εἶδεν δύο [t] πλοιάρια

λιμνην rv. Q. BCDE GHKL RSUV ΓΔΑ 33. 69.

p Matt. xiii. 4 reff.
q = here (John xi. 33 reff.) only. Job xix. 3. xxi. 27.
r ver. 17 reff. 2 Kings i. 1. only. Ps. cvl. 35.
s here bis. ch. viii. 22, 23, 33. Rev. xix. 20. xx. 10, 14, 15. xxi. 8
t John vi. 22, &c. reff.

Chap. V. 1. rec (for και) του, with CDQR rel vulg lat-*a b* &c syrr copt-wilk goth: txt ABLX 1 lat-*c* copt-schw arm. for κ. αυτ. ην εστ., εστωτος αυτου D.

2. rec πλοια, with BC³D rel vulg lat-*b c*: txt AC¹LQR 1¹. 33 lat-*a f*. πλ. bef

This view is confirmed by the fact that two evangelistaria here read τοῖς Ἰουδαίοις; one, τῶν Ἰουδαίων, both being attempts to escape from the difficulty of τῆς Ἰουδαίας; while one adopts αὐτῶν, part of the sentence in || Mark. So far, however, being plain, I confess that all attempts to explain the fact seem to me futile. The three Evangelists relate no ministry in Judæa, with this single exception. And our narrative is thus brought into the most startling discrepancy with that of St. Mark, in which unquestionably the same portion of the sacred history is related. Still, these are considerations which must not weigh in the least degree with the critic. It is his province simply to track out what *is* the sacred text, not what, in his own feeble and partial judgment, it *ought to have been*.

Chap. V. 1—11.] The miraculous draught of fishes. Call of Peter and the sons of Zebedee. The question at once meets us, whether this account, in its form here peculiar to Luke, is identical in its subject-matter with Matt. iv. 18—22, and Mark i. 16—20. With regard to this, we may notice the following particulars. (1) Contrary to Schleiermacher's inference (Trans. pp. 75, 76), it must be, I think, that of most readers, that a *previous and close relation had subsisted between our Lord and Peter*. The latter calls Him ἐπιστάτα (= ῥαββί), and κύριε: evidently (ver. 5, end) *expects a miracle*; and *follows Him, with his partners, without any present express command so to do*. Still all this might be, and yet the account might be identical with the others. For our Lord had known Peter before this, John i. 41 ff.; and, in all probability, as one of His disciples. And although there is here no express command to follow, yet the words in ver. 10 may be, and are probably intended to be, equivalent to one. (2) That the Evangelist evidently intends this as the first *apostolic calling* of Peter and his companions. The expressions in ver. 11 could not otherwise have been used. (3) That there is yet the supposition, that the accounts in Matthew and Mark may be a shorter way of recounting this by *persons who were not aware* of these circumstances. But then such a supposition will not consist with that high degree of authority in those accounts, which I believe them to have: see note on Mark. (4) It seems to me that the truth of the matter is nearly this:—that this event is *distinct from*, and *happened at a later period than*, the calling in Matt. and Mark; but that the four Apostles, when our Lord was at Capernaum, followed their occupation as fishermen. There is every thing to shew, in our account, that the calling had previously taken place; and the closing of it by the expression in ver. 11 merely indicates what there can be no difficulty in seeing even without it, that our present account is an imperfect one, written by one who found thus much recorded, and knowing it to be part of the history of the calling of the Apostles, appended to it the fact of their leaving all and following the Lord. As to the repetition of the assurance in ver. 10, I see no more in it than this, which appears also from other passages in the Gospels, that the Apostles, as such, were not called or ordained *at any special moment*, or by any *one word of power alone*; but that in their case as well as ours, there was line upon line, precept upon precept: and that what was said generally to all four on the former occasion, by words only, was repeated to Peter on this, not only in words, but by a miracle. Does his fear, as expressed in ver. 8, besides the reason assigned, indicate *some previous slowness*, or *relaxation of his usually earnest attachment*, of which he now becomes deeply ashamed? (5) It is also to be noticed that there is no chronological index to this narrative connecting it with what precedes or follows. It cannot well (see ver. 8) have taken place *after* the healing of Peter's wife's mother; and (ver. 1) must have been after the crowd had now become accustomed to hear the Lord teach. (6) Also, that there is no mention of *Andrew* here, as in ver. 10 there surely would have been, if he had been present. (7) It will be seen how wholly irreconcileable either of the suppositions is with

u — here only. v Matt. iv. 18, 19 ‖ Mk. only. Job xi. 26 (31). w — John xxi. 9 (ch. xxi. 13. Phil. i. 19) only ‡. x Rev. vii. 14. xxii. 14 only. Gen. xlix. 11. y Mark i. 18, 19 reff. z Matt. viii. 23 reff. a — ch. viii. 37 reff. b here bis & Matt. xxi. 18 (reff.) only. — 2 Macc. xii. 4. c instr., Matt. v. 1 reff. d L. P. H., exc. 1 Pet. iii. 10 (from Ps. xxxiii. 13). iv. 1. constr., Acts v. 42. Eph. i. 16. Heb. x. 2 al. Gen. xviii. 33.

u — here only. (Matt. xiii. 5 ‖ Mk. al.) f Mark ii. 4 reff. g — ch. iii. 8. rev. 17. h ver. 9 only ‡. i ch. viii. 24, 45. ix. 33, 49. xvii. 13 only. L. 4 Kings xxv. 19. j Matt. xi. 23 al. Ps. cxxvi. 1. k — Acts iii. 16. Phil. iii. 9. Job xxix. 23. l Rom. xi. 23. Gal. iii. 22, 23 only. Exod. xiv. 8. m ch. viii. 29 ref. n here only ‡. o Heb. i. 9 (from Ps. xliv. 7). iii. 1, 14. vi. 4. xii. 8 only. (-χή, 2 Cor. vi. 14.) p Matt. iii. 13 reff. q — Phil. iv. 8 only. Gen. xxx. 8 F. r 1 Tim. vi. 9 only ‡. 2 Macc. xii. 4 only ‡. (-θέτ, 2 Cor. xi. 25.)

u ἑστῶτα παρὰ τὴν v λίμνην· οἱ δὲ v ἁλιεῖς ἀπ' αὐτῶν
w ἀποβάντες x ἔπλυνον τὰ y δίκτυα. 3 z ἐμβὰς δὲ εἰς ἓν τῶν
πλοίων ὃ ἦν Σίμωνος a ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς
b ἐπαναγαγεῖν ὀλίγον, c καθίσας δὲ ἐκ τοῦ πλοίου ἐδίδα-
σκεν τοὺς ὄχλους. 4 ὡς δὲ d ἐπαύσατο λαλῶν, εἶπεν
πρὸς τὸν Σίμωνα b Ἐπανάγαγε εἰς τὸ e βάθος καὶ
f χαλάσατε τὰ y δίκτυα ὑμῶν g εἰς h ἄγραν. 5 καὶ ἀπο-
κριθεὶς Σίμων εἶπεν αὐτῷ i Ἐπιστάτα, δι' ὅλης νυκτὸς
j κοπιάσαντες οὐδὲν ἐλάβομεν· k ἐπὶ δὲ τῷ ῥήματί σου
f χαλάσω τὸ y δίκτυον. 6 καὶ τοῦτο ποιήσαντες l συν-
ἔκλεισαν πλῆθος ἰχθύων πολύ, m διερήσσετο δὲ τὰ y δίκ-
τυα αὐτῶν. 7 καὶ n κατένευσαν τοῖς o μετόχοις ἐν τῷ
ἑτέρῳ πλοίῳ p τοῦ ἐλθόντας q συλλαβέσθαι αὐτοῖς· καὶ
ἦλθον καὶ ἔπλησαν ἀμφότερα τὰ πλοῖα ὥστε r βυθίζεσθαι

δυο B lat-*a e* copt. [αλεεις ACLQℵ¹.] rec αποβαντες bef απ' αυτων (απ' αυτων *omd, then wrongly reinserted*), with AC³ rel lat-*c f* goth: om απ' αυτων R vulg lat-*b ff*₂ *l q*: txt BC¹DL 33. rec απεπλυναν, with AC³R rel: επλυναν C¹LQX: txt B(Mai expr) D.

3. ἐν πλοιον D latt. rec ins τον bef σιμ. (*to suit* τον σ. *below*), with ACQR rel: om BDLℵ. επαναγαγειν bef απο της γης D lat-*a b c*.—επαναγειν A 1. for ολιγον, οσον οσον D. rec και καθισας (*to avoid repetition of* δε, . . εμβ. δε, καθ. δε, ως δε), with ACDR rel: txt BLQ lat-*a* copt. rec εδιδασκεν bef εκ του πλοιου (*for perspicuity*), with ACQR rel latt: txt B (D).—for εκ του πλοιου, εν τω πλοιω (*for perspicuity*, aft καθισας) D.—for εκ, απο 1. 69.

4. for ως, οτε D lat-*a e*.

5. rec ins ο bef σιμων (*from* τον σιμ. *above*), with AC (D) R rel: om BLΔ.—ο πετρος Χ.—ο δε σιμ. αποκριθ. ειπεν αυτω D. om αυτω B lat-*e* copt. διδασκαλε *magister* D lat-*a* copt. rec aft ολης ins της, with CD rel: om ABLℵ 33. 131 Cyr. ελαβαμεν A. τα δικτυα (*from ver* 4) BL 1 lat-*c* copt goth arm Ambr, and (but transposed to ver 6) D. for χαλ. τ. δικτ., ου μη παρακουσομαι *non præteribo* D¹.—παρακουσομεν D².

6. for τουτο ποιησαντες, ευθυς χαλασαντες τα δικτυα D. rec ιχθυων bef πληθος, with BD 69 latt: txt AC rel copt goth arm Thl. (*The transpose, as Meyer observes, has more probably been to bring* πληθος *and* πολυ *together, than to separate them.*) rec διερηγνυτο, with X rel, διερηγνυτο A al: διερρητο C: txt B¹L 33, διερρησ. B².—ωστε τα δικτυα ρησσεσθαι D lat-*e f* Syr goth. rec το δικτυον, with AC rel vulg lat-*b e g*₁, ₂ syrr: txt B (D) L 1 lat-*a c f ff*₂ *l* copt goth æth arm Eus.

7. κατενευον D E¹ (perhaps) gat lat-*a e*. rec aft μετοχοις ins τοις, with AC rel: om BDL lat-*a*. for συλλαβεσθαι, βοηθειν D. ηλθαν Lℵ 435. [B has επλησαν as in text: see table at end of prolegomena.] aft ωστε ins ηδη C¹; παρα

the idea that Luke *used* the Gospel of Matt., or that of Mark, in compiling his own. 2.] ἔπλυνον, 'ut peracto opere,' Bengel: see ver. 5. 4.] ἐπανάγαγε, to Peter alone, who was the steersman of his ship; χαλάσατε, to the fishermen in the ship collectively (Mey.). So below also, χαλάσω, of the director, ποιήσαντες, of the doers of the act. 5.] νυκτός,—the ordinary time of fishing:—see John xxi. 3. 6.] διερήσσ. was bursting—had begun to burst. Similarly βυθίζεσθαι, ver. 7. 7.] They *beckoned*, on account of the distance; or perhaps for

αὐτά. 8 ἰδὼν δὲ Σίμων Πέτρος [st] προέπεσεν τοῖς [t] γόνασιν
Ἰησοῦ λέγων [u] Ἔξελθε ἀπ' ἐμοῦ, ὅτι [v] ἀνὴρ [v] ἁμαρτωλός
εἰμι, κύριε. 9 [w] θάμβος γὰρ [x] περιέσχεν αὐτὸν καὶ πάντας
τοὺς σὺν αὐτῷ [y] ἐπὶ τῇ [z] ἄγρᾳ τῶν ἰχθύων ἣ [a] συνέλαβον·
10 [b] ὁμοίως [b] δὲ [b] καὶ Ἰάκωβον καὶ Ἰωάννην υἱοὺς Ζεβε-
δαίου, οἳ ἦσαν [c] κοινωνοὶ τῷ Σίμωνι. Καὶ εἶπεν πρὸς τὸν
Σίμωνα Ἰησοῦς Μὴ φοβοῦ· [d] ἀπὸ τοῦ νῦν ἀνθρώπους
[e] ἔσῃ [f] ζωγρῶν. 11 καὶ [g] καταγαγόντες τὰ πλοῖα ἐπὶ
τὴν γῆν, [h] ἀφέντες ἅπαντα ἠκολούθησαν αὐτῷ.
12 [i] Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων,
[i] καὶ ἰδοὺ ἀνὴρ [k] πλήρης [l] λέπρας· καὶ ἰδὼν τὸν Ἰησοῦν,

s Mark iii. 11 reff.
t here only.
u = here only.
v ch. xix. 7. Sir. x. 23.
w ch. iv. 36 reff.
x = here (Acts xxiii. 25. 1 Pet. ii. 6) only. Ps. xvii. 4. 2 Macc. iv. 16.
y ch. ii. 47 al.
z ver. 4 only †.
a = here only. Ps. ix. 15, 16. (see Matt. xxvi. 55 reff.)
b Matt. xxvii. 41 reff.
c = 2 Cor. viii. 23. Philem. 17. (Matt. xxiii. 30 reff.)
d ch. i. 48. xii. 52. xxii. [18] 69. 2 Cor. v. 16. Ps. cxii. 2.] xiii. 25. ch. i. 20. xvii. 35. 1 Cor. xiv. 9 al.
e constr., Matt. x. 22. xvi. 19. Mark
f 2 Tim. ii. 26 only. 2 Chron. xxv. 12.
g Luke only, exc. Rom. x. 6. — Acts xxi. 3. xxvii. 3 only †.
h Matt. iv. 11 al.
i here (bis) & † only. Lev. xiii. 2, 3.
k = ch. iv. 1 reff.
l ver. 17 reff.

τι D Syr syr-marg. om *αυτα* D latt.

8. for *ιδων δε, ο δε* D: *ιδων δε ο* 69. om *πετρος* D 69 lat-*a b e* Syr. rec ins *του* bef *ιησου*, with ACFLMXΛ 1. 33. 69: om B rel.—for *γονασιν ιησου, αυτου τοις ποσιν* D lat-*e*: *τοις ποσιν του ιησου* 1 al lat-*c* Syr copt. aft *λεγων* ins *παρακαλω* D lat-*c e f* Syr goth.

9. om *και παντας τους συν αυτω* D ev-47. *ὧν* BDX goth Thl: *ἧ* AC rel.

10. for ver, *ησαν δε κοινωνοι αυτου ιακωβος και ιωαννης υιοι ζεβεδαιου ο δε ειπεν αυτοις δευτε και μη γινεσθε αλιεις ιχθυων ποιησω γαρ υμας αλιεις ανθρωπων* D lat-*e*.—om *υιους ζεβεδαιου* C[1]. rec ins *ο* bef *ιησ.*, with AC rel: om BL.

11. for ver, *οι δε ακουσαντες παντα κατελιψαν επι της γης και ηκολουθησαν αυτω* D lat-*e*. *παντα* B (D) L.

12. for *πληρης λεπρας, λεπρος* D. for *και ιδων, ιδων δε* B lat-*e* copt. for

the reason given by Euthym.: *μὴ δυνάμενοι λαλῆσαι ἀπὸ τῆς ἐκπλήξεως καὶ τοῦ φόβου.* 8.] **ἔξελθε ἀπ' ἐμοῦ, depart from my ship.** The speech is in exact keeping with the quick discernment, and expression of feeling, of Peter's character. Similar sayings are found Exod. xx. 18, 19; Judg. xiii. 22; 1 Kings xvii. 18; Isa. vi. 5; Dan. x. 17. This sense of unworthiness and self-loathing is ever the effect, in the depths of a heart not utterly hardened, of the Divine Power and presence. "Below this, is the utterly profane state, in which there is no contrast, no contradiction felt, between the holy and the unholy, between God and man. Above it, is the state of grace, in which the contradiction is felt, the deep gulf perceived, which divides between sinful man and an holy God,—yet it is felt that this gulf is bridged over,—that it is possible for the two to meet,—that in One who is sharer with both, they have already been brought together." Trench on the Miracles, in loc. The same writer remarks of the miracle itself, "Christ here appears as the *ideal man*, the second Adam of the eighth Psalm; 'Thou madest him to have dominion over the works of Thy hands: Thou hast put all things under His feet . . . . the fowl of the air, and the fish of the sea, and whatsoever walketh through the paths of the seas' (vv. 6, 8)." 10.] **ἔσῃ ζωγρῶν**:—compare, and indeed throughout this miracle, the striking parallel, and yet contrast, in John xxi.—with its injunction, '*feed My lambs*,' '*shepherd My sheep*,' given to the same Peter; its net which *did not burst*: and the minute and beautiful appropriateness of each will be seen: this, at, or near, the commencement of the Apostolic course; that, at how different, and how fitting a time! It is perhaps too subtle, and hardly accordant with the rules of emphasis, to find (with Mey. and Stier) a fitness in **ζωγρῶν** as expressing the ethical catching of men. I prefer taking it as the word common to both acts—merely as **catch**.

12—16.] HEALING OF A LEPER. Matt. viii. 2—4. Mk. i. 40—45. In Matt. placed immediately after the Sermon on the Mt.; in Mk. and here, without any note of time: see notes on Mt. **πλήρης λ.** (a touch of medical accuracy. From the beloved physician) implies the virulence of the disease.

m Matt. xvii. 6 reff. Gen. xvii. 3, 17.
n ‖ Mt. reff.
o Mark viii. 6 reff.
p change of constr., Mark vi. 5, v. Acts i. 4 al.
q Matt. ii. 11. Acts vii. 43 (from Amos v. 26) al. fr., principally in Heb. Paul, & other epp., never.
r ‖ Mk. reff.
s Matt. i. 24 reff. Lxx. xiv. 2.
t ‖ Mt. reff.
u Rom v. 12. — 2 Chron. xxx. 5. Theo. vi. 46.
v — Matt. viii. 17. ch. viii. 2. John xi. 4 al. 2 Macc. ix. 21, 23 var. Bir. xiii. 9 only.
w ch. ix. 10 only Judg. xx. 37.
x vv. 1, 12. ch. [i. 15] viii. 1 al. Gen. xxiv. 30. Ruth i. 1. 1 Kings xvi. 28. y ch. viii. 22. xvii. 22. xx. 1 only. z Acts v. 34. 1 Tim. i. 7 only †.

m πεσὼν ἐπὶ m πρόσωπον ἐδεήθη αὐτοῦ λέγων Κύριε, ἐὰν θέλῃς, δύνασαί με καθαρίσαι. 13 καὶ n ἐκτείνας τὴν n χεῖρα ἥψατο αὐτοῦ εἰπὼν Θέλω, καθαρίσθητι. καὶ εὐθέως ἡ λέπρα ἀπῆλθεν ἀπ' αὐτοῦ. 14 καὶ αὐτὸς o παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν, ἀλλὰ p ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ, καὶ q προσένεγκε περὶ τοῦ r καθαρισμοῦ σου καθὼς s προσέταξεν Μωυσῆς, t εἰς μαρτύριον αὐτοῖς. 15 u διήρχετο δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ, καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκούειν, καὶ θεραπεύεσθαι ἀπὸ τῶν v ἀσθενειῶν αὐτῶν· 16 αὐτὸς δὲ ἦν w ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ προσευχόμενος.

17 x Καὶ ἐγένετο ἐν y μιᾷ τῶν y ἡμερῶν, z καὶ αὐτὸς ἦν διδάσκων, καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ z νομοδιδάσκαλοι οἳ ἦσαν ἐληλυθότες ἐκ πάσης κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἰερουσαλήμ, καὶ δύναμις

πεσων, επεσεν, and om ιδεηθη αυτου, D lat-*e*.

13. for και εκτ., εκτ. δε D. for ειπων, λεγων (*from* ‖ *Mt*) BCDLX 33. 69 arm Cyr: txt A rel. for η λεπ. to αυτου, εκαθαρισθη D¹ lat-*e*.

14. for αλλα απελθων, απελθε δε και D lat-*a e*. for εις μαρτυριον αυτοις, ινα εις μαρτυριον η υμιν τουτο D, simly lat-*a b c e ff*₂ *l q* Mcion Epiph Tert Ambr.— for η, ην D¹. aft αυτοις ins ο δε εξελθων ηρξατο κηρυσσειν και διαφημιζειν τον λογον ωστε μηκετι δυνασθαι αυτον φανερως εις πολιν εισελθειν, αλλα εξω ην εν ερημοις τοποις, και συνηρχοντο προς αυτον και ηλθεν παλιν εις καφαρναουμ (*see* ‖ *Mk*) D.

15. ο λογος bef μαλλον DMU Syr goth æth. rec aft θεραπευεσθαι ins υπ αυτου, with C² rel syr goth; απ' αυτου A al: om BC¹DL 1. 69 latt Syr copt æth arm.

17. for και αυτος ην διδασκων, αυτου διδασκοντος D lat-*c* (*e*). ins οι bef φαρισαιοι BS copt-schw arm. ins οι bef νομοδιδασκαλοι B(Mai). for ε. ησαν το νομοδ., συνελθειν τους φ. κ. νομ. D lat-*e*. for οι ησαν, ησαν δε D lat-*c*. συνειληλυθοτες (συν *perhaps error from* -σαν *preceding: so Meyer*) A¹D 1. 69 lat-*a* goth. aft πασης ins της B (al ?). om και ιερ. to ην D: om και

14.] A change of construction from the oblique to the direct; see reff.

15.] The reason of this is stated in Mk., ver. 45, to be the disobedience of the leper to the Lord's command. 16.] και προσευχ. is peculiar to Luke, as often: see ch. iii. 21; vi. 12; ix. 18; xi. 1. This verse breaks off the sequence of the narrative.

17—26.] HEALING OF A PARALYTIC. Matt. ix. 2—8. Mark ii. 1—12. This miracle is introduced by the indefinite words, και ἐγ. ἐν μιᾷ τ. ἡμ.: see reff. In Mt. viii. 5—ix. 1, a series of incidents are interposed. Our Lord there appears to have returned from the country of the Gadarenes and the miracle on the dæmoniac there, to '*His own city*,' i. e. Capernaum. The order in Mk. is the same as here, and his narrative contains the only decisive note of sequence (ch. iv. 35), which determines his order and that in the text to have been the actual one, and the events in Mt. viii. to be related out of their order.

17.] ἐκ π. κώμ. not to be pressed: as we say, **from all parts.** δύν. κυρ.] Does this mean *the power of God*—or *the power of the Lord*, i. e. Jesus? Mey. remarks that Luke uses κύριος frequently for Jesus, but always with the article: see ch. vii. 13; x. 1; xi. 39; xii. 42, al. fr.:—but the same word, without the article, for *the Most High*; see ch. i. 11, 38, 58, 66; ii. 9; iv. 19; whence we conclude that the meaning is, **the power of God** (working in the Lord Jesus) **was in the direction of His healing**: i. e. wrought so that He exercised the powers of healing: and

...αυτου H. ABCDE KLMS UVΧΓΔ ΑΞ 1. 33. 69. κυρίου [a]ἦν εἰς τὸ ἰᾶσθαι αὐτόν. 18 καὶ ἰδοὺ ἄνδρες φέροντες ἐπὶ [b]κλίνης ἄνθρωπον ὃς ἦν [c]παραλελυμένος, καὶ [d]ἐζήτουν αὐτὸν [e]εἰσενεγκεῖν καὶ θεῖναι αὐτὸν [f]ἐνώπιον αὐτοῦ. 19 καὶ μὴ [g]εὑρόντες [h]ποίας [e]εἰσενέγκωσιν αὐτὸν διὰ τὸν ὄχλον, [i]ἀναβάντες [i]ἐπὶ τὸ [ik]δῶμα διὰ τῶν [i]κεράμων [m]καθῆκαν αὐτὸν σὺν τῷ [a]κλινιδίῳ εἰς τὸ μέσον ἔμπροσθεν τοῦ Ἰησοῦ. 20 καὶ ἰδὼν τὴν πίστιν αὐτῶν εἶπεν [n]Ἄνθρωπε, [o]ἀφέωνταί σοι αἱ ἁμαρτίαι σου. 21 καὶ ἤρξαντο [p]διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι λέγοντες Τίς ἐστιν οὗτος ὃς [q]λαλεῖ [q]βλασφημίας; τίς δύναται ἁμαρτίας [o]ἀφεῖναι εἰ μὴ μόνος ὁ θεός; 22 [r]ἐπιγνοὺς δὲ ὁ Ἰησοῦς τοὺς [s]διαλογισμοὺς αὐτῶν, ἀποκριθεὶς εἶπεν πρὸς αὐτούς Τί [p]διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; 23 τί ἐστιν [t]εὐκοπώτερον, εἰπεῖν [o']Ἀφέωνταί σοι αἱ ἁμαρτίαι σου, ἢ εἰπεῖν [u]Ἔγειρε καὶ περιπάτει; 24 ἵνα δὲ εἰδῆτε ὅτι ὁ υἱὸς τοῦ ἀνθρώπου [v]ἐξουσίαν [v]ἔχει ἐπὶ τῆς γῆς [o]ἀφιέναι

a constr., Rom. xiii. 4. 2 Cor. vii. 3.
b Mark vii. 4 reff.
c Luke only (ver. 24. Acts viii. 7. ix. 33), exx. Heb. xii. 12, from Isa. xxxv. 3. — 1 Macc. ix. 55.
d Matt. xii. 46 reff.
e Matt. vi. 13. ch. xi. 4. xii. 11. Acts xvii. 20. 1 Tim. vi. 7. Heb. xiii. 11 only. 4 Kings xxiii. 34.
f ver. 25 al. Gen. xxiv. 51.
g — ch. xix. 48. Acts iv. 21. Rom. vii. 18.
h constr., see note, ch. xix. 4
i Acts x. 9. Josh. ii. 8.
k as above (i). elsew. gen. sæp. ἐπί, Matt. x. 27. xxiv. 17 ‖ Mk.

ch. xii. 8. xvii. 31 only. Exod. xvii. 11. ? ‖ ref. reff. Lam. iii. 60, 61. vii. 29 ref.
l here only t. (2 Kings xvii. 26 only.)
a here bis only †.
q here only. see Rev. xiii. 5.
t ‖ Mt. ref.
m Acts ix. 25. x. 11. xi. 5
o — ‖ Matt. vi. 12. Lev. iv. 20.
r Matt. xiv. 26 ref.
u ‖ Mt. Mk. John v. 8. Acts iii. 6.
p Matt. xvi.
s Matt. xv. 19
v Matt.

δυν. κυρ. ην X. for εις το, του D. rec (for αυτον) αυτους, with ACD rel latt syrr copt goth arm: παντας K Cyr: txt (*see note*) BLΞ.

18. εισενεγκειν bef αυτον D ev-47 lat-*a c e*. rec om 2nd αυτον, with ACD rel: txt BLΞ syr-w-ob.

19. rec ins δια bef ποιας, with Scr's q r: om ABCDΞ rel Scr's mss.—for ποιας, ποθεν 69: πως Scr's a l m n s. for αναβαντες το ελινιδιω, ανιβησαν ε. τ. δ. και αποστεγασαντες τους κεραμους οπου ην καθηκαν τον κραβαττον συν τω παραλυτικω D lat-*b*. for του ιησ., παντων B.

20. aft ιδων ins ο ιησους CS 69 lat-*ff*$_2$ Syr arm-mss, ιησους D. rec aft ειπεν ins αυτω (*gloss, as variations shew*), with A rel syr arm; τω παραλυτικω CD lat-*f* Syr copt goth Cyr; τω ανθρωπω, omg ανθρωπε below, 1 al lat-*a b c g*$_1$ *l*: om BLΞ 33 vulg lat-*ff*$_2$ *g*$_2$. σου αι αμ. (*from* ‖ *Mt Mk*) D-gr F(Wtst).

21. aft φαρισαιοι ins εν ταις καρδιαις αυτων D lat-*b* (*c*) *ff*$_2$ *g*$_{1,2}$ *l*. for τις εστιν ουτος ος, τι ουτος D copt. rec αφιεναι, with AC rel Cyr: txt BDΞ.—rec αφ. bef αμαρτιας (*from* ‖ *Mt*), with AC rel vulg lat-*a b f ff*$_2$ *g*$_1$ syrr copt goth æth arm: txt BDLΞ 1 lat-*c e* Cyr Ambr. for μονος, εις C^2 D-gr X lat-*a* syr-marg copt goth Cyr. om ὁ D^1.

22. om αποκριθεις (*see* ‖ *Mt Mk*) CD lat-*a b c ff*$_2$ *g*$_1$ *l* Syr-ed æth. for ειπεν προς αυτους, λεγει αυτοις D. for υμων ins πονηρα D lat-*c e l* syr-jer æth Cypr Ambr.

23. σου bef αι αμ., omg σοι, D ev-48: σου αι αμ. σου C F(Wtst) XΔ: σοι αμ. σου, omg αι, Ξ. rec εγειραι, with UXΔ: txt ABCDΞ rel.

24. rec εξουσιαν εχει bef ο υιος του ανθρωπου (‖ *Mt Mk*), with ACD rel lat-*a c e* syrr goth æth arm: txt BKLΞ vulg lat-*b f ff*$_2$ *g*$_1$ *l q*. om της D^{1}A Cyr.

then a case follows. For construction, see reff. αὐτόν has apparently been altered to αὐτούς from its difficulty. It might indeed be said that -ους may have been altered to -ον from the apparent difficulty of all these mentioned needing healing. So uncertain are merely subjective considerations either way: and so necessary is it to adhere in such cases, where any uncertainty exists, simply and faithfully to antiquity, as our best existing guide. 18.] Borne of *four*, Mark. 19.] This description is that of an eye-witness. For the genitive of Place, which is mostly poetical, see Kühner, Gramm. § 523. 20.] On ἄνθρωπε αὐτ. see note on

ἁμαρτίας, εἶπεν τῷ [w] παραλελυμένῳ Σοὶ λέγω, [n] ἔγειρε, καὶ
ἆρας τὸ [n] κλινίδιόν σου πορεύου εἰς τὸν οἶκόν σου. 25 καὶ
[x] παραχρῆμα ἀναστὰς ἐνώπιον αὐτῶν, ἆρας [y] ἐφ' [z] ὃ [a] κατ-
ἔκειτο ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ [b] δοξάζων τὸν θεόν.
26 καὶ [c] ἔκστασις [d] ἔλαβεν ἅπαντας, καὶ [b] ἐδόξαζον τὸν
θεόν, καὶ [e] ἐπλήσθησαν φόβου, λέγοντες ὅτι εἴδομεν [f] παρά-
δοξα σήμερον.

27 Καὶ μετὰ ταῦτα ἐξῆλθεν, καὶ ἐθεάσατο [g] τελώνην
ὀνόματι Λευεὶν καθήμενον ἐπὶ τὸ [h] τελώνιον, καὶ εἶπεν
αὐτῷ Ἀκολούθει μοι. 28 καὶ [i] καταλιπὼν πάντα [k] ἀνα-
στὰς [k] ἠκολούθει αὐτῷ. 29 καὶ [i] ἐποίησεν [lm] δοχὴν μεγά-
λην Λευεὶς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ ἦν ὄχλος [g] τελω-
νῶν πολὺς καὶ ἄλλων οἳ ἦσαν μετ' αὐτῶν [n] κατακεί-
μενοι. 30 καὶ [o] ἐγόγγυζον οἱ Φαρισαῖοι καὶ οἱ γραμμα-
τεῖς αὐτῶν πρὸς τοὺς μαθητὰς αὐτοῦ λέγοντες Διὰ τί
μετὰ τῶν [g] τελωνῶν ἐσθίετε καὶ πίνετε; 31 καὶ ἀποκριθεὶς

w ver. 18 reff.
x Luke only, exc. Matt. xxi. 19, 20 (reff.).
y acc., Matt. xiii. 2. Hom. Od. λ 576. dat., Mark vi. 55.
z constr., Mark x. 40 reff.
a Mark i. 30 reff.
b ‖ ch. ii. 26. vii. 16 al. Exod. xv. 2.
c Mark xvi. 8 reff. Zech. xiv. 13.
d = ch. vii. 16 reff.
e ch. iv. 28 reff.
f here only †. Sir. xliii. 25 al. (-ἑάζειν, Exod. xi. 7.)
g Matt. v. 46 reff.
h ‖ only †.
i = Matt. xix. 5 reff. 2 Kings xix. 20.
k ‖ Num. xxii. 20.
l ch. xiv. 13. Gen. xxvi. 30. Esth. i. 3.
m as above (l) only. Esth. v. 4 al. 11 reff. Num. xvi. 41.
n ‖ Mk. Mark xiv. 3. 1 Cor. viii. 10.
o Matt. xx.

ἀφιναι (= ἀφεινσι) D^1L^1. for ειπεν, λεγει D vulg lat-*a b e f g*$_1$. παραλυτικω CD F(Wtst) LMXΞ 33. 69 arm Cyr Thl: txt AB rel. rec εγειραι, with LUΓ: txt ABCDΞ rel. for αρας, αρον D 157 latt syrr copt æth. for κλινιδιον, κραβαττον (‖ *Mk*) D lat-*c* copt.

25. rec εφ' ω (*corrn to more obvious construction*, see reff), with RUA 69 (1, e sil): txt A B(Mai) CΞ rel.

26. om και εκστασις to θεον (*homœotel*) DMSX 69 lat-*e*. transp 2nd and 3rd clauses A. for φοβου, θαμβου D^1: θαμβους D^2. om οτι D. ειδαμεν C: ιδωμεν R. (ιδ. also AB^2KLMVX.)

27. for και μετα to λευειν, και ελθων παλιν παρα την θαλασσαν τον ακολουθουντα αυτω οχλον εδιδασκεν και παραγων ειδεν λευει τον του αλφαιου (*from* ‖ *Mk*) D. for εθεασατο, ειδεν A al; ιδεν K al. aft λευειν [on the spelling, see prolegomena] ins καλουμενον C^1 157. for ειπεν, λεγει (‖ *Mt Mk*) D 69 vulg lat-*b f ff*$_2$ *g*$_1$.

28. καταλειπων AELΓΔΛ 33. rec απαντα, with A rel: απαν M: txt B C^2(-ρας^1) DLRΞ 33. rec (for ηκολουθει) ηκολουθησεν (‖ *Mt Mk*), with ACR rel syrr copt: txt RDLΞ 69 lat-*a*.

29. rec ins ο bef λευ. (with some cursive?): om ABCDΞ rel Scr's mss. λευει D. πολυς bef τελωνων (‖) BCDLRΞ 1. 33. 69 latt copt syrr arm: txt A rel. for οι to κατακειμενοι, ανακειμενων D lat-*e*.

30. οι φαρ. κ. οι γραμματεις αυτων bef εγογγυζον D lat-*c e*.—εγγογγυζαν R. rec transp οι γρ. αυτ. and οι φαρ. (‖ *Mk*), with A rel (Syr) syr goth: txt BCDLRΞ 1. 33 latt syr-jer (copt) arm.—om αυτων DFX vulg-ms lat-*f* Syr copt æth. om αυτου C^1. rec om των bef τελωνων, with V (S 33, e sil): ins ABCDRΞ rel. rec aft τελωνων ins και αμαρτωλων (*from* ‖), with ABC^3R rel vss: om C^1D Cyr.

Mt. ver. 2; also on ἀφέωνται. **24.**] εἶπεν τῷ παρ., probably not parenthetic: see in Mt. **26.**] παράδοξα = *θαυμαστά, ἀπροσδόκητα*, Hesych. Compare the close of the accounts in Mt. and Mk.

27—39.] CALLING OF LEVI. QUESTION RESPECTING FASTING. Mt. ix. 9—17. Mk. ii. 13—22. For all common matter,—the discussion of the identity of Matthew and Levi, &c.—see notes on Mt. and Mk. I here only notice what is peculiar to Luke. **27.**] ἐθεάσ., not merely '*He saw*,' but He looked on,—He observed. **28.**] κατ. πάντα, not merely, '*having left his books and implements*,' but generally used, and importing not so much a present objective relinquishment, as the mind with which he rose to follow. **29.**] This fact is only expressly mentioned here—but may be di-

ὁ Ἰησοῦς εἶπεν πρὸς αὐτοὺς Οὐ [p]χρείαν [p]ἔχουσιν οἱ [q]ὑγιαίνοντες [r]ἰατροῦ, ἀλλὰ οἱ [s]κακῶς [s]ἔχοντες. 32 οὐκ ἐλήλυθα [t]καλέσαι δικαίους, ἀλλὰ [u]ἁμαρτωλοὺς εἰς μετάνοιαν. 33 οἱ δὲ εἶπαν πρὸς αὐτόν Οἱ μαθηταὶ Ἰωάννου [v]νηστεύουσιν [w]πυκνὰ καὶ [xy]δεήσεις [y]ποιοῦνται, ὁμοίως καὶ οἱ τῶν Φαρισαίων, οἱ δὲ σοὶ ἐσθίουσιν καὶ πίνουσιν. 34 ὁ δὲ Ἰησοῦς εἶπεν πρὸς αὐτούς Μὴ δύνασθε τοὺς υἱοὺς τοῦ [z]νυμφῶνος [a]ἐν ᾧ ὁ [b]νυμφίος μετ' αὐτῶν ἐστιν ποιῆσαι [v]νηστεῦσαι ; 35 [c]ἐλεύσονται δὲ ἡμέραι, [d]καὶ ὅταν [e]ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, τότε [v]νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις. 36 ἔλεγεν δὲ καὶ παραβολὴν πρὸς αὐτοὺς ὅτι οὐδεὶς [f]ἐπίβλημα ἀπὸ ἱματίου καινοῦ [g]σχίσας ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν· [h]εἰ δὲ μήγε, καὶ τὸ καινὸν [g]σχίσει, καὶ τῷ παλαιῷ οὐ [i]συμφωνήσει τὸ [f]ἐπίβλημα τὸ

H οι δε ιησου...

...ωαλαιον Ξ.

p Matt. vi. 8 reff.
q Gospp., Lake (vii. 10. xv. 27) only. Epp., Pastor (1 Tim. i. 10. vi. 3. 2 Tim. i. 13. iv. 3. Tit. i. 9 al.) only, exc. 3 John 2.
r Gen. xxix. 6.
s ch. iv. 23 reff.
t Matt. iv. 24.
u = ℓ. Numb. xxiii. 11.
v ver. 3. Ps. iii. 7.
w Matt. iv. 2 reff.
x Acts xxiv. 26. 1 Tim. v. 23 only. Ezek. xxxi. 8 only.
y F. 2 Macc. viii. 8 only.
z ch. i. 13. ii. 37 al. 3 Kings viii. 45.
a Phil. i. 4. 1 Tim. ii. 1.
b ‖ only †.

Tobit vi. 13, 16 only. (xiviii.) 12.
a ‖ Mk. John v. 7. a a sim. use, Amos viii. 11.
b ‖ Mk. reff.
c ‖ Mt. reff. Jer. xxxi. Exod. xii. 37.
d here (bis) & ‖ (Mt. w. ἐπιβάλλει) only. Isa. iii. 21 only.
e ‖ only †. Gen. xii. 9. g ch. xxiii. 45 ‖ Mt. Mk. Mark i. 10 al. Zech. xiv. 4. 2 Cor. vi. 15.)
h ‖ Mt. reff.
i — here (Matt. xviii. 19 reff.) only. (-νησις,

31. for και αποκρ., αποκρ. δε D lat-*e*. om ὁ B. for προς αυτους, αυτοις LΞ 33 copt. [αλλα, so ABΞ.]

32. for εληλυθα, ηλθον (‖) C³D 1 Thl. (Ξ has ηλ at end of a line, but ληλυθα in the next.) for αμαρτωλους, ασεβεις ℵ¹.

33. [ειπαν, so CDLRΞ 33.] rec ins δια τι bef οι (*from* ‖), with ACDRℵ¹ rel latt goth: om BLΞ ℵ^corr 33 copt. aft ιωαννου ins και οι μαθ. των φαρισαιων (‖ *Mk*), omg ομοιως και των φαρισαιων, D. for σοι, μαθηται σου (‖ *Mt*) D lat-*b c e f ff*₂ copt goth. for εσθιουσιν και πινουσιν, ουδεν τουτων ποιουσιν D lat-*e*.

34. rec om ιησους, with A rel: ins B(Mai) CDLRXΞ 1. 33. 69 lat-*f* syr-marg copt æth. δυνανται οι υιοι, and omg ποιησαι (*from* ‖) D gat¹ lat-*a b c e ff*₂ *g*₁ æth Tert Ambr. εφ' οσον εχουσιν τον νυμφιον μεθ' εαυτων D lat-*e*. rec νηστευειν (*see* ‖ *Mk*), with ACDR rel: txt BXΞ.

35. om και CFL M-txt 1. 69 vulg lat-*b c e f ff*₂ *g*₁ *l* syrr copt arm: ins ABDRΞ rel forj(with em ing) lat-*a* goth.

36. rec om απο (*see* ‖ *Mt Mk*), with ACR rel lat-*a f* goth Iren-lat: ins BDLXℵ 1. 33. 69 vulg lat-*b c e ff*₂ *g*₁ *l* syrr copt Ambr. rec om σχισας (‖ *Mt Mk*), with ACR rel latt syr goth æth arm Iren-lat Ambr: ins BDLΞ 1. 33 Syr (copt). rec σχιζει (*see* ‖), with A rel vulg lat-*b c f ff*₂ *g*₁ syrr copt goth æth arm: . . . ιζεται R: txt BCDLX 33 ev-y lat-*a e*. rec συμφωνει (*see* ‖), with R rel vulg lat-*b c f ff*₂ *g*₁ goth: txt ABCDLX 33 lat-*a e* Mcion-e. rec om το bef 2nd επιβλημα, with (D) al: ins BCLXΔ 1. 33. 69 ev-y copt.—om το επιβλημα AR rel goth æth Thl: transp επιβλ. to end of ver D.

rectly inferred from Mk., and remotely from Mt. See on Mt. ver. 10. **33.**] On the difference in the persons who ask this question, see on Mt. and Mk. **και δεήσεις ποι.**: see ch. xi. 1. These prayers must be understood in connexion with an ascetic form of life, not as only the usual prayers of devout men. **34.**] I have remarked on the striking contrast between **ποιῆσαι νηστεῦσαι** and **νηστεύουσιν**, on Mt. ver. 15. **35. και ὅταν . . .**] **yea, days when . . .**: so τινας και συχνούς, Plat. Gorg. 455 C: ὀλίγου τινὸς ἀξία και οὐδενός, ib. Apol. 23 A: see Hartung, Partikellehre, i. p. 145 f. **36.**] The latter part of this verse is peculiar, and is to be thus understood: '*if he does, he both will rend the new garment*' (by taking out of it the ἐπίβλημα), '*and the piece from the new garment will not agree* with the old.' The common interpretation (which makes τὸ καινόν the nom. to σχίσει, and understands τὸ παλαιὸν as its accus.) is inconsistent with the construction, in which τὸ

k Mark vii. 33. John xviii. 11. Ps. cxxv. 6 var.
l here (4 times) & ‖ only. Josh. ix. 4, 13.
m ‖ Mt. refl.
n here (‖ Mk. v. r.) only †.
o Matt. ix. 18 refl.
p — here only. (Matt. xi. 30 refl.) Jer. xxiv. 2, 5.
1 Macc. vi. 11.

ἀπὸ τοῦ καινοῦ. 37 καὶ οὐδεὶς [k] βάλλει οἶνον νέον εἰς [l] ἀσκοὺς παλαιούς· [h] εἰ δὲ μήγε, [m] ῥήξει ὁ οἶνος ὁ νέος τοὺς [l] ἀσκούς, καὶ αὐτὸς ἐκχυθήσεται καὶ οἱ [l] ἀσκοὶ ἀπολοῦνται· 38 ἀλλ' οἶνον νέον εἰς [l] ἀσκοὺς καινοὺς [n] βλητέον. 39 καὶ οὐδεὶς πιὼν παλαιὸν [o] θέλει νέον· λέγει γὰρ Ὁ παλαιὸς [p] χρηστός ἐστιν.

VI. 1 [q] Ἐγένετο δὲ ἐν σαββάτῳ [r] δευτεροπρώτῳ] —στῳ ℵ ABFTS HKMN BΔΠ ΓΛΛ: Σ.Ω.

q constr., ‖ Mt. vv. 6, 12. ch. iii. 21. r here only †.

37. επιβαλλει C. ρησσει ΓΓΑ am lat-*b f q* syrr goth arm. rec e νεος bef οινος, with A rel: txt BCDLMRUXΔ 1. 33 latt. aft ασκους ins τους παλαιους D copt arm.

38. [αλλ', so BCKMΔ 1. 69.] for βλητεον, βαλλουσιν (‖ *Mt*) D lat-*a b c e ff*$_2$ *g*$_1$ syrr (copt goth?) æth Dial. rec at end ins και αμφοτεροι συντηρουνται (*from* ‖ *Mt: see digest on* ‖ *Mk*), with AC(D)R rel latt syrr goth (τηρουνται D lat-*a e*): om BL 1. 33 copt.

39. om ver D lat-*a b c e ff*$_2$ *l* Eus-canon(perhaps). om και B. rec ins ευθεως bef θελει (*see note*), with AC^{2}R vulg lat-*f g*$_{1.2}$ *q* syrr goth; ευθυς X al: om BC^{1}LℵΔ 1 copt æth arm. rec χρηστοτερος (*see note*), with ACR rel latt syr: txt BLΔℵ Syr copt.

CHAP. VI. 1. for εγ. δε, και εγ. D lat-*a e* (goth?) æth. om δευτεροπρωτῳ (*prob*

καινόν is to be coupled with ἱμάτιον, not with ἐπίβλημα. In Mt. and Mk. the mischief done is differently expressed. Our text is very significant, and represents to us the spoiling of both systems by an attempt to engraft the new upon the old:—the *new* loses its completeness; the *old*, its consistency. **39.**] This peculiar and important addition at once stamps our report with the very highest character for accuracy. Its apparent difficulty has perhaps caused its omission from Cod. D and mss. of the old Latin version. It contains the *conclusion of the discourse*, and the *final answer* to the question in ver. 33, which is not given in Mt. and Mk. The πιόντες παλαιόν are *the Jews*, who had long been habituated to the old system;—the νέος is the new wine (see on Mt.) of the *grace and freedom of the Gospel*: and our Lord asserts that this new wine was *not palatable* to the Jews, who said ὁ παλαιὸς χρηστός ἐστιν. Observe (against De Wette, &c.) that even with the old reading χρηστότερος there is *no objective comparison whatever* here between the old and new wine; the whole stress is on θέλει and λέγει γάρ, and the import of χρηστότερος is *subjective:—in the view of him who utters it*. And even if we were to assume such an objective comparison, it makes no difficulty. In time, the *new* wine will become *older*;—the man will become habituated to its taste, and the wine itself mellowed: and the comparison between the wines is not then which is the *older*, but which is intrinsically the *better*. Stier observes (i. 328), that the saying is a lesson for ardent and enthusiastic converts not to be disappointed, if they cannot at once instil their spirit into others about them.

As regards the *readings*,—the sentence seems to have been tampered with by some who wished to make it more obvious, and to bring out the *comparison* more strongly: εὐθέως being inserted, better to correspond with the fact, and the matter in question, and the comparative substituted for the positive: but the sentence loses much of its point and vigour by the change: the old wine is not *better than the new* (which has *not been tasted*), but merely **good**, i. e. *good enough*: therefore no new is desired.

CHAP. VI. 1—5.] THE DISCIPLES PLUCK EARS OF CORN ON THE SABBATH. Matt. xii. 1—8. Mark ii. 23—28. Between the discourse just related here and in Mark, and this incident, Matthew interposes *the raising of Jaeirus's daughter, the healing of the two blind and one dumb, the mission of the twelve, and the message of John*. I need not insist on these obvious proofs of independence in the construction of our Gospels. On the question of the arrangements, see on Matt. **1. δευτεροπρώτῳ**] This word presents much difficulty. None of the interpretations have any certainty, as the word is found no where else, and can be only judged of by analogy. (1) It is not altogether clear

[s] διαπορεύεσθαι αὐτὸν διὰ [t] σπορίμων, καὶ [u] ἔτιλλον οἱ μαθηταὶ αὐτοῦ καὶ ἤσθιον τοὺς [v] στάχυας [w] ψώχοντες ταῖς χερσίν. [2] τινὲς δὲ τῶν Φαρισαίων εἶπον Τί ποιεῖτε ὃ οὐκ ἔξεστιν τοῖς [x] σάββασιν; [3] καὶ ἀποκριθεὶς πρὸς αὐτοὺς

s ch. xiii. 22. xviii. 36. Acts xvi. 4. Rom. xv. 24 only. Zeph. iii. 1 (ii. 15). t ‖ Gen. i. 29 bis. Lev. xi. 37 only. u ‖ only. Exra ix. 3. Isa. xviii. 7 only. v ‖. Mark iv. 28 bis only. Gen. xli. 5, 6. Deut. xxiv. 1 (xxiii. 25). w here only †. x Matt. xii. 1 ref.

on account of its difficulty, and as not being in ‖ : *Tischdf omits it in his 1st and 2nd editions, but restores it in his last. Meyer holds it to be spurious*) BLℵ 1. 33. 69[1] (ev-y) lat-*b c e f*[2] *l q* Syr copt æth : syr-marg notes that it is not in all the copies : ins ACDR rel vulg lat-*a f*[1] *ff*[2] *g*[1.2] syr-txt goth (arm) Cæs Epiph Chr Isid Thl Euthym Ambr.—*διευτερω πρωτω* RΓ. *πορευεσθαι* C[1]X. rec ins *των* bef *σποριμων* (‖ *Mt Mk*), with CDR rel copt arm : om ABLΔΔ[1] 1. *οι δε μαθηται αυτου ηρξαντο τιλλειν* D lat-*b*. rec *τους σταχυας* bef *και ησθιον*, with AC[3] rel : txt BC[1]LR.—*τους σταχυας και ψωχοντες ταις χερσιν ησθιον* D lat-(*a*) *e f* Syr copt æth arm. aft *χερσ.* ins *αυτων* CM[1] lat-*b c e* Syr copt-wilk æth Ambr.

2. for *ειπον*, *ελεγον* D latt Syr. rec aft *ειπ.* ins *αυτοις* (*supplem. cf varr and* ‖), with AC[3]R rel; *αυτω* D : om BC[1]LX 1 lat-*a c e* copt. for *τι ποιειτε*, *ειδε τι ποιουσιν οι μαθηται σου τοις σαββασιν* (‖ *Mt Mk*) D. rec aft *εξεστιν* ins *ποιειν* (*from* ‖ *Mt*), with AC rel lat-*q* syr copt goth arm; aft *σαββ.*, L Syr : om BDR 69 latt arm. rec ins *εν* bef *τοις σαββ.* (‖ *Mt*), with AC rel vulg lat-*g*[1.2] : om BDLRU 1. 69. *τοις σαββασιν* bef *ο ουκ εξεστιν* D lat-*e*.

that the word *ought to be here at all* :—see var. readd. Schulz supposes it to have arisen from putting together two separate glosses, in the margin of some MSS., one *δευτέρῳ*, the other *πρώτῳ* :—originally inserted,—the first, to distinguish this sabbath from that in ch. iv. 31,—the latter, from that in ver. 6. (2) Chrysostom, Hom. xxxix. on Matt., p. 431, says, *ὁ δὲ Λουκᾶς φησιν Ἐν σαββάτῳ δευτεροπρώτῳ. τί δέ ἐστιν, ἐν δευτεροπρώτῳ; ὅταν διπλῆ ἡ ἀργία ᾖ, καὶ τοῦ σαββάτου τοῦ κυρίου, καὶ ἑτέρας ἑορτῆς διαδεχομένης.* Paulus and Olsh. also take this interpretation. (3) Theophylact understands,—a sabbath, *the day before which* (*παρασκευή*) *had been a Feast-day*. (4) Isidore of Pelusium, Euthymius, and others, think that *the first day of unleavened bread* is meant, and is called *δευτερόπρ.*, because it is *δευτέρα τοῦ πάσχα*, which had been slain on the evening before. (5) Scaliger and Petavius interpret it to mean *the sabbath following the second day of the Passover*, from which the seven weeks to Pentecost were reckoned. This has been commonly followed; but is liable to the objection that the assumption, *σάββ. δευτερόπρ.* = *σάβ. τῆς ἑβδομάδος δευτεροπρώτου* = *σάββ. τῆς ἑβδ. πρώτης μετὰ τὴν δευτέραν τῶν ἀζύμων*, is an unjustifiable one. (6) To omit many other conjectures, I may mention that Wieseler (Chron. Synop. der 4 Evv., p. 231 ff.) suggests that it may mean the *first sabbath* in the *second* of the cycle of seven years, which completed the sabbatical period. He shews, by a passage from the *κήρυγμα Πέτρου* (Clem. Alex., Strom. vi. 5, p. 760 P.), that the Jews did call the first sabbath of the year *πρῶτον*—and that the years were reckoned as the first, second, &c., of the septennial cycle (see a decree of Jul. Cæsar in Jos. Antt. xiv. 10. 6). Thus the first sabbath of the first year would be *πρωτόπρωτον* or *πρῶτον*, that of the second *δευτερόπρωτον*, &c. And according to his chronology, which fixes this in A.U.C. 782, this year *was the second of the sabbatical cycle*. If we follow this conjecture, this day was the first sabbath in the month Nisan. The point so much insisted on, that this must have been *after the presentation of the first-fruits* which took place on the 16th of Nisan,—on account of the prohibition in Levit. xxiii. 14,—is of no weight, as it is very uncertain whether the action mentioned here is included in the prohibition. As regards the analogy of the word, *δευτεροδεκάτη*, sometimes cited from Jerome on Ezek. xlv. is not to the point: for that word represents the fact that "rursus ex ipsis decimis Levitæ, hoc est inferior ministrorum gradus, decimas dabant sacerdotibus:" so that it was not "the *second-tenth*," as Wordsw., but a tenth of a tenth,—a second tithing of a tithe.

ψώχ. τ. χ. is a detail peculiar to Luke: rubbing and blowing away the chaff.

In Matt. and Mark, the Pharisees ad[illegible] our Lord, 'Why do

y] Kings xxi. 6.
z here only †.
a ‖ Mk. reff.

εἶπεν ὁ Ἰησοῦς Οὐδὲ τοῦτο ἀνέγνωτε ὃ [y] ἐποίησεν Δαυεὶδ [z] ὁπότε ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ ὄντες; [4] ὡς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς [a] ἄρτους τῆς [a] προθέσεως λαβὼν ἔφαγεν, καὶ ἔδωκεν τοῖς μετ' αὐτοῦ, οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ μόνους τοὺς ἱερεῖς; [5] καὶ

b constr., ver. 1 reff.
c constr., Esth. ii. 5.
d = ‖ John v. 8 (reff.).
e = ‖ Mk. ch. xiv. 1. xx. 20. Acts ix. 24 (Gal. iv. 10) only. Ps. xxxvi. 12.

ἔλεγεν αὐτοῖς ὅτι κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου. [6] [b] Ἐγένετο δὲ [καὶ] ἐν ἑτέρῳ σαββάτῳ εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν καὶ διδάσκειν, [c] καὶ ἦν ἄνθρωπος ἐκεῖ [c] καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν [d] ξηρά. [7] [e] παρετηροῦντο δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι εἰ ἐν

3. for και απ., απ. δε D. om ο bef ιησ. B. ο ιησ. ειπεν bef προς αυτους AC³ (D) KMRX 69 Syr, ο ιησ. ειπ. αυτοις 1 lat-c ff_2: ο ιησ. πρ. α. ειπ. L vulg syr copt: πρ. α. ο ιησ. ειπ. 33 goth arm.—ελεγεν D. for ουδε, ουδεποτε (‖ *Mt Mk*) DHL. (om τουτο HL.) for οποτε, οτε (‖ *Mt Mk*) BCDLXΔ 1. 69: txt AR rel. (33 defective.) for μετ' αυτου, συν αυτω D. om ουτες (‖) BDLX 1. 33. 69 Syr copt æth: ins ACR rel syr goth.

4. for ως, πως (*from* ‖ *Mt Mk*) L R(Treg expr) X 1. 33. 69 copt arm: om BD Mcion-e: txt AC rel syr. εισελθων D. προσθεισεως D-gr. rec (for λαβων) ελαβεν και, with AC³R rel latt syr goth: om (‖ *Mt Mk*) DK 1. 69 syr-jer æth arm Iren-lat Thl-ms: txt BC¹LX (33 Syr-copt, appy) Thl-ed. rec aft εδωκεν ins και (‖ *Mk*), with ADR rel syr æth Thl-ms: om BL 1 latt Syr copt goth arm Iren-lat Thl-ed Ambr. for ους, οις D. for εξεστιν, εξον ην (‖ *Mt*) DM gat(with mm) lat-*b c e f* Syr Iren-lat Ambr. μονους τους ιερεισιν (‖ *Mt*) D al syr-marg goth.—μονον RΛ.

5. D reads this ver aft ver 10, and instead of it here, τη αυτη ημερα θεασαμενος τινα εργαζομενον τω σαββατω ειπεν αυτω ανθρωπε ει μεν οιδας τι ποιεις μακαριος ει ει δε μη οιδας επικαταρατος και παραβατης ει του νομου. om οτι B 1 æth arm. om 2nd και B(Mai, expr) Syr. του σαββατου bef ο υιος του ανθρωπου, omg και (‖ *Mt*), B; similarly Syr copt æth. (There is no doubt about the reading of B, the error in the table at the end of the 2nd Roman edition is easily corrected by comparing ed. 1 and Bch.)

6. for the ver, και εισελθοντος αυτου παλιν εις την συναγωγην σαββατω, εν η ην ανθρωπος ξηραν εχων την χειρα D. om 1st και BLX 1. 33. 69 lat-*a b c e ff₂ g₁ l* Syr copt æth arm Cyr: ins AR rel vulg lat-g_2 syr goth. rec εκει bef ανθρωπος (‖ *Mk*), with A rel vulg lat-*a c* &c goth: txt BLR 1. 33 copt Cyr.

7. rec παρετηρουν (‖ *Mk*), with E rel: txt ABDLMRXΔ 1. 33. 69 Cyr. rec aft παρετ. ins αυτον (*from* ‖ *Mk*), with BDLX (33, c sil) 69(sic) syrr copt æth arm Cyr: om AR rel latt goth Thl Tert. om δε D 69 copt. om εν (‖) DK am

Thy disciples,' &c. 3.] οὐδὲ .... **Have ye not read so much as this?** E. V.: i. e., 'Are ye so utterly ignorant of the spirit of Scripture?' see Mark xii. 10, where the same expression occurs.

The remarkable substitution in D for ver. 5 seems to be an interpolation, but hardly an invention of a later time. Its form and contents speak for its originality and, I am disposed to believe, its authenticity.

6—11.] HEALING OF THE WITHERED HAND. Matt. xii. 9—14. Mark iii. 1—6. See on Matt. 6.] The circumstances related in ch. xiv. 1—6 are very similar to these; and there Luke has inserted the question of Matt. vv. 11, 12. I should be disposed to think that Mark and Luke have preserved the exact narrative here. Matthew, as we see, describes the *watching* of the Pharisees (*τοὺς διαλογισμοὺς αὐτῶν*, Luke, ver. 8) as *words actually spoken*, and relates that *they* asked the question: which certainly arises from an imperfect report of what took place, the question itself being verbatim that which our Lord asked on that other occasion, Luke xiv. 3, and followed by a similar appeal about an animal. There can hardly be a doubt that in Matthew's narrative the two occurrences are blended: and this may have taken place from the very circumstance of the question about an animal having been asked on both oc-

τῷ σαββάτῳ θεραπεύει, ἵνα [f] εὕρωσιν [g] κατηγορεῖν αὐτοῦ. [f] see ch. v. 19 reff. [g] John v. 45 reff.
αυτου [8] αὐτὸς δὲ ᾔδει τοὺς [h] διαλογισμοὺς αὐτῶν, εἶπεν δὲ τῷ [h] Matt. xv. 19 reff.
ω αν. ἀνδρὶ τῷ [d] ξηρὰν ἔχοντι τὴν χεῖρα [i] Ἔγειρε καὶ στῆθι [i] ch. v. 23 reff.
BDE εἰς τὸ [j] μέσον. καὶ ἀναστὰς ἔστη. [9] εἶπεν οὖν ὁ Ἰησοῦς [j] absol. — Matt.
LMSU πρὸς αὐτοὺς Ἐπερωτῶ ὑμᾶς [k] εἰ ἔξεστιν τῷ σαββάτῳ xiv. 6 reff. [k] — ‖ Mt. reff.
ΚΓΔΛ 33. 69. [l] ἀγαθοποιῆσαι ἢ [l] κακοποιῆσαι, ψυχὴν σῶσαι ἢ [m] ἀπ- [l] ‖ Mk. (reff.) [m] — Matt. xxi. 41. xxii. 7 al.
ολέσαι ; [10] καὶ [n] περιβλεψάμενος πάντας αὐτοὺς εἶπεν [n] ‖ Mk. reff.
αὐτῷ Ἔκτεινον τὴν χεῖρά σου. ὁ δὲ ἐποίησεν, καὶ [o] ἀπ- [o] ‖ Mt. reff.
θη η εκατεστάθη ἡ χεὶρ αὐτοῦ. [11] αὐτοὶ δὲ [p] ἐπλήσθησαν [p] = ch. iv. 28 reff.
ιρ...

lat-*a b c ff₂ l*. rec *θεραπευσει* (*from* ‖ *Mk*), with B rel copt: txt ADL. (R defective.) rec *κατηγοριαν* (*easier construction*), with A rel copt arm Cyr Thl: *κατηγορησαι* D: txt BSX 1 am(with fuld forj gut) lat-*g₁ q* syrr goth. (R def.) ins *και* bef *αυτου* F(Wtst) KLR 33 syr-marg copt arm Cyr Thl.

8. for *ηδει, γινωσκων sciens* D lat-*b*. rec (for *ειπ. δε*) *και ειπ.* (‖ *Mk*), with A rel syr goth æth: λεγει D lat-*b f* copt: txt BLX 1. 33. 69 lat-*a*. rec (for *ανδρι*) *ανθρωπω* (‖ *Mk*), with A rel: om D: txt BL 1. 33 æth Cyr. *τω τ. χ. εχ. ξ.* D 33. rec *εγειραι*, with S(e sil) Γ: *εγειρου* D: txt AB rel. *εν τω μεσω* D lat-*a b c*. rec (for 2nd *και*) *ο δε* (*see below, ver* 10), with A rel syr: txt BDLX 1. 33 latt (Syr) copt goth æth Cyr. *εσταθη* D.

9. for *ουν, δε* (*see* ‖ *Mt, ver* 11) BDLℵ 33. 69 latt goth æth: om Syr copt arm: txt A rel syr. om *ο* bef *ιησ.* B. rec *επερωτησω* (*see ch* xx. 3, *Mk* xi. 29), with AD rel lat-*a b c ff₂ g₁ q* syrr æth arm: txt BLℵ 157 vulg lat-*e f l* copt goth. rec (for *ει*) *τι* (*error*), with A rel lat-*q* syrr goth: txt BDLℵ 157 vulg lat-*a c e f ff₂ g₁ l* copt Cyr Aug.—[rec *υμας τι*, with al lat-*q* syr: *υμας τι* AEKMSΓΔ Syr goth.] rec *τοις σαββασι*, with A rel vulg-ed lat-*a f* syr copt-wilk goth arm Mcion-t: txt BDL am(with fuld em forj) lat-*c e ff₂* (*l7*) Aug. (lat-*b* defective.) for *απολεσαι, αποκτειναι* (*from* ‖ *Mk*) A F(Wtst) rel lat-*e* Syr-ms syr æth Thl: txt BDLX 1. 69 vulg lat-*b c* &c Syr syr-marg copt goth arm Mcion-t. (lat-*a* def.) add *οι δε ισιωπων* (*from* ‖ *Mk*) D Δ(-*πουν*).

10. *αυτους* bef *παντας* DX lat-*b e f ff₂ q* Syr. ins *εν οργη* bef *ειπεν* (‖ *Mk*) DXΔ 1 lat-*a b c e ff₂ l* syr arm: *μετ' οργης* 69 al. rec (for *αυτω*) *τω ανθρωπω* (‖ *Mt Mk*), with DLX 1. 33. 69 latt syr-marg copt æth arm-mss: txt AB rel syrr goth arm-ed Thl. for *εποιησεν, εξετεινεν* (‖ *Mt Mk*) DX 1. 69 latt Syr syr-marg copt goth æth arm. rec adds *ουτω*, with K syr-w-ob: om ABD rel latt syrr copt goth æth arm. rec *αποκατεσταθη*, with BU: *αποκατεστη* 1: txt AD rel. rec ins *υγιης* (*from* ‖ *Mt*), with E rel: om ABDKLQUXΔ 1. 33 latt syrr copt goth arm Thl. rec adds *ως η αλλη* (*from* ‖ *Mt*), with AQ rel lat-*b c f g₁ ₂* syrr goth æth arm; *ως και η αλ.* D 1: om BL 33 vulg lat-*a e ff₂ l* copt. D adds *και ελεγεν αυτοις οτι κυριος εστιν ο υιος του ανθρωπου και του σαββατου.*

casions; Luke omitting it here, because he reports it there—Matthew joining to it the question asked there, because he was not aware of another similar incident.

ἡ δεξ. is a mark of accuracy, and from an eye-witness. 9.] The words in the rec. text, *ἐπ. ὑμᾶς τι ἔξεστιν*, admit of two constructions according as they are punctuated: 'I will ask you *what is allowable on the sabbath,—to do good, or to do evil?*' (*ἐπ. ὑμ. τί ἔξ. κ.τ.λ.*); or, 'I will ask you a certain thing: *Is it,*' &c. (*ἐπ. ὑμ. τι· ἔξ. κ.τ.λ.*) This latter is preferable, both on account of the future *ἐπερ.*, and of its similarity to *ἐρωτήσω ὑμᾶς κἀγὼ λόγον*, ch. xx. 3. But the reading in the text is much preferable to either. After the question, Mark adds *οἱ δὲ ἐσιώπων*—as they did after the question just referred to in ch. xx., because they were in a dilemma, and either answer would have convicted them. 10.] Mark adds *μετ' ὀργῆς συλλυπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν*—one of the most striking and graphic descriptions in the Gospels. It was thus that He bare (see Matt. viii. 17), even while on earth, our sins and infirmities. *Their* hearts were hardened,—but *He* grieved for it. 11.] *ἄνοίας*. It does not appear that this word can ever mean, as in some former editions, 'madness,' rage of a senseless kind: certainly it does not in reff., nor in Herodot. vi. 69,

q 2 Tim. iii. 9 only. Prov. xxii. 16.
r ch. i. 65 only†. Ps. lxxvi. 8 Symm.
s constr., ver. 1 reff.
t here only. Job ii. 9 only. Jos. B. J. ii. 14. 7.
u constr., see Mark xi. 23 reff. Num. xxvi. 9.
v = here only. (Matt. xi. 16 reff.) Jos. Antt. vii. 7. 4.
w John vi. 70. Acts i. 2 al. Gen. vi. 2.

[q] ἀνοίας, καὶ [r] διελάλουν πρὸς ἀλλήλους τί ἂν ποιήσαιεν τῷ Ἰησοῦ.

12 [s] Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις ἐξελθεῖν αὐτὸν εἰς τὸ ὄρος προσεύξασθαι, καὶ ἦν [t] διανυκτερεύων ἐν τῇ [u] προσευχῇ τοῦ θεοῦ. 13 καὶ ὅτε ἐγένετο ἡμέρα, [v] προσεφώνησεν τοὺς μαθητὰς αὐτοῦ, καὶ [w] ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασεν, 14 Σίμωνα ὃν καὶ ὠνόμασεν Πέτρον καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, καὶ Ἰάκωβον καὶ Ἰωάννην, καὶ Φίλιππον καὶ

11. for διελαλουν, διελογιζοντο D. aft προς αλληλους ins λεγοντες AM syr-w-ob. rec ποιησειαν, with E rel, -σιαν QX: -σειεν A: txt BLΔ 1. 33(sic). 69.—for τι αν ποι. τω ιησ., πως απολεσωσιν αυτον (see ‖ Mt Mk) D.

12. for ταυταις, εκειναις D copt. rec for εξελθειν αυτον, εξηλθεν (because a lection begins with the word), with Q rel Cypr: txt ABDL 33 lat-e, εξελθειν but om αυτον X. (lat-a defective.) for προσευξασθαι, και προσευχεσθαι D. om του θεου D.

13. for προσεφ., εφωνησεν D 1 Eus. for ωνομασεν, εκαλεσεν D al Eus.

14. ins πρωτον bef σιμωνα D. for ωνομ. πετρ., πετρ. επωνομασεν D. rec om και bef ιακ., with AQ rel vulg lat-e f ff$_2$ g$_{1.2}$ copt goth: ins BDKLΔ 33. 69 vulg-ms lat-a b c Syr arm. aft ιωαννην ins τον αδελφον αυτου ους επωνομασεν βοανηργες ο εστιν υιοι βροντης (see Mk iii. 17) D. rec om και bef φιλιππον, with AQ rel vulg lat-e f ff$_2$ g$_{1.2}$ syr copt goth: ins BDL 33 lat-a b c l Syr æth arm Eus.

Thucyd. iii. 48, there carelessly referred to. The proper meaning, 'senselessness,' 'wicked folly,' must be kept to. See Ellicott's note on 2 Tim. iii. 9, to which I owe this correction. **διελάλ.**—viz. the Pharisees and Herodians: Mark ver. 6, where see note.

12—19.] CALLING AND NAMES OF THE TWELVE APOSTLES. Peculiar (in this form) to Luke: see Mt. xii. 15—21; Mk. iii. 13—19. We may observe that Mt. does not relate the *choosing* of the Apostles, but only takes occasion to give a list of them on their being sent out, ch. x. 1 ff.; and that Mk. and Lk. agree in the time of their being chosen, placing it immediately after the healing on the sabbath,—but with no very definite note of time. 12.] **ἐν τ. ἡμ. τ.** is vague in date, and may belong to any part of the period of our Lord's ministry now before us. I believe it to be a form of acknowledgment on the part of the Evangelist, that *he did not know exactly into what part of this period to bring the incident so introduced.* Indeed the whole of this paragraph is of a supplementary and indefinite character, serving more as a preface to the discourse which follows, than as an integral part of the narration in its present sequence. This of course in no way affects the accuracy of the circumstances therein related, which nearly coincide in this and the cognate, though independent, account of Mark. **ἐξελθεῖν**—viz. from Capernaum. **τὸ ὄρος**—see on Matt. v. 1. **προσεύξ.**—see note on ch. v. 16. **κ. ἦν διαν. . . . and spent the night in prayer to God,** see E. V. The whole context, and the frequency of the objective genitive (see Winer, § 30. 1, edn. 6), should have prevented the Commentators (Hammond, Olearius, &c.) from making the blunder of imagining **προσευχή** here to be a *proseucha* or *house of prayer*: see note on Acts xvi. 13. 13. **προσεφ. τ. μ. αὐτ.**] expressed in Mark, **προσκαλεῖται οὓς ἤθελεν αὐτός**—i. e. *He summoned to Him a certain larger number, out of whom He selected Twelve.* We are not to suppose that this selection was now first made out of a miscellaneous number—but now first formally announced; the Apostles, or most of them, had had each their special individual calling to be, in a peculiar manner, followers of the Lord, before this. **ὠνόμασεν**] not at a previous, or subsequent period, as Schleiermacher suggests (Trans. p. 89); but *at this time.* Mark (iii. 14) gives the substance, without the *form*, of the word **ἀπόστολος**—**ἐποίησεν δώδεκα ἵνα . . . . . ἀποστέλλῃ αὐτοὺς κηρύσσειν . . .** 14.] On the catalogue, see notes on Matt. x. 1 ff.

Βαρθολομαῖον, [15] καὶ Ματθαῖον καὶ Θωμᾶν, Ἰάκωβον Ἀλφαίου καὶ Σίμωνα τὸν καλούμενον [z] ζηλωτήν, [16] καὶ Ἰούδαν Ἰακώβου, καὶ Ἰούδαν Ἰσκαριὼθ ὃς ἐγένετο [y] προδότης, [17] καὶ καταβὰς μετ' αὐτῶν ἔστη ἐπὶ τόπου [z] πεδινοῦ, καὶ ὄχλος μαθητῶν αὐτοῦ, καὶ πλῆθος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἰερουσαλὴμ καὶ τῆς [a] παραλίου Τύρου καὶ Σιδῶνος, οἳ ἦλθον ἀκοῦσαι αὐτοῦ καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν, [18] καὶ οἱ [b] ἐνοχλούμενοι [c] ἀπὸ πνευμάτων ἀκαθάρτων [c] ἐθεραπεύοντο. [19] καὶ πᾶς ὁ ὄχλος [d] ἐζήτουν ἅπτεσθαι αὐτοῦ, ὅτι [e] δύναμις παρ' αὐτοῦ ἐξήρχετο καὶ ἰᾶτο πάντας. [20] καὶ αὐτὸς

[c]θεπευον|ο... BDE LMQ SUVX ΔΑ 1. 3. 69.

x Acts i. 13. xxi. 20. xxii. 8. 1 Cor. xiv. 12. Gal. i. 14. Tit. ii. 14. 1 Pet. iii. 13 only. 2 Macc. iv. 2. LXX always w. θεοῦ, Exod. xx. 5 al.
y here only of Judas. Acts vii. 52. 2 Tim. iii. 4 only †. 2 Macc. v. 15. x. 13, 22 only.
z here only. Deut. iv. 43. 2 Chron. i. 15.
a here only. Gen xlix. 13. Deut. i. 7.
b Heb. xii. 15 only. — Gen. xlviii. 1 al.
c ch. v. 15. vii. 21. viii. 2.
d — Matt. xii. 46 reff.
e — Matt. xiv. 2 reff.

15. rec om 1st και, with AQ rel vulg goth: ins BDL lat-*a b c l q* Syr copt æth arm Eus. aft θωμαν ins τον επικαλουμενον διδυμον (*see John* xi. 16; xx. 24; xxi. 2) D. ins και bef ιακωβον D[1]L 33. 69 lat-*a b c l* Syr copt æth arm: om AB D[2]-gr Q rel vulg lat-*e f ff*$_2$ *g*$_1$ syr copt-ms goth. rec ins τον του bef αλφαιου (*from Mk* iii. 18), with ADQ rel goth: om BL 1. 33. 69 arm.

16. rec om 1st και, with A rel am(with em forj ing per tol) lat-*e f g*$_1$ *q* syr goth: ins BD F(Wtst) LQ 69 vulg-ed lat-*a b c ff*$_2$ *l* Syr copt æth arm. rec ισκαριωτην (‖ *Mt*), with AQ rel (Mcion$_1$-e): om lat-*a b*: txt BL 33 Mcion$_1$-e, σκαριωθ D vulg lat-*e f g*$_1$ *l* Syr. rec aft ος ins και (*from* ‖ *Mt Mk*), with ADQ rel syr goth: om BL latt Syr copt æth arm Mcion$_2$-e.

17. aft οχλος ins πολυς (*usual addition*) BL 1 Syr: om ADQ rel vss. om της [aft πασης] D F(Wtst). for ιερουσ. κ. τ. π. τυρ. κ. σιδ., αλλων πολεων D. for οι ηλθον, ελθυθοτων D.

18. rec (for ενοχλ.) οχλουμενοι, with DQ rel: txt ABLℵ 1. rec (for απο) υπο (*misunderstanding*), with X 69 (KU 1. 33, e sil): txt ABDQ rel. rec ins και bef εθεραπευοντο (*from the same misunderstanding which produced the reading* υπο), with X rel syrr goth: om ABDLQ 33 latt copt æth arm.

19. rec εζητει, with ADQR rel vulg lat-*a c ff*$_2$ *g*$_1$ syr: txt BLℵ am lat-*b e f* Syr goth. for απτεσθαι, αψασθε [= αψασθαι] D.

20. om αυτος D lat-*e*. om 2nd αυτου D al lat-*ff*$_2$ Orig$_2$ Thl. aft πτωχοι

16.] Ἰούδαν Ἰακώβου—usually, and I believe rightly, rendered Jude *the brother* of James: see Prolegg. to Jude. On the question *who this James was*, see on Matt. x. 3, and xiii. 55. 17.] Having descended from the mountain, He stood on a level place—i. e. *possibly*, as has been suggested by some, *on a flat ledge or shelf on the side of the mountain*; but more naturally *below the mountain*: see on Matt. v. 1. Whether Luke could thus have written *with the Gospel of Matthew before him*, I leave the reader to judge: premising, that is, the identity of the two discourses. 19.] Luke uses the same expression, of power going forth from our Lord, in ch. viii. 46.

20—49.] Sermon on the Mount (?). Peculiar (in this form) to Luke, answering to Matt. v.—vii. On the whole question of the identity or diversity of the two discourses, see on Matt. v. 1. In Matthew I cannot doubt that we have *the whole discourse much as it was spoken*; the connexion is intimate throughout; the arrangement wonderfully consistent and admirable. Here, on the other hand, the discourse is only reported in fragments—there is a wide gap between vv. 26 and 27, and many omissions in other parts; besides which, sayings of our Lord, belonging apparently to other occasions, are inserted; see vv. 39, 40, 45. At the same time we must remember, that such gnomic sayings would probably be frequently uttered by Him, and might very likely form part of this discourse originally. His teaching was not studious of novelty like that of men, but speaking with authority, as He did, He would doubtless utter again and again the same weighty sentences when occasion occurred. Hence may have arisen much of the difference of arrangement observable in the reports

f Matt. xvii. 8 reff.
g Matt. v. 3 reff.
h Matt. v. 6 (reff.).
i ver. 25 only. Eccl. iii. 4. (-λως, James iv. 9.)
k — here only. (Matt. xiii. 49 reff.)
l Matt. v. 11 reff. 4 Kings xix. 16.
m — here only. Plato, Crito, § 6. see John ix. 34, 35. Hos. ix. 15.
n ch. i. 42, 44 only. Mal. iv. 2.
o — Matt. v. 12 reff. ver. 26.
p ch. i. 49 reff.
q — ver. 35. Matt. xi. 22, 24 al. Sir. xiv. 22. 16. Isa. xxx. 7.
r Matt. vi. 2, 5. Phil. iv. 18. Gen. xliii. 26.
s ch. ii. 25. 2 Thess. ii.
t ch. i. 58 reff.

[f] ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ
[g] ἔλεγεν Μακάριοι οἱ [g] πτωχοί, ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία
τοῦ θεοῦ. 21 μακάριοι οἱ [h] πεινῶντες νῦν, ὅτι [h] χορτασθή-
σεσθε. μακάριοι οἱ κλαίοντες νῦν, ὅτι [i] γελάσετε. 22 μακά-
ριοί ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι, καὶ ὅταν
[k] ἀφορίσωσιν ὑμᾶς καὶ [l] ὀνειδίσωσιν καὶ [m] ἐκβάλωσιν τὸ
ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου.
23 χάρητε ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ [n] σκιρτήσατε· ἰδοὺ γὰρ
ὁ [o] μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ τὰ αὐτὰ
γὰρ [p] ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν. 24 [q] πλὴν
οὐαὶ ὑμῖν τοῖς πλουσίοις, ὅτι [r] ἀπέχετε τὴν [s] παράκλησιν
ὑμῶν. 25 οὐαὶ ὑμῖν οἱ [t] ἐμπεπλησμένοι νῦν, ὅτι πεινάσετε.

ins τω πνευματι (‖ Mt) QX 1. 33. 69 gat lat-a c f syr-jer goth arm: om ABDR rel vulg lat-b c ff$_2$ g$_{1,2}$ syrr copt Mcion-t Orig Eus Cypr$_{expr}$ Ambr-comm.

21. om last clause D: transp 1st and 2nd clauses syr-jer.

22. μισησουσιν (*itacism?*) DPXΔ. om 2nd υμας D. transp ονειδισωσιν and εκβαλωσιν D lat-a b c ff$_2$ g$_1$ l Cypr$_3$.

23. rec (for χαρητε) χαιρετε (*more usual*), with (some cursive?) Chr$_3$: txt ABD (PQ, Tischdf) RΞ rel Scr's mss. for ιδου γαρ, οτι (‖ Mt) D 6-pe Syr. for τω ουρανω, τοις ουρανοις (‖ Mt) BR 69 lat-e f goth Thl Cypr: txt ADPQΞ rel. rec (for τα αυτα) ταῦτα, with EKLMΥΓΛ, ταυτα APR rel vulg lat-b copt goth Orig: txt BDQXΞ 33 lat-a c e Syr copt(appy) arm Mcion-e. om 2nd γαρ D-gr 64 lat-a Ambr.

25. om 1st υμιν Ξ 1. 69 Tert. rec om 1st νυν, with ADP rel latt Syr Iren-lat Mcion-t: ins BLQRXΔ^{1}ΛΞ 1. 33. 69 lat-f syr-w-ast copt goth æth arm Thl.

because sayings known to have been uttered together at one time, might be thrown together with sayings spoken at another, with some one common link perhaps connecting the two groups. 20. εἰς τοὺς μ.] The discourse was spoken to the disciples generally,—to the Twelve particularly,—to the people prospectively; and its subject, both here and in Matt., is, *the state and duties of a disciple of Christ.* πτωχοί] To suppose that Luke's report of this discourse refers *only to this world's* poverty, &c.—and the blessings to anticipated *outward* prosperity in the Messiah's Kingdom (De Wette, Meyer), is surely quite a misapprehension. Comparing these expressions with other passages in Luke himself, we must have concluded, *even without Matthew's report*, that they bore a *spiritual* sense; see ch. xvi. 11, where he speaks of '*the true* riches,' and ch. xii. 21, where we have εἰς θεὸν πλουτῶν. And who would apply such an interpretation to our ver. 21?

See on each of these beatitudes the corresponding notes in Matt. ἡ βασ. τ. θ.] = ἡ βασ. τ. οὐρανῶν Matt., but it does not thence follow that οὐρανοί = θεός, but the two are different ways of designating the same kingdom—the one by its situation—*in heaven*, where its πολιτεία is (ἡ ἄνω Ἰερουσαλήμ, Gal. iv. 26), the other by *Him*, whose it is. 22.] ἀφορίσωσιν and ἐκβάλ. must not be understood of Jewish excommunication only, but of all kinds of expulsion from society.

τὸ ὄν. ὑμ.—literal: **your name**:—either your collective name as *Christians*,—to which Peter seems to refer, 1 Pet. iv. 14—16;—or, your individual name.

23.] ἐν ἐκ. τ. ἡμ., not in the most solemn sense of the words (see Matt. vii. 22), but **in the day when men shall do thus to you.** 24.] Of course (see Prolegg. ch. i.) I cannot assent to any such view as that taken by Meyer and others, that these 'woes' are inserted from later tradition (gehören zur Formation der spätern Ueberlieferung); in other words, *were never spoken by our Lord at all*:—either we must suppose that they ought to follow Matt. v. 12, which is from the context most improbable,—or that they and perhaps the four preceding beatitudes with them, were on some occasion spoken by our Lord in this exact form, and so

οὐαὶ οἱ [u] γελῶντες νῦν, ὅτι [v] πενθήσετε καὶ [v] κλαύσετε. 26 οὐαὶ ὅταν [v] καλῶς ὑμᾶς [v] εἴπωσιν πάντες οἱ ἄνθρωποι· κατὰ τὰ αὐτὰ γὰρ [p] ἐποίουν τοῖς [x] ψευδυπροφήταις οἱ πατέρες αὐτῶν. 27 ἀλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν, [y] ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, 28 [z] εὐλογεῖτε τοὺς [aa] καταρωμένους ὑμᾶς, προσεύχεσθε περὶ τῶν [b] ἐπηρεαζόντων ὑμᾶς. 29 τῷ τύπτοντί σε ἐπὶ τὴν [c] σιαγόνα [d] πάρεχε καὶ τὴν ἄλλην, καὶ ἀπὸ τοῦ [e] αἴροντός σου τὸ ἱμάτιον καὶ τὸν χιτῶνα μὴ [f] κωλύσῃς. 30 παντὶ δὲ τῷ [g] αἰτοῦντί σε δίδου· καὶ ἀπὸ τοῦ [e] αἴροντος τὰ σὰ μὴ [h] ἀπαίτει. 31 καὶ καθὼς θέλετε ἵνα [i] ποιῶσιν ὑμῖν οἱ ἄνθρωποι, καὶ ὑμεῖς [i] ποιεῖτε αὐτοῖς ὁμοίως. 32 καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, [k] ποία ὑμῖν [l] χάρις ἐστίν;

καθωσ
ει R.
ABDE
IKLM
SUVX
ΔΑΞ 1.
33. 69.

u ver. 21 (reff.) only. v Mark xvi. 10 reff. w — here only, (ch. xx. 39.) see Acts xxiii. 5. x Matt. vii. 15 reff. y ch. ii. 34. Heb. vii. 1 al. Gen. xiv. 19. z Rom. xii. 14. Ps. cviii. 28. a Matt. xxv. 41 reff. dat. (see v. r.), 4 Kings ii. 24. Herod. iv. 134. b (Matt. v. 44 v. r.) 1 Pet. iii. 16 only †. (-ρεασης, Ps. lvi. 2 Symm.) c Matt. v. 39 only. Isa. l. 6. Hos. xi. 4. d — here only. Aristoph.

Rams 662. xxiii. 6. e — Matt. xxi. 43. xxv. 28, 29. Isa. v. 28. f constr., Acts x. 47. Gen. g constr., Matt. v. 42 reff. h here (ch. xii. 20 v. r.) only. Deut. xv. 2, 3. i vv. 23, 26. k — Matt. xxi. 23, &c. reff. l — Sir. xx. 16. see ch. xvii. 9 reff.

rec aft 2nd ουαι ins υμιν (*as above*), with ADPQR rel latt Orig-lat$_1$ Hil: om BKL (S) ℵ 1. 69 Iren-lat Orig$_2$.—om οι γελ. νυν S.

26. rec aft ουαι ins υμιν, with DΔ 69 lat-*b* Syr copt æth arm Iren-lat Chr$_2$: om ABPQRℵ rel vulg lat-*a c* syr goth Orig-lat Mcion-t Bas Chr$_1$ Thl Ambr. υμας bef καλως Bℵ 33 lat-*e q*.—ειπωσιν bef υμας AHL 33 vulg-ed(not am ing) Syr Iren-lat.—for υμας, υμιν D al vulg lat-*a c*: om 69. om παντες (*perhaps as seeming inconsistent with the other member of the comparison*, οι πατ. αυτ.) D F(Wtst) LSVΓΔΛ vulg-ed Syr æth Mcion-t Mac Thl Euthym: ins ABPQRℵ rel am(with fuld em forj ing mt per) lat-*a b c e f ff$_2$ g$_1$ l* syr copt goth (arm?) Iren-lat Tit-bostr Chr$_3$ Ambr Aug Bede. rec (for τα αυτα) ταυτα, with AP rel vulg lat-*b f ff$_2$* syr Iren-lat Tert: txt BDKRXℵ 33 lat-*a c e* Syr copt goth. (Q defective.) om γαρ D 29 am(with fuld em forj ing mt per tol) lat-*a b c e f ff$_2$ g$_1$ l* Mcion-t Aug. om οι πατερες αυτων B.

27. [αλλα, so ABDPRℵ &c.]

28. rec (for 1st υμας) υμιν, with L rel vulg lat-*c f* Justin Orig$_1$: txt A B(Mai) DKMPRXΓℵ 1. 33. 69 lat-*a b ff$_2$ g$_1$* Orig$_1$ Eus Thl. rec ins και bef προσευχεσθε (*from* ‖ *Mt*), with (Scr's b c i w, e sil) vulg lat-*ff$_2$* Syr: om ABDPRℵ rel am(with fuld em forj ing per) lat-*a b c* &c syr (copt?) goth arm. rec (for περι) υπερ (*from* ‖ *Mt*), with ADPR rel copt æth Justin Clem Orig Eus$_3$ Chr: txt BLℵ.

29. for επι, εις D [Clem$_2$ Orig$_3$]. aft παρεχε ins αυτω (‖ *Mt*) D vulg-sixt per lat-*a b c e f ff$_2$ g$_{1.2}$ l* Syr goth æth Ambr$_2$.—στρεψον αυτω 69 al. aft χιτωνα ins σου AΓ Syr copt.

30. om δε (‖ *Mt*) BKLR 1 lat-*b ff$_2$ l* Syr æth arm Barnab Clem$_2$. om τω B Barnab.

31. ποιουσιν υμεις A. om και υμεις B lat-*a ff$_2$ l* Iren-lat. om ομοιως D 248 lat-*e* Clem Iren-lat.

have been here placed in that form.

26.] Not said to the *rich*, but to the *disciples*. The very warning conveyed in ψευδοπροφ. shews this, and shonld have prevented Meyer from making the blunder. The mention of προφ. and ψευδοπροφ. has reference to the disciples' office as the salt of the earth. The address in ver. 27 is not (Meyer) a turning of the discourse to His own disciples, but ὑμῖν λέγω τοῖς ἀκούουσιν = ἐγὼ δὲ λέγω ὑμῖν, which introduces the same command Matt. v. 44,—and τοῖς ἀκούουσιν serves the purpose of the ἐγώ—**to you who now hear Me**. The discourse being mutilated, the strong antithesis could not be brought out. 29.] See Matt. v. 39 ff. 31.] Matt. vii. 12; but here it seems somewhat out of connexion, for the sense of vv. 29, 30, has been **resist not evil**, whereas this precept refers to the duty of man to man, injury being out of the question. 32.] This verse again belongs to ver. 28, not to ver. 31; see Matt. v. 46 ff.

καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσιν.
33 καὶ ἐὰν [m]ἀγαθοποιῆτε τοὺς [m]ἀγαθοποιοῦντας ὑμᾶς,
[k]ποία ὑμῖν [l]χάρις ἐστίν; καὶ γὰρ οἱ ἁμαρτωλοὶ τὸ αὐτὸ
ποιοῦσιν. 34 καὶ ἐὰν [n]δανείζετε παρ' ὧν ἐλπίζετε λαβεῖν,
ποία ὑμῖν χάρις ἐστίν; καὶ ἁμαρτωλοὶ ἁμαρτωλοῖς [n]δανεί-
ζουσιν, ἵνα [o]ἀπολάβωσιν τὰ [p]ἴσα. 35 [q]πλὴν ἀγαπᾶτε τοὺς
ἐχθροὺς ὑμῶν, καὶ [m]ἀγαθοποιεῖτε, καὶ [n]δανείζετε μηδὲν
[r]ἀπελπίζοντες· καὶ ἔσται ὁ [s]μισθὸς ὑμῶν πολύς, καὶ
ἔσεσθε [t]υἱοὶ [u]ὑψίστου, ὅτι αὐτὸς [v]χρηστός ἐστιν [w]ἐπὶ
τοὺς [x]ἀχαρίστους καὶ πονηρούς. 36 [y]γίνεσθε οἰκτίρμονες,
καθὼς καὶ ὁ πατὴρ ὑμῶν [y]οἰκτίρμων ἐστίν. 37 καὶ μὴ κρί-
νετε, καὶ οὐ μὴ κριθῆτε· καὶ μὴ [z]καταδικάζετε, καὶ οὐ μὴ

m Mark iii. 4 reff. n Matt. v. 42 reff. o — ch. xviii. 13 reff. p — Phil. ii. 6. Rev. xxi. 16. (Matt. xx. 12 reff.) Wisd. vii. 4. q — ver. 24. r here (Eph. iv. 19 v. r.) only. Isa. xxix. 19. 2 Macc. ix. 18. Sir. xxii. 21. — s — Matt. v. 12 reff. Gen. xv. 1. t Matt. v. 45. Sir. iv. 10. u Mark v. 7 reff. v — Rom. ii. 4. Eph. iv. 32. 1 Pet. ii. 3, from Ps. xxxiii. 8. w — Rom. xi. 22. Eph. ii. 7. Ps. cii. 17. x 2 Tim. iii. 2 only †. Wisd. xvi. 29. Sir. xxix. 17, 25 only. y here bis & James v. 11 only. Exod. xxxiv. 6. (-μός, Rom. xii. 1.) z Matt. xii. 7, 37. James v. 6 only. Ps. xxxvi. 33.

32. aft αμαρτωλοι ins τουτο ποιουσιν (*retaining following clause*) D.

33. κ. γαρ εαν B, κ. ει D. αγαθοποιητε (*itacism?*) DHMPΓΔΛ 33. χαρις bef υμιν D; εστιν bef χαρις P. om γαρ (*see ver* 35) BA æth. om οι A. for το αυτο, τουτο D vulg lat-*a ff*$_2$.

34. καν D. rec δανειζητε, with (but each, according to Treg, e sil) MSUVΓ 1: δανεισητε B^{2}ℵ: δανισητε B^{1}ℵ 157: txt ADP rel Justin. for ων, ω ΓΞ. rec απολαβειν (*from απολαβωσιν below*), with ADP rel: txt BLΞℵ Justin. χαρις bef υμιν D lat-*e*. om εστιν B lat-*e*: ins ADPΞℵ rel. rec aft 2nd και ins γαρ, with ADP rel vulg lat-*a c*: om BLΞ copt. rec ins οι bef αμαρτωλοι (*see ver* 32), with Ξ (HK 69, e sil) copt: om ABDP rel goth. om τα ισα D lat-*a b c e ff*$_2$ *l q* Ambr.

35. μηδενα Ξ. aft πολυς ins εν τοις ουρανοις A ev-y lat-*c*, *in cælo* lat-*a l* Ambr. rec ins του bef υψιστου, with 1(e sil). 69: om ABDPΞ rel.

36. rec aft γινεσθε ins ουν (*from Mt* v. 48), with AP rel vulg lat-*f* $g_{1,2}$ syrr Orig-lat: om BDLΞ 1. 33 lat-*a b c e ff*$_2$ *l q* copt goth æth arm Clem$_2$ Orig$_1$ Tert Cypr. om και (*Mt* v. 48) BLΞ 1 lat-*c* copt æth Mcion-t Clem$_2$ Chr$_7$: ins A D-gr P rel vulg lat-*a b* syrr goth Justin$_2$ Orig Cypr.

37. om 1st και (*see Mt* vii. 1) D 1 latt Syr copt arm Mcion-t Thl Cypr. for 2nd και (omg ου), ινα (*from* ‖ *Mt*) AD A(Treg, expr) lat-*a c e f* goth æth [Polyc] Mcion-t Cypr Ambr. rec om 3rd και, with ACDP rel Tert: ins BLSXΞ syr. δικαζ. and δικασθ. B. for 4th και (omg ου), ινα D lat-*a c e ff*$_2$ æth Bas

33 ff.] χάρις corresponds to μισθός, Matt. (see note on Matt. v. 12.) **35.** ἀπελπίζοντες] Three renderings have been given—(1) the ordinary one, *μηδὲν ἀπ' αὐτῶν ἐλπίζοντες*, Euthym.;—but this meaning of the word is unexampled, though agreeing with the context. (2) '*causing no one to despair*,' i.e. refusing no one (reading μηδένα: cf. Ξ in various readings);—so the Syr. renders it. (3) '*not despairing*,' i.e. '*without anxiety about the result*.' This last sense of the word is best supported by examples, both from Polybius (e. g. ἀπελπ. τὰ πράγματα, i. 19. 12,—*τὴν σωτηρίαν*, ii. 54. 7, al. freq., see Index), and the Apocrypha,—see reff. But as it is an ἅπαξ λεγόμενον in the N. T., perhaps the force of the context should prevail, and the ordinary meaning be adopted, as there is nothing in analogy (ἀπαιτῶ, ἀπολαμβάνω, . . .) to forbid the meaning; and so Passow gives it in Lexic.

υἱοὶ ὑψίστου] Meyer maintains that this must mean 'sons of God' in the sense of partakers of the glory of the Messiah's Kingdom, but without reference to the state of believers in this life, which last he says is according to the usage of Paul, not of the three first Evangelists. But surely this is sufficiently answered by ὁ πατὴρ ὑμῶν in the next verse, where the actual present sonship to our heavenly Father is a reason why we should imitate Him.

36.] οἰκτίρμ. = τέλειοι, Matt. v. 48, which last is the larger description, comprehending in it charity and mercy; see note there.

37.] = Matt. vii. 1, 2. The saying is much enriched and expanded here;

[a] καταδικασθῆτε· [a] ἀπολύετε, καὶ [a] ἀπολυθήσεσθε· [38] δίδοτε, καὶ δοθήσεται ὑμῖν· μέτρον καλὸν [b] πεπιεσμένον [c] σεσαλευμένον [d] ὑπερεκχυννόμενον δώσουσιν εἰς τὸν [e] κόλπον ὑμῶν. τῷ γὰρ αὐτῷ μέτρῳ ᾧ [f] μετρεῖτε [g] ἀντιμετρηθήσεται ὑμῖν. [39] Εἶπεν δὲ καὶ παραβολὴν αὐτοῖς· [h] Μήτι δύναται τυφλὸς τυφλὸν [i] ὁδηγεῖν; οὐχὶ ἀμφότεροι εἰς [k] βόθυνον [k] ἐμπεσοῦνται; [40] οὐκ ἔστιν μαθητὴς [l] ὑπὲρ τὸν διδάσκαλον· [m] κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος

a—(absol.) here only. 2 Macc. xii. 45. see ch. xxii. 66.
b here only. Micah vi. 15 only.
c Matt. xi. 7. xxiv 29. Ps. xvii. 7.
d here only. Joel ii. 24 F. only. (-χέαν, Prov. v. 16.)
e ch. xvi. 23 reff. Ps. lxxviii. 12.
f Matt. vii. 2 reff. w. dat., here only. Wisd. iv. 8. reff. Exod. xiii. 17.
g here only †.
h Matt. vii. 16 reff.
i = Matt. x. 24. Phil. ii. 9.
k Matt. xii. 11 (reff.).
l 1 Kings xv. 22. m 1 Cor. i. 10. 2 Cor. xiii. 11. Heb. xiii. 21. 1 Pet. v. 10. Ezra iv. 18.

Tert Cypr. rec ins και bef σεσαλ., with ACP rel vulg lat-*f* syr goth Clem Cyr: om BDL 1. 69 lat-*a b c e ff*$_2$ *g*$_1$ *l* copt æth arm Ambr$_{2/3}$.—om σεσαλευμενον ℵ: σεσαλ. bef πεπιεσμενον D 1 Dial. rec ins και bef υπερεκχ., with ACP rel vulg Syr goth æth Tert: om BDLℵ 1. 69 lat-*a b c e f ff g*$_1$ *l* copt arm Clem Orig Eus. (33 defective.) [υπερεκχυννομενον, so AB^{2}CDP &c.] for τω γαρ αυτω μετρω ω, ω γαρ μετρω (*from Mt* vii. 2) BDLℵ 1. 33 lat-*c e* (copt): om αυτω X al: om γαρ 69 al lat-*a b l q* arm Mcion-t Ambr: txt ACP rel vulg lat-*f g*$_1$ syr goth. for αντιμετρηθησ., μετρηθησ. (|| *Mt*) B^{1}P lat-*b e q* æth(appy) arm. (33 def.)

39. ελεγεν D 69 latt. rec om και, with AP rel syr copt goth: ins BCD F(Wtst) LXℵ 33. 69 latt arm Thl-ed. rec (for εμπεσ.) πεσουνται (*from Mt* xv. 14), with ACℵ rel vulg lat-*b c*: txt BDLP 1. (69) ev-y lat-*a* copt(appy).

40. rec aft διδασκαλον ins αυτου, with ACP rel syrr copt goth: om BDLXℵ 1. 33. 69 latt Iren-lat Mcion-t Orig. (*It is true, as Meyer observes, that* αυτου *is wanting in Mt* x. 24: *but the probability of the mechanical addition of* αυτου [*especially with o διδασκαλος αυτου in the same verse*] *is greater than any influence from* || *Mt, the balance of evidence is perhaps on the same side.*)

perhaps it was so uttered by our Lord on some other occasion; for the connexion is very strict in Matt., and would hardly bear this expansion of what is not in that place the leading idea. **38.**] The similitude is taken from a very full measure of some dry thing such as corn. That no *liquid* is intended by ὑπερεκχ., as Bengel supposes, is evident—for the three present participles all apply to the same μέτρ. καλ. and form a climax. **δώσουσιν**] The subject of this verb answers to the unexpressed agents of ἀντιμετρηθήσεται; such agents being indefinite, and the meaning thereby rendered solemn and emphatic; see on ch. xii. 20. If we are to find a nom., it should be *the Angels*, who are in this matter the ministers of the divine purposes (so Meyer). This saying is found with a totally different import Mark iv. 24; one of the many instances how the Lord turned about, so to speak, the Light of Truth contained in His declarations, so as to shine upon different departments of life and thought. **39.**] From this verse to the end is in the closest connexion, and it is impossible that it should consist of sayings thrown together and uttered at different times. The connexion with what went before is not so evident, indeed the εἶπεν δὲ π. αὐ. seems to shew a break. The parabolic saying, implying the unfitness of an uncharitable and unjustly condemning leader (the Lord was speaking *primarily to His Apostles*) to perform his office, leads to the assertion [ver. 40] that no Christian ought to assume in this respect an office of judging which *his Master never assumed*; but rather will every well-instructed Christian strive to be humble as his Master was. Then follows the reproof of vv. 41—43; and vv. 44, 45 and 46—49 shew us, expanded in different images, what *the beam* in the eye is, to which our first efforts must be directed.

τυφλ. τ. δδ.] See this in quite another connexion, Matt. xv. 14, where Peter answers, φράσον ἡμῖν τὴν παραβολὴν [ταύτην]—meaning apparently *the last uttered words*, which the Lord however explains not specifically, but by entering into the whole matter. I believe this παραβολή to have been one of the usual and familiar sayings of our Lord. **40.**] See above. **κατηρτισμένος** (see reff.)—fully instructed—perfect, in the sense of 'well-conditioned,' knowing what is his duty, and consistently endeavouring to do it. De Wette, Kuinoel, &c. [illegible] we given a strange rendering of this [illegible] making [illegible]

αὐτοῦ. 41 τί δὲ βλέπεις τὸ [a] κάρφος τὸ ἐν τῷ ὀφθαλμῷ
τοῦ ἀδελφοῦ σου, τὴν δὲ [o] δοκὸν τὴν ἐν τῷ [p] ἰδίῳ ὀφθαλμῷ
οὐ [q] κατανοεῖς; 42 πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου
Ἀδελφέ [r] ἄφες ἐκβάλω τὸ [a] κάρφος τὸ ἐν τῷ ὀφθαλμῷ
σου, αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου [o] δοκὸν οὐ βλέπων;
[s] ὑποκριτά, ἔκβαλε πρῶτον τὴν [o] δοκὸν ἐκ τοῦ ὀφθαλμοῦ
σου, καὶ τότε [t] διαβλέψεις τὸ [a] κάρφος τὸ ἐν τῷ ὀφθαλμῷ
τοῦ ἀδελφοῦ σου ἐκβαλεῖν. 43 οὐ γάρ ἐστιν δένδρον
καλὸν [u] ποιοῦν [u] καρπὸν [v] σαπρόν, οὐδὲ πάλιν δένδρον
[v] σαπρὸν [u] ποιοῦν [u] καρπὸν καλόν, 44 ἕκαστον γὰρ δένδρον
ἐκ τοῦ ἰδίου καρποῦ γινώσκεται. οὐ γὰρ ἐξ [w] ἀκανθῶν
[x] συλλέγουσιν [y] σῦκα, οὐδὲ ἐκ [a] βάτου [b] σταφυλὴν [c] τρυγῶ-
σιν. 45 ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ [d] θησαυροῦ
τῆς καρδίας αὐτοῦ [e] προφέρει τὸ ἀγαθόν, καὶ ὁ πονηρὸς
ἐκ τοῦ πονηροῦ [e] προφέρει τὸ πονηρόν· ἐκ γὰρ [f] περισ-
σεύματος καρδίας λαλεῖ τὸ στόμα αὐτοῦ. 46 τί δέ με

a here 3ce and Matt. vii. 3, 4, 5 only. Gen. viii. 11 only.
o N. T. as above (n) only. Gen. xlix. 8 al.
p 2nd pers., 1 Thess. ii. 14. 1 Pet. iii. 1.
q Matt. vii. 3. ch. xii. 24, 27 al. Ps. xciii. 9.
r Matt. vii. 4 reff.
s Matt. vi. 2, 5 reff.
t Matt. vii. 5. Mark viii. 25 only †.
u Matt. iii. 8 reff.
v Matt. vii. 17, 18. xii. 33 bis. xiii. 48. Eph. iv. 29 only †. σαπρία, Job vii. 5 al. fr.
w Matt. vii. 16 reff.
x Matt. vii. 16. xiii. 28 &c. only. Gant. vi. 1.
y Matt. vii. 16. Mark xi. 13. James iii. 12 only. 4 Kings xx. 7.
a ch. xx. 37 reff.
b Matt. vii. 16. Rev. xiv. 18 only. Gen. xl. 10, 11.
c Rev. xiv. 18, 19 only. Deut. xxiv. 21 (21).
d Matt. ii. 11 reff. Isa. xxxiii. 6. Mark viii. 8. 2 Cor. viii. 14 bis.
e here (bis) only. Prov. x. 18. Tobit ix. 5 only.
f Matt. xii. 34. Eccl. ii. 15 (only f).

41. om 2nd το D al latt copt. την δε εν τ. σω οφθ. δοκ. (‖ *Mt*) P 69: for ιδιω, σω D latt. 42. rec ins η bef πως (*from* ‖ *Mt*), with ACDP𝔛 rel: ins και bef πως 251 am(with em forj ing per tol) lat-$g_{1,2}$: aft πως ins δε ℵ: om B lat-e ff_2. om αδελφε (‖ *Mt*) D 157 lat-a b c e ff_2 l q. for το εν τω οφθαλμω (twice), εκ του οφθαλμου (‖ *Mt*) D latt Syr æth arm. for αυτος το βλεπων, και ιδου η δοκος εν τω σω οφθαλμω υποκειται (‖ *Mt*) D; simly lat-a b c e ff_2 l q. om 2nd την C. rec εκβαλειν bef το καρφος, with ACD𝔛 rel: aft το καρφος, L 1: txt B 69. 43. for ου γαρ, ουτε D lat-a Syr æth. καρπους σαπρους D latt Syr. rec om παλιν (*see Mt* vii. 18), with ACD rel lat-a c syrr goth æth: ins BL𝔛 1. 69 lat-b g_1 q copt arm. καρπους καλους (*see Mt* vii. 18) D latt Syr. 44. om γαρ D Γ(Treg) al tol lat-a b c e ff_2 l q. (δε Γ, according to Tischdf.) for ιδιου καρπου, καρπον αυτου D, *fructu suo* latt. εκλεγονται εξ ακανθων D lat-a b c. rec τρυγωσιν bef σταφυλην (*conformation to order of former clause*), with A rel latt Syr goth æth arm: txt BCDLX𝔛 33. 69 ev-y syr.—σταφυλας (K)L 69 lat-e syrr copt goth. 45. αυτου bef της καρδιας D: om αυτου B. (*See digest on Mt* xii. 35.) rec aft πονηρος ins ανθρωπος (‖ *Mt*), with AC𝔛 rel vulg lat-e f ff_2 g_2 syrr goth æth arm: om BDL 1 lat-a b g_1 l copt. rec aft πονηρου ins θησαυρου της καρδιας αυτου (*from* ‖ *Mt*), with AC rel; θησαυρου (alone) 69 vulg lat-b Dial: om BDL𝔛 1 am (with forj tol) lat-a ff_2 g_1 arm. rec ins του bef περισσευματος, with CLMSUΓ Dial: om ABD𝔛 rel. rec ins της bef καρδιας (‖ *Mt*), with C rel Dial: om ABD𝔛. το στομα bef λαλει (‖ *Mt*) C al latt copt [Clem] Dial.—om αυτου (‖ *Mt*) C F(Wtst) vulg lat-g_1 Syr copt æth Dial. for λαλει, καλει D-gr.

ὃς ὁ δ. αὐτ. the predicate—'every disciple will be instructed as his Master.' But if I mistake not, the position of κατηρτ. as first in the sentence forbids this rendering.

41.] De Wette imagines a break in the sense here, and a return to Matt. vii. 3 f.;—but the whole is in the strictest connexion; see above. 43.] The καρπὸς σαπρός = the δοκὸς ἐν τῷ ὀφθ. If thy *life is evil*, it is in vain to pretend to *teach others*. 45.] Again the closest connexion of sense and argument; nor is this verse (De Wette) put here because of the similarity of the preceding verses to Matt. xii. 33 reminding the compiler of ver. 35 there. Do these expositors suppose that our Lord *only once spoke* each of these *central* sayings, and with *only one re-*

καλεῖτε Κύριε κύριε, καὶ οὐ ποιεῖτε ἃ λέγω; 47 πᾶς ὁ [g] ἐρχόμενος πρός με καὶ ἀκούων μου τῶν λόγων καὶ ποιῶν αὐτούς, [g] ὑποδείξω ὑμῖν τίνι ἐστὶν ὅμοιος. 48 ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομοῦντι οἰκίαν, ὃς [h] ἔσκαψεν καὶ [i] ἐβάθυνεν καὶ [k] ἔθηκεν [k] θεμέλιον ἐπὶ τὴν πέτραν· [l] πλημμύρης δὲ γενομένης [m] προσέρρηξεν ὁ ποταμὸς τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἴσχυσεν [n] σαλεῦσαι αὐτήν, διὰ τὸ καλῶς οἰκοδομεῖσθαι αὐτήν. 49 ὁ δὲ ἀκούσας καὶ μὴ ποιήσας ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομήσαντι οἰκίαν ἐπὶ τὴν γῆν χωρὶς θεμελίου· ᾗ [m] προσέρρηξεν ὁ ποταμός, καὶ εὐθὺς [o] συνέπεσεν, καὶ ἐγένετο τὸ [p] ῥῆγμα τῆς οἰκίας ἐκείνης μέγα.

θεον νεπε- ν...

VII. 1 Ἐπειδὴ [q] ἐπλήρωσεν πάντα τὰ ῥήματα αὐτοῦ [r] εἰς τὰς [s] ἀκοὰς τοῦ λαοῦ, εἰσῆλθεν εἰς Καφαρναούμ. 2 ἑκατοντάρχου δέ τινος δοῦλος [t] κακῶς [t] ἔχων ἤμελλεν τελευτᾶν, ὃς ἦν αὐτῷ [u] ἔντιμος. 3 ἀκούσας δὲ περὶ τοῦ Ἰησοῦ ἀπέστειλεν πρὸς αὐτὸν [v] πρεσβυτέρους τῶν [v] Ἰουδαίων

των Ιουδαιων

(from Isa. xxviii. 16) only. (ch. xiv. 8.) 1 Kings xxvi. 21.

g ch. iii. 7 | Mt. ch. xii. 5. Acts ix. 16. xx. 35 only. 2 Chron. xv. 2.
h ch. xiii. 8. xvi. 3 only. Isa. v. 6 only.
i here only. Ps. xci. 6. Jer. xxix. (xlix.) 8 only.
k ch. xiv. 29. 1 Cor. iii. 10, 11.
l here only. Job xl. 18 (23) only.
m here bis only †. Ps. ii. ψ Aq.
n Matt. xxiv. 19 reff.
o here only. Ezek. xxx. 4 (see note).
p here only. Amos vi. 12.
q = Acts xix. 21. Rom. xv. 19. Col. i. 25.
r Gen. xx. 8.
s — Mark vii. 35 reff. 2 Tim. iv. 3, 4.
t Matt. iv. 24 reff.
u — Phil. ii. 29. 1 Pet. ii. 4, 6
v Ezra vi. 7, 8, 14. Esdr. vii. 2.

46. καλειτε bef με ℵ: με bef δε Δ. for καλειτε, λεγετε *dicitis* D 28 Iren-lat Gaud: λαλειτε K. for ἃ, ὅ B lat-*e* Syr goth.

47. for των λογων, τους λογους (*Mt* vii. 24) C F(Wtst) M, τ. λογους τουτους X lat-*b q* Syr-ms.

48. [πλημμυρης, so B^1LΞN 33. one ρ in προσερηξεν B^1DLN.] rec (for δια το καλως οικοδομεισθαι αυτην) τεθεμελιωτο γαρ επι την πετραν (*Mt* vii. 25), with ACD rel latt syrr goth: both are joined in æth: txt BLΞN 33 syr-marg copt.

49. οικοδομουντι (*from ver* 48) C 69. om ᾗ D lat-*a b c e ff*$_2$ *g*$_1$ *q*. rec ευθεως, with AR rel: om (*Mt* vii. 27) D lat-*a c*: txt BCLΞN 33 ev-y. rec επεσεν (*from Mt* vii. 27 ?), with AC rel vulg lat-*a c f ff*$_2$ *g*$_{1.2}$: txt B(Mai) DLRΞN 1. 33. 69 ev-y tol lat-*b e l q*.

CHAP. VII. 1. rec (for επειδη) επει δε, with C^2RΞ rel vulg lat-*e f* copt goth arm-zoh: επειδη δε K al: και εγενετο οτε D lat-*b ff*$_2$ *g*$_1$ *q*: txt A B[sic: see table] C^1X. for επληρωθη, ετελεσεν D. for αυτου το λαου, λαλων D. om τας Ξ^1. ηλθεν D.

2. for δουλος, τις D^1-gr: παις *puer* D^2. for εντιμος, τιμιος D.

3. for ακουσ. δε, και ακουσ. D al vulg lat-*b c* Syr. om προς αυτον D 69 lat-*a b c e f ff*$_2$ *g*$_{1.2}$ *l*.

ference? 46—48.] The connexion goes on here also—and our Lord descends into the closest personal searching of the life and heart, and gives His judicial declaration of the end of the hypocrite, whether teacher or private Christian;—see notes on Matt. 48.] ἔσκαψεν κ. ἐβάθυνεν—not a mere hendiadys for "dug deep," but, as Bengel observes, "crescit oratio:" he dug, and deepened as he dug: was not content with one digging, but kept going deeper.

49. συνέπεσεν] So we have συμπίπτει στέγη, Eur. Herc. Fur. 905. πόλιν . . . ὑπὸ σεισμοῦ . . . ξυμπεπτωκυῖαν, Thuc. viii. 41.

CHAP. VII. 1—10.] HEALING OF THE CENTURION'S SERVANT. Matt. viii. 5—13. In Matt. also placed after the Sermon on the Mount, but with the healing of the leper in our ch. v. 12 ff. interposed. Our narrative is fuller than that in Matt. in the beginning of the miracle, not so full at the end. See notes on Matt. τὰ ῥήματα . . . εἰς τ. ἀκ. for τὰ ῥηθέντα εἰς . . . This, though there is no art. after αὐτοῦ, is better than to connect εἰς with ἐπλήρωσεν.

3.] πρεσβ. not elders of the synagogue

δαίων, [w] ἐρωτῶν αὐτὸν ὅπως ἐλθὼν [x] διασώσῃ τὸν δοῦλον
αὐτοῦ. 4 οἱ δὲ [y] παραγενόμενοι πρὸς τὸν Ἰησοῦν [z] παρ-
εκάλουν αὐτὸν [a] σπουδαίως, λέγοντες ὅτι [b] ἄξιός ἐστιν
ᾧ [c] παρέξῃ τοῦτο· 5 ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν, καὶ τὴν
συναγωγὴν αὐτὸς ᾠκοδόμησεν ἡμῖν. 6 ὁ δὲ Ἰησοῦς
ἐπορεύετο σὺν αὐτοῖς. ἤδη δὲ αὐτοῦ οὐ [d] μακρὰν [e] ἀπ-
έχοντος ἀπὸ τῆς οἰκίας ἔπεμψεν πρὸς αὐτὸν φίλους
ὁ ἑκατόνταρχος λέγων αὐτῷ Κύριε μὴ [f] σκύλλου· οὐ
γὰρ [g] ἱκανός εἰμι ἵνα ὑπὸ τὴν [h] στέγην μου εἰσέλθῃς,
7 [i] διὸ οὐδὲ ἐμαυτὸν [k] ἠξίωσα πρός σε ἐλθεῖν· ἀλλὰ
εἰπὲ λόγῳ, καὶ ἰαθήτω ὁ παῖς μου. 8 καὶ γὰρ ἐγὼ
ἄνθρωπός εἰμι [l] ὑπὸ [l] ἐξουσίαν [m] τασσόμενος, ἔχων ὑπ'
ἐμαυτὸν στρατιώτας, καὶ λέγω τούτῳ Πορεύθητι, καὶ
πορεύεται, καὶ ἄλλῳ Ἔρχου, καὶ ἔρχεται, καὶ τῷ δούλῳ
μου Ποίησον τοῦτο, καὶ ποιεῖ. 9 ἀκούσας δὲ ταῦτα
ὁ Ἰησοῦς [n] ἐθαύμασεν αὐτόν, καὶ στραφεὶς τῷ ἀκολου-
θοῦντι αὐτῷ ὄχλῳ εἶπεν Λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ
τοσαύτην πίστιν εὗρον. 10 καὶ [o] ὑποστρέψαντες οἱ πεμ-

w w. ὅπως, ch. xi. 37. Acts xxiii. 20.
x — Matt. xiv. 36 only. (Luke [Acts xxiii. 24 alt.] only, exc. as above, and 1 Pet. iii. 20.) see Job xxi. 10.
y ver. 20. ch. viii. 19. Acts xx. 18 al. fr. chiefly Luke. Exod. ii. 18.
z Matt. viii. 5 al. 1 Kings xxii. 4.
a Phil. ii. 26. 2 Tim. i. 17. Tit. iii. 13 only †. Wisd. ii. 8 only. (-ος, 2 Cor. viii. 17, 22.)
b constr., here only.
c (middle), Acts xix. 24. Col. iv. 1. Titus ii. 7. Ps. xxxix. 7.
d Matt. viii. 30 reff.
e — Matt. xv. 8 reff. Ezek. xxii. 5.
f Matt. ix. 36. ch. viii. 49 ‖ Mk. only †.
g w. ἵνα. ‖ Mt. only. (Matt. iii. 4 reff.) 26. xxviii. 22. 2 Thess. i. 11. only. (2 Macc. iii. 6.) 22. see 2 Thess. i. 10.
h ‖ Mt. reff.
i Matt. xxvii. 8. ch. i. 35.
k — here (Acts xv. 38. xxviii. 22. 1 Tim. v. 17. Heb. iii. 3. x. 29) only. L. P. H. Gen. xxxi. 28. ‖ Mt. m — Rom. xiii. 1. o ch. ii. 20 reff.
l constr., Acts vii. 31. Jude 16. Job xxxii.

4. for τον ιησ., αυτον C.—om προς τον ιησ. D lat-a c e ff$_2$ l. παρεκαλεσαν A copt-ms: ηρωτων DLΞ 1. 69: txt BCR rel. aft λεγοντες ins συντω AC^{1}KΔ vulg lat-f æth: om BC^{2}DRΞ rel. rec παριξει, with GΓΛ(KMSUV?): txt ABCDRΞ rel.

5. [οικοδομησεν C^{1}D: ωικ. Δ.]

6. επορευετο δε μετ' αυτων ο ιησ. D lat-a (c e). ου μακρ. απεχ. bef αυτου D. om απο D 1. 69 goth. om πρ. αυτον B.—for προς, επ' A. rec ὁ εκατονταρχος bef φιλους, with ADR rel vulg lat-a b goth: om ὁ εκατονταρχος Δ: txt BCLXΞ 33 lat-c e copt æth.—om ὁ BL. rec ειμι bef ικανος (see ‖ Mt), with ACDRΞ rel: txt B am(with ing forj) lat-b l q. μου bef υπο τ. στ. (‖ Mt) CDLMRXΓΞ 1. 33. 69 Chr Thl: txt AB rel vss.

7. om διο to ελθειν (see ‖ Mt) D al lat-a b c e ff$_2$ l. ins μονον bef ειπε (‖ Mt) C 69 syr-w-ast. rec (for ιαθητω) ιαθησεται (‖ Mt), with ACD rel lat-a b c: txt BL.

8. for πορευθητι, πορευου DX.

9. ο ιησ. bef ταυτα C 157 am Syr. om αυτον (‖ Mt) DRX latt Syr-ms arm. ins αμην bef λεγω (‖ Mt) DX 69 vulg lat-a c e f ff$_2$ g$_{1.2}$ l copt-dz-marg goth arm: om ABCR rel lat-b syrr copt æth. aft υμιν ins οτι AU syrr arm. for ουδε, ουδεποτε D. ευρον bef εν τω ισραηλ D.

(who in Luke are ἀρχισυναγωγοί, Acts xiii. 15), but of the *people*. 4.] If the rec. reading παρέξει be retained, it must be remembered that it is *not the second person of* παρίξομαι (for which ὄψει, βούλει, οἴει are no precedents, being peculiar conventional forms), but *third pers. fut. act.* The second person in ει does not occur in later Greek, with the above exceptions. 5.] αὐτός, at his own expense. τὴν σ. our synagogue. 7.] διό, on account of his unworthiness; which unworthiness itself may be connected with the fact, that entering his house would entail ceremonial uncleanness till the evening. Matt. does not express this clause, having the narrative in a form which precludes it. See notes there. The οὐδέ brings into emphasis, not ἐμαυτόν, as distinguished from others, but the whole following clause; "neither did I adopt *that* course."

φθέντες εἰς τὸν οἶκον εὗρον τὸν ἀσθενοῦντα δοῦλον [p] ὑγιαίνοντα.

[11] Καὶ ἐγένετο ἐν τῷ [q] ἑξῆς, ἐπορεύετο εἰς πόλιν καλουμένην Ναΐν, καὶ [r] συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ [s] ἱκανοὶ] καὶ ὄχλος πολύς. [12] ὡς δὲ [t] ἤγγισεν τῇ πύλῃ τῆς πόλεως, [u] καὶ ἰδοὺ [v] ἐξεκομίζετο τεθνηκώς, [w] μονογενὴς υἱὸς τῇ μητρὶ αὐτοῦ, καὶ [x] αὕτη χήρα· καὶ ὄχλος τῆς πόλεως [s] ἱκανὸς σὺν αὐτῇ. [13] καὶ ἰδὼν αὐτὴν ὁ κύριος [y] ἐσπλαγχνίσθη ἐπ' αὐτῇ, καὶ εἶπεν αὐτῇ Μὴ

[1] και συνεπορ. ℵBCDE GHKL MRSUV ΓΔΛΞ 33. 69.

p ch. v. 31 reff.
q ch. ix. 37. Acts xxi. 1. xxv. 17. xxvii. 18 only. Deut. ii. 34. iii. 6.
r ch. xiv. 25 reff.
s — Matt. xxviii. 12 reff. Acts v. 37.
t ch. xv. 1 reff. Exod. xxxii. 19.
u Gen. xxiv. 15 al.
v here only †. — ἐκφέρω, Acts v. 6, 9, 10.
w — ch. viii. 42. ix. 38. Heb. xi. 17 (John i. 14 reff.) only. (and constr.) Tobit iii. 15. 38. Acts ix. 36.
y ch. x. 33. xv. 10. Matt. xiv. 14 al.†
x — ch. ii.

10. εις τον οικον bef οι πεμφθεντες BDFKLX lat-*a b c e* copt: txt AC rel vulg lat-*f ff*$_2$ syrr goth arm.—D adds δουλοι. om 2nd τον D^1.—om τον ασθενουντα BL 1 lat-*a b c e ff*$_2$ *g*$_1$ *l q* copt. om δουλον D.

11. om εγενετο εν D lat-*e*. for τη, τω ABR rel Thl vulg lat-*a b g*$_{1.2}$ *l*: txt (*see note*) CDKM (S, e sil) lat-*c e f* syrr copt goth æth arm. επορευθη BR 69: txt ACD rel. om αυτω ARUXΔ 69: ins BCDΞ rel. om ικανοι (*as unusual with* οι μαθ. αυτου: *Meyer suggests, because followed by* και) BDFLΞ vulg lat-*a e f ff*$_2$ *g*$_1$ *l* Syr syr-jer copt arm: ins ACR rel lat-*b c* syr goth.

12. εγενετο δε ως D, simly lat-*b c ff*$_2$ *q*. ηγγιζεν D(appy) 69. om και ιδου D-gr æth. om τιθνηκως A 54 lat-*c*: ins BCDRΞN rel. rec υιος bef μονογενης, with ACDR rel vulg lat-*a b* &c copt goth: txt BLXΞ lat-*c*. Steph aft αυτη ins ην, with B(sic) CLV (S ?) Ξ 1. 33 latt Syr syr-marg copt arm: om AC^{1}R rel syr goth. —for και αυτη ην χηρα, χηρα ουση D. πολυς οχλ. τ. πολ. συνειληλυθει αυτη D, so (in part) lat-*c*. εις aft ικανος ins ην, with BL (S ?) Ξ 33. 69 copt æth arm: om ACR rel latt syrr goth Thl Ambr.

13. for και ιδων, ιδων δε D lat-*e* Syr. om αυτην D. for κυριος, ιησους D 1 forj(with gat) lat-*b f* Syr copt æth Chr. επ' αυτην KRUXΓ 69.

9.] After this there is an important addition in Matt. on the adoption of the Gentiles, and rejection of Israel who shewed no such faith. 10.] Here Matt. simply states the fact of the healing, not knowing of the οἱ πεμφθ.

11—16.] RAISING OF A DEAD MAN AT NAIN. Peculiar to Luke. 11. ἐν τῇ ἑξῆς] With regard to the variety of reading here, Schulz remarks that St. Luke, when χρόνῳ is understood, uses ἐν τῷ καθεξῆς, see ch. viii. 1. On the other hand Meyer observes that when ἡμέρᾳ is understood, he never prefixes ἐν:—see reff.:—so that internal as well as external evidence is divided. NAIN occurs no where else in the Bible. It was a town of Galilee not far from Capernaum, a few miles to the south of Mount Tabor, 'on the northern slope of the rugged and barren ridge of Little Hermon.' Stanley. A poor village has been found in this situation with ruins of old buildings. See Robinson, iii. 226. The κώμη καλουμένη Ναΐν (or Ναΐς) of Josephus, B. J. iv. 9. 4, on the borders of Idumea, is a different place. See Winer, R.W.B.; and Stanley's description, Sinai and Palestine, p. 357, edn. 3.

This is one of the three greatest recorded miracles of our Lord: of which it has been observed, that He raised one (Jaeirus's daughter) when *just dead*,—one *on the way to burial*,—and one (Lazarus) *who had been buried four days*.

12. ἐξεκ.] The Jews ordinarily buried outside the gates of their cities. The kings however of the house of David were buried in the city of David; and it was a denunciation on Jehoiakim that he should be buried with the burial of an ass, drawn forth and cast *beyond the gates* of Jerusalem. Jer. xxii. 19. "One entrance alone Nain could have had; that which opens on the rough hill-side in its downward slope to the plain. It must have been in this steep descent," &c. Stanley, ut supra. The usage of μονογενὴς with a dative is classical: cf. Herod. vii. 221, τὸν δὲ παῖδα . . : ἐόντα οἱ μουνογενέα: Æsch. Agam. 872, μονογενὲς τέκνον πατρί. κ. αὐτ. χήρα.] Some few cursive mss. read this in the dative, καὶ αὐτῇ χήρᾳ: but it is more agreeable to Luke's usage to take it as nominative. See ch.

κλαῖε. 14 καὶ προσελθὼν ἥψατο τῆς [a]σοροῦ· οἱ δὲ [a]βαστάζοντες [b]ἔστησαν. καὶ εἶπεν [c]Νεανίσκε, [d]σοὶ λέγω, [e]ἐγέρθητι. 15 καὶ [f]ἀνεκάθισεν ὁ νεκρὸς καὶ ἤρξατο λαλεῖν. καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ. 16 [g]ἔλαβεν δὲ φόβος πάντας, καὶ ἐδόξαζον τὸν θεὸν λέγοντες ὅτι προφήτης μέγας [h]ἠγέρθη ἐν ἡμῖν, καὶ ὅτι [i]ἐπεσκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ. 17 καὶ [j]ἐξῆλθεν ὁ [k]λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ καὶ πάσῃ τῇ [l]περιχώρῳ. 18 Καὶ [m]ἀπήγγειλαν Ἰωάννῃ οἱ μαθηταὶ αὐτοῦ περὶ πάντων τούτων. 19 καὶ [n]προσκαλεσάμενος δύο [o]τινὰς τῶν

a here only. Gen. l. 26. Job xxi. 32 Ald. only.
a = Matt. 6t. 11. Mark xiv. 13 al.
b = Mark x. 49 reff.
c Matt. xix. 20, 22 reff.
d reff. v. 24 ‖ Mk. al.
e = Matt. xxvii. 52 al. Isa. xxvi. 19.
f Acts ix. 40 only †.
g = ch. v. 26.
l Cor. x. 13. Exod. xv. 15.
h Matt. xxiv. 11, 24 Isa. xli. 26.
i = ch. i. 68, 78. Heb. ii. 6, from Ps. viii. 5. Gen. l. 24.
j 1 Cor. xiv. 36. Isa. ii. 3.
k = Matt. xxvii. 15. Mark i. 40. Acts xi. 22.
l Matt. xiv. 35 al. Gen. xix. 17.
m = Luke xiii. 1 ref.
n Matt. x. 1. Acts xxiii. 17, 18, 26 al. fr. Gen. xxviii. 1.
o = Acts xix. 14. xxiii. 22.

1. νεανισκε is repeated in D lat-*a ff*$_2$.

15. for ανεκαθ., εκαθισεν B lat-*c e* Iren-lat. απεδωκεν A 33 lat-*c f*.

16. rec απαντας, with ACFLRΓΞ (33, e sil): txt BD rel. rec εγηγερται (*after sense*), with R rel Chr: εξηγερθη D: txt ABCLΞ 1. 33.

17. ουτος bef ο λογος D vulg lat-*b e ff*$_2$. και πασῃ τῃ περιχωρῳ bef περι αυτου FLΞ 33 lat-*b c*. rec ins εν bef πασῃ, with ADR rel vulg lat-*a e f*: om BFLΞ 1 am(with fuld forj ing) lat-*b c*.

18, 19. D reads εν οις και μεχρι ιωαννου του βαπτιστου ος και προσκαλισαμενος δυο των μαθητων αυτου λεγει πορευθεντες ειπατε αυτω συ ει κ.τ.λ., simly lat-*e*.—τινας is also omd by vulg lat-*b c f ff*$_2$ g_1 *l* Syr copt goth æth. [ιωαννεα (*itacism?*) AB^{1}ℵ, similarly elsewhere.]

ii. 25, 36, and accentuate, as there, αὕτη.

14.] The σορός (= λάρναξ, Jos. Antt. xv. 3. 2) was an *open coffin*. There was something in the manner of our Lord which caused the bearers to stand still. We need not suppose any miraculous influence over them. All three raisings from the dead are wrought with words of power,—'Damsel, arise,'—'Young man, arise,'—'Lazarus, come forth.' Trench quotes an eloquent passage from Massillon's sermons (Miracles, p. 241),—'Elie ressuscite des morts, c'est vrai; mais il est obligé de se coucher plusieurs fois sur le corps de l'enfant qu'il ressuscite: il souffle, il se rétrécit, il s'agite: on voit bien qu'il invoque une puissance étrangère; qu'il rappelle de l'empire de la mort une âme qui n'est pas soumise à sa voix: et qu'il n'est par lui-même le maître de la mort et de la vie. Jésus-Christ ressuscite les morts comme il fait les actions les plus communes: il parle en maître à ceux qui dorment d'un sommeil éternel: et l'on sent bien qu'il est le Dieu des morts comme des vivans,—jamais plus tranquille que lorsqu'il opère les plus grandes choses.'

15. ἐδ. αὐτ. τῇ μ αὐ.] Doubtless there was a deeper reason than the mere consoling of the widow, (of whom there were many in Israel now as beforetime,) that influenced our Lord to work this miracle: Olshausen (vol. i. p. 271) remarks, "A reference in this miracle to the *raised man himself* is by no means excluded. Man, as a conscious being, can never be a *mere means* to an end, which would here be the case, if we suppose the consolation of the mother to have been the only object for which the young man was raised." He goes on to say that the hidden intent was probably the spiritual awakening of the youth; which would impart a deeper meaning to ἔδωκεν αὐτ. τῇ μ. αὐ. and make her joy to be a true and abiding one.

16.] φόβος, the natural result of witnessing a direct exhibition of divine power: compare ch. v. 8. προφ. μέγ.] For they had only been the *greatest of prophets* who had before raised the dead,—Elijah and Elisha; and *the* Prophet who was to come was doubtless in their minds. Bornemann supposes ὅτι in both cases to be not merely ὅτι loquentis, but 'for that,' and to be connected with ἐδόξαζον (but qu.?). 17.] Meyer refers ὁ λόγος οὗτος to the saying just cited: but it seems more natural to interpret it this account, viz. of the miracle. And so in reff. On the construction ἐξῆλθεν ἐν, Meyer cites Thuc. iv. 42, ἐν Λευκαδίᾳ ἀπήεσαν.

18—35.] MESSAGE OF ENQUIRY FROM THE BAPTIST: OUR LORD'S ANSWER, AND DISCOURSE TO THE MULTITUDES THEREON. Matt. xi. 2—19. The incident

μαθητῶν αὐτοῦ ὁ Ἰωάννης ἔπεμψεν πρὸς τὸν κύριον [p] λέγων Σὺ εἶ ὁ [q] ἐρχόμενος, ἢ ἄλλον [q] προσδοκῶμεν; 20 [r] Παραγενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπαν Ἰωάννης ὁ βαπτιστὴς ἀπέσταλκεν ἡμᾶς πρός σε λέγων Σὺ εἶ ὁ [q] ἐρχόμενος ἢ ἄλλον [q] προσδοκῶμεν; 21 ἐν ἐκείνῃ τῇ [t] ὥρᾳ [s] ἐθεράπευσεν πολλοὺς ἀπὸ νόσων καὶ [u] μαστίγων καὶ πνευμάτων [v] πονηρῶν, καὶ τυφλοῖς πολλοῖς [w] ἐχαρίσατο βλέπειν. 22 καὶ ἀποκριθεὶς εἶπεν αὐτοῖς Πορευθέντες ἀπαγγείλατε Ἰωάννῃ ἃ εἴδετε καὶ ἠκούσατε· ὅτι τυφλοὶ ἀναβλέπουσιν, χωλοὶ περιπατοῦσιν, [x] λεπροὶ [a-a] καθαρίζονται, κωφοὶ ἀκούουσιν, [y] νεκροὶ [y] ἐγείρονται, [z] πτωχοὶ [a] εὐαγγελίζονται, 23 καὶ μακάριός ἐστιν [b] ὃς ἐὰν μὴ [c] σκανδαλισθῇ ἐν ἐμοί. 24 ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου ἤρξατο λέγειν πρὸς τοὺς ὄχλους περὶ Ἰωάννου Τί ἐξεληλύθατε εἰς τὴν ἔρημον [d] θεάσασθαι; [e] κάλαμον ὑπὸ ἀνέμου [f] σαλευόμενον; 25 ἀλλὰ τί ἐξεληλύθατε ἰδεῖν; ἄνθρωπον ἐν [g] μαλακοῖς ἱματίοις [h] ἠμφιεσμένον; ἰδοὺ οἱ ἐν

[a-a] ABDE HKL SUV ΓΔΛΞ 33. 69.

p — Mark xiv. 14.
q l (reff.)
r ch. viii. 19. Acts xx. 18.
s Exod. ii. 17. ch. xii. 12. xx. 19. Dan. v. 5.
t w. ἀπό, ch. v. 15. vi. 18. viii. 2.
u — Mark iii. 10 reff.
v — (L.) ch. viii. 2 al. Acts xix. 12, &c.
w — Rom. viii. 32 al.† & constr., 2 Macc. iii. 31, 33.
x Matt. viii. 2 reff.
y Matt. x. 8 reff.
z [ch. iv. 8, from Isa. lxi. 1.
a constr., [reff.
b [ch. xviii. 17 [Mk. al.
c [reff.
d ch. xxiii. 55 reff.
e [reff.
f [ch. vi. 48. Ps. xviii. 7.
g [reff.
h Matt. vi. 30 reff.

19. om ὁ bef ιωαννης Ξ¹ 1. rec (for κυριον) ιησουν, with AD rel vulg lat-*b c f* syrr copt goth: txt BLRΞ 33 am(with fuld tol) lat-*a ff*$_2$ *g*$_1$ æth arm, κυριον αυτου 69. for αλλον, ετερον (‖ *Mt*) BLRXΞ 33 Cyr: txt AD rel Orig.

20. om ver (*homœotel*) R al fuld lat-*g*$_1$ *l*. οι ανδρες bef προς αυτον D 33 lat-*a* syr. [ειπαν, so BDLΞℵ.] for απεσταλκεν, απεστειλεν B al Cyr. for αλλον, ετερον (‖ *Mt as in ver* 19) DLXΞ 1. 33 Cyr: txt AB rel.

21. rec (for εκεινῃ) αυτῃ, with ADRΞ rel 33(sic) vulg lat-*a b f ff*$_2$ *g*$_{1.2}$ syrr goth arm: txt BLℵ 1. 69 ev-y lat-*c e q* copt Cyr Bas-sel. rec ins δε bef τῃ, with ADRΞ rel vulg lat-*e f g*$_{1.2}$ syrr goth arm: om BLX 1. 33. 69 ev-y lat-*a b c ff*$_2$ *l* copt Cyr Bas-sel for ωρα, ημερα Lℵ 69 Cyr. εθεραπευεν D-gr lat-*a b ff*$_2$ *q*. rec ins το bef βλεπειν (*it appears from the weight of MS testimony, that το of εχαρισατο was mistaken for the article, and it thus became inserted after the verb*), with (F, e sil) LUA 1. 33: om ABRΞ rel.—και τυφλους εποιει βλεπειν D.

22. rec aft αποκριθεις ins ο ιησους (‖ *Mt*), with AR rel lat-*c f q* syrr goth æth: om BDΞ vulg lat-*a b e ff*$_2$ *g*$_{1.2}$ *l* copt arm Cyr Thl. for απαγγειλατε, ειπατε D. for ειδετε και ηκουσατε, ειδον υμων οι οφθαλμοι και α ηκουσαν υμων τα ωτα D lat-*e*. om οτι (*see* ‖ *Mt*) BLXΞ 1. 69 lat-*a b c ff*$_2$ *l q* (Orig) Did Ambr. om χωλοι περιπατουσιν Ξ. ins και bef κωφοι (*from* ‖ *Mt*) BDFΓΔ¹Λ Syr æth arm-mss: om AΞ rel latt syr.

23. for εαν, αν D.

24. for προς τους οχλους, τοις οχλοις (‖ *Mt*) DEFGHVΓΔΛ copt Thl: txt ABΞ rel. περι ιωαννου bef προς τους οχλους D am lat-*a f* copt. εξηλθατε (*from* ‖ *Mt*) ABDLΞ 69: εξηλθετε K 1: txt X rel.

25. εξηλθατε (‖ *Mt*) ABDLΞ 33. 69: εξηλθετε KM 1: txt E rel. for

there holds a different place, coming after the sending out of the Twelve in ch. x.;—but neither there nor here is it marked by any definite note of time. πάντων τούτων here may extend very wide: so may τὰ ἔργα τοῦ χριστοῦ in Matt. On the common parts, see notes on Matt., where I have discussed at length the probable reason of the enquiry. 21.] This fact follows by inference from Matt. ver. 4: for they could not tell John ἃ ἔβλεπον, unless our Lord were employed in works of healing at the time. Observe that Luke, himself a physician, distinguishes between the *diseased* and the *possessed*. 22 f.] Nearly verbatim as Matt. The expression νοσοι ἐγ. does not necessarily imply that more than one such miracle had

ἱματισμῷ [k] ἐνδόξῳ καὶ [l] τρυφῇ [m] ὑπάρχοντες ἐν τοῖς [n] βασιλείοις εἰσίν. 26 ἀλλὰ τί ἐξεληλύθατε ἰδεῖν; προφήτην; ναί, λέγω ὑμῖν, καὶ [o] περισσότερον προφήτου. 27 οὗτός ἐστιν περὶ οὗ γέγραπται [p] Ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς [q] κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου. 28 λέγω ὑμῖν, μείζων ἐν [r] γεννητοῖς γυναικῶν [προφήτης] Ἰωάννου οὐδείς ἐστιν, ὁ δὲ [s] μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ μείζων αὐτοῦ ἐστιν. 29 καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι [t] ἐδικαίωσαν τὸν θεόν, [u] βαπτισθέντες τὸ [u] βάπτισμα Ἰωάννου. 30 οἱ δὲ Φαρισαῖοι καὶ οἱ [v] νομικοὶ τὴν βουλὴν τοῦ θεοῦ [w] ἠθέτησαν [x] εἰς ἑαυτούς, μὴ βαπτισθέντες ὑπ' αὐτοῦ. 31 τίνι οὖν [y] ὁμοιώσω τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης, καὶ τίνι εἰσὶν ὅμοιοι; 32 ὅμοιοί εἰσιν παιδίοις τοῖς ἐν [z] ἀγορᾷ καθημένοις, καὶ [a] προσφωνοῦσιν ἀλλήλοις λέγοντες [b] Ηὐλήσαμεν ὑμῖν, καὶ οὐκ [c] ὠρχήσασθε· [c] ἐθρηνήσαμεν ὑμῖν, καὶ οὐκ

1 ch. ix. 29. John xix. 24, from Ps. xxi. 18. Acts xx. 33. 1 Tim. ii. 9 only.
k — here (ch. xlii. 17. 1 Cor. iv. 10. Eph. v. 27) only. see Isa. xxii. 17.
l 2 Pet. ii. 13 only. Gen. xlix. 20. Prov. xix. 10.
m — ch. xvi. 23. Phil. ii. 6.
n — here (1 Pet. ii. 9) only. Esth. ii. 13.
o ‖ reff.
p Mal. iii. 1.
q Mark i. 2 reff. Num. xxi. 27.
r ‖ only. Job xiv. 1.
s ‖ reff.
t — Matt. xi. 19. 1 Tim. iii. 16. Ps. l. 4.
u Acts xix. 4.
v — Luke (ch. x. 25 al.) only, exc. Matt. xxii. 35. Tit. iii. (9) 13 †.
w — ch. x. 16 reff.
x 2 Cor. xi. 10.
y Matt. vii. 24 reff.
z ‖ Matt. xx. 3. xxiii. 7 al. Cant. iii. 2.
a ‖ reff.
b ‖. 1 Cor. xiv. 7 only †. (-λητής, Matt. ix. 23.)
c ‖ (reff.)

ὑπαρχοντες, διαγοντες DK Clem. (*agent* D-lat.)

26. εξηλθατε (‖ *Mt*) BDLΞ 69 : εξηλθετε 1 : txt A rel. at end ins οτι ουδεις εστιν μειζων εν γεννητοις γυναικων προφητης ιωαννου του βαπτιστου D, omg these words in ver 28 ; lat-*a* has them in both vv.

27. rec aft ιδου ins εγω (*from* ‖ *Mt*), with A rel syrr goth æth Orig : om BDLΞ 1 latt copt arm Mcion Orig-ms. om προ προσωπου σου Ξ.—om σου D-gr 57 Tert. om εμπροσθεν σου (*Mk* i. 3) D 122[1] lat-*a l* Mcion-t.

28. rec aft λεγω ins γαρ, with A rel vulg lat-*f* g_1 *q* syr goth ; δε D 69 lat-*a b c e ff*$_2$ g_1 *l* : pref αμην LX syr-jer arm (*all corrns*) : om BΞ 33 ev-y Syr copt. aft υμιν ins οτι D lat-*c e*. om προφητης (*see* ‖ *Mt*) BKLMXΞΝ 1. 33 lat-*a b c e ff*$_2$ *l* syr-marg syr-jer copt æth Orig$_3$ Thl Euthym : ins A (D ver 26) rel vulg lat-*f* $g_{1,2}$ *q* syrr goth Clem Mcion-t.—om (but see ver 26) μειζων to ουδεις εστιν D. rec aft ιωαννου adds του βαπτιστου (*from* ‖ *Mt*), with A (D ver 26) rel latt syrr goth æth Orig$_2$ Ambr Quæst : om BLΞΝ 1 Syr-ms syr-jer copt arm Orig$_1$. for ὁ δε, οτι ὁ D. aft μικροτερος ins αυτου D.

29. εδικαιωσαι D[1].

30. om εις εαυτους D 60. 243 æth.

31. rec at beg ins ειπε δε ο κυριος (*used to signify that the preceding ver is not part of the discourse, and to resume it here*), with M-marg evv lat-*f* g_1 ; ουκετι εκεινος ελεγεν αλλα τοις μαθηταις Ξ : om ABD rel am(with fuld em forj gat harl ing jac mm mt per tol) syrr copt goth æth arm Thl Euthym Bede.

32. ins τοις bef παιδιοις D[1]. ins τη bef αγορα D. rec (for λεγοντες) και λεγουσιν (*see* ‖ *Mt*), with AP rel vulg lat-*f* g_1 syrr : *a* λεγει BΝ 1 : οι λεγουσιν A 262 : λεγοντα Ξ 157 : txt D-gr L 69 lat-*a b e ff*$_2$ *l q* copt. (*The variations have all been corrections of the harsh construction.*) om 2nd υμιν (*see* ‖ *Mt*) B(Mai) DLΞ ev-y[1] vulg lat-*c e* $g_{1,2}$ *l* copt arm Ambr Aug : ins AP rel lat-*a b f ff*$_2$ syrr goth æth.

taken place : the plural is generic.

24—26.] See Matt.

29, 30.] It has been imagined that these words are a continuation of our Lord's discourse, (Grot., De Wette, Meyer, Dr. Wordsworth,) but surely they would thus be most unnatural. They are evidently a parenthetical insertion of the Evangelist, expressive not of what had taken place during John's baptism, but of the present effect of our Lord's discourse on the then assembled multitude. Their whole diction and form is *historical*, not belonging to discourse. Besides, if ἀκούσας were meant to signify '*when they heard him*' (John), then βαπτισθ. should be βαπτιζόμενοι.

ἐκλαύσατε. 33 ἐλήλυθεν γὰρ Ἰωάννης ὁ βαπτιστὴς μήτε [c] ἔσθων ἄρτον μήτε [c] πίνων οἶνον, καὶ λέγετε [c] Δαιμόνιον [c] ἔχει· 34 ἐλήλυθεν ὁ υἱὸς τοῦ ἀνθρώπου [c] ἐσθίων καὶ πίνων, καὶ λέγετε Ἰδοὺ ἄνθρωπος [d] φάγος καὶ [e] οἰνοπότης, φίλος τελωνῶν καὶ ἁμαρτωλῶν. 35 καὶ [f] ἐδικαιώθη ἡ σοφία [g] ἀπὸ πάντων τῶν τέκνων αὐτῆς.

36 [h] Ἠρώτα δέ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγῃ μετ' αὐτοῦ· καὶ εἰσελθὼν εἰς τὸν οἶκον τοῦ Φαρισαίου [i] κατεκλίθη. 37 καὶ ἰδοὺ γυνὴ ἥτις ἦν ἐν τῇ πόλει ἁμαρ-

Φαρισαίου ℵ. ἁμαρτωλος...

[c] only †.
[d] cf. Prov. xxiii. 20 only.
[e] ver. 20 ref.
[f] cf. Mark viii. 31. 1 Cor. i. 30. 2 Cor. vii. 13. Jam. i. 13. Rev. xii. 6. Isa. xlv. 26.
[g] w. ἔρχ., Mark vii. 26. ch. xvi. 27. John iv. 47. xvii. 15. 2 John 5.
[h] ch. ix. 14. xiv. 8. xxiv. 30 only. 1 Kings xvi. 11. Judith xii. 16.

33. [syr-cu contains Lu. vii. 33—xv. 21.] for 1st μητε, μη Bℵ. rec αρτον bef εσθιων and οινον bef πινων, with AP rel syr goth: txt BLℵ vulg lat-*f* $g_{1.2}$ Syr copt arm.—om αρτον and οινον (|| *Mt*) D 1. 69 lat-*a b c e ff*$_2$ *l q* æth Orig. rec εσθων, with APℵ rel: txt BD.

34. rec τελωνων bef φιλος (|| *Mt*), with HX [Clem]: txt ABDPℵ rel vulg lat-*a c e f ff*$_2$ $g_{1.2}$ (syrr copt goth ?) Thl Aug.

35. rec των τεκνων αυτης bef παντων, with APℵ rel syr copt goth: om παντων D F(Wtst) LMX 1 syr-cu arm Iren-lat Ambr: txt B 69 latt Syr Ambr. (παντων *being omd as in* || *Mt, was restored in the wrong place.*)

36. ηρωτησεν D lat-*a b c e f ff*$_2$ g_1 Amphil. αυτον bef τις D 1 latt: των φ. bef αυτ. 33. rec (for τον οικον) την οικιαν (*more usual in the gospels*), with AP rel: txt BDLℵ 1. 33. 69 Mcion-e Amphil. rec ανεκλιθη, with AP rel Amphil: txt BDLXℵ 1. 33 Mcion-e.

37. rec εν τη πολει bef ητις ην, with AP rel lat-*a b e q* syr goth Amphil: om ητις ℵ1.

31—35.] See on Matt. vv. 16—19.

36—50.] ANOINTING OF JESUS' FEET BY A PENITENT WOMAN. Peculiar to Luke. It is hardly possible to imagine that this history can relate to the same incident as that detailed Matt. xxvi. 6; Mark xiv. 3; John xii. 3: although such an opinion has been entertained from the earliest times. Origen on Matt. xxvi. 6 ff. vol. iii. p. 892, mentions and controverts it. It has been held in modern times by Grotius, Schleiermacher, Ewald, and Hug: and recently by Bleek. But the *only particular common to the two* (unless indeed we account the *name of the host* to be such, which is hardly worth recounting), is *the anointing itself*; and *even that is not strictly the same.* The *character of the woman*,—the *description of the host*,—the *sayings uttered*,—the *time*,—all are different. And if the probability of this occurring twice is to be questioned, we may fairly say, that an action of this kind, which had been once commended by our Lord, was *very likely to have been repeated*, and especially at such a time as 'six days before the last Passover,' and by one anointing Him for His burial. I may add, that there is not the least reason for supposing the woman in this incident to have been Mary Magdalene. The introduction of her *as a new person* so soon after (ch. viii. 2), and what is there stated of her, make the notion exceedingly improbable. **36.**] The exact time and place are indeterminate—the occasion of Luke's inserting the history here may have been the φίλος τελωνῶν κ. ἁμαρτωλῶν in ver. 34. Wieseler places it *at Nain*, which certainly is the last πόλις that has been named: but it is more natural to suppose τῇ πόλει to refer only to τῇ οἰκίᾳ before—the city where the house was. Meyer thinks that the definite article points out Capernaum. The position of the words ἐν τ. πόλει in the amended text requires a different rendering from 'a woman in the city which was a sinner.' We must either render, 'which was a sinner in the city,' i. e. known as such in the place by public repute,—carrying on a sinful occupation in the place,—or (2) regard ἦν. ἦν ἐν τ. πόλ. as parenthetic, 'a woman which was in the city, a sinner.' The latter seems preferable. ἁμαρτωλός, in the sense usually understood—*a prostitute*: but, by the context, *penitent*. ἦν is not however to be taken as a pluperfect. She *was*, even up to this time (see ver. 39), a prostitute (compare Augustine, Serm. xcix. "Accessit ad Dominum immunda, ut rediret munda:" which cannot, as Wordsw., be explained away by what follows, "accessit confessa, ut rediret professa." The latter was a matter of course, otherwise she would not

k = ch. xxiii. 7. Acts xxii. 29. xxviii. 1. Esth. iii. 5.
l = Mark ii. 15 reff.
m = here only. (Matt. xxv. 27 al.) Esdr. ix. 39, 40.
n Matt. xxvi. 7 ‖ Mk. only. 4 Kings xxi. 18 only.
o Matt. xxvi. 7 reff.
p ch. viii. 35. Acts xxii. 3.
q = ver. 44. Rev. xi. 6. (Matt. v. 45 reff.) Ps. vi. 6.
r ver. 44. John xi. 2. xii. 3. xiii. b only †. Sir. xii. 11. Ep. Jer. 13, 24 only.
s ver. 45. ch. xv. 20. Matt. xxvi. 49 ‖ Mk. Acts xx. 37. Esth i. 9, 14. t Matt. vi. 17 reff. u = Matt. xxii. 3, 9 reff. v Matt. iii. 9 reff.
w Matt. viii. 37 reff.† x = Acts xxiii. 17, 18, 19. xxv. 26. xxviii. 19.

τωλὸς καὶ [k] ἐπιγνοῦσα ὅτι [l] κατάκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, [m] κομίσασα [n] ἀλάβαστρον [o] μύρου [38] καὶ στᾶσα ὀπίσω [p] παρὰ τοὺς πόδας αὐτοῦ κλαίουσα, τοῖς δάκρυσιν ἤρξατο [q] βρέχειν τοὺς πόδας αὐτοῦ, καὶ ταῖς θριξὶν τῆς κεφαλῆς αὐτῆς [r] ἐξέμασσεν, καὶ [s] κατεφίλει τοὺς πόδας αὐτοῦ καὶ [t] ἤλειφεν τῷ [o] μύρῳ. [39] ἰδὼν δὲ ὁ Φαρισαῖος ὁ [u] καλέσας αὐτὸν εἶπεν [v] ἐν ἑαυτῷ λέγων Οὗτος εἰ ἦν προφήτης, ἐγίνωσκεν ἂν τίς καὶ [w] ποταπὴ ἡ γυνὴ ἥτις ἅπτεται αὐτοῦ, ὅτι ἁμαρτωλός ἐστιν. [40] καὶ ἀποκριθεὶς [x] ὁ Ἰησοῦς εἶπεν πρὸς αὐτὸν Σίμων, [x] ἔχω σοί τι εἰπεῖν.

ην D æth: txt BLΞℵ vulg lat-*c f ff*$_2$ *l* (Syr syr-cu) copt arm Ambr. rec om και bef επιγ., with DLΞ rel latt syr-cu æth arm: ins ABFMPSVXΔ 69 syrr copt goth Antch. for επιγν., γνουσα D. rec ανακειται (*cf* ανεκλιθη *ver* 36), with P rel: txt AB (D) LXΔΞ 33 Tit-bostr Antch.—(aft φαρισαιου D lat-*c e*.) μυρου bef αλαβαστρον D.

38. rec παρα τους ποδας αυτου bef οπισω, with AP rel syr goth: txt BDLXΔ 1. 33 latt Syr syr-cu copt æth arm Orig-lat (Mcion-e) Antch Ambr. for αυτου, του ιησου AK. rec ηρξατο βρεχειν τους ποδας αυτου bef τοις δακρυσιν, with AP rel syr copt goth æth Amphil: txt BDL 33 latt syr-cu arm Orig-lat.—for ηρξατο βρεχειν, εβρεξε D. εξεμαξεν (*as in ver* 44 *and John* xii. 3) ADLX 33 copt: txt BP rel latt syrr syr-cu Orig-lat, εξεμασσεν E^{1}H^{1}Δ 69.

39. for ο καλεσας αυτον, παρ' ω κατεκειτο D lat-*e*. om λεγων DX 69 lat-*e* syr-txt arm Orig-lat Amphil Aug$_3$. ins ο bef προφητης B(Mai) Ξ: om ADP rel. for ητις απτεται, η απτομενη D Orig.

40. ειπεν bef ο ιησ. Ξ. ειπον D. rec φησι bef διδασκαλε ειπε, with P rel Amphil; so, but for φησι, εφη AD copt æth: txt B I$_e$ LΞ 1.

have come at all)—and this was the first manifestation of her penitence. "Quid mirum, tales ad Christum confugisse, cum et ad Johannis baptismum venerint?" Matt. xxi. 32 (Grotius). It is possible, that the woman may have just heard the closing words of the discourse concerning John, Matt. xi. 28—30; but I would not press this, on account of the obvious want of sequence in this part of our Gospel. The behaviour of the woman certainly implies that she had heard our Lord, and been awakened by His teaching.

ἀλάβ. μ.: for the word, &c., see on Matt. xxvi. 7. Our Lord would, after the ordinary custom of persons at table, be reclining on a couch, on the left side, turned towards the table, and His feet would be behind Him. She seems to have embraced His feet (see Matt. xxviii. 9), as it was also the Jews' custom to do by way of honour and affection to their Rabbis (see Wetstein on this passage), and kissed them, and in doing so to have shed abundant tears, which, falling on them, she wiped off with her hair. It does not appear that this latter was an *intentional* part of her honouring our Lord: had it been, there would hardly have been an article before δάκρυσιν. As it stands, τοῖς δάκρυσιν is the tears, implied in κλαίουσα,—the tears which she shed,—not '*her tears*,' which would be δάκρυσιν only. The *ointment* here has a peculiar interest, as being the offering by a penitent of that which had been an accessory in her unhallowed work of sin. 39. εἶπ. ἐν ἑαυ. λέγων] This phraseology is perhaps a mark of translation from the Hebrew. The Pharisee *assumes* that our Lord did not know who, or of what sort, this woman was, and thence doubts His being a prophet (see ver. 16);—the possibility of His *knowing this and permitting it*, never so much as occurs to him. It was the *touching* by an unclean person, which constituted the defilement. This is all that the Pharisee fixes on: his *offence* is merely technical and ceremonial. 40.] ἀποκριθείς—perhaps to the disgust manifested in the Pharisee's countenance; for that must have been the ground on which the nar-

ὁ δὲ Διδάσκαλε, εἰπέ φησιν. 41 Δύο [y] χρεοφειλέται ἦσαν [a] δανειστῇ τινι· ὁ εἷς [a] ὤφειλεν δηνάρια πεντακόσια, ὁ δὲ ἕτερος πεντήκοντα. 42 μὴ [b] ἐχόντων αὐτῶν [c] ἀποδοῦναι ἀμφοτέροις [d] ἐχαρίσατο. [e] τίς οὖν αὐτῶν, εἰπέ, πλεῖον

y ch. xvi. 5 only. Job xxxi. 37. Prov. xxix. 13 only.
z here only. 4 Kings iv. 1 al. (see ch. vi. 34, 35 reff.)

a — Matt. xviii. 28. Deut. xv. 2. 10. xii. 13. Col. ii. 13 L.P.† (Shr. xii. 3 al.)
b — Matt. xviii. 25 reff.
c Matt. v. 26 reff.
e — Matt. xxiii. 17, 19 reff.
d — 2 Cor. ii.

41. at beg, ins ο δε ειπεν D syr-marg, and simly X lat-*b c* syrr syr-cu copt. [χρεοφειλεται so A B(sic: see table at end of prolegomena) D I_e L(as corrd by origl scribe) Ξ &c.] ins δηναρια bef πεντηκοντα D 69 lat-*a c* Syr syr-cu.

42. rec aft εχοντων ins δε, with A I_e rel lat-*b f* g_1 *q* syr copt goth æth arm (*et* insd in lat-*e* Syr syr-cu): om BDLPΞ vulg lat-*a* ff_2 g_1 *l* Orig-lat Amphil Aug. om 2nd αυτων D I_e 69 latt æth arm Ambr Aug: ins ABPΞ rel lat-*e f* Orig-lat. om ειπε (*more likely to be dropped out than inserted*, cf the mistake in A) BDLΞ 1 latt Syr syr-cu copt æth Aug: for ειπε, ειπι A: txt I_e P rel syr goth.

rative relates ver. 39. We must not however forget that in similar cases ἰδὼν ὁ Ἰησ. τὰς ἐνθυμήσεις αὐτῶν is inserted (Matt. ix. 4), and doubtless might also have been here. There is an *inner personal appeal* in the words addressing the Pharisee. The calling by name—the especial ἔχω σοί τι εἰπεῖν, refer to the *inner thoughts of the heart*, and at once bring the answer διδάσ., εἰπέ, so different from οὗτος εἰ ἦν προφήτης. 41.] We must remember that our Lord is here setting forth the matter *primarily* with reference to Simon's subjective view of himself, and therefore not strictly as regards the actual comparative sinfulness of these two before God. Though however not to be pressed, *the case may have been so*: and, I am inclined to think, *was so*. The clear light of truth in which every word of His was spoken, will hardly allow us to suppose that such an admission would have been made to the Pharisee, if it had not really been so in fact. But see more below. δύο χρ.] The *debtors* are the prominent persons in the parable—the creditor is necessary indeed to it, but is *in the background*. And this remark is important—for on bearing it carefully in mind the right understanding of the parable depends. The Lord speaks *from the position of the debtors*, and applies to their case the considerations of ordinary gratitude and justice. And in doing so it is to be noticed, that he makes an assumption for the purpose of the parable:—*that sin = the sense of sin*, just as a debt is *felt* to the amount of the debt. The disorganization of our moral nature, the deadly sedative effect of sin in lulling the conscience, which renders the greatest sinner the least ready for penitence, *does not here come into consideration*; the examples being two persons, both *aware of their debt*. This assumption itself is *absolutely necessary for the parable*: for if forgiveness is to awaken love in proportion to the magnitude of that which is forgiven, *sin* in such a connexion must be the *subjective debt* which is *felt* to exist, not the objective one, the magnitude of which *we* never can know, but God only: see on ver. 47 below. πεντακόσια . . . πεντήκοντα—a very different ratio from the ten thousand talents and the hundred pence in Matt. xviii. 21—35, because there it is intended to shew us how insignificant our sins towards one another are in comparison with the offence of us all before God. 42. μὴ ἐχόντων . . . . ἐχαρίσατο] What depth of meaning there is in these words, if we reflect WHO said them, and by what means this forgiveness was to be wrought! Observe that the μὴ ἐχ. is pregnant with more than at first appears:—*how* is this incapacity discovered to the creditor in the parable? how, but *by themselves*? Here then is the *sense* and *confession* of sin; not a bare objective fact, followed by a decree of forgiveness: but the incapacity is an *avowed* one, the forgiveness is a *personal* one,—ἀμφοτέροις. τίς οὖν . . .] The difficulty usually found in this question and its answer is not wholly removed by the subjective nature of the parable. For the sense of sin, if wholesome and rational, must bear a proportion, as indeed in this case it did, to the actual sins committed: and then we seem to come to the false conclusion, 'The more sin, the more love: let us then sin, that we may love the more.' And I believe this difficulty is to be removed by more accurately considering *what the love is*, which is here spoken of. It is an unquestionable fact, that the *deepest penitents* are, in *one kind* of love for Him

ἀγαπήσει αὐτόν; 43 ἀποκριθεὶς ὁ Σίμων εἶπεν [f] Ὑπολαμ- ABDEF GHI, K LMPSU VΓΔΔ Σ 1. 33. 69.
βάνω ὅτι ᾧ [g] τὸ [g] πλεῖον [d] ἐχαρίσατο. ὁ δὲ εἶπεν αὐτῷ
[h] Ὀρθῶς ἔκρινας. 44 καὶ στραφεὶς πρὸς τὴν γυναῖκα
τῷ Σίμωνι ἔφη Βλέπεις ταύτην τὴν γυναῖκα; εἰσῆλθόν
σου εἰς τὴν οἰκίαν, ὕδωρ μοι [i] ἐπὶ πόδας οὐκ ἔδωκας·
αὕτη δὲ τοῖς δάκρυσιν [j] ἔβρεξέν μου τοὺς πόδας καὶ ταῖς
θριξὶν αὐτῆς [j] ἐξέμαξεν. 45 [k] φίλημά μοι οὐκ ἔδωκας·
αὕτη δὲ [l] ἀφ' ἧς εἰσῆλθον οὐ [m] διέλιπεν [n] καταφιλοῦσά μου
τοὺς πόδας. 46 [o] ἐλαίῳ τὴν κεφαλήν μου οὐκ [op] ἤλειψας·
αὕτη δὲ [q] μύρῳ [p] ἤλειψεν τοὺς πόδας μου. 47 οὗ [r] χάριν,

f — Acts (l. 9) ii. 15. (ch. x. 30. 2 John 8) only. Job xxv. 3.
g Acts xix. 32. xxvii. 12. 1 Cor. ix. 19. x. 5 al. Exod. xxiii. 2 var.
h Mark vii. 36 reff. Gen. xl. 16.
i see Mark xv. 24 | J. Heb. xii. 10.
j ver. 38 (reff.).
k ch. xxii. 48. Rom. xvi. 16. 1 Cor. xvi. 20. 2 Cor. xiii. 12. 1 Thess. v. 26. 1 Pet. v. 14 only. Prov. xxvii. 6. Cant. i. 2 only.
l absol., — 2 Pet. iii. 4 only. 1 Macc. i. 11. see Acts xxiv. 11.
m here only. and constr., Jer. xvii. 8 al.
n ver. 38 reff.
o Mark vi. 13. James v. 14. 2 Kings iv. 2. xxxvii. 5 al.
p Matt. vi. 17 reff.
q vv. 37, 38.
r Gal. iii. 19 al. 3 Kings xiv. 16 P. Sir.

rec αυτον bef αγαπησει, with A I_e P rel tol lat-*f* goth: αυτον πλεον αγαπησει D al latt Ambr Aug: om αυτον Δ (not Γ, Treg): txt BFLXΞ 33.

43. rec aft αποκριθεις ins δε, with AL[1]P rel lat-*a f q* syr goth Amphil, and aft ο I_e 1 arm: txt BDL[2]Ξ vulg lat-*b c e ff*$_2$ $g_{1.2}$ *l* Syr copt.—om ο BLΓΞ. for πλειον, πλεον D.

44. for τω σιμωνι εφη, ειπεν τω σιμωνι D latt. ins και bef υδωρ D 157. rec (for μοι επι ποδας) επι τους ποδας μου, with A I_e[2] P rel vulg lat-*b c f g*$_2$ Amphil; ποδας μου I_e[1]: μου επι τους ποδας LΞ copt: μοι επι τους ποδας X: επι ποδας μου D lat-*a ff*$_2$ g_1 *q*: μοι επι ποδ. μου goth: txt B 33. (*The construction was perhaps gradually changed to suit the next clause.*) rec aft θριξιν ins της κεφαλης (*from ver* 38), with E rel syr-cu: om ABD I_e KLPXΞ 1 latt syrr copt goth æth arm Ambr Aug.

45. εισηλθεν L[1] 69 ev-y vulg lat-*a e ff*$_2$ $g_{1.2}$ copt Amphil Aug Vict-tun. διελιπεν AEG I_e KLMXΔΛΞ 33. 69. τους ποδας bef μου P al.

46. rec μου bef τους ποδας (*from last ver, as appears by the* MS *authority*), with KM S(e sil) XΔΛ: om μου D I_e lat-*a b c e ff*$_2$ *l q* arm Aug$_1$: txt ABPΞ rel vulg lat-*f*.—τους ποδας μου bef ηλειψειν LΞ Syr.

who has forgiven them, the most devoted; —in that, namely, which consists in personal sacrifice, and proofs of earnest attachment to the blessed Saviour and His cause on earth. But it is no less an unquestionable fact, that *this love* is not the highest form of the spiritual life; that such persons are, by their very course of sin, incapacitated from entering into the length, breadth, and height, and being filled with all the fulness of Christ; that their views are generally narrow, their aims one-sided:—that though ἀγάπη be the greatest of the Christian graces, there are various kinds of it; and though the love of the reclaimed profligate may be and is intense of its kind, (and how touching and beautiful its manifestations are, as here!) yet *that kind* is not so high nor complete as the sacrifice of the *whole life*,—the bud, blossom, and fruit,—to His service to whom we were in baptism dedicated. For even on the ground of the parable itself, in that life there is a continually freshened sense of the need, and the assurance, of pardon, ever awaking devoted and earnest love. In the ὑπολαμβάνω of Simon, we have, understood, "that is, if they feel as they ought."

44—46.] It would not appear that Simon had been deficient in the ordinary courtesies paid by a host to his guests—for these, though marks of honour *sometimes* paid, were not (even the washing of the feet, except when coming from a journey) *invariably* paid to guests: —but that he had taken no *particular pains* to shew affection or reverence for his Guest. Respecting water for the feet, see Gen. xviii. 4; Judg. xix. 21. Observe the contrasts here:—ὕδωρ,—δάκρυσιν ('fudit lacrymas, sanguinem cordis,' Aug. Serm. xcix. (xxiii.) 1),—φίλημα οὐκ ἔδωκας. (on the *face*),—καταφιλοῦσα τοὺς πόδας:—ἐλαίῳ τὴν κεφ.,—μύρῳ (which was more precious) τοὺς πόδας. ἀφ' ἧς εἰσῆλθ.] These words will explain one difficulty in the circumstances of the anointing: how such a woman came into the guest-chamber of such a Pharisee. She

λέγω σοι, [s] ἀφέωνται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί, ὅτι ἠγάπησεν πολύ. ᾧ δὲ ὀλίγον [s] ἀφίεται, ὀλίγον ἀγαπᾷ. 48 εἶπεν δὲ αὐτῇ [s] Ἀφέωνταί σου αἱ ἁμαρτίαι. 49 καὶ [t] ἤρξαντο οἱ [t] συνανακείμενοι λέγειν [u] ἐν ἑαυτοῖς Τίς οὗτός ἐστιν ὃς καὶ ἁμαρτίας [s] ἀφίησιν; 50 εἶπεν δὲ πρὸς [v] τὴν γυναῖκα Ἡ πίστις σου σέσωκέν σε, [v] πορεύου [v] εἰς εἰρήνην.

VIII. 1 [w] Καὶ ἐγένετο [x] ἐν τῷ [y] καθεξῆς, [w] καὶ αὐτὸς

...δε ολιγου a K.

...σαν- τοτε L... ABDEF GHKL MPSUV ΧΓΔΑ 1. 33. 69.

[s] Matt. ix. 2 ref. Ps. xxiv. 18.

[t] Matt. xiv. 9 ref.

[u] ver. 39. Mark iii. 9 ref.

[v] ch. viii. 48 only. 1 Kings xx. 42. see Mark v. 34.

[w] ch. ii. 21 ref.

[x] here only.

see ch. vii. 11 ref.

[y] ch. i. 3 ref.

47. aft οὐ χαριν ins δε D-gr. for αι αμαρτιαι αυτης αι πολλαι, αυτη πολλα D lat-ff, l: αυτη αι αμαρτιαι αυτης P, αυτη αι αμαρτιαι vulg lat-a c: αυτης αι αμ. AF'K. om οτι ηγ. το αγαπα D lat-e. for ω, ο Ξ. aft αφιεται ins και B.

48. for σου, σοι P al vulg lat-b o.

49. εστιν bef ουτος DP 1. 69 latt copt.

50. εν ιρηνη in pace D latt.

CHAP. VIII. 1. for καθεξης, ιξης A. for συν αυτω, μετ' αυτου D.

appears by them to have entered *simultaneously with our Lord and His disciples*. Nor do vv. 36, 37 at all preclude this idea:—ἐπιγνοῦσα ὅτι κατάκειται may mean, 'having knowledge that He was going to dine,' &c. If she came in His train, the Pharisee would not exclude her, as He was accustomed to gather such to hear Him: it was the *touching* at which he wondered. 47.] This verse has been found very difficult to fit into the lesson conveyed by the Parable. But I think there need be little difficulty, if we regard it thus. Simon had been offended at the uncleanness of the woman who touched our Lord. He, having given the Pharisee the instruction contained in the parable, and having drawn the contrast between the woman's conduct and his, now assures him, 'Wherefore, seeing this is so, I say unto thee, she is no longer unclean—her many sins are forgiven: *for* (thou seest that) *she loved much*: her conduct towards Me shews that love, which is a token that her sins are forgiven.' Thus the ὅτι is not the causative particle, '*because* she loved much;' but, as rightly rendered in E. V., *for she loved much*: '*for she has shewn that love, of which thou mayest conclude, from what thou hast heard, that it is the effect of a sense of forgiveness*.' Thus Bengel, 'Remissio peccatorum, Simoni non cogitata, probatur *a fructu*, ver. 42, qui est evidens et in oculos incurrit, quum illa sit occulta;'—and Calov., 'probabat Christus *a posteriori*.' But there is a deeper consideration in this solution, which the words of the Lord in ver. 48 bring before us. The *sense* of forgiveness of *sin* is not altogether correspondent to the sense of forgiveness of *a debt*. The latter must be altogether past, and a fact to be looked back on, to awaken gratitude: the former, by no means so. The *expectation*, the *desire*, and *hope* of forgiveness, the πίστις of ver. 50, awoke this love; just as in our Christian life, the love daily awakened by a sense of forgiveness, yet is gathered under and summed up in a general faith and expectation, that 'in that day' all will be found to have been forgiven. The ἄφεσις τῶν ἁμαρτιῶν, into which we have been baptized, and in which we live, yet waits for that great ἀφέωνταί σου αἱ ἁμαρτίαι, which He will then pronounce.

The aorist ἠγάπησεν is in apposition with the aorists throughout vv. 44—46, as referring to the same facts.

Remark that the assertion regarding Simon is not αἱ ὀλίγαι ἀφέωνται, but ὀλίγον ἀφίεται; stamping the subjective character of the part relating to him:—he *felt*, or *cared about*, *but little forgiveness*, and his little love shewed this to be so: on the whole, see Bleek's note.

49.] This appears to have been said, not in an hostile, but a reverential spirit. Perhaps the καί alludes to the miracles wrought in the presence of John's messengers. 50.] See on ver. 47. The woman's faith embraced as her own, and awoke her deepest love on account of, that forgiveness, which the Lord now first formally pronounced. εἰς εἰρήνην, לְשָׁלוֹם 1 Sam. i. 17; not only 'in peace,' but implying the state of mind *to* which she might now look forward.

CHAP. VIII. 1—3.] JESUS MAKES A CIRCUIT TEACHING AND HEALING, WITH

[a] διώδευεν [a] κατὰ πόλιν καὶ κώμην κηρύσσων καὶ [b] εὐαγ-
γελιζόμενος τὴν [b] βασιλείαν τοῦ θεοῦ, καὶ οἱ δώδεκα σὺν
αὐτῷ, 2 καὶ γυναῖκές τινες αἳ ἦσαν [c] τεθεραπευμέναι [c] ἀπὸ
πνευμάτων [d] πονηρῶν καὶ [e] ἀσθενειῶν, Μαρία ἡ καλου-
μένη Μαγδαληνή, ἀφ' ἧς δαιμόνια ἑπτὰ ἐξεληλύθει, 3 καὶ —σαν P.
Ἰωάννα γυνὴ Χουζᾶ [f] ἐπιτρόπου Ἡρῴδου, καὶ Σουσάννα,
καὶ ἕτεραι πολλαί, [g] αἵτινες [h] διηκόνουν αὐτοῖς ἐκ τῶν
[i] ὑπαρχόντων αὐταῖς.

4 [j] Συνιόντος δὲ ὄχλου [k] πολλοῦ καὶ τῶν [l] κατὰ
πόλιν [m] ἐπιπορευομένων πρὸς αὐτὸν εἶπεν [n] διὰ παρα- א ειπεν
βολῆς· 5 Ἐξῆλθεν [o] ὁ σπείρων [p] τοῦ σπεῖραι τὸν [q] σπόρον B στορ-
αὐτοῦ. καὶ ἐν τῷ σπείρειν αὐτόν, [r] ὃ μὲν ἔπεσεν παρὰ
τὴν ὁδόν, καὶ [s] κατεπατήθη, καὶ τὰ [t] πετεινὰ τοῦ οὐρα-
νοῦ [u] κατέφαγεν αὐτό. 6 καὶ ἕτερον [v] κατέπεσεν ἐπὶ τὴν —σεν P.
πέτραν, καὶ [w] φυὲν [x] ἐξηράνθη διὰ τὸ μὴ ἔχειν [y] ἰκμάδα. ABDEG
7 καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν [z] ἀκανθῶν, καὶ [a] συμφυέ- HKLM
σαι αἱ [z] ἄκανθαι [b] ἀπέπνιξαν αὐτό. 8 καὶ ἕτερον ἔπεσεν εἰς RSUVX
ΓΔΛΞ
1. 13. 69.

a Acts xvii. 1 only. Gen. xliii. 17.
a Acts xiv. 22. xv. 21. xx. 23 al. fr.
b ch. iv. 43. xvi. 16. (Acts viii. 12.)
c ch. v. 15. vi. 18. vii. 21.
d — ch. vii. 21 reff.
e — ch. v. 15 reff.
f — Matt. xx. 3 (Gal. iv. 2) only †. 2 Macc. xi. 1. xiii. 2. xiv. 2 only.
g — Matt. vii. 15 reff. Deut. v. 26.
h — Matt. xx. 28 reff.
i w. dat., ch. xii. 15. Acts iv. 32 only. Gen. xxxi. 18 var. Job xx. 19 var. (gen., Matt. xix. 21.)
j here only †.
k Matt. xiv. 14. xx. 29 al.
l ver. 1 reff.
m here only. Lev. xxvi. 33. Ezek. xxxix. 14. 2 Macc. ii. 23 only.
n — Acts xviii. 9.
o ‖ Mt. reff.
p ‖ Mt. al. Ps. cxliv. 7, 8.
q ver. 11. Mark iv. 26, 27. 2 Cor. ix. 10 only. Lev. xxvi. 5.
r see ‖ Mt. reff.
s Matt. v. 13 reff.
t ‖ Deut. xiv. 19, 20. Heb. xii. 15 (bat instr.) only. Prov. xxvi. 9.
u ‖ Mt. reff.
v Acts xxvi. 14. xxviii. 6 only. Neh. viii. 11.
w here bis & Matt. xxi. 19, 20.
x Matt. xxi. 19, 20.
y here only. Job xxvi. 14. Jer. xvii. 8 only. Rom. vi. 5.)
z Matt. vii. 6 reff. Isa. v. 6.
a here only †. Wisd. xiii. 18 only. (-φυτος, Ecclus. xl. 15.)
b ‖ Mt. ver. 32 only †. Tobit iii. 8 only.

2. [μαριαμ ALP 1. 33 Syr.] επτα bef δαιμονια D vulg(ed and some mss). for επτα, πολλα H(sic): om F.

3. aft αιτινες ins και D lat-a c Mcion-t. rec (for αυτοις) αυτω (*see Mt* xxvii. 55; *Mk* xv. 41), with ALMX 1. 33 fuld(with ing per) lat-a b g_2 l syr-txt copt æth arm Mcion-t: txt BD rel am(with em forj gat jac san) lat-c e f ff_2 g_1 Syr syr-cu syr-marg goth Aug. rec (for εκ) απο, with X rel: txt A B(sic: see table) DKL 1. 69 Orig.

4. συνελθοντος D 69. ins την bef πολιν D-gr. for δια παραβολης, παραβολην τοιαυτην προς αυτους D 39 lat-b e q æth.

5. om 1st του (*see* ‖ *Mk*) DK. εαυτου AMSVΓΔ. om αυτον D. for ο, α, and for αυτο, αυτα (‖ *Mt*) B. for επι, παρα B(Treg expr). om του ουρανου (‖ *Mt*, *cf* ‖ *Mk*) D lat-a b e ff_2 l q Syr syr-cu.

6. for ετερον, αλλο (‖ *Mk*) D. (So also in vv 7, 8.) rec επεσεν (*from* ‖ *Mt Mk*), with AD rel: txt BLRΞ. for επι, παρα Ξ al. om την B(Mai).

7. for εν μεσω, μεσον D: μεσω 69: εμμεσω ALPΞ.

8. rec (for εις) επι (*from* ‖ *Mt, as the weight of MSS shews*), with D al lat-a c

HIS TWELVE DISCIPLES, AND MINISTERING WOMEN. Peculiar to Luke. A general notice of our Lord's travelling and teaching in Galilee, and of the women, introduced again in ch. xxiii. 55; xxiv. 10, who ministered to Him. 2.] δαιμόν. ἑπτά: see ver. 30. 3.] Prof. Blunt has observed in his Coincidences, that we find a reason here why Herod should say to his *servants* (Matt. xiv. 2), 'This is John the Baptist,' &c., viz.—because his *steward's wife* was a disciple of Jesus, and so there would be frequent mention of Him among the servants in Herod's court. This is Herod Antipas. Johanna is mentioned again ch. xxiv. 10, and again in company with Mary Magdalene and others. Susanna is not again mentioned.

διηκ., providing food, and giving other necessary attentions.

4—15.] PARABLE OF THE SOWER. Matt. xiii. 1—8, 18—23. Mark iv. 1—20. For the parable and its explanation, see notes on Matt., where I have also noticed the varieties of expression here and in Mark. On the relation of the three accounts to one another, see notes on Mark. Our Lord had retired to Capernaum,—and

τὴν γῆν τὴν ἀγαθήν, καὶ [w] φυὲν [c] ἐποίησεν [e] καρπὸν [d] ἑκατονταπλασίονα. ταῦτα λέγων [e] ἐφώνει Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω. 9 [f] ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ [λέγοντες] [g] Τίς [h] εἴη ἡ παραβολὴ αὕτη; 10 ὁ δὲ εἶπεν Ὑμῖν [i] δέδοται [i] γνῶναι τὰ [i] μυστήρια τῆς βασιλείας τοῦ θεοῦ, τοῖς δὲ λοιποῖς ἐν παραβολαῖς, ἵνα βλέποντες μὴ βλέπωσιν, καὶ ἀκούοντες μὴ συνιῶσιν. 11 [h] ἔστιν δὲ [k] αὕτη ἡ παραβολή. ὁ [l] σπόρος ἐστὶν ὁ λόγος τοῦ θεοῦ. 12 οἱ δὲ παρὰ τὴν ὁδὸν εἰσὶν οἱ ἀκούοντες, [m] εἶτα ἔρχεται ὁ διάβολος καὶ αἴρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες σωθῶσιν. 13 οἱ δὲ ἐπὶ τῆς πέτρας, οἳ ὅταν ἀκούσωσιν [n] μετὰ χαρᾶς [o] δέχονται τὸν λόγον, καὶ οὗτοι ῥίζαν οὐκ ἔχουσιν, οἳ [p] πρὸς [p] καιρὸν πιστεύουσιν, καὶ ἐν [q] καιρῷ [r] πειρασμοῦ [s] ἀφίστανται. 14 τὸ δὲ εἰς τὰς [t] ἀκάνθας πεσόν, οὗτοί εἰσιν οἱ ἀκούσαντες, καὶ ὑπὸ [u] μεριμνῶν καὶ πλούτου καὶ [v] ἡδονῶν τοῦ [w] βίου πορευόμενοι [x] συμπνίγονται καὶ οὐ [y] τελεσφοροῦσιν. 15 τὸ δὲ ἐν τῇ

c Matt. iii. 8 reff.
d Mark x. 30 (1 Mt. v. r.) only. 2 Kings xxiv. 8 only.
e — ver. 54. ch. xvi. 24. xxi. 46. Dan. iv. 11 (14 Theod-F.).
f ch. ii. 46 reff.
g — ch. xxiv. 17. John vii. 36. xvi. 17, 18. Ezek. xii. 22.
h Matt. ix. 18 reff.
i Mt. (reff.)
k — 1 John i. 5. 2 John 6 b.
l ver. 5 reff.
m — Mark iv. 17. James i. 15.
n I. ch. x. 17 al. 1 Chron. xxix. 22.
o Acts viii. 14. xi. 1 al.
p 1 Cor. vii. 5 only. Wisd. iv. 4. see 1 Thess. ii. 17.
q — ch. i. 20. xix. 44.
r ch. xxii. 28. James i. 2, 12. Deut. iv. 34.
s — 1 Tim. iv. 1.
t ver. 7.
u Mt. reff. 1 John ii. 16. Jos. Antt. i. 6. 8.
v Tit. iii. 3. James iv. 1, 3. 2 Pet. ii. 13 only. Prov. xvii. 1.
w — 2 Tim. ii. 4.
x — [Mk. bis] only †. (ver. 42.)
y here only †. Ps. lxiv. 10 Symm.

Justin Ambr: txt ABR$\aleph$ rel vulg lat-*b e f ff$_2$ g$_{1,2}$ l q* Hippol. aft *αγαθην* ins *και καλην* (*from* ‖ *Mt Mk*) D lat-*a c e* Syr syr-cu arm. aft *φυεν* ins *και* D-gr lat-*e f*.

9. om *αυτου* R lat-*a b c ff$_2$*. om *λεγοντες* (*on account of the indirect construction following?*) BDL$\aleph$ 1. 33 latt Syr syr-cu copt arm: ins A rel lat-*f q* syr goth æth. ins *το* bef *τις* D. om *ειη* LΓ$\aleph$. [*ει ἡ, (sic)* B^2.] *αυτη* bef *η παραβολη* L$\aleph$ 1: bef *ειη* B. om *ἡ* B al.

10. for *βλεποντες, ιδωσιν* DL$\aleph$ 1: *βλεποντες και μη ιδωσιν* R. *ακουσαντες* A. aft *ακουοντες* ins *ακουσωσιν και* (‖ *Mk*) R 69 copt.

12. *ακουσαντες* B(sic) LU$\aleph$: *ακολουθουντες* (*error*) D. for *ειτα, ων quorum* D. *απο της καρδιας αυτων* bef *τον λογον* D lat-*a b c f*.

13. *την πειραν* D F(Wtst) X Syr arm Orig. om *ουτοι* D lat-*e* syr-cu æth arm: *αυτοι* B^1.

14. om 3rd *και* D lat-*c e f l* æth. (Tischdf wrongly adds 69.) ins *υπο* bef *ηδονων* A al.

thither this multitude were flocking together to Him. *συνιόντος* is the present participle, which the E. V. overlooks.

τῶν κατὰ πόλιν—'ex quâvis urbe erat cohors aliqua,' Bengel. *ἐπιπορ.*, **coming up one after another.** It was the desire of those who had been impressed by His discourses and miracles to be further taught, that brought them together to Him now. He spoke this parable sitting in a boat, and the multitude on the shore.

14.] *ὑπό* must not be taken (Meyer) as belonging to *πορευόμενοι* (*ὑπὸ μερ. ἀντὶ τοῦ μετὰ μερ.*, Euthym.), for no such usage of the preposition is found in the N. T., and the sense would be tame and frigid in the extreme; but *ὑπό* belongs to *συνπνίγονται*, and *πορευόμενοι* (which Meyer contends would have no meaning in this case) is in its ordinary sense of **going their way**, namely, *after having heard the word*: see for this usage of *πορεύομαι* Matt. ii. 8; ix. 13; xi. 4 al. (but not Mark, except xvi. 10 ff., where see note), and Luke vii. 22; ix. 13 al. freq. It is surprising that such a critic as Meyer should have upheld so absurd an interpretation as that impugned above.

τοῦ βίου belongs to all three substantives. 15.] It has been said, on Matt. ver. 23, that all *receptivity* of the seed is from God—and all men have receptivity enough to make it matter of condemnation to them that they receive

καλῇ γῇ, οὗτοί εἰσιν [s] οἵτινες ἐν καρδίᾳ [s] καλῇ καὶ ἀγαθῇ [t] ἀκούσαντες τὸν λόγον [b] κατέχουσιν καὶ [c] καρποφοροῦσιν ἐν [d] ὑπομονῇ. 16 Οὐδεὶς δὲ [e] λύχνον [e] ἅψας [f] καλύπτει αὐτὸν [g] σκεύει ἢ [h] ὑποκάτω κλίνης τίθησιν, ἀλλ' ἐπὶ [i] λυχνίας τίθησιν, ἵνα οἱ [k] εἰσπορευόμενοι βλέπωσιν τὸ φῶς. 17 οὐ γάρ ἐστιν κρυπτὸν ὃ οὐ φανερὸν γενήσεται, οὐδὲ [l] ἀπόκρυφον ὃ οὐ μὴ γνωσθῇ καὶ εἰς φανερὸν ἔλθῃ. 18 [m] βλέπετε οὖν [m] πῶς ἀκούετε· ὃς ἂν γὰρ ἔχῃ, δοθήσεται αὐτῷ· καὶ ὃς ἂν μὴ ἔχῃ, καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται [p] ἀπ' αὐτοῦ.

19 [o] Παρεγένοντο δὲ πρὸς αὐτὸν ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οὐκ ἠδύναντο [p] συντυχεῖν αὐτῷ διὰ τὸν

[p] στιβον — σ[ω και] R. ABDEP GHKL MSUVX Γλλ§ 1. 22. 69.

s — Matt. vii. 16 reff. a see Heb. xiii. 18. b — 1 Cor. xi. 2. xv. 2. c ‖. Mark iv. 28. Rom. vii. 4, 5. Col. i 6, 10 only. Hab. iii. 17. Wisd. x. 7 only. d Gnopp., here only. Rom. viii. 25. Heb. xii. 1. Rev. xiii. 10 al. e ch. xi. 33 (reff.). f Matt. viii. 24 reff. g Mark xi. 16. John xix. 29. Lev. vi. 28. h Matt. xxii. 44 reff. i ‖. Heb. ix. 2. Rev. i. 12 al. Exod. xxv. 31. constr., see Matt. xxi. 7 reff. k — ch. xi. 33. xix. 30. Jer. xvii. 20. l ‖ Mk. reff. m 1 Cor. iii. 10. Eph. v. 15. o w. πρός, Matt. iii. 13. ch. vii. 4, 20. xi. 6. Acts xx. 18 only. Job ii. 11. p here only †. 2 Macc. viii. 14 only.

15. εις την καλην γην (‖ *Mt*) D 157 Orig, *in bonam terram* latt. om καλη και D lat-*a b c e ff*$_2$ *l q* Ambr. aft τον λογον ins του θεου D. for καρποφουσιν, τελεσφορουσιν (*from ver* 14) L𝔐.

16. for λυχνιας, την λυχνιαν (‖ *Mt Mk*) DKM (U) X. rec επιτιθησιν (*a similar corrn in* ‖ *Mk*), with A rel: τιθι D: txt B(sic) FLΔΞℵ 1. 69. om ινα to φως (‖ *Mk*) B.

17. for γενησεται, εσται D. rec ο ου γνωσθησεται (*from Mt* x. 26: *not as Meyer, altered to text, to correspond with* ελθη: *the rec reading was evidently originated by some scribe, who omitted to alter* ελθη *into accordance with it*), with A rel: ο ου μη γνωσθησεται F: αλλ ινα γνωσθη D: txt BL𝔐 33. (μη is over the line in L.)

18. rec γαρ bef αν, with DKUXΛ (S 1. 33, e sil); γαρ εαν A rel: txt BL𝔐. αρθησεται απ' αυτων bef και ο δοκει εχειν D lat-*e*.

19. παρεγειναντο B(Mai) DX. aft η μητηρ ins αυτου DΞ 69 ev-y lat-*a e* Syr syr-cu copt Epiph.

it not in earnest, and bring not forth fruit:—but there is in this very receptivity a wide difference between men; some being false-hearted, hating the truth, deceiving themselves,—others being earnest and simple-minded, willing to be taught, and humble enough to receive with meekness the engrafted word. It is of these that our Lord here speaks; of this kind was Nathanael, the Israelite indeed in whom was no guile, John i. 48: see also John xviii. 37, "Every one that is of the truth, heareth My voice," and Trench on the Parables, in loc.

καλὸς καὶ ἀγαθός has here nothing to do with its classical sense of εὐγενής, but is purely ethical,—and to be rendered as in E. V., **honest and good.** ἐν ὑπομ.] **in patience**—*consistently*, through the course of a life spent in duties, and amidst discouragements—ὁ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται, Matt. xxiv. 13.

16—18.] Mark iv. 21—25, where see notes. The sayings occur in several parts of Matt. (v. 15; x. 26; xiii. 12), but in other connexions. Euthym. remarks well, εἰκὸς δὲ κατὰ διαφόρους καιροὺς τὰ τοιαῦτα τὸν χριστὸν εἰπεῖν. On the meaning of the separate sayings, see notes on the passages in Matt. Observe that ver. 18, πῶς ἀκούετε = τί ἀκούετε Mark, and δοκεῖ ἔχειν = ἔχει Mark.

19—21.] THE MOTHER AND BRETHREN OF JESUS SEEK TO SEE HIM. Matt. xii. 46—50. Mark iii. 31—35. The incident is introduced here without any precise note of sequence; not so in Matt., who says, after the discourse in ch. xii., ἔτι αὐτοῦ λαλοῦντος τοῖς ὄχλοις . . . . . and Mark καὶ ἔρχονται . . . . having before stated, ver. 21, that His relations went out to lay hold of Him,—for they said, "He is beside Himself." We must conclude therefore that *they* have it *in the exact place*, and that Luke only inserts it among the events of this series of discourses, as indeed it was, but *without fixing its place*. His account is abridged, and without marks of an eye-

ὄχλον. 20 [q] ἀπηγγέλη δὲ αὐτῷ [λεγόντων] Ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἑστήκασιν ἔξω ἰδεῖν σε θέλοντες. 21 ὁ δὲ ἀποκριθεὶς εἶπεν πρὸς αὐτοὺς Μήτηρ μου καὶ ἀδελφοί μου οὗτοί [r] εἰσιν οἱ τὸν λόγον τοῦ θεοῦ [s] ἀκούοντες καὶ [s] ποιοῦντες.

ποιουντες Ν. BDEF GHKL MSUV ΓΔΛΙ. 33. 69.

22 Ἐγένετο δὲ ἐν [t] μιᾷ τῶν [t] ἡμερῶν, καὶ αὐτὸς [u] ἐνέβη εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ, καὶ εἶπεν πρὸς αὐτούς [v] Διέλθωμεν εἰς τὸ πέραν τῆς [w] λίμνης. καὶ [x] ἀνήχθησαν. 23 [y] πλεόντων δὲ αὐτῶν [z] ἀφύπνωσεν. καὶ [a] κατέβη [b] λαῖλαψ ἀνέμου εἰς τὴν [w] λίμνην, καὶ [c] συνεπληροῦντο καὶ [d] ἐκινδύνευον. 24 προσελθόντες δὲ [e] διήγειραν αὐτὸν λέγοντες [f] Ἐπιστάτα ἐπιστάτα, ἀπολλύμεθα. ὁ δὲ ἐγερθεὶς [g] ἐπετίμησεν τῷ ἀνέμῳ καὶ τῷ [h] κλύδωνι τοῦ ὕδατος, καὶ ἐπαύσαντο καὶ ἐγένετο [i] γαλήνη. 25 εἶπεν δὲ αὐτοῖς Ποῦ ἡ πίστις ὑμῶν; φοβηθέντες δὲ ἐθαύμασαν, λέγοντες πρὸς

[i] εθαυμασαν...

q pass., here only. (ch. xiii. 1 al.) Josh. ii. 2.
r see Matt. xxvi. 26 reff
s — ch. vi. 47, 49. Matt. vii. 24, 26.
t ch. v. 17 ref.
u Matt. viii. 23 ref.
v ‖ Mk. ch. iv. 35. Acts ix. 38. 2 Kings xviii. 5.
w ch. v. 1 ref.
x — here & Acts (xiii. 13 and passim) only.
y Gospp., here only. Acts xxi. 3. xxvii. 2, 6, 24. Rev. xviii. 17 only. Jonah i. 3.
z here only. Judg. v. 27 Ald. only.
a — Matt. vii. 25, 27 ref.
b ‖ Mk. 2 Pet. ii. 17 only. Jer. xxxii. (xxv.) 32.
c — here (ch. ix. 51. Acts ii. 1) only †.
d absol., 1 Cor. xv. 30 (Acts xix. 27, 40) only. Jonah i. 4.
e ‖ Mk. ref.
f ch. v. 5 ref.
g ‖. Ps. cv. 9.
h James i. 6 only. Jonah i. 4, 11, 13.
i ‖ only †. Ps. cvi. 29 Symm.

20. rec (for απηγγ. δε) και απηγγ., with A rel vulg lat-*e f* g_2 syrr syr-cu goth æth arm Bas: txt BDLXΞ 33. 69 lat-*a b ff*$_2$ g_1 *l q* copt. om λεγοντων (*as unnecessary and harsh?*) BDLΔΞ 1. 33 latt Syr syr-cu copt goth æth Bas. add οτι DLX 1 ev-y lat-*a b c* goth Bas. εξω bef εστηκασιν D al lat-*c e* Bas (Mcion-t). θελοντες bef σε BΞ: ζητουντες σε (*see* ‖ *Mt*) D.

21. αυτοις D al lat-*c e*. ins η bef μητηρ and οι bef αδελφοι (‖ *Mt Mk*) DXΔ 69: om ABΞ rel. rec at end adds αυτον, with V(as corrd by origl scribe) X rel Syr syr-cu copt Cyr Mcion-t: om ABDH^{2}LV^{1}Ξ 1. 33 latt syr goth æth arm Tit-bostr Thl Ambr.

22. rec (for εγεν. δε) και εγεν., with X rel syr-cu æth arm: txt ABDKLMU 1. 33. 69 latt syrr copt goth. αναβηναι αυτον D-gr. (ανεβη FLM 69 Thl.)

23. εις την λιμνην bef ανεμου B lat-*a*. aft ανεμου ins πολλη D.

24. for επιστατα (twice), κυριε (‖ *Mt*) D. διεγερθεις (*conforms to above and* ‖ *Mk*) BLΝ 33: txt AD rel. om του υδατος D.

25. rec aft του ins εστιν, with D rel latt: om ABLX 1 æth. προς αλληλους

witness, which the others have. **20.**] If we read λεγόντων, it may be observed that we have the same elliptic gen. absol. in Hom. Il. ε. 665 ff., οὔτις ἐπεφράσατ' οὐδ' ἰνόησε, μηροῦ ἐξερύσαι δόρυ μείλινον, ὄφρ' ἀπιβαίη, σπευδόντων:—Herod. i. 3, οὐδὲ ἐσδόντες ἀπαιτεόντων: see also οὐ προσδεχομένων, Thuc. iii. 34; ἰόντων, Pind. Nem. i. 46, and other examples in Bernhardy, Syntax, p. 481. In ref. Josh. we have λέγοντες similarly placed.

22—25.] JESUS, CROSSING THE LAKE, STILLS THE STORM. Matt. viii. 18, 23—27. Mark iv. 35—41. The chronology of this occurrence would be wholly uncertain, were it not for the precision of Mark, who has introduced it by *ἐν ἐκείνῃ τῇ ἡμέρᾳ ὀψίας οὔσης*,—i. e. *on the same day in which the preceding parables were delivered.* How it has come to be misplaced in Matthew, must ever be matter of obscurity. The fact *that it is so*, is no less unquestionable than the proof that it furnishes of the independence of the two other Evangelists. **23.** *ἐν μιᾷ τ. ἡμ.*] This serves to shew that Luke had no data by which he could fix the following events. If he had seen the Gospel of Mark, could this have been so? **23.**] ἀφύω. belongs to the later Greek, and even there more commonly signifies 'to awaken.' κατέβη—from the sky —or perhaps from the mountain valleys around: see Matt. vii. 27, and note on Acts xxvii. 14. συνεπλ.] They (= their ship) were filling. **24.**] See notes on Matt. **25.**] In Matt. this reproof comes *before* the stilling of the storm. But our account, and that in Mark, are here evidently exact.

ἀλλήλους [j] Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ τοῖς ἀνέμοις Rec καὶ
[k] ἐπιτάσσει καὶ τῷ ὕδατι, καὶ ὑπακούουσιν αὐτῷ; ABFEP GHKI MSUV ΧΓΔΛΞ L Ξ Δ
26 Καὶ [l] κατέπλευσαν εἰς τὴν χώραν τῶν Γερασηνῶν,
[m] ἥτις ἐστὶν [n] ἀντιπέρα τῆς Γαλιλαίας. 27 ἐξελθόντι δὲ
[o] αὐτῷ ἐπὶ τὴν γῆν [p] ὑπήντησεν [°αὐτῷ] ἀνήρ τις ἐκ τῆς
πόλεως, ὃς [q] εἶχεν δαιμόνια [r] ἐκ χρόνων [s] ἱκανῶν, καὶ ἱμά-
τιον οὐκ [t] ἐνεδιδύσκετο, καὶ ἐν οἰκίᾳ οὐκ [u] ἔμενεν, ἀλλ'
ἐν τοῖς [v] μνήμασιν. 28 ἰδὼν δὲ τὸν Ἰησοῦν [w] ἀνακράξας
[x] προσέπεσεν αὐτῷ καὶ φωνῇ μεγάλῃ εἶπεν [y] Τί ἐμοὶ καὶ C — ver. 31
σοί, Ἰησοῦ υἱὲ τοῦ θεοῦ τοῦ [s] ὑψίστου; [a] δέομαί σου μή
με [b] βασανίσῃς. 29 [c] παρήγγελλεν γὰρ τῷ πνεύματι τῷ
ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου· [d] πολλοῖς γὰρ

j see ch. i. 66. Acts xii. 18.
k — Mark i. 27 reff.
l here only †.
m — ch. ix. 80 reff.
n here only †. -ραν, Deut. xxx. 13 Aq.
o constr., Matt. viii. 1 reff.
p | Mt. reff.
q Matt. xi. 18 reff. (ch. iv. 33 reff.)
r Acts ix. 33. John ix. 32.
s of time, Luke only. ch. xx. 9. Acts viii. 11. ix. 28, 43 al. 2 Macc. i. 20.
t (-διδόω.) ch. xvi. 19. Mark xv. 17 only. 2 Kings i. 24.
u — John i. 39, 40 reff.
v | Mk. (bis) reff.
w Mark vi. 49. ch. iv. 33 | Mk. xxiii. 18. Judg. viii. 20.
x — | Mk. (reff.) exc. Matt. ix. 32.
y | 2 Kings xvi. 10 al.
z | Mk. reff.
a ch. v. 12. Gal. iv. 12 al. fr. LP.
b | 2 Pet. ii. 8. Rev. ix. 5 al. 1 Kings v. 8.
c Mark viii. 6 reff.
d dat., Acts viii. 11. Rom. xvi. 26.

bef λεγοντες L𝔛 33 lat-*a b c*. om και υπακουουσιν αυτω B.

26. κατεπλευσαν R al. for και κατ., κατ. δε D am(with fuld em forj) lat-*a c*. rec γαδαρηνων, with AR rel Syr syr-cu syr-txt goth: γεργεσηνων LX𝔛 [C²P in ver 37] 1. 33 syr-jer copt æth arm: txt (*see prolegomena*) BD[C¹ sah in ver 37] latt syr-marg Ambr. rec αντιπεραν (*cf* περαν, ‖ *Mt Mk*), with LA: περαν SM: txt ABDR𝔛ℵ rel.

27. κ. εξελθοντι τ. τ. γ. και D. om 2nd αυτω BE𝔛 1. 33 arm: ins ADR rel vss. (τω ιησ. H.) τις bef ανηρ B: om τις D ev-y tol¹ lat-*a* (æth ?). for ος ειχεν, εχων B. (not L, Treg.) for εκ χρ. το ενιδ., κ. χρονω ικανω ουκ ενεδυσατο ιματιον BL𝔛 (1.) 33 syr-marg syr-jer copt æth arm.—for εκ, απο D.—for και, ος D. for οικια, οικω D. εμεινεν AL 1. for μνημασιν, μνημειοις D al.

28. rec ins και bef ανακραξας, with AR rel syr goth arm: om B (D) LX𝔛 33 latt Syr syr-cu copt æth. ανεκραξεν D, addg και bef ειπεν, D¹-gr.—om προσεπεσεν αυτω και D. om ιησου DR 1. 69 ev-y lat-*e* copt. om του θεου D𝔛 1 lat-*g*₁ *l*.

29. rec παρηγγειλε (*corrn to aor, as so often*), with BFMSA𝔛 69 Cyr-jer: ελεγεν (‖ *Mk*) D lat-*a*: txt ACR rel latt syrr syr-cu. for πνευματι, δαιμονιω D lat-*e*.

26—39.] HEALING OF A DÆMONIAC IN THE LAND OF THE GERASENES. Matt. viii. 28—34. Mark v. 1—20, in both of which places see notes. **26.**] ἀντ. τ. Γ., a more precise description than τὸ πέραν Matt., or τὸ π. τῆς θαλ. Mark.

27.] ἐκ τῆς πόλ. belongs, not to ὑπήντ. (Meyer and E. V.), but to ἀνήρ τις—**a certain man of the city.** The man did not *come* from the city, but from the tombs. I put to any reader the question, whether it were possible for either Mark or Luke to have drawn up their account from Matt., or with Matt. before them, seeing that he mentions *two possessed* throughout? Would no notice be taken of this? Then indeed would the Evangelists be but poor witnesses to the truth, if they could consciously allow such a discrepancy to go forth. Of the discrepancy itself, no solution has been proposed which can satisfy any really critical mind. That *one* should have been prominent, and the spokesman is of course *possible*, but such a hypothesis does not help us one whit. Where *two* healings take place, narrators do not commonly, being fully aware of this, relate in the singular: and this is the phænomenon to be accounted for. It is at least reasonable to assign accuracy in such a case to the more detailed and chronologically inserted accounts of Mark and Luke. ἱμάτ. οὐκ ἐν. is to be taken literally. The propensity to go entirely naked is a well-known symptom in certain kinds of raving madness: see Trench, Miracles, p. 167, note †. **29.**] παρήγγελλεν, **He was ordering,** imperf.: in the midst of this ordering, and as a consequence of it, the possessed man cried out, as in last verse. On πολ. χρόνοις see reff. Plutarch, Thes. 6, uses χρόνοις πολλοῖς ὕστερον—not '*for many years*,' still less, '*oftentimes*,' E. V.,

[d] χρόνοις [e] συνηρπάκει αὐτόν, καὶ [f] ἐδεσμεῖτο [g] ἁλύσεσιν καὶ [h] πέδαις φυλασσόμενος, καὶ [i] διαρήσσων τὰ [k] δεσμὰ [l] ἠλαύνετο ὑπὸ τοῦ δαιμονίου εἰς τὰς ἐρήμους. 30 ἐπ-
ηρώτησεν δὲ αὐτὸν ὁ Ἰησοῦς λέγων Τί σοι ἐστὶν ὄνομα; ὁ
δὲ εἶπεν [m] Λεγιών, ὅτι δαιμόνια πολλὰ εἰςῆλθεν εἰς αὐτόν.
καὶ φ— 31 καὶ [n] παρεκάλει αὐτὸν [o] ἵνα μὴ [p] ἐπιτάξῃ αὐτοῖς εἰς τὴν
[p] ἄβυσσον ἀπελθεῖν. 32 ἦν δὲ ἐκεῖ [q] ἀγέλη [q] χοίρων
ομοι F. BCDE HKL PRSU ΧΓΔΛ 1. 33. 69. [r] ἱκανῶν [s] βοσκομένων ἐν τῷ ὄρει· καὶ παρεκάλεσαν αὐτὸν
ἵνα [t] ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰςελθεῖν. καὶ [t] ἐπέτρεψεν
αὐτοῖς. 33 ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου
εἰςῆλθον εἰς τοὺς [q] χοίρους, καὶ [n] ὥρμησεν ἡ [q] ἀγέλη κατὰ

[d] Luke i. 57. ii. 6. xix. 15. Acts xi. 28. xiii. 18. xiv. 3. xv. 33. xvi. 18. xviii. 20. xix. 22. xx. 6. xxiv. 24. xxv. 14. xxvii. 9. Rom. xvi. 25. 2 Tim. i. 9. Tit. i. 2. Philem. 15. Heb. i. 1. xi. 32. 1 Pet. i. 20. 1 John ii. 18. Rev. xii. 12. xx. 3. [e] Acts vi. 12. xix. 29. xxvii. 15. only. Prov. vi. 25. † here only †. Job xl. 20 Aq. [f] ‖ Mk. (See) ref. [g] ‖ Mk. bis only. Ps. civ. 18 al. [h] Matt. xxvi. 65 ‖ Mk. ch. v. 6. Acts xiv. 14 only. Josh. vii. 6. neut., Acts xvi. 26. xx. 38 only. (not LXX.) [i] — here only. (Mark vi. 48 ref.) [k] ‖ Mk. bis. Matt. xxvi. 58 only †. [l] Matt. xiv. 26 ref. [m] constr., Mark vi. 39 ref. [n] ‖ (Mt. ref.) [o] Rom. x. 7. Rev. ix. 1, 2, 11. xi. 7. xvii. 8. xx. 1, 3 only. Gen. i. 2. [p] = Matt. xxviii. 12 ref. [q] ‖ Mt. ref. [r] ‖. Matt. viii. 31. Esth. ix. 16. [s] ‖. Acts vii. 57. xix. 39 only. 1 Kings xv. 19.

εξελθε D lat-*e*. for κ. εδεσμ., εδιεσμ. γαρ D lat-*a b c*.—εδιεσμενετο BLXΞ 33: txt ACDR rel. [*διαρησσων*, so (with one ρ) AB[1]C (D) RUΔ 1.] *διερησ.* (*itacism?*) D. aft ηλαυνετο ins γαρ D lat-*c e*. for υπο, απο BΞ: txt ACDR rel. rec *δαιμονος*, with AC[3]R rel lat-*a*: txt B(Mai) C[1]DE[1]XΞ latt: των δαιμονων Λ al Syr-ms syr-marg. την ερημον D Syr syr-cu.

30. om λεγων (*as* ‖ *Mk*) B 1 lat-*a b c e f ff*$_2$ *l q* Syr. ins οτι bef σοι Ξ[1](appy). *ονομα* bef εστιν BDL 1. 33 latt Orig-lat: ον. σοι εστ. C[3]: ον. σοι, omg εστιν (‖ *Mk*), C[1] (*hence the rearrangements*): txt AC[3]R rel syr Dial. aft λεγεων ins *ονομα μοι* (‖ *Mk*) D lat-*c* syr-jer æth. for οτι to εις αυτον, πολλα γαρ ησαν *δαιμονια* D.—εισηλθεν bef *δαιμονια πολλα* B vulg lat-*b c* copt: txt ACRΞ rel lat-*a f* syrr goth.

31. for και παρ., παρ. δε D lat-*ff*$_2$. παρεκαλουν B(Mai) CDFLS 1. 33. 69 copt arm Cyr: txt APR U(Treg expr) Ξ rel copt-ms goth.

32. om ικανων D al lat-*c*: for ικ., πολλων (‖ *Mt*) X. βοσκομενη (*from* ‖ *Mt Mk*) B D-gr KU 69 lat-*a* Syr æth: txt ACPRΞ rel vulg lat-*b c* D-lat syr-cu syr cop goth. for και παρ., παρ. δε D. rec παρακαλουν (‖ *Mt*), with AC[3]DPR rel vulg lat-*g*$_1$ *q* copt: txt (‖ *Mk, so that it is not easy to decide, except by txt being less usual*) BC[1]LΞ 1. 33 lat-*a b c f ff*$_2$ *q* goth. aft ινα ins μη A. αυτοις bef επιτρεψη LRΞ 33. for επιτρεψη . . . εισελθειν, εις τ. χοιρους εισελθωσιν D; similarly lat-*a b ff*$_2$ *l q*. for last και, ο δε D.

33. rec εισηλθεν, with U (S 1. 69, e sil): ωρμησαν *abierunt* D: txt ABCPRΞ rel.

Grot.;—but **during a long time.** συνηρπ., **it had seized him and carried him**: see reff. ἐδεσμ.: notice the imperfect, giving the sense, **it was attempted to bind him.** διαρ. τ. δ.] The unnatural increase of muscular strength is also observed in cases of raving madness (as indeed also in those of any strong concentration of the will); see Trench as above. **30.**] Lightfoot (on Mark v. 9) quotes instances of the use of גדוד, for a great number, in the Rabbinical writings. The fact of *many dæmons* having entered into this wretched man, sets before us terribly the utter break-up of his personal and rational being. The words will not bear any figurative rendering, but must be taken literally (see ver. 2 of this chap., and ch. xi. 24 ff.); viz. that in the same sense in which other poor creatures were possessed by *one evil spirit* (see note on ‖ Matt.), this man, and Mary Magdalene, were possessed by *many*. **31.**] παρεκάλει—most probably *singular*—for the plural is used of the dæmons in the next verse:—the man besought Him. It has been perhaps to prevent this understanding of the verb that it has been altered to παρεκάλουν in some MSS. There is throughout this narrative an interchange of the personality of the man and the devils: see on Matt. as above. τ. ἄβυσσον] This word is sometimes used for Hades in general (Rom. x. 7), but more usually in Scripture for the abode of damned spirits: see reff. This last is certainly meant here—for the request is co-ordinate with the fear of torment expressed above (see Greswell on the Parables, v. [pt. 2] 365, and note on ch.

τοῦ [v] κρημνοῦ εἰς τὴν [v] λίμνην καὶ [x] ἀπεπνίγη. 34 ἰδόντες ABCDE GHKL MPRS VΓΔΛ Σ Σ. δὲ οἱ [s] βόσκοντες τὸ γεγονὸς ἔφυγον, καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς. 35 ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός, καὶ ἦλθον πρὸς τὸν Ἰησοῦν, καὶ εὗρον καθήμενον τὸν ἄνθρωπον ἀφ' οὗ τὰ δαιμόνια ἐξεληλύθει [y] ἱματισμένον καὶ [z] σωφρονοῦντα [a] παρὰ τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐφοβήθησαν. 36 ἀπήγγειλαν δὲ αὐτοῖς [καὶ] οἱ ἰδόντες [b] πῶς [c] ἐσώθη ὁ [d] δαιμονισθείς. 37 καὶ [e] ἠρώτησεν αὐτὸν ἅπαν τὸ πλῆθος τῆς [f] περιχώρου τῶν Γερασηνῶν ἀπελθεῖν ἀπ' αὐτῶν, ὅτι φόβῳ μεγάλῳ [g] συνείχοντο· αὐτὸς δὲ [h] ἐμβὰς εἰς πλοῖον [i] ὑπέστρεψεν. 38 [k] ἐδεῖτο δὲ αὐτοῦ ὁ ἀνὴρ ἀφ' οὗ ἐξεληλύθει τὰ δαιμόνια εἶναι σὺν αὐτῷ. [l] ἀπέλυσεν δὲ αὐτὸν λέγων 39 [i] Ὑπόστρεφε εἰς τὸν οἶκόν σου, καὶ [m] διηγοῦ ὅσα σοι [n] ἐποίησεν ὁ θεός. καὶ ἀπῆλθεν [o] καθ' [o] ὅλην τὴν [o] πόλιν [p] κηρύσσων ὅσα [n] ἐποίησεν αὐτῷ ὁ Ἰησοῦς.

v ‖ only. 2 Chron. xxv. 12 bis only. w ch. v. 1, 2 reff. x ver. 7 ‖ Mt. only †. Tobit iii. 8 only. y ‖ Mk. only †. z — ‖ Mk. (reff.) 2 Cor. v. 13 only †. a ch. vii. 38. Acts xxii. 3. b ‖ Mk. ch. xiv. 7 al. c — Matt. ix. 21 reff. d Matt. viii. 16 reff. e w. inf., ch. v. 3. John iv. 40. Acts iii. 3. x. 48. f Matt. xiv. 35 al. Deut. iii. 13, 14. g — Matt. iv. 24. ch. iv. 38. Job iii. 24. xxxi. 23. (Acts xviii. 5.) h Matt. viii. 23 reff. i ch. ii. 20 reff. k w. inf., Acts xxvi. 3. (2 Cor. x. 2.) l Matt. xiv. 15 reff. p — Mark i. 45. v. 20. vii. 36. m Mark v. 16 reff. Ps. xlvii. 13. n ch. i. 49 al. o 2 Macc. v. 2.

απεπνιγοντο C lat-*b c ff*$_2$; απεπνιγησαν S al.

34. rec (for γεγονος) γεγενημενον, with X rel: txt ABCDKLPRUΞ 1. 33. 69. [εφυγαν DΛ.] rec ins απελθοντες (‖ *Mt*) bef απηγγειλαν, with al æth: om ABCDPRΞ rel latt syrr syr-cu copt goth arm Thl Euthym.

35. for ver, παραγενομενων δε εκ της πολεως και θεωρησαντων καθημενον τον δαιμονιζομενον σωφρονουντα και ιματισμενον καθημενον παρα τους ποδας του ιησου εφοβηθησαν D. for εξηλθ. δε, και εξηλθ. C^1(appy) 1 Syr syr-cu æth. [ηλθαν and ευραν B^1.] τον ανθρωπον bef καθημενον P 1 vulg lat-*b c ff*$_2$ *g*$_{1.2}$. for εξεληλυθει, εξηλθεν B lat-*f*. om του bef ιησου B.

36. for δε, γαρ D lat-*c*.—και απηγγ. C Syr syr-cu. om και BCDLPX 33. 69 lat-*a b c f l* Syr syr-cu copt arm: ins AR rel vulg lat-*ff*$_2$ (*g*$_1$?) syr goth. for δαιμονισθεις, ο ληγαιων D^2, ο λιων D^1-gr, *a legione* vulg lat-*f ff*$_2$ *g*$_{1.2}$ *l q*. **37.** for και ηρωτ., ηρωτ. δε D lat-*a* sah. rec ηρωτησαν, with DΞ rel vulg lat-*b c f g*$_{1.2}$ coptt goth: txt ABCKMPR 33. 69 lat-*a* syr, επηρωτησεν X. for απαν τ. πλ. τ. περ., τον ιησουν παντες και η χωρα D. rec γαδαρηνων, with ARℵ^2 rel syrr syr-cu goth: γεργεσηνων C^{2}LPXℵ$^{1.2}$ 1. 33. 69 copt æth arm: txt BC^{1}D latt sah. for οτι φοβω, φ. γαρ D lat-*c* goth. for αυτ. δε εμ., ενβας δε D: om δε A al. rec ins το bef πλοιον, with AP rel: om BCLRX 1. 33 goth arm.—om εις πλ. D lat-*l* Ambr.

38. rec εδειτο, with C^{1}RN^1 rel: εδεετο AP: txt BC^{2}LXN^2 33 Cyr. τα δαιμονια bef εξεληλυθει CRX 1. 69 vulg lat-*b c* sah goth. for ειναι, ινα η (*see* ‖ *Mk*) P. rec aft αυτον ins ο ιησους, with ACPR rel vulg lat-(*a*) *f ff*$_2$ *g*$_2$ *q* syrr syr-cu goth Vig: om BDL 1 lat-*b c g*$_1$ *l* coptt æth arm Cyr. **39.** for υποστρεφε, πορευου D lat-*c*. for και διηγου, διηγουμενος D. rec εποιησε bef σοι, with AC^3 rel syrr syrpt copt goth: *a σοι ο θ. επ.* D lat-*f*: οσα σοι ο κυριος πεποιηκεν και ηλεησεν σε (‖ *Mk*) C^1: txt BLP (R) X 1. 33 vulg lat-*a c l* Tit-bostr Vict Cyr.—πεποιηκεν CR Cyr. απελθων κατα τ. πολιν εκηρυσσεν D.

xvi. 23). But, as Dr. Wordsw. remarks, we must distinguish between ἄβυσσος, the ad interim place of torment, and the lake of fire into which the devil will be cast by Christ at the end: see Rev. xx. 3, 10. **35.**] ἐξῆλ., viz. the people in the town and country = πᾶσα ἡ πόλις, Matt.; here understood in ἀπήγ. εἰς τ. πόλ. κ. εἰς τ. ἀγ. παρὰ τ. π. τ. Ἰη.] This particularity denotes an eye-witness. The phrases common to Mark and Luke, e. g. ἰμ. καὶ σωφ., οἱ ἰδόντες, denote a common origin of the two narratives, which have however become considerably deflected, as comparison will shew. **38, 39.**] See notes on Mark.

40 Ἐγένετο δὲ [q] ἐν τῷ [l] ὑποστρέψαι τὸν Ἰησοῦν, [r] ἀπ- εδέξατο αὐτὸν ὁ ὄχλος· ἦσαν γὰρ πάντες [s] προσδοκῶντες αὐτόν. 41 καὶ ἰδοὺ ἦλθεν ἀνὴρ ᾧ ὄνομα Ἰάειρος, καὶ αὐτὸς ἄρχων τῆς συναγωγῆς ὑπῆρχεν· καὶ [t] πεσὼν παρὰ τοὺς πόδας τοῦ Ἰησοῦ [u] παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ, 42 ὅτι θυγάτηρ [v] μονογενὴς ἦν αὐτῷ ὡς [w] ἐτῶν δώδεκα, καὶ αὕτη [x] ἀπέθνησκεν. ἐγένετο δὲ ἐν τῷ πορεύεσθαι αὐτόν, οἱ ὄχλοι [y] συνέπνιγον αὐτόν. 43 καὶ γυνὴ οὖσα [z] ἐν [a] ῥύσει αἵματος [b] ἀπὸ ἐτῶν δώδεκα, ἥτις [c] ἰατροῖς [d] προσαναλώσασα ὅλον τὸν [e] βίον οὐκ [f] ἴσχυσεν ἀπ' οὐδενὸς θεραπευθῆναι, 44 προσελθοῦσα [g] ὄπισθεν ἥψατο

q ch. iii. 21 reff. r — [ch. ix. 11.] Acts xviii. 27. s xi. 17. xxviii. 30. 2 Macc. iii. 9 al. t ch. i. 21 reff. u — Matt. iv. 9 reff. a Mark v. 17 reff. v ch. vii. 12 reff. w ‖ Mk. reff. x so -ον, Heb. xi. 21. y — here (ver. 14 ‖ [Mk. bis]) only †. z ‖ Mk. Mark i. 23. Rom. iv. 10. a here (bis) & ‖ Mk. only. Lev. xv. 25. b Rom. xv. 23. c ch. iv. 23 reff. d here only †. e — Mark xii. 44 reff. f — Matt. viii. 28 reff. g Matt. xv. 23 reff.

40. εν bef δε, omg εγενετο, BLR 1. 33 Syr syr-cu coptt æth Mcion-e: txt ACDP rel latt syr goth.—υποστρεφειν BR. αποδεξασθαι and τον οχλον D. om ο C¹.

41. for ιδου ηλθεν, ελθων D lat-c. ουτος (*from ignorance of reference of* αυτος) BDR 1. 69 lat-*a ff*₂ *g*₁ syr arm. (C uncert.) om υπηρχεν και D lat-*c* Syr. for παρα, υπο D. om του bef ιησου BP: ins ACDR rel. ινα εισελθη C¹(appy). την οικιαν D(appy).

42. for οτι to αυτω, ην γαρ θυγ. αυτω μονογ. D. for και αυτ. απεθ., αποθνησκουσα D Syr syr-jer². rec (for και εγενετο εν τω πορευεσθαι εν δε τω υπαγειν, with ABC³R rel syrr syr-cu goth æth: txt C¹DP arm. συνεπνιγαν D: συνεθλιβον (‖ *Mk*) CL 33. 69, συνεθλιγον U.

43. for ητις to θεραπευθηναι, ην ουδε εις ισχυεν θεραπευσαι D sah.—ιατροις to βιον is also omitted in B arm. rec (for ιατροις) εις ιατρους (with some cursive ?); εις τους ιατρους Orig: txt ACPRΞ rel Scr's-mss. aft βιον ins αυτης CX latt syrr copt goth æth arm-usc Ambr. rec (for απ') υπ', with PΞ^2 rel Orig, υπο C: παρ' 69: txt ABRΞ'¹.

44. aft προσελθουσα ins δε C(appy) copt-ms. om οπισθεν D 258. om

40—56.] RAISING OF JAEIRUS'S DAUGHTER, AND HEALING OF A WOMAN WITH AN ISSUE OF BLOOD. Matt. ix. 1, 18—26. Mark v. 21—43. Our account is that one of the three which brings out the most important points, and I have therefore selected it for full comment.

40.] ἐν τῷ ὑπ., **when Jesus had returned.** ἀπ., **welcomed Him**; see reff. ἦσαν γ.: here we have an eye-witness again. 41.] ἄρχων—**a ruler** = εἷς τῶν ἀρχισυναγώγων Mark; —in Matt. only ἄρχων. 42.] μονογ., peculiar to Luke, but perhaps implied in τὸ θυγάτριον of Mark. ἀπέθν., **was dying.** In Matt. she is represented as *already dead*. He is not aware of the subsequent message to Jaeirus, and narrates concisely and generally. The crowd seems to have followed to see what would happen at Jaeirus's house: see ver. 54.

43.] προσαναλ. 'having, *besides all her suffering*, spent,' &c. But,—see notes on μὴ προσιῶντος τοῦ ἀνέμου, Acts xxvii. 7, and on συμμαρτυρεῖν, Rom. ii. 15; viii. 16; ix. 1.—πρός may denote the *direction* or tendency of her spending. Mark adds, that she grew nothing better, but rather worse. The omission of this clause, ἰατρ. προσαν. ὅλ. τ. β., in some of the best MSS., is curious. I have not ventured to exclude it, on account of the characteristic ἅπαξ λεγόμενον προσαναλώσασα, which seems to betray St. Luke's hand. The ἀπ' instead of ὑπ', which latter may have come from the ὑπὸ πολλῶν ἰάτρων of St. Mark, conveys a slightly differing sense. ὑπό is more of direct agency, ἀπό of ultimate derivation. She could not get more from any system of treatment adopted by any. 44.] Her inner thoughts are given in Mark, ver. 28. There was doubtless a weakness and error in this woman's view;—she imagined that healing power flowed as it were magically out of the Lord's person; and she touched the fringe of his garment as the most *sacred*, as well as the most accessible part: see Matt. xxiii. 5: Num. xv. 37—40. But she *obtained what she desired*. She sought it, though in error, yet *in faith*. And she obtained it, because

h ‖ Mt. reff.
i Matt. xxi. 19, 20 reff.
k — here only.
Jonah i. 15.
l ch. v. 5 reff.
m — here only. see ch. xix. 43. 1 Kings xxiii. 8.
n here only. Num. xxii. 25 (only?).
o — Matt. xiv. 2 reff.
p ‖ Mk. ch. vi. 19.
q Mark vii. 24 reff.
r ‖ Mk. 2 Pet. ii. 10 only. Isa. lxvi. 2 al.
s Mark iii. 11 reff.

τοῦ [h]κρασπέδου τοῦ ἱματίου αὐτοῦ, καὶ [i]παραχρῆμα [k]ἔστη ἡ [a]ῥύσις τοῦ αἵματος αὐτῆς. 45 καὶ εἶπεν ὁ Ἰησοῦς Τίς ὁ ἁψάμενός μου; ἀρνουμένων δὲ πάντων εἶπεν ὁ Πέτρος καὶ οἱ σὺν αὐτῷ [l]Ἐπιστάτα, οἱ ὄχλοι [m]συνέχουσίν σε καὶ [n]ἀποθλίβουσιν, καὶ λέγεις Τίς ὁ ἁψάμενός μου; 46 ὁ δὲ Ἰησοῦς εἶπεν Ἥψατό μού τις· ἐγὼ γὰρ ἔγνων [op]δύναμιν [p]ἐξεληλυθυῖαν ἀπ' ἐμοῦ. 47 ἰδοῦσα δὲ ἡ γυνὴ [q]ὅτι οὐκ [q]ἔλαθεν [r]τρέμουσα ἦλθεν, καὶ [s]προσπεσοῦσα αὐτῷ

ABCDE HKLM PRSUV XΓΔΛΣ Π. 33.

του κρασπεδου (‖ *Mk*) D lat-*a ff*$_2$. om *αυτου* A^1(perhaps).

45. for *και* to 1st *μου*, *ο δε ιησους γνους την εξελθουσαν εξ αυτου δυναμιν εταραχτα τις μου ηψατο* (*see* ‖ *Mk*) D lat-*a*. om *και οι συν αυτω* B al syr-cu syr-jer sah.—rec (for *συν αυτω*) *μετ' αυτου*, with X rel: txt ACDLPRUΓ 1. 33. 69. om *και λεγεις* to 2nd *μου* BL 1 coptt arm: ins AC (D) PRΓ rel latt syrr syr-cu goth æth.—for *ο αψ. μου, μου ηψατο* D vulg lat-*b c f*.

46. om *ιησους* DΓ lat-*a* Syr. (Tregelles expressly states that L 1 syr-cu syr do not omit *ιησους*.) rec (for *εξεληλυθυιαν*) *εξελθουσαν* (‖ *Mk*), with ACDPRΓ rel Orig$_1$: txt BL 33 Orig$_2$.

this faith was known and recognized by the Lord. It is most true objectively, that there did go forth healing virtue from Him, and from his Apostles (see Mark vi. 56: Luke vi. 19: Acts v. 15; xix. 12), but it is also true that, in ordinary cases, only those were receptive of this whose faith embraced the truth of its existence, and ability to heal them. The error of her view was overborne, and her weakness of apprehension of truth covered, by the strength of her faith. And this is a most encouraging miracle for us to recollect, when we are disposed to think despondingly of the ignorance or superstition of much of the Christian world: that He who accepted this woman for her faith even in error and weakness, may also accept them.

45.] We are not to imagine that our Lord *was ignorant* of the woman, or any of the circumstances. The question is asked to draw out what followed. See, on the part of Jesus Himself, an undeniable instance of this, in ch. xxiv. 19—and note there. The healing took place *by His will*, and *owing to His recognition of her faith*: see similar questions, Gen. iii. 9, and 2 Kings v. 25. ὁ Πέτρ. κ. οἱ σ. αὐ.] A detail contained only here.

On the latter part of this verse many instructive remarks have been made in sermons—see Trench, Mir., p. 192, note (edn. 2)—to the effect that many press round Christ, but few touch Him, only the faithful. Thus Augustine, 'Sic etiam nunc est corpus ejus, id est, Ecclesia ejus. Tangit eam fides paucorum, premit turba multorum' (Serm. lxii. 4). And Chrysostom, ὁ πιστεύων εἰς τὸν σωτῆρα ἅπτεται αὐτοῦ· ὁ δὲ ἀπίστων θλίβει αὐτὸν καὶ λυπεῖ. It is difficult to imagine how the miracle should be, as Dr. Wordsw., "a solemn warning to all who crowd on Christ:" or how such a forbidding to come to Him should be reconciled with *δεῦτε πρός με πάντες* . . . Rather should we say, seeing it was one of those that thus crowded on Him who obtained grace from Him, that it is a blessed encouragement to us not only to crowd on Him, but even to touch Him: so to crowd on Him as never to be content till we have grasped if it be but His garment for ourselves: not to despise or discourage any of the least of those who "make familiar addresses to Him in (so called) religious hymns," seeing that thus some of them may touch Him to the healing of their souls. I much fear that if my excellent friend had been keeping order among the multitude on the way to the house of Jacirus, this poor woman would never have been allowed to get near to Jesus. But I hope and trust that he and I shall rejoice together one day in His presence amidst a greater crowd, whom no man can number, of all nations, and kindreds, and people, and tongues.

47.] It is not necessary (though perhaps probable), from the ἀρν. δὲ πάντων ver. 45, that *the woman* should also have denied with them. She may have hidden herself among the crowd. Our Lord (Mark ver. 32) looked around to see *τὴν τοῦτο ποιήσασαν*—a wonderful precision of expression, by which His absolute knowledge of the whole matter is set before us.

δι' ἣν αἰτίαν ἥψατο αὐτοῦ ἀπήγγειλεν [t] ἐνώπιον παντὸς τοῦ λαοῦ, καὶ ὡς ἰάθη [u] παραχρῆμα. 48 ὁ δὲ εἶπεν αὐτῇ Θύγατερ, ἡ πίστις σου [v] σέσωκέν σε, [w] πορεύου εἰς εἰρήνην. 49 ἔτι αὐτοῦ λαλοῦντος ἔρχεταί τις παρὰ τοῦ [x] ἀρχισυναγώγου λέγων αὐτῷ ὅτι τέθνηκεν ἡ θυγάτηρ σου· μὴ [x] σκύλλε τὸν διδάσκαλον. 50 ὁ δὲ Ἰησοῦς ἀκούσας ἀπεκρίθη αὐτῷ [λέγων] Μὴ φοβοῦ, [y] μόνον πίστευσον, καὶ [z] σωθήσεται. 51 εἰσελθὼν δὲ εἰς τὴν οἰκίαν οὐκ [a] ἀφῆκεν εἰσελθεῖν τινα σὺν αὐτῷ εἰ μὴ Πέτρον καὶ Ἰωάννην καὶ

[t] ch. xii. 9. 1 Kings xv. 30.
[u] — vrr. 38.
[v] ch. vii. 50 reff.
[w] Mark v. 22 reff. see ver. 41.
[x] | Mk. Matt. ix. 26. ch. vii. 6 only †.
[y] | Mk. Matt. viii. 8.
[z] = | Mk. reff.

--μονον τι P. --σωθηται Ξ. ? ιωαν-ην---

47. for τρεμουσα, εντρομος ουσα D. om ηψατο αυτου A¹. rec aft απηγγειλεν ins αυτω, with C¹(appy) PR rel syr goth: om ABC²DLXΞ 1. 33. 69 latt Syr syr-cu copt æth arm. for ως, οτι D: ευθεως Ξ: εως 69.

48. aft ο δε ins ιησους CMPRXΛ Syr goth. rec aft αυτη ins θαρσει (*from* || *Mt*), with ACPR rel lat-*q* syrr goth æth arm: om BDLΞ 1 latt syr-cu syr-jer coptt. θυγατηρ BKL. for εις ειρηνην, εν ειρηνη D-gr lat-*a b c* coptt.

49. ερχονται and om τις (*both* || *Mk*) D lat-*c* syr-cu. for παρα, απο (|| *Mk*) AD 1 Damasc, *a* am lat-*a b*. om αυτω (*see* || *Mk*) BLXΞ 1. 33 lat-*e* coptt: ins ACDPR rel latt syrr syr-cu goth. σου bef η θυγατηρ D-gr. for μη, μηκετι BD syr-with-ast sah: txt ACPRΞ rel. (33 defective.)

50. aft ακουσας ins τον λογον (|| *Mk*) D vulg lat-*b c e f g*₁ syr-cu. om λεγων BLXΔΞ 1. 33 vulg lat-*ff*₂ *l* syr-cu (Syr sah æth): ins ACDPR syr copt goth arm. rec πιστευε (*from* || *Mk*), with ACDR X(Treg, expr) rel Ath: txt BLΞ.

51. for ειςελθων, ελθων (*to avoid repetition, from* || *Mt and Mk v.* 38) A B(Mai) CR rel latt syrr syr-cu copt-schw sah goth Thl: txt DV copt-wilk æth arm. rec (for τινα) ουδενα (|| *Mk*), with AC³R rel: txt B[sic: see table] C¹DX 33. 69 latt coptt. rec om συν αυτω, with AC³R rel syr-cu goth arm: ins bef τινα D latt: txt BC¹LX 33. 69 (syrr) coptt æth. rec transp ιακωβον and ιωαννην, with AL

τρόμ. + εἰδυῖα ὃ γέγονεν αὐτῇ, Mark; which is implied here. All this is omitted in Matt.; and if we had only his account, we should certainly *derive the wrong lesson* from the miracle; for there we miss altogether the reproof, and the shame to which the woman is put; and the words of our Lord look like an encomium on her *act itself*. Her confession ἐνώπ. παν. τ. λ., is very striking here, as shewing us that Christ *will have Himself openly confessed, and not only secretly sought*: that our Christian life is not, as it is sometimes called, merely '*a thing between ourselves and God*;' but a *good confession*, to be witnessed ἐνώπιον παν. τ. λ. 48.] How lovingly does our Lord re-assure the trembling woman; her faith saved her—not merely in the act of touching, but as now completed by the act of confession;—it saved her *mediately*, as the connecting link between herself and Christ: but the δύναμις ἐξελυνθυῖα ἀπ' αὐτοῦ, working through that faith, saved her *energetically*, and as the working cause;—τῇ χάριτι, δι' ἣν [τῆς] πίστεως, Eph. ii. 8. εἰς εἰρ.] See ch. vii. 50 and note. Mark's addition, ἴσθι ὑγ. ἀπὸ τ. μάστιγός σου, is important, as conveying to her an assurance that the effect which she felt in her body should be permanent; that the healing about which she might otherwise almost have doubted, as being surreptitiously obtained, was now openly ratified by the Lord's own word. 49.] Little marks of accuracy come out in each of the two fuller accounts. Here we have ἔρχεταί τις, which was doubtless the *exact* fact:—in Mark ἔρχονται,—generally expressed. In Mark again we learn not only that Jesus heard,—but παρακούσας τὸν λόγον λαλούμενον, i. e. it was not *reported* to Him, but He *overheard it being said*, which is a minute detail not given here. Nothing could more satisfactorily mark the independent authority of the two narratives. 50.] καὶ σωθ. is only here.

51.] Our Lord had entered the house, where He found θόρυβον, τοὺς αὐλητὰς καὶ τὸν ὄχλον (Matt. Mark), who were all following Him into the chamber of death. On this *He declared who were to follow Him* (οὐκ ἀφῆκεν, ε.τ.λ.), and uttered the words ἀναχωρεῖτε· οὐ γὰρ ε.τ.λ.—Then He entered with His three Apostles and the parents. I say this, not for the sake of harmoniziug,

Ἰάκωβον, καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα. ABCDE FHKL MSU VΓΥΔΛ
52 ἔκλαιον δὲ πάντες καὶ [a] ἐκόπτοντο αὐτήν. ὁ δὲ εἶπεν 1. Σ.
Μὴ κλαίετε· οὐ γὰρ ἀπέθανεν, ἀλλὰ [b] καθεύδει. 53 καὶ
[c] κατεγέλων αὐτοῦ, εἰδότες ὅτι ἀπέθανεν. 54 αὐτὸς δὲ
[d] κρατήσας τῆς χειρὸς αὐτῆς [e] ἐφώνησεν λέγων [f] Ἡ παῖς
ἔγειρε. 55 καὶ [g] ἐπέστρεψεν τὸ πνεῦμα αὐτῆς καὶ ἀνέστη
[h] παραχρῆμα, καὶ [i] διέταξεν αὐτῇ δοθῆναι φαγεῖν. 56 καὶ
[k] ἐξέστησαν οἱ γονεῖς αὐτῆς· ὁ δὲ [l] παρήγγειλεν αὐτοῖς
μηδενὶ εἰπεῖν τὸ γεγονός.

IX. [l m] Συγκαλεσάμενος δὲ τοὺς δώδεκα ἔδωκεν αὐτοῖς Σ mg
δύναμιν καὶ [n] ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια καὶ νόσους

a constr., ch. xiii. 27. (Matt. xi. 17 reff.) Gen. xxiii. 2. Aristoph. Lysist. 397, κόπτεσθ' Ἄδωνιν.
b — j. see 1 Thess. v. 10. Dan. xii. 2.
c j only. Gen. xxxviii. 23.
d j. Mark i. 31. Gen. xix. 16.
e — ver. 8 reff.
f voc., ch. xii. 32 reff.
g Judg. xv. 19. 3 Kings xvii. 21.
h vv. 44, 47.
i Matt. xi. 1 reff.
k Matt. xii. 23 reff.
l Mark viii. 6 reff.
m ch. xv. 6 reff.
n constr., ch. x. 19. Rev. vi. 8. xiii. 7. Sir. xxx. (xxxiii.) 19.

S(e sil) XΔ 33 vulg Syr syr-cu coptt goth æth arm : txt BCDR rel forj(with san tol) lat-*a b c e f* syr syr-jer Chr Damasc Thl Jer. for της παιδος, του κορασιου D.

52. rec (for ου γαρ) ουκ (*from* ‖ *Mk. This, in the very strong concurrence of MSS, is more prob, than that txt shd be from* ‖ *Mt*), with AR rel vulg lat-*b e* syr-marg Orig Ambr : txt BCDFLXΔ 1. 33. 69 em(with per) lat-*a c* syrr syr-cu coptt goth arm Cyr.

53. καταγελουν (*itacism?*) D¹KX.

54. rec aft αυτος δε ins εκβαλων εξω παντας και (*probably from* ‖ *Mt and Mk. Meyer suggests that* εκβαλων εξω *may be a reminiscence from Acts* ix. 40), with C³ rel ; παντ. εκβ. εξω και AKRSU 33 em lat-*f q* syrr goth Thl ; παντ. κ. (only) C¹ coptt : txt BDLX 1 latt syr-cu æth Ambr Bede. rec εγειρον, with AR rel : txt BCDX 1. 33, εγειραι (*itacism?*) L.

55. υπεστρεψεν D, *convertit* lat-*b*. επεταξεν D. δοθηναι bef αυτη (‖ *Mk*) DR 1. 33. 69 lat-*a* syrr syr-cu æth arm Ambr.

56. οι δε γονεις αυτης θεωρουντες εξεστησαν D lat-*c*(omg θεωρ.). for ο δε παρηγγ., παρηγγ. δε D. for μηδενι, μηδε D¹-gr.

CHAP. IX. **1.** om δε C³H ℵ(once). rec aft δωδεκα ins μαθητας αυτου (*from* ‖ *Mt*), with C³EFHU lat-*b ff₂ g₁ l q* ; αποστολους C¹LXAℵ 33. 69 vulg lat-*a c e f g₂* syr-copt goth æth arm : om ABR rel Syr syr-cu sah arm Dial Thl Euthym. δυναμιν bef αυτοις B. πασαν (παντα D²; *omne* D-lat) δαιμονιον D¹.

but to bring out the sequence in our narrative here, which unless we get the right meaning for ἀφῆκεν, seems disturbed. **53.**] The maiden was *actually dead*, as plainly appears from the εἰδότες ὅτι ἀπέθ. The words οὐκ ἀπ. ἀλ. κ. are no ground for surmising the contrary : see note on Matt. ver. 24.

54.] Mark gives the actual Aramaic words uttered by the Lord, ταλιθὰ κοῦμ.

55.] Her spirit returned : see reff., in the former of which death *had not* taken place, but in the latter it *had* ; so that no inference adverse to her actual death can be derived from the use of the word. The command *to give her to eat*, shews that she was restored to actual life with its wants and weaknesses ; and in that incipient state of convalescence, which would require nourishment. The testimony of Mark here precludes all idea of a recovery from a mere paroxysm—καὶ παρεκάρει. One who ἰσχάρως εἶχεν at the time of the father's coming, and then died, so that it could be said of the minstrels and others who had time to assemble, εἰδότες ὅτι ἀπέθανεν,—could not, supposing that they were mistaken and she was only in a trance, *have risen up and walked*, and been in a situation to take meat, in so short a time after. Every part of the narrative combines to declare that the death was *real*, and the miracle a *raising from the dead*, in the strictest sense. **56.**] The injunction, however, was not observed ; for we read in Matt., ἐξῆλθεν ἡ φήμη αὕτη εἰς ὅλην τὴν γῆν ἐκείνην.

CHAP. IX. 1—5.] MISSION OF THE TWELVE. Matt. x. 5—15. Mark vi. 7—13. Mark's account agrees nearly exactly with the text. The discourse is given at much greater length in Matt., where see

θεραπεύειν· 2 καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν
βασιλείαν τοῦ θεοῦ καὶ ἰᾶσθαι. 3 καὶ εἶπεν πρὸς αὐτούς
Μηδὲν [o] αἴρετε εἰς τὴν ὁδόν, μήτε ῥάβδον μήτε [p] πήραν
μήτε ἄρτον μήτε ἀργύριον, μήτε [q] ἀνὰ] δύο χιτῶνας
ἔχειν. 4 καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθητε, ἐκεῖ μένετε καὶ ἐκεῖ-
θεν ἐξέρχεσθε. 5 καὶ ὅσοι ἂν μὴ δέχωνται ὑμᾶς, ἐξερχό-
μενοι ἀπὸ τῆς πόλεως ἐκείνης τὸν [r] κονιορτὸν ἀπὸ τῶν
ποδῶν ὑμῶν [s] ἀποτινάξατε εἰς [t] μαρτύριον [t] ἐπ' αὐτούς.
6 ἐξερχόμενοι δὲ [u] διήρχοντο κατὰ τὰς κώμας [v] εὐαγγε-
λιζόμενοι καὶ θεραπεύοντες πανταχοῦ. 7 ἤκουσεν δὲ
Ἡρῴδης ὁ [w] τετράρχης τὰ γινόμενα πάντα, καὶ [x] διηπόρει
διὰ τὸ λέγεσθαι ὑπό τινων ὅτι Ἰωάννης [y] ἐγήγερται [y] ἐκ
νεκρῶν, 8 ὑπό τινων δὲ ὅτι Ἠλίας ἐφάνη, ἄλλων δὲ ὅτι
προφήτης τις τῶν [z] ἀρχαίων [z] ἀνέστη. 9 εἶπεν δὲ Ἡρῴδης

o — ch. xxii. 35. Acts xxi. 11. 2 Chron. xxxv. 3.
p ‖ ch. x. 4. xxii. 35, 36 only. 4 Kings iv. 42 Ald. Judith x. 5. xiii. 10, 15 only.
q ch. x. 1 reff.
r ‖ Mt. ch. x. 11. Acts xiii. 51. xxii. 23 only. Exod. ix. 8.
s Acts xxviii. 5 only. 1 Kings x. 2.
t 2 Thess. i. 10.
u — Acts viii. 4, 40 al. Ps. civ. 13.
v mid. absol., ch. xx. 1. Acts xiv. 7. Rom. xv. 20.
w ‖ Mt. ch. iii. 19. Acts xiii. 1 only †. (-χειν, ch. iii. 1.)
x (ch. xxiv. 4
y Matt. xvii. 9 reff.
z — Mark xvi. 9 al. fr.
s — ver. 19.

v. r.) Acts ii. 12. v. 24. x. 17 only †. Dan. ii. 3 Symm. Matt. v. 21, &c. 2 Pet. ii. 5. 3 Kings iv. 30.

2. rec aft ιασθαι ins τους ασθενουντας (‖ *Mt*), with C rel; τους ασθενεις ADL𝔛 1. 33: om B syr-cu Dial.

3. om την (‖ *Mt Mk*) CXΔ 69. rec (for ραβδον) ραβδους (*see note*, ‖ *Mt*), with AC³ Δ-gr rel goth: txt BC¹DE¹FKLM X(ραβδιον) 𝔛 1. 33. 69 latt syrr syr-cu sah æth arm Cyr Thl. om ανα BC¹FL Δ-gr 𝔛 latt Syr syr-cu goth arm: ins AC³D rel syr.

5. εαν CEFHMVXΓΔ𝔛 69. rec δεξωνται (*cf* ‖ *Mt Mk*), with C³D rel; δεξονται HΓΛ 69; *receperint* latt: txt ABC¹KLMU𝔛 1. 33 goth. for 1st απο, εκ D al, *de* latt. rec ins και bef τον κονιορτον, with AC³ rel vulg lat-*b e ff*₂ *g*₁ syrr syr-cu goth: om BC¹DLX𝔛 1. 33 lat-*a c f* coptt æth arm. αποτινασσατε B 1: εκτιναξατε (placed bef τ. κ. α. π. υμ.) D lat-*c*.

6. for διηρχοντο κατα τας κωμας, κατα πολεις και ηρχοντο D, simly lat-*e*.

7. for ηκουσεν, ακουσας D. γενομενα AX 1. 69. rec adds υπ' αυτου, with AC³ rel vulg lat-*c f g*₁.₂ *q* goth: om BC¹DL𝔛 69 lat-*a b ff*₂ *l* syr-cu coptt arm. om παντα DΓ tol. for κ. διηπ., ηπορειτο D. for εγηγερται, ηγερθη (*from* ‖ *Mt*) BCL𝔛 1. 69. for εγη. εκ νεκρ., εκ νεκρ. ανεστη D.

8. for αλλων, αλλοι D: υπο τινων, omg δε, 𝔛. rec (for τις) εἷς (*see* ‖ *Mk*), with A rel vulg lat-*b c* sah: om D 69 lat-*a e* Syr copt: txt BCLX Δ(Treg expr) 𝔛 1. 33 ev-y syr copt goth.

9. rec κ. ειπεν (*see* ‖ *Mt*), with A rel vulg syrr syr-cu: txt BCDLX𝔛 1. 33. 69 latt coptt. rec ins ο bef ηρωδης, with B(Mai) LX (1. 33. 69, e sil): om ACD rel Thl.

notes. 1.] θεραπεύειν belongs to δύν. καὶ ἔξουσ. as in 1 Cor. ix. 5; some join it with ἔδωκεν, as in John v. 26; Matt. xiii. 11. 3.] μήτε [ἀνὰ] δύο χ. ἔχειν—a mixed construction;—the former clause having been in the second person, this is added as if it had been in the infin., αἴρειν. The infinitive *for the imperative* would not be in place here,—see Winer, Gram. § 43. 5. d, edn. 6. It is remarkable that in ‖ Mark, there is also a mixed construction, ἵνα μηδὲν αἴρωσιν .... ἀλλ' ὑποδεδεμένους .... καὶ μὴ ἐνδύσησθε ..... [On ἀνά, see reff.] 5.] ἐπ' αὐτούς, against them;—more determinate than αὐτοῖς, Mark.

7—9.] Herod Antipas hears of the fame of Jesus through the doings of the Twelve. Matt. xiv. 1—12. Mark vi. 14—29. How inexplicable would be the *omission of the death of John the Baptist*, by the Evangelist who has given so particular an account of his ministry, (ch. iii. 1—20,) if Luke had had before him the narratives of Matt. and Mark.

7.] ὑπ' αὐτοῦ, of the rec., though a gloss, points to the right account of the matter. Herod (see Mark) heard the account of the miracles wrought by the Twelve; but even then it was τὸ ὄνομα αὐτοῦ which was spread abroad. These works were done in their Master's Name,

b ‖ (Mk. bis) only. 1 Kings xxxi. 9 complat. Ps. cii. 7 only. c ch. vi. 19. Exod. ii. 15. d ch. ii. 20 reff. Josh. ii. 23. e Mark v. 16 reff. Josh. ii. 23. f Mark ix. 2 reff. g ch. v. 16 (reff.) only. h ‖ Mt. reff. i ch. viii. 40 reff. j Matt. vi. 8 reff. k = Rev. xxii. 2 (ch. xii. 42) only ‡. Esth. ii. 12. l = ch. xxiv. 29 only. (Matt. viii. 20 reff.) Judg. xix. 11 F. Jer. vi. 4. reff. Gen. xxxv. 5. m = ‖ Mt. reff. n Mark iii. 24 only. o = ch. xix. 7 (xxi. 6 al.) only. Gen. xxiv. 23, 25. (-λαμα, ch. ii. 7.) p = Acts vii. 11. [Rom. iv. 1.] 2 Tim. i. 18. Lam. i. 6. q here only. Gen. xlii. 26.

Ἰωάννην ἐγὼ [b]ἀπεκεφάλισα, τίς δέ ἐστιν οὗτος περὶ οὗ ἐγὼ ἀκούω τοιαῦτα; καὶ [c]ἐζήτει ἰδεῖν αὐτόν. 10 Καὶ [d]ὑποστρέψαντες οἱ ἀπόστολοι [e]διηγήσαντο αὐτῷ ὅσα ἐποίησαν. καὶ [f]παραλαβὼν αὐτοὺς [g]ὑπεχώρησεν [h]κατ' ἰδίαν εἰς πόλιν καλουμένην Βηθσαϊδά. 11 οἱ δὲ ὄχλοι γνόντες ἠκολούθησαν αὐτῷ· καὶ [i]ἀποδεξάμενος αὐτοὺς ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ θεοῦ, καὶ τοὺς [j]χρείαν [j]ἔχοντας [k]θεραπείας ἴατο. 12 ἡ δὲ ἡμέρα ἤρξατο [l]κλίνειν· προσελθόντες δὲ οἱ δώδεκα εἶπον αὐτῷ [m]Ἀπόλυσον τὸν ὄχλον, ἵνα πορευθέντες εἰς τὰς [n]κύκλῳ κώμας [n]ἠ[illegible] καὶ [τοὺς] ἀγροὺς [o]καταλύσωσιν καὶ [p]εὕρωσιν [q]ἐπισι-

ins οτι bef ιωαν. CD coptt. om 2nd εγω BC¹L𝔛 lat-*e f ff*₂ coptt arm. for τοιαυτα, ταυτα DLX𝔛 69 lat-*e* Syr syr-cu sah.—r. bef ακουω D. αυτον bef ιδειν D al lat-*b l q* goth.

10. aft εποιησαν ins κ. οσα εδιδαξαν (*from* ‖ *Mk*) A. ανεχωρησεν D *evv.* [υπεχωρησεν as in txt is the reading of Cod. B: see table.] rec (for πολιν καλουμενην) τοπον ερημον πολεως καλουμενης (*txt, not appearing to suit the requirements of the narrative following, was amended from* ‖ *Mt and Mk: cf the variations*), with C rel: ερημ. τοπ. πολ. καλ. A: τοπον πολ. καλ. 1: εωμην λεγομενην D: txt BLX𝔛 33 coptt.

11. rec (for αποδεξ.) δεξαμενος, with AC rel: txt BDLX𝔛 1. 33. 69. aft θεραπειας ins αυτου παντας D. ιασατο CL𝔛 1. 33. 69: txt ABD rel latt syrr copt.

12. for η δε, ηδη B[sic: see table] lat-*e* syr-cu. rec (for πορευθεντες) απελθοντες (*from* ‖ *Mt Mk*), with X rel: txt ABCDKLR𝔛 33. 69. om τους BEX 1. 69: ins ACDR𝔛 rel coptt. om κατραλ. και C¹(appy) lat-*f*. om και ευρ. επισιτ. D.

and in popular rumour *passed for His*.

9.] The repetition of ἐγώ implies personal concern and alarm at the growing fame of Jesus: see notes on Matt.

10—17.] RETURN OF THE APOSTLES. JESUS RETIRES TO BETHSAIDA. FEEDING OF THE FIVE THOUSAND. Matt. xiv. 13—21. Mark vi. 30—44. John vi. 1—13. Compare the notes on each of these. 10.] He went *in a ship* (Matt., Mark, John), of which our Evangelist seems not to have been aware; for we should gather from our text that it was *by land*. A great difficulty also attends the mention of Bethsaida here. At first sight, it would appear to be the well-known Bethsaida, on the western bank of the lake, not far from Capernaum. But (1) our Lord was *on this side before*,—see ch. viii. 37; and (2) Mark (vi. 45) relates that *after* the miracle of the loaves He caused His disciples to cross over to Bethsaida. But there were *two places* of this name:—another Bethsaida (Julias) lay at the top of the lake, on the Jordan: see Stanley, p. 331, edn. 3: Van de Velde, index, sub voce. Now it is very likely that our Lord may have crossed the lake to *this* Bethsaida, and St. Luke, finding that the miracle happened near Bethsaida, and *not being aware of the crossing of the lake*, may have left the name thus without explanation, as being that of the other Bethsaida. Mark gives us the exact account: that the Lord and the disciples, who went *by sea*, were perceived by the multitude who went *by land*, πεζῇ, and arrived before Him. How any of these accounts could have been compiled with a knowledge of the others, I cannot imagine.

11.] See note on Mark ver. 34.

[ἀπο]δεξάμ.] This word includes what Mark tells us of His going forth from His solitude, or perhaps landing from the ship, and seeing a great multitude, and having compassion on them; having received them, i. e. not sent them away.

12.] As the Three agree in their account, and John differs from them, see the difference discussed in notes there. In

τισμόν, ὅτι ὧδε ἐν ἐρήμῳ τόπῳ ἐσμέν. 13 εἶπεν δὲ πρὸς
αὐτοὺς [r]Δότε αὐτοῖς [r]φαγεῖν ὑμεῖς. οἱ δὲ εἶπαν Οὐκ
εἰσὶν ἡμῖν πλεῖον ἢ πέντε ἄρτοι καὶ ἰχθύες δύο, [s]εἰ μήτι
πορευθέντες ἡμεῖς [t]ἀγοράσωμεν [u]εἰς πάντα τὸν λαὸν τοῦ-
τον [t]βρώματα. 14 ἦσαν γὰρ [v]ὡσεὶ ἄνδρες πεντακισχί-
λιοι. εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ [w]Κατακλίνατε
αὐτοὺς [x]κλισίας [[v]ὡσεὶ] [y]ἀνὰ πεντήκοντα. 15 καὶ ἐποίη-
σαν οὕτως, καὶ [z]ἀνέκλιναν ἅπαντας. 16 λαβὼν δὲ τοὺς
πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, [a]ἀναβλέψας εἰς τὸν
οὐρανὸν [b]εὐλόγησεν αὐτοὺς καὶ [c]κατέκλασεν, καὶ ἐδίδου
τοῖς μαθηταῖς [d]παραθεῖναι τῷ ὄχλῳ. 17 καὶ ἔφαγον καὶ
[e]ἐχορτάσθησαν πάντες, καὶ ἤρθη τὸ [f]περισσεῦσαν αὐτοῖς
[g]κλασμάτων [h]κόφινοι δώδεκα.

r ‖ Mt. reff.
s 1 Cor. vii. 5. 2 Cor. xiii. 5 only.
t ‖ Mt. Gen. xli. 7.
u ver. 5. Mark viii. 19, 20. John vi. 9.
v ‖ (Mk. v. r.). ver. 22 al. Judg. iii. 29.
w ch. vii. 36 reff.
x here only.
y ch. x. 1 reff.
z act., ch. ii. 7 reff. (Matt. viii. 11 reff.)
a ‖ Mt. reff.
b ‖ Matt. xxvi. 26. 1 Cor. x. 16. Gen. i. 22, 28.
c ‖ Mk. only. Ezek. xlix. 18 only.
d ‖ Mk. ch. x. 8. 1 Cor. x. 27 al. Gen. xliii. 31, 32.
e ‖ Mt. Mk. Rev. xix. 21. Ps. xxxvi. 19. viii. 8 ‖ Mt., 19, 20 only. Lev. ii. 6. Ezek. xlii. 19.
f ‖ Mt. John. Matt. v. 20. Tobit iv. 16.
h ‖ Mk. reff.
g ‖. Mark

13. for πρ. αυτους, αυτοις LΞ. aft αυτους ins ο ις C lat-*f ff*$_2$ (g_1 ?) Syr syr-cu. rec υμεις bef φαγειν (*from* ‖ *Mt Mk*), with ACDRΞ rel coptt: txt B lat-*b*. [ειπαν, so BCDLΞ 33.] for πλειον, πλεον DΓ 1. αρτοι bef πεντε BN. for πεντε, επτα (*mistake*) C, but πεντε below. rec δυο bef ιχθυες (‖ *Mt Mk*), with DLRΞ 33 vulg lat-*b c*: txt ABC rel lat-*a* coptt goth æth. ημεις bef πορευθεντες D al latt coptt goth.

14. for ωσει ανδρες, ανδρες ως D; similarly 1 lat-*a e*. rec om 2nd ωσει, with A rel copt: ins BCDLRΞ 33 lat-*e* sah Orig.

15. κατεκλιναν BLΞ 1. 33. 69: txt ACR rel.—om και ανεκλιναν απαντας DX.

16. ins προσηυξατο και bef ευλογησεν D. [ηυλογησεν A F(Wtst) Γ 33.] ins επ' bef αυτους D lat-*a b ff*$_2$ $g_{1,2}$ *l* syr-cu Mcion-e. om και κατεκλασεν D. aft τοις μαθηταις ins αυτου LRΞ 33. 69 vulg lat-*c e* Syr syr-cu syr-w-ast sah æth: om ABCD rel lat-*a b f ff*$_2$ copt. rec (for παραθειναι) παρατιθεναι, with ADRΞ rel: παρατιθηναι 69: txt BC 1, παραθηναι X. for τω οχλω, τοις οχλοις D latt syrr syr-cu copt.

17. for περισσευσαν αυτοις, περισσευματων D al lat-*e*. for δωδεκα, δεκαδυο D.

his account, the enquiry proceeds *from our Lord Himself*, and is addressed to Philip, and answered by Philip and Andrew.

13.] **εἰ μήτι—unless indeed we were to go and buy, &c.** On the construction see 1 Cor. ix. 11 (v. r.); xiv. 5; Rev. xi. 5 (rec.); and Winer, § 41. 2 prope fin., edn. 6. 14.] **κλισίας—by companies**—the accusative of the *manner*, or *situation*, or *time, in which*; see Winer, § 32. 6, edn. 6. [**ὡσεὶ**] **ἀνὰ π.** Mark gives **κατὰ ἑκατὸν καὶ κατὰ π.** with his usual precision. Besides these companies, there were the women and children *unarranged*; see on John vi. 10. 16.] On the symbolic import of the miracle, see notes on John vi. 17.] **κλασ.** in Matt. is joined with **τὸ περισσεῦον**, — in Mark with **κοφίνους πλήρεις**: here it may be taken with **τὸ περισσ.** (ordinarily, and De Wette) or **κόφ.** (Meyer), but best, it appears to me, the *latter*,—because the article is not expressed as in Matt. Immediately after this miracle, Matt., Mark, and John relate the walking on the sea, which, and the whole series of events following as far as Matt. xvi. 12,—the healings in the land of Gennesaret, the discourse about unwashen hands, the Syrophœnician woman, the healing of multitudes by the sea of Galilee, the feeding of the 4000, the asking of a sign from Heaven, and the forgetting to take bread, are *wholly omitted* by our Evangelist. Supposing him to have had Matt. before him, how is this to be explained? It is also an important observation, that the omission by Luke of the second miracle of feeding is not to be adduced against its historical reality, as Schleiermacher has done (transl. p. 144), since it is only omitted as *occurring in the midst of a large section, which the accounts gathered by Luke did not contain*. We see also, that the characteristic **κοφίνους** of

18 Καὶ ἐγένετο [1] ἐν τῷ εἶναι αὐτὸν προσευχόμενον [k] κατὰμόνας, [l] συνῆσαν αὐτῷ οἱ μαθηταί. καὶ [m] ἐπηρώτησεν αὐτοὺς λέγων [n] Τίνα με οἱ ὄχλοι λέγουσιν εἶναι; 19 οἱ δὲ ἀποκριθέντες εἶπαν Ἰωάννην τὸν βαπτιστήν, ἄλλοι δὲ Ἠλίαν, ἄλλοι δὲ ὅτι [o] προφήτης τις τῶν [o] ἀρχαίων [o] ἀνέστη. 20 εἶπεν δὲ αὐτοῖς Ὑμεῖς δὲ τίνα με λέγετε εἶναι; Πέτρος δὲ ἀποκριθεὶς εἶπεν Τὸν [p] χριστὸν τοῦ [p] θεοῦ. 21 ὁ δὲ [q] ἐπιτιμήσας αὐτοῖς [r] παρήγγειλεν μηδενὶ λέγειν τοῦτο, 22 εἰπὼν ὅτι [s] δεῖ τὸν [t] υἱὸν τοῦ [t] ἀνθρώπου πολλὰ παθεῖν καὶ [u] ἀποδοκιμασθῆναι [v] ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι. 23 ἔλεγεν δὲ πρὸς πάντας Εἴ τις θέλει [w] ὀπίσω μου ἔρχεσθαι, ἀρνησάσθω ἑαυτὸν καὶ [x] ἀράτω τὸν [x] σταυρὸν [x] αὐτοῦ [y] καθ' ἡμέραν, καὶ ἀκολουθείτω μοι. 24 ὃς γὰρ ἂν θέλῃ τὴν [z] ψυχὴν αὐτοῦ σῶσαι,

ABCDE GHKL MSU VΧΓΔΛ Π. 28 61

i ver. 51. Matt. xiii. 4 al. Ezek. ix. 8.
k Mark iv. 10 only. Ps. iv. 8.
l Acts xxii. 11 only. Jer. iii. 20. Esdr. vi. 2. 2 Macc. ix. 4 only.
m Matt. xii. 10 al.
n — ch. viii. 26 al.
o ver. 8.
p reff. ch. ii. 26.
q ch. viii. 34 ff. Ps. cv. 9.
r Mark viii. 6 reff.
s — Matt. xxiv. 6 reff.
t Matt. viii. 20 reff.
u Matt. xxi. 42 reff.
v — Matt. xi. 19 reff.
w Matt. x. 38. 3 Kings xix. 20.
x ‖ Mark x. 21.
y Matt. xxvi. 55 reff.
z — Prov. i. 19.

18. aft αυτον ins εκει και αυτους D sah-mnt.—om προσευχομενον D lat-a c e syr-cu. rec λεγουσιν bef οι οχλοι, with CD rel lat-a c syrr syr-cu: λεγουσιν οι ανθρωποι (‖ *Mt Mk*) A al lat-e g_1: txt BLRΞ 1.

19. [ειπαν, so BDℵ.] for αλλοι to *ανεστη, η ενα των πρ.* D lat-e.

20. rec *αποκρ. δε ο πετρ.* (*see* ‖ *Mt Mk*), with ADR rel (several omit ὁ) vss: txt BCLΞ 1 syr-cu copt. aft χριστον ins *υιον* D al lat-e (*f l* goth) Orig-ms. (*christus deus* copt.)

21. rec (for λεγειν) *ειπειν*, with R rel: txt ABCDKLMΞ 1. 33. 69 Orig.

22. for *απο, υπο* (‖ *Mk*) D 1 Thl. for *τη τρ. ημ., μεθ ημερας τρεις* D lat-b: simly Mcion. rec (for *αναστηναι*) *εγερθηναι* (*from* ‖ *Mt, which also has τη τριτη ημ. It was thus more natural to subst the εγερ. of* ‖ *Mt than the αναστ. of* ‖ *Mk, which follows μετα τρ. ημ. This agst Meyer*), with BRΞ rel: txt ACD F^1(Wtst) K 1. 69^1 Justin Orig Thaum.

23. rec (for *ερχεσθαι*) *ελθειν* (‖ *Mt*), with C^3R rel: txt ABC¹DKLΞ 1. 33. 69 Orig. rec *απαρνησασθω* (‖ *Mt Mk*), with B^1(Mai) CR rel: txt AB^2DKLΞ 33 Orig. om *και αρατω τον σταυρον αυτου* D lat-a *l*. om *καθ ημεραν* (*see* ‖ *Mt Mk*) CDℵ² rel vulg-ms lat-a *b c e ff₂ l q* syr-marg Orig Chr Thl Euthym Amb Jer: ins ABKLMRΞℵ¹·³ 1. 33. 69 am(with fuld em forj) lat-*f* $g_{1,2}$ Syr syr-cu syr-w-ast coptt goth æth Cyr Thl-ed mss-in-Jer.

24. *εαν* CG H-corr¹ RUVΧΓΔΛ 1 Thl.

the first feeding is preserved, without any confusion of terms: *σπυρίδας* being always used in relating and referring to the second,—Matt. xv. 37; xvi. 10; Mark viii. 8, 20.

18—27.] Confession of Peter. First announcement of the Passion and Resurrection. Matt. xvi. 13—28. Mark viii. 27—ix. 1. The Lord had gone into the neighbourhood of Cæsarea Philippi;—see notes on Matthew. 19. ὅτι πρ. τις τ. ἀρχ. ἀν.] See ver. 8. There is no improbability, nor contradiction to John's account that the multitudes sought to make him a king, in our Lord's asking this question. We must remember that such enquiries were not made by Him *for information*, but as a means of drawing out the confession of others, as here.

20.] See the important addition, the promise to Peter, in Matt. vv. 17—19.

23.] as far as ἀποστειν. is nearly verbatim with Mark: the last clause nearly so with Matt. And yet, according to the Commentators, Mark has *compiled his account from Matt. and Luke.* The *almost* verbal agreement of the three in so solemn and sad an announcement, is what we might expect. Such words would not be easily forgotten.

23.] πρὸς πάντας—'*having called the multitude with His disciples*,' Mark.

ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, οὗτος σώσει αὐτήν. 25 τί γὰρ [a] ὠφελεῖται ἄνθρωπος [b] κερδήσας τὸν κόσμον ὅλον, ἑαυτὸν δὲ ἀπολέσας ἢ [c] ζημιωθείς; 26 ὃς γὰρ ἂν [d] ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους, τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου [d] ἐπαισχυνθήσεται ὅταν ἔλθῃ [e] ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν [f] ἁγίων [f] ἀγγέλων. 27 λέγω δὲ ὑμῖν [g] ἀληθῶς, εἰσίν τινες τῶν αὐτοῦ ἑστώτων οἳ οὐ μὴ [h] γεύσωνται θανάτου ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ. 28 Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους [i] ὡσεὶ [k] ἡμέραι ὀκτὼ καὶ [l] παραλαβὼν Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον ἀνέβη εἰς τὸ ὄρος προσεύξασθαι. 29 καὶ ἐγένετο [m] ἐν τῷ προσεύχεσθαι αὐτὸν τὸ [n] εἶδος τοῦ προσώπου αὐτοῦ [o] ἕτερον καὶ ὁ [p] ἱματισμὸς αὐτοῦ λευκὸς [q] ἐξαστράπτων. 30 καὶ ἰδοὺ ἄνδρες δύο [r] συνελάλουν αὐτῷ, [s] οἵτινες ἦσαν Μωυ-

[a] Matt. xv. 5 reff. Prov. x. 2. xi. 4 F.
[b] Mk. reff.
[c] Mt. reff. Prov. xxii. 8.
[d] Mk. Rom. i. 16. 2 Tim. i. 8. Isa. l. 29 F. Job xxxiv. 19 vat.
[e] Matt. xxv. 31 al. Ps. ci. 6.
[f] Mk. reff.
[g] = ch. xii. 44. xxi. 3. John i. 48 al. Jer. xxxv. (xxviii.) 6.
[h] Heb. ii. 9 (there also w. θαν.). Ps. xxxiii. 8.
[i] ver. 14.
[k] constr., Matt. xv. 32 | Mk. Acts v. 7.
[l] Matt. iv. 18. iv. 5, 8 al. Num. xxiii. 14.
[m] Matt. xiii. 4. Ezek. ix. 8.
[n] ch. iii. 22. John v. 37.

2 Cor. v. 7. 1 Thess. v. 22 only. Exod. xxiv. 17.
[o] = here only. see 1 Cor. xv. 40. Jude 7.
[p] ch. vii. 25 reff.
[q] here only. Ezek. i. 4, 7. Nah. iii. 3 only.
[r] I. ch. xxii. 4. iv. 36. Acts xxv. 13 only. Exod. xxxiv. 30.
[s] = ch. ii. 4. Acts xvi. 12. 1 Tim. iii. 15. Heb. ix. 2, 9 al.

25. for ωφελειται, ωφελει CD. ανθρωπον κερδησαι and απολεσαι η ζημιωθηναι D¹ lat-*a c* Cypr: ανθρωπος εαν κερδησῃ and απολεσῃ η ζημιωθῃ D².

26. εαν (*as* ‖ *Mk*) CLM 33. 69. εμε D Orig₁. om λογους D lat-*a e l* syr-cu Orig₁. aft πατρος ins αυτου D al coptt.

27. ins οτι bef αληθως D al: add οτι KMR sah.—αληθως is joined to εισιν in ADHLSUΔΛ am lat-*f* Orig. rec (for αυτου) ωδε (*from* ‖ *Mt Mk*), with ACDPR rel Orig Eus Cæs Phot: txt BL𝔛 1 Cyr. rec εστηκοτων (‖ *Mk*), with BLRUXΓ𝔛 Cyr Phot: txt ACDP rel 1. 33. 69 Orig Eus. for οι, οιτινες AK Orig Cæs Phot. rec γευσονται, with HRΓΛ (G 69, e sil) Orig Cæs Phot: txt ABCDP𝔛 rel Cyr. for τ. βασ. τ. θ., τον υιον του ανθρωπου ερχομενον εν τῃ δοξῃ αυτου (*see* ‖ *Mt*) D Orig$_{\text{certe}}$.

28. εγενοντο P. om και BH forj lat-*a b* g_1 *l* syrr coptt goth æth arm: ins ACDPR𝔛 rel vulg lat-*c e f* ff_2 g_2 syr-cu. (33 def.) rec ins τον bef πετρον (‖), with G-marg-eccles: om ABCDR𝔛 rel. (F def.) transp ιακ. and ιωαν. (‖ *Mt Mk and more usual order*) C³DLMX𝔛 33 forj lat-ff_2 g_1 Syr syr-cu copt goth æth arm: txt ABC¹PR rel lat-*a b c e f* g_2 syr sah.

29. for το ειδος, η ιδεα D Orig. for ετερον και, ηλλοιωθη και D copt: ετ. κ. ηλλ. syr-w-ast sah arm Orig.

30. οι ησαν C¹: ην δε D lat-*a* Arnob: ησαν δε latt: om syr-cu Mcion-e$_{\text{p}}$.

There is no allusion to what He had said *to Peter* in this πάντας. 25.] ἑαυτόν = τὴν ψυχὴν αὐτοῦ, Matt., Mark:—his life, in the highest sense. 26.] after λόγους, Mark adds ἐν τῇ γεν. ταύτῃ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ. Meyer remarks: 'the Glory is threefold: (1) *His own*, which He has to and for Himself as the exalted Messiah: (2) *the glory of God*, which accompanies Him as coming down from God's Throne: (3) *the glory of the angels*, who surround him with their brightness.' 27.] See note on Matt. ver. 28.

28—36.] THE TRANSFIGURATION. Matt. xvii. 1—8. Mark ix. 2—8. I have commented on the relation of the three accounts in the notes on Mark, and on the Transfiguration itself in those on Matt., which treat also of the additional particulars found here. 28.] ἐγένετο—it was, see reff. (k). ὡσεὶ ἡμ. ὀκτώ = μεθ' ἡμ. ἕξ Matt. and Mark, the one reckoning being *exclusive*, the other *inclusive*. προσεύξ.] See on ch. v. 16. This Gospel alone gives us the purpose of the Lord in going up, and His employment when the glorious change came over Him.

29.] "St. Luke seems to have declined the use of μετεμορφώθη (employed

σῆς καὶ Ἠλίας, 31 οἳ ᵗ ὀφθέντες ᵘ ἐν δόξῃ ᵛ ἔλεγον τὴν ᵛ ἔξοδον αὐτοῦ ἣν ἤμελλεν ˣ πληροῦν ἐν Ἰερουσαλήμ. 32 ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν ʸ βεβαρημένοι ὕπνῳ, ᶻ διαγρηγορήσαντες δὲ εἶδον τὴν δόξαν αὐτοῦ καὶ τοὺς δύο ἄνδρας τοὺς ᵃ συνεστῶτας αὐτῷ. 33 καὶ ἐγένετο ᵇ ἐν τῷ ᶜ διαχωρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ, εἶπεν ὁ Πέτρος πρὸς τὸν Ἰησοῦν ᵈ Ἐπιστάτα, ᵉ καλόν ἐστιν ἡμᾶς ὧδε εἶναι, καὶ ποιήσωμεν σκηνὰς τρεῖς, ᶠ μίαν σοὶ καὶ ᶠ μίαν Μωσεῖ καὶ ᶠ μίαν Ἠλίᾳ· μὴ εἰδὼς ὃ λέγει. 34 ταῦτα δὲ αὐτοῦ λέγοντος ᵍ ἐγένετο ᵍ νεφέλη καὶ ʰ ἐπεσκίαζεν αὐτούς, ἐφοβήθησαν δὲ ʰ ἐν τῷ εἰσελθεῖν αὐτοὺς εἰς τὴν νεφέλην. 35 καὶ φωνὴ ⁱ ἐγένετο ἐκ τῆς νεφέλης λέγουσα Οὗτός ἐστιν ὁ υἱός μου ὁ ᵏ ἐκλελεγμένος, αὐτοῦ ἀκούετε. 36 καὶ ᵇ ἐν τῷ ⁱ γενέσθαι τὴν φωνὴν ⁱ εὑρέθη Ἰησοῦς μόνος. καὶ αὐτοὶ ᵐ ἐσίγησαν καὶ οὐδενὶ ἀπήγγειλαν ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν ὧν ἑώρακαν.

t Pt. ch. 16.
u — Col. iii. 4.
v — Mark x. 32. Rom. iv. 6 al.
w — 2 Pet. i. 15 (Heb. xi. 22) only. Wisd. ix. 2.
x — Matt. i. 22 al. 3 Kings ii. 27.
y Matt. xxvi. 43 reff.
z here only †.
a — here only. 1 Kings xvii. 20 F.
b ver. 28.
c here only. Gen. xiii. 9, 11, 14.
d ch. v. 5 reff. L.
e Matt. xxvi. 24. 1 Cor. vii. 8. Job x. 3. Sir. xiv. 5.
f 1 Kings x. 3.
g 1 Mk. Num. x. 34.
h 1 Mk. ch. i. 26. Acts v. 15 only. Exod. xl. 29 (35).
i Acts ii. 6. xix. 34. Rev. xi. 15.
k Mark xiii. 20. ch. vi. 13. John vi. 70. Eph. i. 4 al. Numb. xvii. 5. 26 F, 28, &c.
m ch. xviii. 39 only.
l — Rev. xvi. 20. Gen. xviii.

31. om οι D latt arm Orig$_{gr}$. ins τη bef δοξη A. ins οι bef ελεγον P sah. aft ελεγον ins δε C^{1}D 69 lat-*c e* syrr: pref και, C^{3}M vulg lat-*b f ff$_2$ g$_{1.2}$ l q* arm Arnob. ημελλεν AC, μελλει D. for εν, εις D.

33. διαχωρισθηναι D. om ο bef πετρος AP rel: ins BCDKLMRXΔΠ. for τον ιησουν, τω ιησου D: om lat-*a b ff$_2$*. for 2nd και, θελεις (*see* ‖ *Mt*) D: om MU 69 lat-*l* sah. τρεις bef σκηνας D F(Wtst) KLΠ 33. 69 vulg lat-*c e f ff$_2$* Syr syr-cu coptt æth arm Tert. rec μω. bef 2nd μιαν (‖ *Mt Mk*), with (some cursive?) Syr syr-cu Tert: txt ABCDPR rel latt syr copt goth æth arm. for *o*, *a* D.

34. rec επεσκιασεν (‖ *Mt*), with ACDPR rel vulg lat-*b c*: txt BLΝ lat-*a*. rec εκεινους εισελθειν (*corrn to specify Moses and Elias, cf Syr below*), with ADPR rel syr(appy) sah goth: εκεινους ελθειν S: *autous eiselthein* C al: txt BL copt æth(appy) arm.—*cum viderent Mosen et Eliam ascendentes* Syr.

35. for εγενετο, ηλθιν D. μου bef ο υιος P. rec (for εκλελεγμενος) *αγαπητος* (*from* ‖ *Mt Mk*), with ACDPR rel vulg lat-*b f* goth: æth-rom has both: txt BLΠ gat lat-*a ff$_2$ l* syr-marg coptt æth-pl. add εν ω ευδοκησα C^{3}DM. ακουετε bef *autou* (‖ *Mk*) D lat-*c e* coptt. (*so also* D *in* ‖ *Mt*[with B 1. 33] *and is* ‖ *Mk*[with BCL 1. 33 Frag-cant vulg].)

36. rec ins ο bef ιησους, with C^{3}KLMXΔ (1. 33. 69, e sil): om ABC^{1}DR rel. for και αυτοι, αυτοι δε D lat-*e* sah. om ουδεν D al. rec εωρακασιν (*more usual form*), with AC^{1}R rel: ειθεασαν D^1, -*αντο* D^2: εωρακεισαν G: txt BC^{2}LX.

by the other two Evangelists here), that he might not awaken in his Greek readers any ideas or feelings connected with the fabulous *metamorphoses* of their heathen deities." Wordsw. 31.] This ἔξοδος could be no other than His *death*—see reff. πληροῦν—to fulfil by divine appointment. 32.] διαγρ. not '*when they were awake*,' as E. V.—but having kept awake through the whole. The word occurs in this sense in Herodian iii. 4, πάσης τῆς νυκτὸς . . διαγρηγορήσαντες. It seems to be expressly used here to shew that it was *not merely a vision*, seen in sleep. 33.] while they were departing—with a desire to hinder their departure. μὴ εἰδ. ὃ λ.—from fear and astonishment—*ἐκφοβοι γὰρ ἐγίνοντο*, Mark. 34.] There is no difference in the accounts, as Meyer thinks: the ἐν τῷ διαχωρίζ. . . , ver. 33, is only an additional particular, and the rest is exactly in accordance. Notice however the remarkable word ἐκλελεγμένος of the correct text: and compare the refl. 36.] Luke gives the *result* of our

37 Ἐγένετο δὲ τῇ [no] ἐξῆς [o] ἡμέρᾳ, κατελθόντων αὐτῶν ἀπὸ τοῦ ὄρους [p] συνήντησεν αὐτῷ ὄχλος πολύς. 38 καὶ ἰδοὺ ἀνὴρ ἀπὸ τοῦ ὄχλου [q] ἐβόησεν λέγων Διδάσκαλε, δέομαί σου [r] ἐπιβλέψαι ἐπὶ τὸν υἱόν μου, ὅτι [s] μονογενής μοί ἐστιν, 39 καὶ ἰδοὺ πνεῦμα [t] λαμβάνει αὐτὸν καὶ [u] ἐξαίφνης κράζει καὶ [v] σπαράσσει αὐτὸν [w] μετὰ [x] ἀφροῦ, καὶ [y] μόγις [z] ἀποχωρεῖ ἀπ' αὐτοῦ [a] συντρίβον αὐτόν. 40 καὶ ἐδεήθην τῶν μαθητῶν σου ἵνα ἐκβάλωσιν αὐτό, καὶ οὐκ ἠδυνήθησαν. 41 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν Ὦ [b] γενεὰ [b] ἄπιστος καὶ [b] διεστραμμένη, [c] ἕως πότε ἔσομαι [d] πρὸς ὑμᾶς καὶ [e] ἀνέξομαι ὑμῶν; [f] προσάγαγε ὧδε τὸν υἱόν σου. 42 ἔτι δὲ προσερχομένου αὐτοῦ [g] ἔρρηξεν αὐτὸν τὸ δαιμόνιον καὶ [h] συνεσπάραξεν· [i] ἐπετίμησεν δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ, καὶ ἰάσατο τὸν παῖδα καὶ [k] ἀπέδωκεν αὐτὸν τῷ πατρὶ αὐτοῦ. 43 [l] ἐξεπλήσσοντο δὲ πάντες [m] ἐπὶ τῇ [n] μεγαλειότητι τοῦ θεοῦ. Πάντων δὲ [o] θαυμαζόντων [m] ἐπὶ πᾶσιν οἷς ἐποίει εἶπεν πρὸς τοὺς

ιησ-βαστ...

ἐξ-λησ.

a ch. vii. 11 reff.
o here only.
p ch. xxii. 10 reff. Gen. xxxii. 1.
q John i. 28 reff.
r ch. i. 48. James ii. 3 only. Levit. xxvi. 9. 1 Kings i. 11.
s ch. vii. 12 reff.
t = ch. v. 26. vii. 16. Exod. xv. 15.
u Mark xiii. 36 reff.
v [Mk. bis. Mark i. 26 only. 2 Kings xxii. 3.
w see Matt. xxvii. 66.
x here only †. (ἀφρίζειν, [Mt. bis.)
y here only †.
z Matt. vii. 23. Acts xiii. 13 only. Jer. xxvi. (xlvi.) 5. 2 Macc. iv. 33 only.
a Matt. xii. 20 reff.
b [Mt. reff.
c [bis. John x. 24. Rev. vi. 10 only. Ps. xciii. 3.
d = Mark vi. 3 reff.
e [. 2 Cor. xi. 1, 19. Eph. iv. 2. Isa. xlvi. 4.
f Matt. xviii. 24. Acts xvi. 20. xxvii. 27. 1 Pet. iii. 13 only. Gen. xlviii. 9.
g Matt. vii. 6 ref.
h here only †.
i ver. 55 ref.
k ch. iv. 20.
l Matt. vii. 28 ref.
m = ch. i. 47 ref.
n Acts xix. 27. 2 Pet. i. 16 only. Jer. xl. (xxxii.) 9. Esdr. i. 5 only.
o Mark xii. 17 ref.

37. rec ins εν bef τη εξης, with ACR rel vulg lat-*c* copt: om B[sic: see table] LS 1. 69 lat-*q*.—*δια της ημερας* D lat-*a b e ff*$_2$ *l* sah. *κατελθοντα αυτον* D. for *συνηντησεν* to *πολυς*, *συνελθειν αυτω οχλον πολυν* D.—*συνηντησαν* R.

38. rec *ανεβοησεν*, with AR rel: txt BCDL 69. rec *επιβλεψον* (*corrn*, *-ψαι being mistaken for imperat mid. whereas it is inf-aor-act*), with DXΛ Frag-par (E 1. 33. 69, e sil): txt ABCR rel Thl. rec *εστι* bef *μοι*, with R rel vulg lat-*b c ff*$_2$ *g*, arm: txt ABCDLX 1. 33 lat-*a e* coptt goth.

39. for *και ιδου* to *εραζει*, *λαμβανει γαρ αυτον εξαιφνης πνευμα* D lat-*e*. add *και ρησσει* (*see* ‖ *Mk*) DX 1 vulg copt æth arm. for *μογις*, *μολις* BR. for *συντριβον*, *και συντριβει* D.

40. rec *εκβαλλωσιν*, with (1, e sil) 69: txt ABCR rel.—*απαλλαξωσιν* D. *αυτον* D al.

41. *απιστε* D. for *προσαγαγε*, *προσενεγκε* D 33. add *μοι* LXΞ Frag-par 33 syr-cu syr-w-ast æth. *τον υιον σου* bef *ωδε* (*ωδε omitted and wrongly restored*) ACR rel syr-cu syr copt goth: om *ωδε* D am(with par): txt BLXΞ 1 lat-(*a e*) *b c f* Syr æth arm.

42. *συνεταραξεν* D al. for *τω πν. τω ακ.*, *τω ακ. πν.* D lat-*e*. for *ιασατο τον αυτον*, *αφηκεν αυτον και απεδωκεν τον παιδα* D (lat-*e*).

43. *παντ. δε εξ.* D lat-*c e*. rec (for *εποιει*) *εποιησεν*, with X rel: txt ABCDLΞ Frag-par 1. 33. 69 latt syr syr-cu. rec aft *εποι.* ins *ο ιησους*, with AC rel lat-*f q* syr goth: om BDLΞ 1 latt syr-cu copt arm. om *αυτου* Frag-par lat-*c*.

Lord's command to them: the *command itself* is related in Matt. ver. 9, and Mark ver. 9.

37—42.] HEALING OF A POSSESSED PERSON. Matt. xvii. 14—21. Mark ix. 14—29. The narrative in Mark is by far the most copious, and I have commented at length on it. 37. *τ. ἑξ. ἡμ.*] The transfiguration probably took place *at night*,—see on Matt. xvii. 1,—and this was in the morning. Luke omits the whole discourse concerning Elias (Matt. and Mark, vv. 9—13). 38.] *μον. μοί ἐστιν* is peculiar to Luke. 39.] *κράζει* —i. e. the *child*—there is a rapid change of subject, see ch. xvii. 2; xix. 4 al. and Winer, § 67. 1, edn. 6. *συντρίβον* is perhaps literal—bruising him.

43—45.] OUR LORD'S SECOND ANNOUNCEMENT OF HIS DEATH. Matt. xvii.

μαθητὰς αὐτοῦ 44 [p] Θέσθε ὑμεῖς εἰς τὰ ὦτα ὑμῶν τοὺς λόγους τούτους· ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει [q] παραδίδοσθαι εἰς χεῖρας ἀνθρώπων. 45 οἱ δὲ [r] ἠγνόουν τὸ ῥῆμα τοῦτο, καὶ ἦν [s] παρακεκαλυμμένον ἀπ' αὐτῶν [t] ἵνα μὴ [u] αἴσθωνται αὐτό· καὶ ἐφοβοῦντο ἐρωτῆσαι αὐτὸν περὶ τοῦ ῥήματος τούτου.

46 [a] Εἰσῆλθεν δὲ [b] διαλογισμὸς ἐν αὐτοῖς, [c] τὸ τίς ἂν εἴη μείζων αὐτῶν. 47 ὁ δὲ Ἰησοῦς [d] ἰδὼν τὸν [b] διαλογισμὸν τῆς καρδίας αὐτῶν, [e] ἐπιλαβόμενος παιδίον ἔστησεν αὐτὸ [f] παρ' ἑαυτῷ 48 καὶ εἶπεν αὐτοῖς [d] Ὃς ἐὰν δέξηται τοῦτο τὸ

p — ch. xxi. 14. Acts v. 4. xix. 21. Hagg. ii. 19.
q Matt. xxiv. 9 reff. Ezek. xxiii. 28.
r — | Mk. reff.
s here only. Isa. xliv. 8. Ezek. xxii. 26 only.
t — John ix. 2. xii. 40.
u here only. Isa. xxxiii. 11.
a — here only.
b — ch. xxiv. 38 reff.
c ch. i. 62. xxii. 2, 4, 23, 24. Acts iv. 21. Rom. viii. 26.
d — Matt. ix. 4. see Lam. iii. 60.
e Matt. xiv. 31. Mark viii. 23 al. Joel ii. 9.
f — John xix. 25. see ch. xix. 7.

ABCDE FGHKL MSUV XΓΔΛΠ Pm. Pc 1. 22. a. — τουτο Pm. Pc

45. for παρακεκ., κεκαλυμμενον D. επερωτησαι (‖ *Mk*) CDKM: txt ABΞ rel. om αυτον D lat-*e*.

46. om εισηλθεν to αυτοις D.

47. for ιδων, ειδως B(Mai) FKA syrr syr-cu æth arm: txt ACDΞ latt copt goth Orig.—(γνους 1.) αυτων bef της καρδιας D. rec παιδιον, with AΞ rel: txt BCD Orig. παρ' εαυτον D.

48. om αυτοις D 157 lat-*a b c e ff*$_2$ *l* syr-cu. for εαν, αν (B ?)DLΞ 33.

22, 23. Mark ix. 30—32. **43, 44.**] **πάντες**—the multitude—in contrast with **ὑμεῖς** of ver. 44. **τοὺς λ. τ.**, not (Meyer), '*the foregoing discourses and wonders*:'—that would give no sense,—for the disciples were thinking exclusively of those already: nor strictly (Stier, but corrected in edn. 2) '*what I am about to tell you*,' so that **τοὺς λ. τ.** should be ‖ with **τὸ ῥῆμα** below: but **these sayings**, of which this was now *the second*;—'these intimations which I make to you from time to time respecting My sufferings and death.' The *Resurrection*, expressly mentioned in the others, is omitted here.

45.] **ἵνα**—not to be evaded by forcing it to mean '*so that they did not . . . .*,' but to be rendered **that they might not**, as in Matt. i. 22 al. It was the *divine purpose*, that they should not at present be aware of the full significancy of these words.

46—50.] JESUS REBUKES THE DISCIPLES FOR THEIR EMULATION AND EXCLUSIVENESS. Matt. xviii. 1—5. Mark ix. 33—40. The most detailed account is in Mark, where I have discussed the differences in the three narratives. **46.**] There is not the least occasion to confine **διαλ.** to the sense of an inward doubt and questioning in the heart of each; indeed I will venture to say that no interpreter would have thought of doing so, had not the narratives of Matt. and Mark, by mentioning an outward expression of this thought, offered a temptation to *discover a discrepancy*,—of which Meyer, as usual, has not failed to avail himself. Had our narrative stood by itself, we should have understood it, as I do now, of a dispute which had taken place or was taking place, and which, though not actually spoken out before the Lord, was yet open to His discerning eye, so that not only the words, but the disputing of their thoughts, was known to Him. The idea of **τὸ τίς ἂν εἴη μ.** meaning that each one thought "Who is greater than I?" (Meyer, in loc.) is absurd enough. Still more absurd however is the harmonistic attempt of Greswell, to make two distinct events out of (1) the incident in Mark and Luke, and (2) that in Matthew; one, '*absente Petro*,' the other '*reverso Petro, discipuli sponte contentionem suam ad Jesum referunt; de qua Ille uti prius, sed uberius, disserit.*' (Harmony, p. 192, 3.) He has been led into this partly by the lower, literal-harmonistic spirit which pervades his school, and partly by the assumption which connects this strife and discourse immediately with the incident about the tribute-money,—for which there is *not the least ground* in the text of Matt. **48.**] The discourse as here related has the closest connexion and harmony. The dispute had been, who (among the Twelve) should be greatest,—i. e. greatest *in the kingdom of heaven*: for other greatness is not to be thought of,—the minds of the disciples being always on this, as just about to appear (against De Wette and Meyer); and our Lord reminds them that no such prece-

παιδίον [g] ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὃς ἐὰν ἐμὲ δέξηται, δέχεται τὸν ἀποστείλαντά με. ὁ γὰρ [h] μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων, οὗτός ἐστιν μέγας. 49 ἀποκριθεὶς δὲ Ἰωάννης εἶπεν [i] Ἐπιστάτα, εἴδομέν τινα [j] ἐπὶ τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια, καὶ [k] ἐκωλύσαμεν αὐτόν, ὅτι οὐκ [l] ἀκολουθεῖ [l] μεθ' ἡμῶν. 50 εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς Μὴ [k] κωλύετε· ὃς γὰρ οὐκ ἔστιν καθ' ὑμῶν ὑπὲρ ὑμῶν ἐστιν.

51 Ἐγένετο δὲ [m] ἐν τῷ [n] συμπληροῦσθαι τὰς ἡμέρας τῆς

g — l. Matt. xix. 9. Acts iv. 21.
h Matt. xi. 11 ref.
i ch. v. 5 ref.
j j Mk. Matt. xxiv. 5 ||. Acts iv. 17, 18.
k ‖ Mk. ch. xi. 52. Acts xi. 17. Num. xi. 28.
l constr., Rev. vi. 8. xiv. 13.
m Matt. xiii. 4 al. Ezek. ix. 8.
n — Acts ii. 1 (ch. viii. 23) only †.

(-ρωσεν, 2 Chron. xxxvi. 21.)

το παιδιον bef τουτο D latt. om ος to δεχεται D. om υπαρχων D. rec εστται, with AD rel lat-*e* syrr mss-in-Orig Cypr$_3$: txt BCLXΞ 1. 33 latt syr-cu copt Orig$_3$.

49. om δε C^1(perhaps). rec ins ο bef ιωαννης, with AC^{2}Ξ rel: om B C^1(appy) D 69. for επιστατα, διδασκαλε (‖ *Mk*) C^{1}LΞ syr-marg copt. for επι, εν (‖ *Mk*) BLXΔΞ 1. 33. 69 copt: txt ACD rel. rec ins τα bef δαιμονια, with H(Treg, expr): om ABCDΞ rel goth arm. ἐκωλυομεν (‖ *Mk*) BLΞ lat-*a b e*.

50. rec (for ειπ. δε) και ειπ., with A rel vulg lat-*b f* syr goth arm: txt B(Mai in errata) CDLXΞ 1. 33 lat-*a c e* copt syr-marg. om προς αυτον D tol^1. om ο B. (Ξ defective.) aft κωλυετε ins αυτον (‖ *Mk*) CDFLMX em(with tol) copt æth: om ABΞ rel vulg lat-*b c e* syrr syr-cu copt-ms goth. ins ου γαρ εστιν καθ υμων bef ος γαρ LΞ 33 syr-w-ast copt. rec ημων υπερ ημων (‖ *Mk*), with E rel: υμων υπ. ημων AXΔ (69): txt BCDKLMΞ 33 latt syrr syr-cu copt goth æth arm Synop Tit-bostr Euthym Opt Ambr Aug Jer.

dence is to be thought of among those sent in His name; for that even a little child, if thus sent, is clothed with His dignity; and if there be any distinction among such, it is this, that he who is like that child, humblest and least, i. e. nearest to the spirit of his Lord, *he is the greatest.*

"*The whole discourse in Luke is without connexion.*" De Wette, strangely enough: who also says, κ. ος εαν εμε δεξ. . . . . is borrowed from Matt. x. 40; and that ο γαρ μικρ. . . . . ουτος εστται . . . . ought to stand at the beginning of the discourse, as in Matt. I quote this as one among continually recurring specimens of the criticism which would cut our precious, and most truthful Gospels into fragments without meaning or connexion. We live in times when such criticisms are making way among shallow minds: let the student judge from the above sample, what they are generally worth. Schleiermacher has some excellent remarks on this discourse and the circumstances, Essay on Luke, translation, pp. 159—162.

49, 50.] On the connexion of this answer with the preceding, see on Mark. It is even more strikingly brought out here. Our Lord had declared the *absolute equality* of all sent in His name —and that if there were any difference, it was to be made by a *deeper self-renouncing*. Then arises the thought in the mind of the ardent son of Zebedee, of the *exclusive and peculiar dignity* of those who were thus sent, the ἀπόστολοι: and he relates what they had done, as a proof of his fully appreciating this exclusive dignity. The link to what has preceded, is in the words ἐπὶ τῷ ὀν. σου . . . see the rest in Mark.

51—CHAP. XIX. 28.] INCIDENTS DURING THE LORD'S LAST JOURNEY TO JERUSALEM. We now enter upon a long and most important portion of our Gospel, peculiar *in this form*, and most of it *entirely* peculiar, to Luke. At ch. xviii. 15 he again joins the narrative of Matt. and Mark within a few verses of where he parted from them. Respecting this portion, I will observe, without entangling myself in the harmonistic maze into which most of the interpreters have ventured, (1) that the whole of it is to be understood here as belonging to our Lord's *last journey from Galilee to Jerusalem*; see below on ver. 51. (2) that evidently that journey was *not a direct one* (see ch. x. 1; xiii. 22, 31; xvii. 11; xviii. 31, and notes), either in *time* or in the *road chosen*. (3) that in each of the two other Gospels there is a journey placed at this

o here only t. (-λαμβάνειν, Mark xvi. 19 ref.) p = ch. ii. 21 reff. q here only. Jer. xxi. 10. Ezek. vi. 2 al. see 4 Kings xii. 17. r ch. xvi. 26. xvii. 32 al. s Matt. xiii. 3 reff. t constr., Matt. x. 1. xxvii. 1. ch. iv. 29. v. 7 al. Matth. G. G. § 562.

ABCDE FGHK LMSU Δ Λ 1 33 6.

[o] ἀναλήμψεως αὐτοῦ, [p] καὶ αὐτὸς τὸ [q] πρόσωπον [αὐτοῦ] [qr] ἐστήρισεν [s] τοῦ πορεύεσθαι εἰς Ἱερουσαλήμ. 52 καὶ ἀπ-
ἔστειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ, καὶ πορευθέντες
εἰσῆλθον εἰς κώμην Σαμαρειτῶν, [t] ὥστε ἑτοιμάσαι αὐτῷ.

51. for συμπληρ., πληρουσθαι D. om 2nd αυτου BLΞ 1 lat-e: ins ACD rel rec εστηριξεν, with AD rel: txt BCLVXΞ 33.—εστηρ. bef το πρ. LXΞ 33 lat-e copt Jer. for εις, εν A al.

52. εαυτου AEGSVΔ 69². for ωςτε, ως B.

very time, described Matt. xix. 1, μετῆρεν ἀπὸ τῆς Γαλιλαίας καὶ ἦλθεν εἰς τὰ ὅρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου, and Mark x. 1, ἐκεῖθεν ἀναστὰς ἔρχεται εἰς τὰ ὅρια τῆς Ἰουδ. καὶ πέραν τοῦ Ἰορδάνου,—which, in their narrative also, is *the last journey from Galilee to Jerusalem*. (4) that in John x. 22, we find our Lord at Jerusalem, at the feast of dedication, in the winter (about the end of December), without however any hint as to *how* or *whence* He came there. (5) that the whole time between that feast and His Passion is spent thus:—After the attempt to stone Him, John x. 31, He retired to Bethany *beyond Jordan*;—was summoned thence by the message from Martha and Mary to Bethany near Jerusalem, where He raised Lazarus;—again retired to Ephraim, somewhere beyond Jericho, on the borders of the desert;—six days before the passover came to Bethany, and the anointing took place, &c.; this whole time being *three months* and a few days. (6) I believe then that we have obtained a *fixed critical point* in all the four Gospels for the last journey from Galilee, after which He never returned (in the flesh) thither again. And this last journey was *to the feast of dedication*, or at all events brought Him in time for that feast (for it does not look like a journey specially *to a feast*) at Jerusalem. It was between the feast of tabernacles in John vii. 2, to which He went up privately (ib. ver. 10), and the occasion when we find Him in Solomon's porch, John x. 22. (7) The three first evangelists relate nothing of the being in Jerusalem at the feast of dedication, *or indeed at all, except at the last passover*. We therefore find in them nothing of the retirements to Bethany (beyond Jordan) and Ephraim; but the removal of our Lord from Galilee to the confines of Judæa through the parts beyond Jordan is *described as uninterrupted*. (8) We are now I believe in a situation to appreciate the view with which our Evangelist inserts this portion. He takes this journey, beginning its narrative at the very same place where the others do, as comprehending—as indeed in strict historical fact it did—the last solemn farewell to Galilee (ch. x. 13—15), the final resolve of our Lord to go up to Jerusalem (ix. 51), and, —which in its wider sense it did,—all the records which he possessed of miracles and discourses between this time and the triumphal entry. (9) As to arranging or harmonizing the separate incidents contained in this portion, as the Evangelist himself has completely by his connecting words in many places *disclaimed* it (see ch. ix. 57; x. 1, 25, 38; xi. 1, 14; xii. 1, xiii. 1, 10, 22; xiv. 1, 25; xv. 1; xvii. 1, 5, 11, 20; xviii. 1, 9),—I do not suppose that we, at this distance of time, shall succeed in doing so. The separate difficulties will be treated of as they occur.

51.] συμπλ. not *past*—not, **when the days were fulfilled**; but, **were being fulfilled**: i. e. approaching their fulfilment. '*When the time was come*,' E. V. is too strong: **when the days were come** would be better, for that would include the whole of the journey in those days. See reff. ἀνάλημψις can have but one meaning (which, as the word itself is not found elsewhere, must be determined by the sense of the cognate verb: see reff.), **His assumption**, i. e. ascension into heaven. ἡμέρας τῆς ἀναλήψεως αὐτοῦ λέγει τὸν καιρὸν τὸν ἀφορισθέντα μέχρι τῆς ἀναλήψεως αὐτοῦ τῆς ἀπὸ γῆς εἰς οὐρανόν, Euthym. αὐτός resumes the *subject*, not without some emphasis implying his own voluntary action. τὸ πρόσ. αὐ. ἐστ. a Hebraism, see reff., implying determinate fixed purpose; cf. Isa. l. 7, the sense of which, as prophetic of the Messiah going to his sufferings, seems to be referred to in this expression. The LXX have there, ἔθηκα τὸ πρόσωπόν μου ὡς στερεὰν πέτραν. 52.] ἀγγέλους, who have been assumed without reason to have been James and John. Σαμαρ.] On the enmity of the Jews and Samaritans,

53 καὶ οὐκ [u] ἐδέξαντο αὐτόν, ὅτι τὸ [v] πρόσωπον αὐτοῦ ἦν
πορευόμενον εἰς Ἰερουσαλήμ. 54 ἰδόντες δὲ οἱ μαθηταὶ
Ιακω- αὐτοῦ Ἰάκωβος καὶ Ἰωάννης εἶπαν Κύριε, [w] θέλεις [a] εἴπω-
P. BCDE GHKL SUVX ΔΑΞ 1. 13. 69. μεν πῦρ [b] καταβῆναι ἀπὸ τοῦ οὐρανοῦ καὶ [c] ἀναλῶσαι
αὐτούς[, [d] ὡς καὶ Ἠλίας ἐποίησεν]; 55 [e] στραφεὶς δὲ
[f] ἐπετίμησεν αὐτοῖς. 56 καὶ ἐπορεύθησαν εἰς ἑτέραν κώμην.

u — Matt. x. 14 reff.
v see Jer. xlix. (xlii.) 15. 2 Kings xvii. 11.
w constr., Matt. xx. 32 reff. see Matt. vi. 4.
a — Mark v. 43 reff.
b Matt. vii. 25, 27 reff.
c Gal. v. 15 (2 Thess. ii. 8 v. r.) only. Joel ii. 8.
d 4 Kings i. 10, 12.
e Matt. vii. 6. xvi. 23 al.
f ver. 42. Matt. xvi. 22. Zech. iii. 2.

54. om αυτου B 1 lat-*e*. [ειπαν, so BCLΞ.] for απο, εκ CD 1 goth Bas Chr: txt AB rel, απ' LΞ. om ως και ηλιας εποιησεν (*see note*) BLΞ vulg lat-*e l* syr-cu copt-dz arm Jer: ins ACD rel lat-*a b c f* syrr copt goth æth (Tert ?).

55. rec aft αυτοις adds και ειπεν Ουκ οιδατε οιου πνευματος εστε υμεις, with D F(Wtst) KMUΓΛ 1. 69 latt syrr syr-cu copt Clem(? see Tischdf) Did Epiph(sic) Chr$_1$ Dion-areop Antch Thdor-stud Thl Chrysoc Cypr(appy) Op Ambr Aug (but of these DFUΓΛ 69 latt goth Chr$_2$ Antch om υμεις): om ABCΞ rel (*see note*) fuld(with gat) lat-g_1 *l* copt-schw æth Eus(appy) Bas Cyr Gand. rec adds further ὁ γὰρ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν ψυχὰς ἀνθρώπων ἀπολέσαι ἀλλὰ σῶσαι, with F(Wtst) KMUΓΛ 1. 69 latt syrr syr-cu Antch Cypr Ambr Quæst (but of these UΓΛ 1. 69 vulg lat-*a e* Antch Cypr om γαρ, Γ has ψυχην, vulg lat-*e e* Syr syr-cu goth om ανθρωπων, and UΓ have αποστειναι for απολ.): om ABCDΞ rel lat-$g_{1,2}$ *l* copt-schw Chr.

see note, John iv. 9. The publicity now courted by our Lord is in remarkable contrast to His former avoidance of notice, and is a feature of the *close of His ministry*, giving rise to the accusation of ch. xxiii. 5. ὅστε ἐτ. αὐτῷ must mean something more, surely, than to provide board and lodging; there is a solemnity about the sentence which forbids that supposition. It must have been to announce the coming of Jesus as the Messiah, which He did not conceal in Samaria, as in Judæa and Galilee, see John iv. 26; and the refusal of the Samaritans must have been grounded on the jealousy excited by the preference shewn for the Jewish rites and metropolis.

They expected that the Messiah would have confirmed their anti-Jewish rites and Gerizim temple, instead of going up solemnly to Jerusalem, and thereby condemning them. 54.] The disciples whom He named 'sons of thunder,' Mark iii. 17. They *saw* some insult of manner, or actual refusal to allow the Lord to enter their village. That a collision of this kind did take place is plain from the last verse, and implied from the occasion alluded to by the two Apostles, where the fire was invoked in the presence of the offending persons. *It* happened also in Samaria. πῦρ, not *lightning*, but *fire*, as in the passage alluded to, and in 1 Kings xviii. 38. It is exceedingly difficult to determine the true reading in this passage, which seems to have been more than usually tampered with, or wrongly written. It is hardly conceivable that the shorter text, as edited by Tischdf., . . . ἀναλῶσαι αὐτούς; στραφεὶς δὲ ἐπετίμησεν αὐτοῖς. καὶ ἐπορεύθησαν . . . should have been the original, and all the rest, insertion. Homœoteleuton may have had some share in the omission of the latter debated portion, from ΚΑΙΕΙΠ to ΚΑΙΕΠ: but this does *not* touch ὡς καὶ Ἠλ. ἐπ. It has been suggested that those words may have been removed as involving indirect censure of Elias: but surely this lay too far off to create any offence. And their *insertion* into the text is quite inexplicable. In this great uncertainty, I have thought the candid way is to let my edited text reflect such uncertainty, and I have therefore printed these latter debateable words in the same type as the text, and have annotated on them. Let it be remembered that in both cases, versions far more ancient than our oldest MSS. contain these words. 55.] [οὐκ οἴδατε οἵου πνεύματός ἐστε. Besides the *mistaken* ways of explaining these words of our Lord (e. g. '*Do you not see what a* [*bad*] *spirit you are shewing?*' Bornemann) there are two senses which it *may* bear. (1) Affirmative, as in E. V.,—'putatis vos agi Spiritu tali quali olim Elias . . . sed erratis. Habetis quidem ζῆλον

ABDI G-KL M^{vid} 1 Γαιλ. 11 Ita.

g — ‖ Mt. Matt. xiv. 25.
h ‖ Mt. ch. xii. 32 only. Judg. xv. 4.
i ‖ Mt. only †.
k Matt. vi. 26 reff.
l ‖ Mt. only. Ezek. xxxvii. 27. (-νου, ch. xiii. 19.)
m ‖ Mt. (reff.)
n — Mark v. 37 reff.
o Acts xxi. 26. Rom. ix. 17 (from Exod. ix. 16) only. 2 Macc. iii. 34.
p Mark vi. 46 reff.
q ch. xi. 7 reff.

57 καὶ πορευομένων αὐτῶν ἐν τῇ ὁδῷ εἶπέν τις πρὸς αὐτόν· Ἀκολουθήσω σοι ὅπου ἐὰν ᵍ ἀπέρχῃ [κύριε]. 58 καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς Αἱ ʰ ἀλώπεκες ⁱ φωλεοὺς ἔχουσιν καὶ τὰ ᵏ πετεινὰ τοῦ ᵏ οὐρανοῦ ˡ κατασκηνώσεις, ὁ δὲ ᵐ υἱὸς τοῦ ᵐ ἀνθρώπου οὐκ ᵐ ἔχει ποῦ τὴν κεφαλὴν ᵐ κλίνῃ. 59 εἶπεν δὲ πρὸς ἕτερον Ἀκολούθει μοι. ὁ δὲ εἶπεν Κύριε ᵐ ἐπίτρεψόν μοι ἀπελθόντι πρῶτον θάψαι τὸν πατέρα μου. 60 εἶπεν δὲ αὐτῷ ⁿ Ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς, σὺ δὲ ἀπελθὼν ᵒ διάγγελλε τὴν βασιλείαν τοῦ θεοῦ. 61 εἶπεν δὲ καὶ ἕτερος Ἀκολουθήσω σοι κύριε· πρῶτον δὲ ἐπίτρεψόν μοι ᵖ ἀποτάξασθαι τοῖς ᵍ εἰς τὸν

57. rec (for *και*) *εγενετο δε* (*beginning of lection: cf* D *and* G *below*), with A rel vulg syr goth: *και εγενετο* D al lat-*a c e*: txt BCLXΞ 33. 69 Syr syr-cu copt æth arm. rec *αν*, with D rel: txt ABCKLUΞ 33. 69 Ath$_{2}$. for *αγειν*, *υπαγεις* D 157. om *κυριε* (*its unusual place at end of the clause and its non-occurrence in* ‖ *Mt account for the omission*) BDI, Ξ(appy) 1 vulg lat-*a c* syr-cu copt arm Mcion-t Ath Aug: ins AC rel lat-*b f q* syrr goth.

58. om *ο* B.

59. om *κυριε* B^{1}[but corrd by origl scribe: see table] DV. *πρωτον* bef *απελθοντι* B D(-*θοντα*) 33: *πρ. απελθειν και* 1 latt Orig: *απελθειν πρ.* AK: *απελθειν*, omg *πρωτ.*, 69 (*all more or less from* ‖ *Mt*): txt CΞ rel syr æth.

60. *ο δε ειπ.* D. rec aft *αυτω* ins *ο ιησους* (*cf* ‖ *Mt*), with AC rel: om B(D)LΞ 33 lat-*a* copt. for *απελθων*, *πορευθεις* D Iren-lat.

61. *επιτρ. δε μοι πρ.* D Iren-gr. om *τον* bef *οικον* D.

sed *οὐ κατ' ἐπίγνωσιν*, et qui proinde humani est affectus, non divinæ motionis.' Grot.; or (2) interrogative—'*Know ye not what manner of spirit ye belong to* (*are of*)?' the spirit meant being the Holy Spirit. 'The Spirit in Elias was a fiery and judicial spirit, as befitted the times and the character of God's dealings then; but the Spirit in Me and mine is of a different kind —a spirit of love and forgiveness.'

The latter of these is perhaps better suited to the context: but we seem to want an example in the gospels of (*οὐκ*) *οἴδατε* used interrogatively: see Matt. vii. 11 ‖; xx. 22, 25 ‖; xxiv. 42 ‖; xxv. 13; xxvi. 2; Mark iv. 13 (doubtful, but the construction is direct), ch. xii. 56; John viii. 14; xiv. 4 al. I have therefore punctuated according to the former sense: which, indeed, seems more naturally followed by the *γάρ* of the clause following. It is very interesting to remember that this same John came down to Samaria (Acts viii. 14—17) with Peter, to confer the gift of the Holy Spirit on the Samaritan believers.]

57—62.] Matthew (viii. 19—22) relates the contents of vv. 57—60, but at a totally different period of our Lord's ministry, viz. His crossing the lake to go to Gadara. It is quite impossible to decide which Evangelist has placed the incidents in their proper chronological place. When we once begin to speculate on such things, it is easy to find a fitness, on whichever side of the argument we range ourselves. Only (see notes on Matt.) we must not adopt the wretched subterfuge of the harmonists, and maintain that the two events took place *twice, each time consecutively, and each time with the same reply from our Lord.*

57, 58.] See notes on Matt.

59. *ἀκολούθει μοι.*] This command is *implied* in Matthew, where the reply is, as here, *κύριε, ἐπίτρεψόν μοι πρῶτον . . .* which words could hardly be spoken without a reference in the *πρῶτον* to it.

60.] *διάγ. κ.τ.λ.*, peculiar to Luke, and shews the independence of his source of information. Am I wrong in supposing also, that it connects this incident with the sending out of the Seventy, which follows immediately afterwards?

61, 62.] Peculiar to Luke. *τοῖς εἰς . . . .* a mixture of two constructions—*ἀπέρχεσθαι εἰς τ. οἰκ. μου καὶ ἀποτάξ. τοῖς ἐν τ. οἴκῳ μου.* The meaning is, to *bid farewell to the persons*, not *to set in order the*

οἰκόν μου. 62 εἶπεν δὲ ὁ Ἰησοῦς Οὐδεὶς [r]ἐπιβαλὼν τὴν χεῖρα αὐτοῦ ἐπ' [s]ἄροτρον καὶ βλέπων [t]εἰς τὰ ὀπίσω [u]εὔθετός ἐστιν τῇ βασιλείᾳ τοῦ θεοῦ.

X. 1 Μετὰ δὲ ταῦτα [v]ἀνέδειξεν ὁ κύριος [καὶ] ἑτέρους ἑβδομήκοντα, καὶ ἀπέστειλεν αὐτοὺς [w]ἀνὰ δύο πρὸ προσ-

r — here only. Deut. xii. 7, 18 al. see Matt. xxvi. 50 reff.
s here only.
Isa. ii. 4 al.
t Mark xiii. 16. ch. xvii. 31. John vi. 66. xxi. 6. xx. 14. Ps. ix. 3.

u ch. xiv. 35. Heb. vi. 7 only. Ps. xxxi. 6. Susan. 15 only. ix. 23. (-δειξις. ch. i. 80.) iv. 3 xxi. 21 only.
v Acts i. 24 only. Hab. iii. 2. — 2 Macc.
w Matt. xx. 9, 10. ch. ix. [3.] 14 (‖ Mk. v. r.). John ii. 6. Rev.

62. rec aft ειπεν δε ins προς αυτον, with LΞ lat-*c* Syr copt goth æth arm: aft ιησ., AC rel: om B. — ο δε ιησ. ειπ. αυτω D lat-*e*. ουδεις εις τα οπισω βλεπων και επιβαλλων την χειρα αυτου επ' αροτρον D lat-*a b c e q* Clem Cypr$_2$ Promiss Hil Zeno.—om αυτου B 1 lat-*a b q* arm Iren-gr Orig$_2$ Cyr Bas$_2$ Tert Jer.—επιβαλλων (*conformation to* βλεπων) ADL Clem. rec (for τη βασιλεια) εις την βασιλειαν (*prob as Meyer, exegetical gloss on the dat, see ch* xiv. 35), with ACD rel Bas Cyr Chr: txt BLΞ 1. 33 latt Syr arm Clem Orig$_3$ Bas Iren-lat.

CHAP. X. 1. for μετα δε τ. ανεδ. ο κυρ., απεδειξεν δε D lat-*a b c e*. om 1st και BLΞ Syr copt æth: ins ACDN rel latt syr-cu syr Eus Tert. aft εβδομηκοντα ins δυο (*prob traditional corrn, to agree with the number of the members of the Sanhedrim*) BDM R(in index to chapters) vulg lat-*a c e l* syr-cu arm Dial$_2$ Clem Epiph Recog Hil Aug Prud Isid Bede: om ACΞ rel lat-*b f q* syrr copt goth æth Eus$_2$ Nyssen Cyr Thl Euthym Iren Tert Ambr Jer. om αυτους B Eus. aft ανα δυο ins

things, as some have rendered it. The answer of our Lord again seems to refer to the sending out into the harvest (ch. x. 2), for which the present seventy were as it were the ploughmen, first breaking up the ground. The saying itself is to be explained simply from agricultural operations —for he who has his hand on the plough, guiding it, must look on the furrow which his share is making—if he look behind, his work will be marred. Hesiod's precept is very similar, ἔργ. ii. 60, ἰθὺν αὔλακα ἑλαύνοι, μηκέτι παπταίνων μετ' ὀμήλικας ἀλλ' ἐπὶ ἔργῳ θυμὸν ἔχων. εὔθετος, not '*fit*,' but **well adapted**, 'the right sort of workman.' The sense is more immediately applicable to the *ministry* of the Gospel of Christ, which will least of all things bear a divided service and backward looks,—but of course affects also every private Christian, inasmuch as he too has a work to do,—ground to break, and a harvest to reap.

CHAP. X. 1—16.] MISSION OF THE SEVENTY. It is well that Luke has given us also the sending of *the Twelve*;—or we should have had some of the Commentators asserting that this was *the same* mission. The discourse addressed to the Seventy is in substance the same as that to the Twelve, as the similarity of their errand would lead us to suppose it would be. But there is, as Stier has well remarked (iii. 89, edn. 2), this weighty difference. The discourse in Matt. x. in its three great divisions (see notes there), speaks plainly of an office founded, and a ministry appointed, which was to involve a work, and embrace consequences, *co-extensive*, both in space and duration, *with the world*. Here, we have *no such prospective view* unfolded. The whole discourse is confined to the *first division* there (vv. 1—15), and relates entirely to *present duties*. Their sending out was not to prove and strengthen their own faith, as Hase supposes (Leben J. p. 194),—but to prepare the way for this solemn journey of the Lord, the object of which was the announcement of the near approach of the kingdom of God,—and the termination of it, the last events at Jerusalem. Their mission being thus temporary, and expiring with their return, it is not to be wondered at that we *hear nothing of them in the Acts*. This last is surely an absurd objection to bring against the historic truth of their mission, seeing that the Acts are written *by this same Evangelist*, and the omission is therefore an argument *for*, and not against, that truth. 1.] μετὰ ταῦτα—chronological—**after these things**, not '*besides these things*,' as Schleiermacher and Olsh. render it. ἀνέδ., an official word; see reff. Bleek has observed, that ὁ κύριος, of our Lord, in narration, is peculiar to St. Luke, and to narrations which he alone gives. Cf. ch. vii. 13; xi. 39; xii. 42; xiii. 15; xvii. 5, 6; xviii. 6; xxii. 31, 61. But this is only true of the Synoptic Gospels. It occurs in the fragment at the end of

x — Matt. xxviii. 16. 1 Cor. xvi. 6.
a Matt. ix. 37, 38 reff.
b Matt. x. 10. xx. 1, 2 al.† Wisd. xvii. 17 al.
c Mark i. 12. John x. 4. 1 Macc. xii. 27.
d here only. Isa. lxv. 25.
e Matt. viii. 15 reff.
f — Matt. iii. 11. ch. xxii. 10.
g ch. xii. 32. xxii. 30, 36 only. Job xiv. 17 only.
h ch. ix. 3 ‖. xxii. 35, 36 only. 4 Kings iv. 29 compl. Judith x. 5. xvii. 10, 15 only.
i Matt. lii. 11. ch. xxii. 35 al. Exod. xii. 11.
k — here (Rom. ii. 17) only. Num. xi. 25, 26.
l Matt. ix. 17 reff.
m Matt. ii. 12. Acts xviii. 21. Heb. xi. 15 only. Exod. xxxiv. 27.

ὥπου αὐτοῦ εἰς πᾶσαν πόλιν καὶ τόπον [x] οὗ ἤμελλεν
αὐτὸς ἔρχεσθαι. [2] ἔλεγεν δὲ πρὸς αὐτούς Ὁ μὲν
[a] θερισμὸς πολύς, οἱ δὲ [b] ἐργάται ὀλίγοι· δεήθητε οὖν τοῦ — πμα B.
κυρίου τοῦ [a] θερισμοῦ, ὅπως [b] ἐργάτας [c] ἐκβάλῃ εἰς τὸν
[a] θερισμὸν αὐτοῦ. [3] ὑπάγετε· ἰδοὺ ἀποστέλλω ὑμᾶς
ὡς [d] ἄρνας ἐν μέσῳ [de] λύκων. [4] μὴ [f] βαστάζετε [g] βαλλάν- R ℵ-corr-
τιον, μὴ [h] πήραν μὴ [i] ὑποδήματα· καὶ μηδένα κατὰ τὴν ABCDΣ GK_Ψ
ὁδὸν ἀσπάσησθε. [5] εἰς ἣν δ' ἂν εἰσέλθητε οἰκίαν, πρῶτον RSU[X] ΓΔΛΞ L
λέγετε Εἰρήνη τῷ οἴκῳ τούτῳ. [6] καὶ ἐὰν ᾖ ἐκεῖ [j] υἱὸς π m.
εἰρήνης, [k] ἐπαναπαύσεται ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν· [l] εἰ
δὲ μήγε, ἐφ' ὑμᾶς [m] ἀνακάμψει. [7] ἐν αὐτῇ δὲ τῇ οἰκίᾳ

δυο BK 69 syr-with-ob: om ACDΣℵ rel Eus. for πασαν π. κ. τ., παντα τοπον και πολιν D lat-*a b c e l q* Syr syr-cu (Eus). [rec εμελλεν, with DKL (S 1, e sil) Eus: txt ABCΣ rel. (33 def.)] om αυτος D latt Syr syr-cu. ειςερχεσθαι A 1 lat-*a e* syr-marg Eus Thl: διερχ. 69 al.

2. rec (for 1st δε) ουν, with A rel syr-txt: txt BCDLΣ 1. 33. 69 lat-*a c e q* syr-marg copt-schw goth arm. om μεν D lat-*a c*. om ουν D-gr. rec εκβ. bef εργατας (‖ *Mt* ix. 38), with ACΣ rel lat-*a b c*: txt BD lat-*e*.—rec εκβαλῃ, with Γ': txt A B[sic: see table] CDΣ rel Bas.

3. rec aft ιδου ins εγω (*from Mt* x. 16), with CDΣ rel lat-*b c*: om AB lat-*a e l* arm. for αρνας, προβατα (*Mt* x. 16) AM. for εν μεσω, μεσον D.

4. [βαλλαντιον, so ABCDΣ &c.] rec (for 3rd μη) μηδε, with ACR rel Clem: μητε M 69 vulg lat-*a b f* Ambr: txt B(Mai) DLΣ 1 lat-*c e* syr.

5. αν bef δε D[1]. rec οικιαν bef verb, with ARΣ rel vulg lat-*f* syr copt goth seth arm: txt BC F(Wtst) LXΞ 1.—ins πρωτον between verb and οικιαν D[1]-gr, simly lat-*a b q* syr-cu, but om D[2] (and lat).—πολιν εισελθητε εις οικιαν 69(sic).—rec (for εισελθητε) εισερχεσθε, with AR rel: txt BCD F(Wtst) LXΞ 1. 69.

6. εαν D. rec aft εαν ins μεν (*Mt* x. 13), with (but e sil) Scr's d l m n s: om ABC DRΣ rel Orig[1] Constt Bas. εκει bef η B al vulg lat-*a b f l* Orig. εις ins *o* bef υιος (without any ms authority ?): om ABCDRΞ rel Scr's mss goth arm Orig[2] Constt Thl. ins η ειρηνη υμων bef εφ' υμας (‖ *Mt*) R Syr-ed copt Orig[3]-lat[3].—for ανακαμψει, επιστρεψει η ειρ. υμ. D.

St. Mark (xvi. 19), and in John (iv. 1 reff.). In the Acts, the usage is very general: see ii. 47; v. 9, 14; ix. 1, &c.; and in St. Paul's Epistles; see 1 Cor. vi. 14, 17; vii. 10, &c. **καὶ ἑτ. ἑβδ.**, not '*other seventy also*,' but **others also, seventy in number**, see ch. xxiii. 32. The **ἑτέρ.** may refer, either to the Twelve, ch. ix. 1, or perhaps, from the similarity of their mission, to the **ἄγγελοι** in ch. ix. 52. But perhaps the first is more probable, from the similarity of the discourses.

The number of seventy might perhaps have reference to the *seventy elders* of Israel, Exod. xxiv. 1; Numb. xi. 16:—all sorts of fanciful analogies have been found out and insisted on (and moreover forced into the text), which are not worth recounting. **οὗ** for **οἱ**,—see reff.

2.] See Matt. ix. 37 and notes.

If **ἐκβάλλῃ** were read, the *pres.*, as usual, would have the force of the continually repeated act: as it is, the *aor.* (as in ‖ Mt.) indicates the *whole mission*, considered as one great act. **3, 4.**] The time was now one of greater danger than at the mission of the Twelve; therefore ver. 3 is bound immediately up with their *present sending*, whereas in Matt. x. 16 it regards a time yet distant in the future; also one requiring greater haste,—which accounts for the addition, **μηδένα κ. τ. ὁδ. ἀσπ.** These reasons also account for *merely the healing the sick* being enjoined, ver. 9. **6.**] **υἱὸς εἰρ.**, a (or more probably, **the**,—as words like **πατήρ, μήτηρ, υἱός**, &c. are often definite though anarthrous) **son of peace**: i. e. persons receptive of your message of peace;—see reff. **7—12.**] See on

μένετε, ἔσθοντες καὶ πίνοντες [a]τὰ παρ' αὐτῶν· [o]ἄξιος γὰρ ὁ [b]ἐργάτης τοῦ [p]μισθοῦ αὐτοῦ. μὴ [q]μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν. [8] καὶ εἰς ἣν ἂν πόλιν εἰσέρχησθε καὶ δέχωνται ὑμᾶς, ἐσθίετε τὰ [r]παρατιθέμενα ὑμῖν, [9] καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ λέγετε αὐτοῖς [s]''Ηγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. [10] εἰς ἣν δ' ἂν πόλιν εἰσ-ἐλθητε καὶ μὴ δέχωνται ὑμᾶς, ἐξελθόντες εἰς τὰς [t]πλατείας αὐτῆς εἴπατε [11] Καὶ τὸν [u]κονιορτὸν τὸν [v]κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν εἰς τοὺς πόδας ἡμῶν [w]ἀπομασσόμεθα ὑμῖν· [x]πλὴν τοῦτο γινώσκετε, ὅτι [s]ἤγγικεν ἡ βασιλεία τοῦ θεοῦ. [12] λέγω ὑμῖν ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ [y]ἀνεκτότερον ἔσται ἢ τῇ πόλει ἐκείνῃ. [13] οὐαί σοι Χοραζείν, οὐαί σοι Βηθσαϊδά, ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγενήθησαν [z]αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, [a]πάλαι ἂν ἐν [a]σάκκῳ καὶ [a]σποδῷ καθήμενοι [b]μετενόησαν. [14] [x]πλὴν Τύρῳ καὶ Σιδῶνι

Frag-Par. μοιε εν τη...

a Mark v. 26. Phil. iv. 18.
o w gen., Matt. x. 37, 38 reff.
p = Matt. xx. 8 reff.
q John vii. 3. xiii. 1 al.† Wisd. vii. 27 al.
r ch. ix. 16 reff. Gen. xviii. 8.
s Matt. iii. 2 reff. with ἐγγί. here only. Ps. xxvi. 2.
t ch. xiv. 21 reff. Prov. vii. 12.
u ch. ix. 5 reff.
v ch. xv. 15. Acts v. 13 al. = Ps. ci. 5.
w here only †. (ἀπομασσ., ch. vii. 38.)
x = Matt. xi. 22 reff.
y Matt. x. 15 (‖ Mk. v. r.). xi. 22, 24 only †.
z = Matt. xi. 20. 21 reff.
a Matt. xi. 21 reff.
b Matt. iii. 2 reff.

7. rec εσθιοντες, with ACRΞ rel: txt BD. rec aft τ. μισθ. αυτ. ins εστι (*see Mt* x. 10), with AC R(Treg expr) rel arm: om BDLXΞ. for εξ, απο D-gr.

8. rec aft ην ins δ' (*see ver* 10), with AKLXΛ (1, e sil): om B(Mai) CDRΞ rel Orig$_2$ Constt Thl. δεχονται E^{1}KL^{1}MRUXΓΔ 69.

9. for ασθενεις, ασθενουντας D al lat-*a e*. ηγγισεν Ξ^1.

10. rec (for εισελθητε) εισερχησθε (*from ver* 8: *see above, ver* 5), with AR rel: txt BCDLΞ 1. 33. 69 latt. δεξωνται D al.

11. rec om εις τους ποδας ημων (*homœotel from υμων το ημων*), with EGSVΓΔΛ vulg æth: ins ABCDRΞ rel mm lat-*a b c e f i l* syrr syr-cu copt goth arm, but of these BDR mm lat-*a b c e f i l* syr-cu(appy) æth om ημων. rec aft ηγγικεν ins εφ' υμας (*from ver* 9), with ACR rel mm lat-*f l* syrr copt-schw: om BDLΞ 1. 33 ev-y latt syr-cu copt goth arm Thl Tert.

12. rec aft λεγω ins δε, with DMVΞ (S, e sil) lat-*a f* copt: om ABCR rel vulg lat-*b c e i* syrr syr-cu goth æth arm. ανεκτοτερον εσται bef εν τη ημερα εκεινη A 69 Syr syr-cu arm; similar order in D lat-*e*.—for τη ημερα εκεινη, βασιλεια του θεου D lat-*e*, similarly lat-*a b*.

13. for 2nd ουαι σοι, και D. rec (for εγενηθησαν) εγενοντο (*from Mt* xi. 21), with ACR rel: txt BDLΞ 33. 69. rec καθημενοι (*grammatical corrn*), with D rel: txt ABCFLRXΓΞ Frag-par 33.

Matt. x. 11—15. The particular directions here are different. 7.] ἐν αὐτῇ δὲ τῇ οἰκ. but in the (that) house itself (see ver. 5, where it was last spoken of, the *inhabitants* having been since mentioned) remain. Beware of rendering it *in the same house*, q. d. ἐν δὲ τῇ αὐτῇ οἰκ.

τὰ παρ' αὐτῶν, the things which come from them; which are theirs, and by them set before you: cf. ver. 8.

9.] ἤγγικεν ἐφ' ὑμᾶς ἡ β. τ. θ. is a later announcement than generally ἤγγ. ἡ βασ. τ. οὐρ. Matt. x. 7. 11.] ἀπομασσόμεθα ὑμῖν can hardly be with Wordsw., "*we wipe off from ourselves on you:*" the dat. pron. holds too slight and unemphatic a place for this, and is merely a dativus incommodi: '*against you*,' as E. V. Cf. Acts xiii. 51, where ἐπ' αὐτούς represents the same, and is similarly rendered in E. V. 13.] In these words, which our Lord had uttered before (Matt. xi. 21 ff.), He takes His solemn farewell of the cities where the greatest number of His miracles had been done, and discourses uttered: they being awful examples of the ἡ πόλις ἐκείνη just described. It is wonderful how De Wette can write of these four verses 'falſche Reminiſcenz, ſ. z. Matt. xi. 20'—and this

c — ch. xi. 23, 26 || Mt. al. Ps. i. 5.
d Matt. xi. 23 reff.
e ch. i. 52. Acts xiii. 17. 2 Cor. xi. 7 al. 1 Chron. xvii. 17.
f Matt. xi. 23 reff.
g here (Matt. xi. 23 v. r.) only. Ezek. xxxi. 16 (w. εἰς ᾅδου).
h — ch. vii. 30. John xii. 48. Col. ii. 21. 1 Thess. iv. 8. Isa. xxiv. 16.
i ch. ii. 20 reff.
k ch. viii. 13 reff. Mark iii. 11. John vi. 19. Acts vii. 56 al. Josh. viii. 20
l ch. ii. 51 reff.
m Mark xvi. 17 reff. Ps. lxiii. 9.
n ch. xxiv. 39.
o Matt. xxiv. 27 reff. Exod. xix. 16.
p Rev. viii. 10. ix. 1. (ἀπό, Matt. xxiv. 29)

[c] κρίσει ἢ ὑμῶν. [15] καὶ σὺ
Καφαρναοὺμ μὴ [d] ἕως τοῦ [d] οὐρανοῦ [e] ὑψωθήσῃ; [f] ἕως τοῦ
[f] ᾅδου [g] καταβιβασθήσῃ. [16] ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει· —
καὶ ὁ [h] ἀθετῶν ὑμᾶς ἐμὲ [h] ἀθετεῖ· ὁ δὲ ἐμὲ [h] ἀθετῶν [h] ἀθετεῖ
τὸν ἀποστείλαντά με. [17] [i] Ὑπέστρεψαν δὲ οἱ ἑβδομήκοντα
[k] μετὰ χαρᾶς λέγοντες Κύριε, καὶ τὰ δαιμόνια [l] ὑπο-
τάσσεται ἡμῖν [m] ἐν τῷ ὀνόματί σου. [18] εἶπεν δὲ αὐτοῖς
[n] Ἐθεώρουν τὸν σατανᾶν ὡς [o] ἀστραπὴν [p] ἐκ τοῦ [p] οὐρανοῦ

ABDE GKMN SUΓΔΛΞ Π Fap-Par L Ir. g.

14. om εν τη κρισει D al lat-*a* : transposed in 1 lat-*a b q*.

15. rec (for μη and υψωθησῃ) η and υψωθεισα (*see digest Mt* xi. 23), with ACR rel (69) vulg lat-*c f* g_1 *q* syrr goth Cæs Aug : txt BDLΞ lat-*a b e i l* copt æth. om 1st του B¹CD : ins B(as corrd by origl scribe) RΞ rel. ins η bef 2nd εως C D-gr 1 lat-*a b d i l*. rec om 2nd του, with ACDR rel Cæs : ins BL Frag-par. (*Prob the art is origl, cf ch* xvi. 23, *and was omd to suit* || *Mt.*) καταβηση (|| *Mt*) BD syr-cu Cæs : txt ACRΞ rel latt copt goth.

16. υμων bef ακουων AK latt Syr Ign Iren-lat. aft ακουει add και ο εμου ακουων ακουει του πεμψαντος με Frag-par Cypr. for ο δε εμε to αποστειλαντα με, ο δε εμου ακουων ακουει του αποστειλαντος με D lat-*i l*.

17. aft εβδομηκοντα ins δυο (*see ver* 1) BD vulg lat-*a* syr-marg arm. μετα χαρας bef οι εβδομηκοντα AK.

18. ως του ουρανου bef ως αστραπην B 254.

when he believes Luke to have had Matt. before him. 16.] See Matt. x. 40 and notes.

17—24.] Return of the Seventy. As in ch. ix. 6—10, Luke attaches the return of the Seventy very closely to their mission. They probably were not many days absent. They say nothing of the reception of their message,—or it is not brought out in the Gospel, as not immediately belonging to the great central object of narration; they rejoice that more power seems to be granted to them than even His words promised, seeing that He commissioned them only to heal the sick, not to cast out devils, as He did the Apostles, ch. ix. 1. That this was a ground of joy not to be *prominently brought forward*, is the purport of our Lord's answer; the whole of which as far as ver. 24 incl. is in the strictest connexion, and full of most weighty and deep truth. 17.] The ἐν τῷ ὀν. σου is perhaps too much lost sight of in the ἡμῖν here; though I would not lay so much stress on this as Stier has done.

18.] This verse has been generally misunderstood, and its force lost, by imagining it to refer to some triumph *just gained*, which our Lord announces as the reason for their newly manifested power. The truth is, that in this brief speech He sums up *proleptically*, as so often in the discourses in John, the whole great conflict with and defeat of the Power of evil, from the first even till accomplished by His own victory. The ἐθεώρ. τ. σ. refers to the original fall of Satan, when he lost his place as an angel of light, not keeping his first estate; which fall however had been proceeding ever since step by step, and shall do so, till all things be put under the feet of Jesus who was made lower than the angels. And this ἐθεώρουν belongs to the period before the foundation of the world when He abode in the bosom of the Father. He is to be (see ver. 22) the Great Victor over the Adversary, and this victory began when Satan fell from heaven. [In this fifth Edition, I would not altogether erase the foregoing interpretation: but surely it is grammatically more correct, with Bleek, to refer the imperfect to the time just past,—to the Lord's prophetic sight at the time of the ministering of the Seventy. Cf. Acts xviii. 5 for a similar imperfect. If this view be correct, the words do not refer to any "*triumph just gained*," but to the Lord's glorious anticipations of final triumph, felt during the exercise of power by His servants.]

ὡς ἀστ. not the suddenness only of the fall, but the brightness of the fallen Angel is thus set forth. The de-

πεσον- Ν. -τειν ανω...

[p] πεσόντα. [19] ἰδοὺ δέδωκα ὑμῖν τὴν [q] ἐξουσίαν τοῦ [r] πατεῖν [s] ἐπάνω [t] ὄφεων καὶ [u] σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν [v] τοῦ ἐχθροῦ, καὶ οὐδὲν ὑμᾶς οὐ μὴ [w] ἀδικήσει. [20] πλὴν ἐν τούτῳ μὴ χαίρετε, ὅτι τὰ πνεύματα ὑμῖν [m] ὑποτάσσεται, χαίρετε δὲ ὅτι τὰ ὀνόματα ὑμῶν [x] ἐγγέγραπται ἐν τοῖς οὐρανοῖς. [21] ἐν αὐτῇ τῇ ὥρᾳ [y] ἠγαλλιάσατο τῷ πνεύματι τῷ ἁγίῳ καὶ εἶπεν [z] Ἐξομολογοῦμαί σοι, πάτερ

ἐν τῇ...

[p] constr., gen., Matt. x. 1 reff. ὑπέ & acc., ch. ix. 1.
[r] ch. xxi. 24. Rev. xi. 2. xiv. 20. xix. 15 only. Isa. xiii. 5.
[s] Matt. v. 14. xxiii. 18, &c. Isa. xiv. 14.
[t] Mark xvi. 18.
[u] ch. xi. 12. Rev. ix. 3, 5, 10 only.

Deut. viii. 15. Isa. x. 20. Ps. xv. 9). xvi. 34. Ps. ii. 11.
[v] — hepe only. see Matt. xiii. 28, 39.
[x] 2 Cor. iii. 2, 3 only †. 1 Macc. xiii. 46 only.
[w] — here only, exc. Rev. vi. 6 al7.
[y] Matt. v. 12. Acts ii. 26 (from
[z] — Matt. xi. 25. Hom. xiv. 11. xv. 9. 2 Kings xxii. 50.

19. rec διδωμι (*from misunderstanding, into which De W. also has fallen: δεδωκα does not apply merely to the* past, *but asserts an* abiding fact), with AC³D rel lat-*c* Syr syr-cu Justin Eus Iren-lat: txt BC¹LX 1 vulg lat-*b e f g*₁ *i l q* syr-marg goth æth Orig₂ Cyr Chr Thdrt Mac Epiph Hil Lucif Ambr Cæs. ins των bef οφεων D. ins την bef του εχθρου B. Steph αδικηση (*gramml corrn or itacism?*), with BC rel Thl: txt ADEHLMΓΔ 1. 33 Orig.

20. for πνευματα, δαιμονια (*gloss*) D 1 lat-*e f* syrr syr-cu copt-mss æth Orig-lat Eus Bas Cyr Thdrt Ambr Ambrst Aug₁. rec aft δε ins μαλλον, with (S, e sil) X Cyr: om ABCD rel latt Eus Bas Ambr. rec (for εγγεγραπται) εγραφη, with ACD rel Eus₁: txt BLX 1. 33 Eus₁ Const$ Bas Cyr. τω ουρανω D lat-*a b c* Constt Hil.

21. ταυτη ΑΔ copt. add δε DΔ lat-*f*. ins εν bef τω πνευματι D F(Wtst) LX Frag-par 33 lat-*a b c e ff*₂ *i l* copt Clem. rec om τω αγιω, with A rel lat-*f* goth (Clem): ins BCDKLXΓ 1. 33 latt syrr syr-cu syr-jer copt æth arm Aug Bede. rec adds ο ιησους, with AC rel: and bef τω πνευματι LX 33 lat-*c e ff*₂ Syr æth

scription is not figurative, but literal; i. e. as far as divine words can be said to be literal, being accommodated to our sensuous conceptions. See on this verse, Isa. xiv. 9—15, to which the words have a reference; and Rev. xii. 7—12.

19.] Our Lord here,—including all the evil and poison in nature in the δύναμις τοῦ ἐχθ.,—from the power given Him over that enemy, gives to them, extended afterwards to all believers (Mark xvi. 18), authority to 'bruise the head of the serpent' (Gen. iii. 15). There is an evident allusion to Ps. xci. 13. 20.] The connexion is—'seeing that the power which I grant to you is so large, arising from my victory over the enemy,—make not one particular department of it your cause of joy, nor indeed the *mere subjection of evil to you at all*—but this,—the positive and infinite side of God's mercy and goodness to you, that He hath *placed you among His redeemed ones*.' τὰ πνεύμ. is something different from τὰ δαιμόνια in those words above, and denotes a wider range of influence—influence over *spirit* for good—whereby the πνευματικὰ τῆς πονηρίας are subjected to the believers in Christ. The ἐγγέγραπται ἐν τοῖς οὐρανοῖς is an expression in various forms frequent in Scripture, and is opposed to ἐπὶ τῆς γῆς γραφήτωσαν, Jer. xvii. 13, said of the rebellious. But no immutable predestination is asserted by it;—in the very first place where it occurs, Exod. xxxii. 32, 33, the contrary is implied, see Ps. lxix. 28; Isa. iv. 3; Dan. xii. 1; Phil. iv. 3; Heb. xii. 23; Rev. iii. 5; xiii. 8; xx. 12, 15. The τὰ ὀνόμ. ὑμ. seems to be a reference to ἐν τῷ ὀν. σου above, which perhaps was with them a *medium of self-praise*, as so often with Christians. Our Lord says, 'the true cause of joy for you is, not the power shewn forth by or in you *in My Name*, but that you, *your names*, are in the book of life'—as testified by the πνεῦμα which συμμαρτυρεῖ τῷ πν. ἡμῶν ὅτι ἐσμὲν τέκνα θεοῦ, Rom. viii. 16. And this brings us to ver. 21, where our Lord rejoices in the revelation of these things even to the babes of the earth by the will and pleasure of the Father:—*these things*—not, the power over the enemy—but all that is implied in ἐγγέγραπται ἐν τ. οὐρ. This, which is the true cause of joy to the believer, causes even the Saviour Himself to triumph, anticipating Isa. liii. 11.

The words τῷ ἁγίῳ cannot well be excluded from the text; the expression as thus standing, forms an ἅπαξ λεγ., but is agreeable to the analogy of Scripture: cf.

a Matt. xi. 25. Acts xvii. 24. Gen. xxiv. 7.
b (Matt. xi. 25. xxv. 18 v. r.) 1 Cor. ii. 7. Eph. iii. 9. Col. i. 26 only. Ps. cxviii. 19.
c Matt. xi. 26 (reff.).
d Matt. xi. 26 reff.
e — Mark i. 24.
f absol., Matt. xi. 27 reff.
g Matt. xiv. 28 reff.

[a] κύριε τοῦ [b] οὐρανοῦ καὶ τῆς [a] γῆς, ὅτι [b] ἀπέκρυψας ταῦτα ἀπὸ [c] σοφῶν καὶ [c] συνετῶν, καὶ [c] ἀπεκάλυψας αὐτὰ [c] νηπίοις· ναὶ ὁ πατήρ, ὅτι οὕτως [d] εὐδοκία ἐγένετο [d] ἔμπροσθέν σου. 22 [καὶ στραφεὶς πρὸς τοὺς μαθητὰς εἶπεν] Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου, καὶ οὐδεὶς γινώσκει [e] τίς ἐστιν [f] ὁ υἱὸς εἰ μὴ [f] ὁ πατήρ, καὶ τίς ἐστιν [f] ὁ πατὴρ εἰ μὴ [f] ὁ υἱός, καὶ ᾧ ἂν βούληται [f] ὁ υἱὸς ἀποκαλύψαι. 23 καὶ στραφεὶς πρὸς τοὺς μαθητὰς [g] κατ' ἰδίαν εἶπεν Μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε. 24 λέγω γὰρ ὑμῖν ὅτι πολλοὶ προφῆται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν ἃ ὑμεῖς βλέπετε καὶ οὐκ εἶδαν· καὶ ἀκοῦσαι ἃ ἀκούετε καὶ οὐκ ἤκουσαν.

arm: om BDℵ vulg lat-*a b i l* syr-cu copt. transp *συνετων* and *σοφων* D. rec *εγενετο* bef *ευδοκια* (*from* ‖ *Mt*), with AC³D rel lat-*i* syrr syr-cu copt goth æth arm: txt BC¹LXΞ.33 lat-*b c e ff₂ l q* Eus.

22. om *και* to *ειπεν* BDLMℵ 1. 33. 69 vulg lat-*a b e f* syr-cu æth arm: ins AC rel lat-*c ff₂ l q* syrr copt goth.—*στρ. δε* Frag-par.—aft *μαθ.* ins *αυτου* C³(appy) Γ. rec *παρεδοθη* bef *μοι*, with vss: txt ABCDℵ rel latt goth Orig Eus. for *υπο*, *απο* D. om *μου* D am(with forj per) lat-*a c l* arm [Justin Iren-lat]. *επιγινωσκει* (‖ *Mt*) C F(Wtst) HΔ 33. rec *εαν* (‖ *Mt*), with ACℵ rel Eus: txt BD Frag-par 33. *βουλεται* AXΔ Frag-par 69.

23. for *και στρ., στρ. δε* D lat-*e*. om *κατ' ιδιαν* D latt(not *f*). aft *ειπεν* ins *αυτοις* D 1 copt. at end ins *και ακουοντες a ακουετε* D; similarly tol lat-*c e f*.

24. om *και βασιλεις* D lat-*a e ff₂ i l* Method (Mcion-t): *et iusti* lat-*b q*. [*ειδαν*, so BCLℵ 33.] aft *ακουσαι* ins *μου* B. ins *υμεις* bef *ακουετε* D lat-*b e f*.

Rom. i. 4: Heb. ix. 14: 1 Pet. iii. 18: see also Rom. xiv. 17: 1 Thess. i. 6. The ascription of praise, and the verses following, are here *in the very closest connexion*, and it is perfectly unimaginable that they should have been inserted in this place arbitrarily. The same has been said of their occurrence in Matt. xi. 25; and, from no love of harmonizing or escaping difficulties, but from a deep feeling of the inner spirit of both discourses, I am convinced that our Lord did utter, *on the two separate occasions*, these weighty words; and I find in them a most instructive instance of the way in which such central sayings were repeated by Him. It was not a *rejoicing* before (in Matt.), but a *confession*: compare the whole discourse and notes. That the introductory words *ἐν ἐκ. τ. ὥρ.* = *ἐν ἐκ. τῷ καιρῷ*, may have been introduced from one passage into the other, and perhaps by some one who imagined them the same, I would willingly grant, if needful; not that, in the presence of such truths, such a trifle is worth mention, but that the shallow school of modern critics *do mention*, and *rest upon* such. On vv. 21, 22, see notes on Matt. xi. 25—27, observing here the gradual narrowing of the circle to which our Lord addresses himself, ver. 22, *στραφ. πρ. τ. μ.*,—then ver. 23 the same, with *κατ' ἰδιαν* added.

23.] This verse should not be marked off from ver. 22 by a new paragraph, as is done in the E. V.: much less, as in the Gospel for the 13th Sunday after Trinity, joined with what follows: except perhaps that the lesson taught us by its occurring there is an appropriate one, as shewing us how the *grace of Christian love*, which is the subject of the following parable, fulfils and abounds over, legal obedience. It is in connexion with the preceding, and comes as the conclusion after the thanksgiving in ver. 21. A similar saying of our Lord occurs Matt. xiii. 16, 17, but uttered altogether on a different occasion and in a different connexion. 24. *πρεφ. κ. βασ.*] David united both these, also Solomon. There may be an especial reference to the affecting last words of David, 2 Sam. xxiii. 1—5, which certainly are a prophecy of the Redeemer, and in which he says, ver. 5, "This is all my salvation, and all my desire, though he make it not to grow:"—see also Gen. xlix. 18.

25 Καὶ ἰδοὺ [h] νομικός τις [i] ἀνέστη [k] ἐκπειράζων αὐτὸν λέγων Διδάσκαλε, τί ποιήσας [l] ζωὴν [l] αἰώνιον [lm] κληρονομήσω; 26 ὁ δὲ εἶπεν πρὸς αὐτόν Ἐν τῷ νόμῳ τί γέγραπται; πῶς ἀναγινώσκεις; 27 ὁ δὲ ἀποκριθεὶς εἶπεν Ἀγαπήσεις κύριον τὸν θεόν σου [n] ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς ἰσχύος σου καὶ ἐξ ὅλης τῆς [o] διανοίας σου, καὶ τὸν [p] πλησίον σου ὡς σεαυτόν. 28 εἶπεν δὲ αὐτῷ [q] Ὀρθῶς ἀπεκρίθης· τοῦτο ποίει, καὶ ζήσῃ. 29 ὁ δὲ θέλων [r] δικαιῶσαι ἑαυτὸν εἶπεν

h ch. vii. 30 reff.
i = Mark xiv. 57, 60 reff.
k ch. iv. 12 reff.
l ch. xviii. 18 ‖ only.
lm Matt. xxv. 34 reff.
n Mark xii. 30, 32. Eph. vi. 6. 1 Tim. i. 5. Deut. vi. 5. x. 12.
o Matt. xxii. 37 reff.
p Matt. v. 43. xix. 19 ‖ Mk. Rom. xv. 2. Eph. iv. 25. Exod. xx. 17. Lev. xix. 18.
q ch. vii. 43 reff.
r Matt. xii. 37. 1 Cor. iv. 4.

25. for *και ιδου νομ. τις ανεστη, ανιστη δε τις νομικος* D lat-(*c*) *e*. rec ins *και* bef *λεγων*, with ACD rel: om BL𝔓ℵ lat-*e* copt. om *διδασκαλε* D Mcion-t.

26. om *τι* D^1-gr al_1.

27. [1st *σου* was at first omitted but afterwards supplied 1. m. in B: see table.] *εν ολη τ. κ. σου* D 1 lat-*a b c ff*$_2$ *i* æth. om 1st *της* B𝔓. *εν ολη τ. ψ. σ. κ. εν ολη τ. ισχ. σ. κ. εν ολη τ. δ. σ.* (*from Mt* xxii. 37) BL𝔓 1 copt (æth?) and omg *εν ολη τη διαν. σ.* DΓ lat-*a b c ff*$_2$ *i* Tert: txt AC rel lat-*e f* syrr syr-cu goth arm. *εαυτον* AVX 69 $Orig_1$.

28. for *ζηση, ζησεις* D.

29. rec *δικαιουν* (*more obvious tense*), with AC^3 rel: txt BC^1DLX𝔓 Cyr Isid.—*εαυτ.* bef *δικ.* D lat-*c e* Cyr Isid.

25—37.] Question of a lawyer: the parable of the good Samaritan. Peculiar to Luke. As Stier remarks (iii. 101, edn. 2), it is well that Luke has related the other incident respecting an enquiry of the same kind, for the critics would be sure to have maintained that this incident was another report of Matt. xix. 16. Such clear cases as this should certainly teach us caution, where *no such proof is given* of the independence of different narratives: and should shew us that both questions addressed to our Lord, and answers from Him, were, as matter of fact, repeated.

See however a case to which this remark does not apply, ch. ix. 57 ff. **25.**] No immediate sequence from ver. 24 is implied. *νομικός*, a kind of scribe = *νομοδιδάσκαλος*, ch. v. 17—whose especial office it was to teach the law, see Tit. iii. 13; = *εἷς τῶν γραμματέων*, Mark xii. 28.

There is no reason to suppose that the lawyer had any hostile intention towards Jesus,—rather perhaps a self-righteous spirit (see ver. 29), which wanted to see what this Teacher could inform *him, who knew so much already*. Thus it was a *tempting* or *trying* of Jesus, though not *to entangle* Him: for whatever had been the answer, this could hardly have followed. *τί ποιήσας*] he doubtless expects to hear of *some great deed*; but our Lord refers him back to the Law of which he was a teacher.

26. *πῶς ἀν.*;] A common rabbinical formula for eliciting a text of Scripture. *πῶς* is not merely = *τί*, but implies *how?* i. e. to what purport; so that the answer should contain a summary of his reading in the Law. **27.**] The first part of this, together with Deut. xi. 13 ff., the Jews had written on their phylacteries, and recited night and morning: but not the second; so that Kuinoel's idea that Jesus pointed to the phylactery of the lawyer, will not hold.

Meyer thinks the man answered thus, because he had before heard our Lord cite these in connexion, and with an especial view to asking the question *τίς ἐστίν μου πλησίον;* It may have been so;—but I should rather believe the same spirit with which he began, to have carried him on to this second question. The words *θέλ. δικ. ἑαυτ.* seem to imply this, but see below. **29.**] Meyer explains this; The questioner, having been by our Lord's enquiry, *πῶς ἀναγ.*, himself thrown into the position of the answerer, yet, *θέλων δικ. ἑαυ.*, wishing to carry out the purpose with which he asked at first, and to cover what otherwise would be his shame at being answered by so simple a reply, and that his own,—asks *τίς ἐστίν μου πλησίον;*—I may observe that we need not take the whole of this explanation, but may well suppose that *δικαιῶσαι ἑαυτ.* may mean,

πρὸς τὸν Ἰησοῦν · Καὶ τίς ἐστίν μου πλησίον; 30 ὑπο- ΑΚΔΜ
λαβὼν δὲ ὁ Ἰησοῦς εἶπεν · Ἄνθρωπός τις κατέβαινεν ἀπὸ GHKL
Ἰερουσαλὴμ εἰς Ἰεριχώ, καὶ λῃσταῖς περιέπεσεν, οἳ καὶ NSUV
ἐκδύσαντες αὐτὸν καὶ πληγὰς ἐπιθέντες ἀπῆλθον XΓΛΞΨ
ἀφέντες ἡμιθανῆ [τυγχάνοντα]. 31 κατὰ συγκυρίαν
δὲ ἱερεύς τις κατέβαινεν ἐν τῇ ὁδῷ ἐκείνῃ, καὶ ἰδὼν
αὐτὸν ἀντιπαρῆλθεν. 32 ὁμοίως δὲ καὶ Λευείτης γενό-
μενος κατὰ τὸν τόπον, ἐλθὼν καὶ ἰδὼν ἀντιπαρῆλθεν.
33 Σαμαρείτης δέ τις ὁδεύων ἦλθεν κατ' αὐτόν, καὶ ἰδὼν
ἐσπλαγχνίσθη· 34 καὶ προσελθὼν κατέδησεν τὰ τραύ-

a Interrog., ch. xviii. 26. 1 Cor. v. 2. 2 Cor. ii. 2.
t without article, ver. 36 only.
u — here only. (ch. vii. 43 reff.) Job ii. 4. iv. 1 al.
v Mark iii. 22. ch. ii. 51 al.
w Matt. xxi. 18 reff.
x Acts xxvii. 41. James i. 2 only. 2 Kings i. 6.
y Matt. xxvii. 28 reff.
z Acts xvi. 23. Rev. xxii. 18.
a ch. xii. 48.
b — Matt. iv. 11, &c.
c here only. (= ἡμίθνητος, Wisd. xviii. 18.)
d — here only. 2 Macc. iii. 9.
e here only †.
f here bis only †. Wisd. xvi. 10.
g Matt. xxvii. 41 reff.
h — Acts xv. 23. xxvii. 7.
i here only. 3 Kings vi. 12 F. Tobit vi. 5 only.
k constr., here only.
l ch. vii. 13. Matt. xv. 32 al.†
m here only. Esek. xxxiv. 4, 16.
n here only. Isa. l. 6. (-ματίζειν, ch. xx. 12.)

30. om δε B C¹(perhaps) copt-ms. aft ειπεν ins αυτω DΓ Syr syr-cu copt. for καταβαινειν, καταβανει C¹ : καταβαινον Ξ. om 1st και C¹. om αυτον D al. om τυγχανοντα BDLΞ 1. 33 latt syrr syr-cu æth Chr$_{1}$ Vict : ins AC rel copt.

31. for συγκυριαν, τυχα D : latt vary. for καταβαινειν, καταβαινων D. om εν B[sic : see table] 1 vulg lat-*f l q*.

32. om γενομενος BLXΞ 1. 33 lat-*a c e f* copt æth(appy) arm. om ελθων D al vulg lat-*b e i* syr-cu Chr Thl. aft ιδων ins αυτον (*see last ver*) ADΓΔ latt syrr syr-cu copt Thl : om BCΞ rel lat-*c* æth arm.

33. rec aft ιδων adds αυτον (*as above*), with ACD rel lat-*a* copt-wilk : om BLΞ 1. 33 lat-*b c i l q* copt-schw.

'to get himself out of the difficulty:' viz. by throwing on Jesus the definition of ὁ πλησίον, which was very narrowly and technically interpreted among the Jews, excluding Samaritans and Gentiles.

30.] ὑπολ. **taking him up**—implies that the question was made an occasion of *saying more than the mere answer*. See Herod. vii. 101; Thucyd. v. 49. κατέβ., both because Jerusalem was higher, and because 'to go up' is the usual phrase for journeying towards a metropolis. ἀπ. Ἱερ. εἰς Ἰεριχώ, about 150 stadia distant. The road passed through a wilderness (Josh. xvi. 1) which was notorious for the robberies committed there. "Arabas .... quæ gens, latrociniis dedita, usque hodie incursat terminos Palestinæ, et descendentibus de Hierusalem in Hiericho obsidet vias, cujus rei et Dominus in Evangelio recordatur." Jerome, Comment. on Jer. iii. 2. The same Father mentions that a part of the road was so infamous for murders, as to be called the red or bloody way, and that in his time there was a fort there garrisoned by Roman soldiers, to protect travellers (De locis Hebræis, under Adommim). περιέπ. exactly **fell among**. They surrounded him. ἐκδύσ., not merely of his clothing, but of all he had; —'despoliaverunt eum,' Vulg. τυγχάνοντα is not = ὄντα: ὄντα is understood with ἡμιθ., **in a state of (being) half-dead**.

31.] Many priests journeyed this way, for Jericho was a priestly city; this man is perhaps represented as having been up to Jerusalem in the order of his course, and returning (κατέβαινεν).

The Law and Prophets enjoined the act of mercy which this priest refused; see Exod. xxiii. 4, 5: Deut. xxii. 1—4: Isa. lviii. 7, not, it is true, *literally*, —and therefore he neglected it.

"The form συγκυρία is uncommon: Polybius has συγκύρημα and -ρησις." Bleek.

ἀντιπαρῆλθεν, he did not even go up to him to examine him, but passed by on the opposite side of the road.

32.] The Levite, the inferior minister of the law, did even worse; when he was at the place, he came and saw him;—came near, and then passed, as the other.

33—35.] The Samaritans were *entirely, not half*, Gentiles (= ἀλλογενής, ch. xvii. 18). Why our Lord mentions the name here, see below. ἐσπλαγχν.] This was *the great difference* between the Samaritan and the others;—the actions which follow are but the expansion of this

ματα αὐτοῦ [o]ἐπιχέων ἔλαιον καὶ οἶνον· [p]ἐπιβιβάσας δὲ
αὐτὸν ἐπὶ τὸ ἴδιον [q]κτῆνος ἤγαγεν αὐτὸν εἰς [r]πανδοχεῖον καὶ [s]ἐπεμελήθη αὐτοῦ. 35 καὶ [t]ἐπὶ τὴν αὔριον
[ἐξελθὼν] [u]ἐκβαλὼν δύο [v]δηνάρια ἔδωκεν τῷ [w]πανδοχεῖ καὶ εἶπεν [αὐτῷ] [x]Ἐπιμελήθητι αὐτοῦ, καὶ ὅ τι ἂν [x]προσδαπανήσῃς ἐγὼ [y]ἐν τῷ [z]ἐπανέρχεσθαί με [z]ἀποδώσω σοι.
36 τίς τούτων τῶν τριῶν [b]πλησίον δοκεῖ σοι γεγονέναι τοῦ [c]ἐμπεσόντος εἰς τοὺς [d]λῃστάς; 37 ὁ δὲ εἶπεν Ὁ [e]ποιήσας τὸ ἔλεος μετ' αὐτοῦ. εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς
Πορεύου καὶ σὺ ποίει ὁμοίως.

o here only. Gen. xxviii. 18.
p ch. xix. 35. Acts xxiii. 24 only. 2 Kings vi. 8. (see Matt. xxi. 5.)
q Acts xxiii. 24. 1 Cor. x. 29. Rev. xviii. 13 only. Num. xx. 4, 8, 11.
r here only †.
s 1 Tim. iii. 5 only. Gen. xliv. 21. (-λεῖν, ch. xv. 8. -λεια, Acts xxvii. 3.)
t constr., Mark xv. 1. Acts iii. 1. iv. 5. Esth. v. 8 F.
u — Matt. xii. 20, 35. xiii. 52.
v Matt. xx. 2 reff.
w here only †.
x here only †.
y Matt. xiii. 4 al. Ezek. ix. 8.
z ch. xix. 15 only. Gen. l. 8.
a ch. xix. 8. Matt. v. 26 al. Prov. xvii. 26.
Gen. xlii. 38.
b vv. 37, 29 reff.
c — 1 Tim. iii. 6, 7. vi. 9.
d ver. 30.
e ch. i. 72 reff.

34. for επιβ. δε, και επιβ. D latt Syr syr-cu æth.

35. for την, τη A al. om εξελθων (*dropped out because of similar participle* εκβαλων?) BDL X(Treg expr) Ξ 1. 33 latt Syr syr-cu copt æth Vict Chr Ambr: ins AC rel syr arm. aft εξ. ins και C[1] al. δηναρια bef δυο D lat-*c e*. εδωκεν bef δυο δηναρια B. om αυτω BDLΞ 1. 33 vulg lat-*b c* syr-cu copt arm Ambr: ins AC rel lat-*a f* syrr æth. εν τω επανερχ. με bef εγω D, simly lat-*c e*: om εγω 1 arm Chr Ambr Aug. om σοι D.

36. for τις, τινα D. rec aft τις ins ουν, with ACD rel lat-*c e* syrr copt æth arm: om BLΞℵ 1 vulg lat-*a b* syr-cu copt-ms. [των is not omitted in B: see table at end of prolegomena.] rec δοκει σοι bef πλησιον, with 1 latt syrr syr-cu arm Orig-lat; δοκεις πλησιον D: txt A B[sic: see table] CΞ rel.—om π. δ. σοι 33.

37. rec (for 2nd δε) ουν, with AC[3]P rel lat-*q* syr-txt: om al lat-*c* Syr syr-cu arm: και ειπ. al vulg lat-*b f l*: txt BC[1]DFLXΔΞ 1. 33. 69 lat-*a e* syr-marg copt. om αυτω DX copt-dz. om ο bef ιησους B[1](Verc).

compassion. **ἔλαιον κ. οἶνον**] These were usual remedies for wounds in the East; Galen, cited by Wetstein in loc., prescribes thus for a wound in the head, ἐλαίας φύλλα τὰ ἁπαλώτατα τρίψας παράχει ἔλαιον καὶ οἴνου μέλανος καὶ κατάμασσε:—see also Isa. i. 6. **ἐπὶ τὸ ἴδ. κτ.**, thereby denying himself the use of it. **κτ.** is rarely found in the sing. in the classics: see an instance, Herod. ii. 132. **πανδοχεῖον**] the Attic form, as in the cognate words ἱεροδόκος, ξενοδοκεῖν, ὡροδόκος, &c. is **πανδοκεῖον**. So Phryn.: οἱ διὰ τοῦ χ λέγοντες ἁμαρτάνουσιν· διὰ γὰρ τοῦ κ χρὴ λέγειν πανδοκεῖον κ. πανδοκεὺς κ. πανδοκευτρία:—p. 307, where see Lobeck's note. This is the only place where *an inn*, as we understand the word, *a house for reception of travellers kept by a host*, as distinguished from an empty caravanserai, is mentioned. The Rabbinical writers frequently speak of such, but under a name adopted from this word, פונדק (Wetstein). Bleek remarks that this serves to shew, that there *were* such inns in that neighbourhood, though certainly they were not frequent.

ἐξελθ. . . . .] **when he went on his journey.** **δύο δην.**] some see in this, *two days' wages* (Matt. xx. 2).

36.] It will be observed that our Lord not only elicits the answer from the questioner himself, but that it comes *in an inverted form*. The lawyer had asked, *to whom* he was to understand himself obliged to fulfil the duties of neighbourship? but the answer has for its subject *one who fulfilled them to another*. The reason of this is to be found,—partly in the relation of neighbourship being *mutual*, so that if this man is my neighbour, I am his also;—but chiefly in the intention of our Lord to bring out a strong contrast by putting the hated and despised Samaritan in the *active* place, and thus to reflect back the **ὅμοίως** more pointedly. "Observe **γεγονέναι**, to have *become* neighbour. The neighbour Jews became strangers, the stranger Samaritan became neighbour, to the wounded traveller. It is not place, but love, which makes neighbourhood." Wordsworth.

37. **πορεύου, κ.τ.λ.**] The rendering is as in E. V., **go and do thou likewise**. The **καὶ σύ** belongs, not to the **πορεύου**, but

f constr. ch. ii. 21 ref. 38 f Ἐγένετο δὲ ἐν τῷ πορεύεσθαι αὐτοὺς f καὶ αὐτὸς

38. for εγενετο εν τω, εν δε τω BLΞ 33 syr-cu copt æth: txt ACDP rel syrr. om αυτους D. om και BDLΞ 69 lat-a syr-cu copt: ins ACP rel. αυτος

to the ποίει, which carries the main stress, the πορεύου being only secondary.

The lawyer does not answer—'The Samaritan:' he avoids this; but he cannot avoid it in conviction and matter of fact. ποίει ὁμ., i. e. 'count all men thy neighbours and love them as thyself.'

The student accustomed to look at all below the surface of Scripture, will not miss the meaning which lies behind this parable, and which—while disclaiming all fanciful allegorizing of the text—I do not hesitate to say that our Lord Himself had in view when He uttered it. All acts of charity and mercy done here below, are but fragments and derivatives of *that one great act of mercy which* the Saviour came on earth to perform. And as He took on Him the nature of us all, being 'not ashamed to call us brethren,' counting us all His kindred,—so it is but natural that in holding up a mirror (for such is a parable) of the truth in this matter of duty, we should see in it not only the present and prominent group, but also Himself and His act of mercy behind. And thus we shall not (in spite of the scoffs which are sure to beset such an interpretation, from the superficial school of critics) give up the interpretation of the Fathers and other divines, who see in this poor traveller, going from the heavenly to the accursed city (Josh. vi. 26: 1 Kings xvi. 34),—*the race of man, the Adam who fell*;—in the robbers and murderers, *him who was a murderer from the beginning* (John viii. 44);—in the treatment of the traveller, the deep wounds and despoilment which we have inherited from the fall;—in the priest and the Levite passing by, the inefficacy of the law and sacrifice to heal and clothe us: Gal. iii. 21 (Trench remarks, Parables, p. 316, note, edn. 4, that the Church, by joining the passage Gal. iii. 16—23 as Epistle, with this Parable as Gospel for the 13th Sunday after Trinity, has stamped this interpretation with her approval):—in the good Samaritan, Him of whom it was lately said, "Say we not well that *thou art a Samaritan*, and hast a devil?" (John viii. 48)—who came to *bind up the broken-hearted*, to give them the *oil of joy for mourning* (Isa. lxi. 1 ff.);—who *for our sakes became poor, that we through His poverty might become rich*: who, though now gone from us, has left with us precious gifts, and charged His ministers to feed His lambs, promising them, when the chief Shepherd shall appear, a crown of glory that fadeth not away (1 Pet. v. 2, 4). Further perhaps it is well not to go;—or, if we do, only in our own private meditations, where, if we have the great clue to such interpretations, —*knowledge of Christ for ourselves*, and a *sound mind* under the guidance of His Spirit,—we shall not go far wrong. But minutely to allegorize, is to bring the sound spiritual interpretation into disrepute, and throw stumbling-blocks in the way of many, who might otherwise arrive at it.

38—42.] ENTERTAINMENT OF OUR LORD AT THE HOUSE OF MARTHA AND MARY. It surely never could be doubted who this Martha and Mary were, nor where this took place,—but that the harmonizing spirit has so beclouded the sight of our critics. Bengel believes them *not to be the sisters of Lazarus*, but another Martha and Mary somewhere else;—and this in spite of the deep psychological identity of characters which meets us in John xi. xii.

Greswell, still more strangely, believes the *persons to be the same*, but that they had *another residence* in Galilee, and endeavours to establish this from John xi. 1 (where he says ἀπό only indicates residence, ἐκ origin; and the κώμη is not Bethany, but the village in Galilee; see notes there). I shall, as elsewhere, take the text in its most obvious and simple interpretation, and where nothing definite is inserted *in it*, throw light on it from what we know from other sources. And I believe most readers will agree with me in taking these for the sisters of Lazarus, and the village for Bethany. "As regards the name *Martha*, it is in Aramæan מרתא, from מר *dominus*, and answers to the Greek κυρία." Bleek. 38.] ἐν τῷ πορ. need make no difficulty—the whole of the events related in this section of the Gospel are allotted, as in the widest sense they belonged, to *the last journey of our Lord from Galilee*, which ended in the triumphal entry into Jerusalem;—see note on ch. ix. 51 ff. Jesus, as we know that He afterwards did, so now probably, when at Jerusalem (at the feast of Dedication), abode at Bethany. He 'loved'—(only used in this sense by John with regard to *this family*, and to *himself*)—Martha and Mary and Lazarus—and this

εἰςῆλθεν εἰς κώμην τινά· γυνὴ δέ τις ὀνόματι Μάρθα [s]ὑπ-
εδέξατο αὐτὸν εἰς τὸν οἶκον αὐτῆς. [39] καὶ τῇδε ἦν ἀδελφὴ
καλουμένη Μαρία, ἣ καὶ [h]παρακαθεσθεῖσα [i]πρὸς τοὺς
πόδας τοῦ κυρίου ἤκουεν τὸν λόγον αὐτοῦ· [40] ἡ δὲ Μάρθα
[k]περιεσπᾶτο περὶ πολλὴν [l]διακονίαν. [m]ἐπιστᾶσα δὲ
εἶπεν Κύριε, οὐ μέλει σοι ὅτι ἡ ἀδελφή μου μόνην με κατ-
ελειπεν διακονεῖν; [n]εἰπὲ οὖν αὐτῇ ἵνα μοι [o]συναντιλάβη-
ται. [41] ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ Ἰησοῦς Μάρθα Μάρθα,
[p]μεριμνᾷς καὶ [q]θορυβάζῃ [r]περὶ πολλά· [42] ἑνὸς δέ ἐστιν

s ch. xix. 6. Acts xvii. 7. James ii. 25 only †. Tobit vii. 8. 1 Macc. xvi. 15 only.
h here only †.
i Mark v. 22. vii. 25. Rev. i. 17.
k here only. 2 Kings vi. 6. — Eccl. i. 13. cf. 1 Cor. vii. 35.
l — Heb. i. 14 †. (Esth. vi. 3 F. 1 Macc. xi. 58 only.)
m ch. ii. 38 al⁵. Acts xxii. 13 al¹⁰. 1 Thess.

v. 3. 2 Tim. iv. 2, 6 only. L. P. Ixxx viii. 21 al. 1 Tim. i. 19. vi. 4, 21. Tit. ii. 7.
n w. ἵνα, Matt. iv. 3 reff.
p Matt. vi. 25 reff.
q here only †.
o Rom. viii. 26 only. Ps.
r — Acts xix. 25. Phil. ii. 28.

εισελθειν D. om εις τον οικον αυτης B. (αυτης [alone, appy] is supplied on the margin 2. m.) om αυτης C¹LΞ 33 : ins AD rel, εαυτης P.

39. om 2nd και D lat-*a c*. rec παρακαθισασα (*more usual form*), with C³DP rel : παρακαθησα K 69 : txt ABC¹LΞ Mac. rec (for προς) παρα, with AB²[qu ? very uncertain] C³DP rel : txt B¹C¹LΞ 33 Mac. rec (for κυριου) ιησου, with A B¹[perhaps : see table] C²P rel lat-*b* syr-txt : txt B²C¹(appy) DLΞ vulg lat-*a c* &c Syr syr-cu syr-marg copt æth arm. om αυτου D.

40. for επισταsα, επισταθεις D. rec κατελιπε (*itacism ?*), with B²D(FSUV, e sil) : txt AB¹CPΞ rel. κατελειπεν bef με Ξ : κατ. με μονην D latt. ειπον DLΞ 1. 33 : ειπεν P : ειπε 69 : txt AC rel.

41. for ιησους, κυριος B²L vulg lat-*a i l* syr-marg Ambr₂ Aug. ο ιησους bef ειπεν αυτη C³DKU 69 copt æth. rec (for θορυβαζη) τυρβαζη, with AP rel (-ζεις 69) Clem Bas Chr Cyr Damasc : txt BCDL 1. 33 Bas Evagr. om μεριμνας και D (Clem) Bas Aug₃.

42. for ενος δε εστιν χρεια, ολιγων δε εστιν χρεια η ενος BC²L 1. 33 syr-marg copt æth (arm) Orig Bas Jer Aug₁ : om D lat-*a b o e ff₂ i l* (Clem) Ambr₂ (*the variations have arisen from understanding* ενος *to refer merely to the provisions then being prepared,—then softening it by* ολιγων, *and finally combining both readings*) : txt AC¹·³P rel vulg lat-*f g₁ q* Syr syr-cu syr-txt Bas Chr Damasc Aug₂. for

word implies surely hospitality and intercourse. **γυνή τις**—it does not follow that Martha was a widow; the incident brings out the *two sisters*, and therefore no others are mentioned. She may have had a husband or a father living. At all events, it is a consistency belonging to real life, that we find the same person prominent in the family in John, as here.

39.] It does not appear that the meal *had begun*; far rather is it likely that Martha was busy about *preparing* it. Mary sat at Jesus' feet, as His disciple, while He was discoursing. 40.] **περιεσπ.** (as also the form **παρακαθισθεῖσα** above) is a word of later Greek. We have in Dion. Hal. ix. 43, *περισπᾷ περὶ τὰς ἔξω στρατείας τὸν δῆμον*: and in Jos. Antt. v. 1. 4, *πρὸς τοσαύτας ὑπηρεσίας διασπώμενος*. See also Diod. Sic. i. 74: Polyb. xv. 3. 4. It exactly answers to the Latin 'torqueor' used in the same connexion by Horace, Sat. ii. 8. 67, and to a midland provincial expression '*to be put about*,' meaning 'to be distracted with officious care.' See Phryn. ed. Lobeck, p. 415, who gives *ἄσχολος εἶναι* for the corresponding classical expression. **ἐπιστ.** generally, but not always, used by Luke of a *sudden coming into presence*. It looks here as if our Lord were teaching in another apartment from that where the *διακονία* was going on:—this appears also in the **κατέλειπεν**. 41, 42.] The repetition of her name indicates reproof. **μεριμνᾷς** expresses the inner anxiety (from *μερίζω*), **θορυβάζῃ** the outer bustle and confusion. The latter word is not elsewhere found in Greek. **πολλά**, many things. **ἑνός**, of one thing; perhaps we should not express the two words more definitely, for fear of narrowing the wide sense in which they are spoken. I can hardly doubt that our Lord, in the *first* and *most obvious* meaning, indicated that simpler preparation would have been all that was needful, but the **πολλά** leads to the **ἕν**, and that to the **ἀγαθὴ μερίς**, the **ἕν** being the middle term of comparison between the *natural* **πολλά** and the *spiritual* **ἀγαθὴ μερίς**. So that the whole will imply—only *within* the circle of Christ's

s — Heb. vii. 11. Sir. iii. 22.
t — here only. (Acts viii. 21. xvi. 12. 2 Cor. vi. 15. Col i. 12 only. L.P.) Ps. lxxii. 26.
u ch. xiv. 7. Gen. xiii. 11.
v — Matt. ii. 6 al.
w ch. x. 35, 38 al.
x — Matt. vi. 10. 1 Pet. iii. 15. Isa. xxix. 23.

ˢχρεία. Μαρία δὲ τὴν ἀγαθὴν ᵗμερίδα ᵘἐξελέξατο, ᵛἥτις οὐκ ἀφαιρεθήσεται [ἀπ᾽] αὐτῆς.

XI. [1] Καὶ ἐγένετο ʷἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχόμενον, ὡς ἐπαύσατο, εἶπέν τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν Κύριε δίδαξον ἡμᾶς προσεύχεσθαι, καθὼς καὶ Ἰωάννης ἐδίδαξεν τοὺς μαθητὰς αὐτοῦ. [2] εἶπεν δὲ αὐτοῖς Ὅταν προσεύχησθε, λέγετε Πάτερ, ˣἁγιασθήτω

2nd δε, γαρ BLA 1. 69 copt-ms Bas$_1$ Antch Damasc: om D al latt syr-cu arm Orig-lat Jer Ambr$_2$: txt ACP rel mm(with mt) lat-*f* g_1 *q* syrr copt Clem Bas$_1$ Chr. (33 def.) om απ' BDL lat-*a b c ff*$_2$ *i l*: ins ACP rel vulg lat-*c f* Clem Bas$_2$ Damasc.

CHAP. XI. 1. for και εγ., εγ. δε A al lat-*e* syr-cu. προσευχομενον bef εν τοτω τινι P Orig$_1$. ins και bef ως επαυσατο DM lat-*a b c*.

2. for ειπ. δε, ο δε ειπ. D lat-*e*. om αυτοις D. aft προσευχησθε ins μη βαττολογειτε ως οι λοιποι δοκουσιν γαρ τινες οτι εν τη πολυλογια αυτων εισακουσθησονται αλλα προσευχομενοι D (*see Mt* vi. 7: D *throughout conforms many expressions to Mt*). rec aft πατερ ins ημων ο εν τοις ουρανοις (*from* ‖ *Mt*), with ACDP rel gat(with harl^1 per) lat-*a b c e* syrr syr-cu copt: ins ημων (alone) L al: om B t.

disciples, those who act from love (mistaken or otherwise) to Him—much as John vi. 27,—and will set before us the bread which perisheth on one hand, and that which endureth to everlasting life on the other. The ἀγαθὴ μερίς, the good portion, is the ἓν which is needful—see John vi. 53,—the *feeding on the bread of life by faith*; which faith cometh by hearing, and hearing by the ῥῆμα χριστοῦ, which Mary was now receiving into her soul, and which (John vi. 54) shall never be taken away, but result in everlasting life. The two types of character have ever been found in the Church; both, caring for Him, and for love to Him doing what they do: but the one busy and restless, anxious, and stirring; the other quiet and humble, content to sit at His feet and learn. We see here which of the two He praises. But on the other hand we must not derive any argument hence against an active Christian life of doing good: *this is*, in fact, to sit at His feet and learn—to take His yoke on us, and learn of Him. It is the bustling about the πολλά of which there is no need, which is blamed; not the working out the fruits of the Spirit, which are needful, being parts themselves of the ἀγαθὴ μερίς.

CHAP. XI. 1—13.] JESUS TEACHES THE DISCIPLES TO PRAY. The locality and time of the following incident are alike indefinite. The only limits are those of the great journey which is the subject of this section. There is no reason for supposing this to be the *only occasion* on which the Lord delivered this prayer to His disciples. In the Sermon on the Mount, it stands in close connexion with what goes before;—and here also. In so weighty a summary of His teaching as that was, He was not likely, when speaking of prayer, to omit it;—when asked by His disciples to teach them to pray, He was not likely to depart from the form once given them. Such are ordinary probabilities, antecedent to every question affecting the two Gospels: and those critics who throw aside all such, are *far more prejudiced* in reality, than those who allow them full weight. "The peculiar and abridged form in Luke," says Meyer, "*is a proof that the apostolic Church did not use the Lord's prayer as a form.*" Rather, we may say, a proof of the fidelity with which our Evangelist reproduced his original reports, not correcting them as others after him did (see var. readd.) to suit the forms most probably in use. If the apostolic Church did not use the Lord's Prayer as a form,—*when did its use begin*, which we find in every known Liturgy? (See Bingham, Antiqq. xiii. 7.) 1.] καθ. κ. Ἰω. . . . . of this fact we know nothing beyond the allusion here.

2.] ὅταν προσ. λέγ. . . . . more definite than οὕτως προσ. . . . . in Matt. On the prayer itself, see notes on Matt. vi. 9—13. The clauses not found in the text could hardly by any possibility have been *omitted* by any, had they ever formed a part of it. Stier's argument, that our text

τὸ ὄνομά σου, ἐλθέτω ἡ βασιλεία σου· 3 τὸν ἄρτον ἡμῶν
τὸν [y]ἐπιούσιον δίδου ἡμῖν [z]τὸ [za]καθ' ἡμέραν· 4 καὶ [b]ἄφες
ιν ἡμῖν τὰς ἁμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίομεν παντὶ
μη ὀφείλοντι ἡμῖν· καὶ μὴ [c]εἰσενέγκῃς ἡμᾶς εἰς [d]πειρασμόν.
μου 5 καὶ εἶπεν πρὸς αὐτούς Τίς ἐξ ὑμῶν ἕξει φίλον, καὶ
ν.... πορεύσεται πρὸς αὐτὸν [e]μεσονυκτίου καὶ εἴπῃ αὐτῷ Φίλε,
[f]χρῆσόν μοι τρεῖς [g]ἄρτους, 6 [h]ἐπειδὴ φίλος μου [i]παρ-
ἐγένετο [k]ἐξ ὁδοῦ πρός με, καὶ οὐκ [l]ἔχω ὃ [m]παραθήσω

y Matt. vi. 11 only †.
z ch. xix. 47. Acts xvii. 11 only.
a Matt. xxvi. 55 reff.
b — Matt. vi. 12. xii. 31, 32 al. Isa. xxii. 14.
c — Matt. vi. 13 only. (ch. v. 18, 19 reff.)
d ch. iv. 13. James i. 2, 12. Deut. iv. 34.
e Mark xiii. 35. Acts xvi. 25.

xx. 7 only. Ps. cxviii. 62. f here only. Exod. xii. 36. g — Matt. xiv. 17, 19 al. 1 Kings xxi. 3. h — Phil. ii. 26. Prov. i. 24. i ch. viii. 19 reff. k — ch. xii. 36. John iv. 6 (?). l Matt. viii. 20 reff. m Mark vi. 41 reff. Gen. xviii. 8.

33 vulg Orig Mcion(or Tert). (א defective.) om το DKU. ελθατω CPΔ. add εφ' ημας D. [Nyssen and Max, simly Mcion (or Tert), say that S. Luke for ελθετω η βασιλεια σου wrote ελθετω το αγιον πνευμα σου εφ' ημας και καθαρισατω ημας.] σου bef η βασιλεια D. rec at end adds γενηθητω το θελημα σου ως εν ουρανω και επι της γης (*from* || *Mt and liturgies*), with ACDP rel harl(with tol per) lat-*a b c* syrr copt æth (but της is omd in ACDMPΔ 69): om BL 1 vulg lat-*ff*$_2$ syr-cu arm Orig$_{expr}$ Jer Aug$_{expr}$ Bede.

3. for *δίδου*, δος D al. *σημερον* (|| *Mt*) D al latt(but not am em gat mt per lat-*g*$_2$ *q*) syr-txt æth.

4. *τα οφειληματα* D al, *debita* per tol lat-*b c d*. for *και γαρ αυτοι, ως και ημεις* D mm lat-*a b c*. rec *αφιεμεν*, with FLMSUVXΞ Clem Orig$_2$: txt ABCD rel. for *παντι οφειλοντι ημιν, τοις οφειλεταις ημων* D mm lat-*b c* Ambr. rec at end adds *αλλα ρυσαι ημας απο του πονηρου* (*from* || *Mt and liturgies*), with ACDR rel lat-*b c* syrr copt Thl: om BL 1 vulg arm Orig$_{expr}$ Jer Aug$_{expr}$.

5. om *προς αυτους* D lat-*c* Mcion-e. for *ειπη, ερει* A D-gr KMPR 69 latt Bas Damasc: txt BC rel lat-*ff*$_2$ *g*$_1$ coptt Orig.

6. om *μου* (*on account of repetitions, μου, μοι, με*) CR rel lat-*ff*$_2$ Syr sah Thl Euthym: ins ABLX vulg lat-*a b* &c syr-cu syr copt æth arm Orig, *μοι* DM 69 lat-*c* Orig-lat. *παρεστιν* D. om *προς με* D lat-*b i* Orig-lat.

has not been conformed to Matt., because the doxology has never been inserted here, seems to me to tend in quite another direction: the doxology was inserted *there*, because *that was the form in general liturgical use*, and *not here*, because *this form was never used liturgically*. 3.] **τὸ καθ' ἡμ. . . . . for that day's need**, or **for that day**, i. e. **day by day**. No substantive need be supplied after **τό**.

4.] **καὶ γὰρ αὐτ. . . . .** expressed here more strongly than in Matt., as the plea for the exercise of the divine forgiveness to us,—'*for it is our own practice also to forgive*:' but notice the difference —there is no **ἁμαρτία** here, between man and man, only the ordinary business word of this world. **π. ὀφείλοντι ἡμ.**] This varied expression (see above) may serve to shew how far '*Luke's reporter*' (De Wette) was from misunderstanding the words of the Lord: that reporter, as Stier well observes, (Reden Jesu, iii. 126, edn. 2,) being no other than the *Holy Spirit Himself*, whose special guidance was promised in bringing to mind the things said by Jesus (John xiv. 26). 5.] Now follows a parable on continuing instant in prayer, of the same nature as that in ch. xviii. 2 ff. In both parables, the argument is 'à fortiori;' "if *selfish man* can be won by prayer and importunity to give, and *unjust man* to do right, much more certainly shall the *bountiful* Lord bestow, and the *righteous* Lord do justice." Trench, Parables, in loc., who further remarks, that here *intercessory* prayer is the subject of the parable; there, *personal*. And, that we must remember that all reluctance on the part of God to answer our prayers is not real, but *apparent* only, and arises from deeper reasons working for our good: whereas the reluctance in these two parables is *real*, arising from selfishness and contempt of justice. The interrogative form continues to **σοι**, ver. 7, 'Who of you shall be in these supposed circumstances?' **λέγω ὑμ. . . . . κ.τ.λ.**

6. **παρ. ἐξ ὁδ.**] In the East it was and is the custom to travel late at night, for coolness' sake. Why **τρεῖς ἄρτους**, does not appear. I forbear to give the allegorical interpretations of the number,

αὐτῷ· 7 κἀκεῖνος ἔσωθεν ἀποκριθεὶς εἴπῃ Μή μοι [a] κό-
πους [n] πάρεχε· ἤδη ἡ [o] θύρα [p] κέκλεισται, καὶ τὰ παιδία μ
μου μετ' ἐμοῦ [p] εἰς τὴν [q] κοίτην εἰσίν· οὐ δύναμαι [r] ἀνα-
στὰς δοῦναί σοι. 8 λέγω ὑμῖν, εἰ καὶ οὐ δώσει αὐτῷ
[r] ἀναστὰς διὰ τὸ εἶναι φίλον αὐτοῦ, διά γε τὴν [s] ἀναίδειαν
αὐτοῦ [t] ἐγερθεὶς δώσει αὐτῷ ὅσων [u] χρῄζει. 9 κἀγὼ ὑμῖν
λέγω Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὑρήσετε·
[v] κρούετε, καὶ ἀνοιχθήσεται ὑμῖν. 10 πᾶς γὰρ ὁ αἰτῶν
λαμβάνει, καὶ ὁ ζητῶν εὑρίσκει, καὶ τῷ [v] κρούοντι ἀνοι-
χθήσεται. 11 τίνα δὲ ἐξ ὑμῶν τὸν πατέρα [w] αἰτήσει ὁ υἱὸς
ἄρτον, μὴ λίθον [x] ἐπιδώσει αὐτῷ; [y] ἢ καὶ ἰχθύν, μὴ [y] ἀντὶ
ἰχθύος ὄφιν αὐτῷ [x] ἐπιδώσει; 12 [y] ἢ καὶ [ἐὰν] αἰτήσει

a Matt. xxvi. 10 reff.
n Matt. vi. 6. xxv. 10. John xx. 19, 26. 2 Chron. xxviii. 24.
p = ch. iv. 22. vii. 1. fx. 61. xxi. 37. Mark i. 29.
q = here (Rom. fx. 10. xiii. 13. Heb. xiii. 4) only. Exod. xxi. 18.
r = Mark i. 35. ch. viii. 55 | Mk. xxii. 46.
s here only †. Sir. xxv. 22 only.
t = Matt. ii. 13, &c. Gen. xii. 4, 7.
u ch. xii. 30 reff.
v Matt. vii. 7, 8 reff.
w constr., Matt. vii. 9 reff. 16. 1 Cor. ix. 8. xvi. 6 al. Job ix. 26.
x Matt. vii. 9, 10 reff. s = 1 Cor. xi. 16.
y ch. xviii. 11. Rom. x.

7. και εκ. A: εκ. δε D sah. for ειπη, ερει D lat-*b* copt. om μου C M 1 lat-*b c ff*$_2$ *g*$_1$ *i* syr-cu syr æth. Bas. for εισιν, εστιν D.

8. om ει και D. rec αυτου bef φιλον, with E rel: αυτου φιλον AR: αυτου φιλον αυτου D: txt BCLX 33 latt Orig$_3$ Bas Chr Mac. om αυτω D-gr Syr-ed Orig. οσων DL rel Orig$_1$ Bas-ms Mac Thl: txt ABCKMR (33, e sil) Orig$_2$ Bas.

9. rec ανοιγησεται (*from* ‖ *Mt*), with ABCKLMRXΔ 1. 33. 69 Clem: txt D rel.

10. rec ανοιγησεται (*from* ‖ *Mt*), with CLMRX 1. 33. 69 Clem Bas: ανοιγεται (*corrn to* ευρισκει, *made by* B *in* ‖ *Mt also*) BD: txt A rel.

11. for τινα, τις DLX 33 vulg lat-*c* syr-marg Orig Cyr Aug: txt ABCR rel lat-*f* hom-Cl. rec om εξ, with E rel: ins ABCDKLMRX 33. 69 Orig Mcion-e Dial. αιτησει bef τον πατερα B. ο υιος bef αιτησει D al. om αρτον το η και B lat-*ff*$_2$ *i l* sah Orig Mcion-e. rec (for ἡ) ει, with (but e sil) Scr's q r: txt ACDR rel copt hom-Cl. aft ιχθυν ins αιτησει D al. for μη, και B al Mcion-e. rec 2nd επιδωσει bef αυτω (*corrn to preceding and* ‖ *Mt*), with ACR rel: txt BDL lat-*c*.

12. C places this verse bef η και ιχθ. om η C Syr syr-cu. om εαν BLR 1. 69 Dial: ins C rel, αν AΔ. rec αιτηση (*gramml corrn* or *itacism?*), with E

which abound: the significance of the *thing asked for*, see below on ver. 13.

7.] We have an interesting fragment of domestic life here given us. The door is 'barred,' not only 'shut;' there is the trouble of unbarring it: the *father* and *children* are in bed (εἰς τ. κ. εἰσ. ellipt. for 'have gone εἰς τ. κ. and are ἐν τῇ κ.' see reff.); (observe how in all the parables which place the Father, or the Husband, before us, the *Mother*, or the *Bride, does not appear;*) and he cannot (i. e. will not, *cannot* from being overcome by reluctance) rise and give to him.

8.] ἀναίδεια is too mildly rendered by '*importunity*,' E. V. It should be **shamelessness**. It is presupposed here that the postulant goes on knocking and asking. 9.] What follows is in the closest connexion, and will not bear the idea that it is transferred here merely as being appropriate. The αἰτεῖν, ζητεῖν, κρούειν, all answer to the *features of the parable*. 10.] declares to us not merely a result observable here among men, (in which sense it is *not universally true,*) but a *great law of our Father's spiritual Kingdom:* a clause out of the eternal covenant, which cannot be changed.

11—13.] Our Lord sets forth the certainty of our obtaining the Holy Spirit (the *unspeakable gift*, in which all other δόματα ἀγαθά are included,) from our Father, by another 'à fortiori' argument, drawn from the love of earthly parents, so far less careful and tenderly wise than He is over His children. The construction, as before (ver. 5), is a mixed one: half interrogative, half hypothetical. For the rest, see notes on Matt. vii. 7 ff. The *egg* and *scorpion* are added here. The *serpent* and *scorpion* are the *positively mischievous:* the samples, ch. x. 19, of the δύναμις τοῦ ἐχθροῦ:—the *stone*, that which is simply *unfit for food*. So that God's answers to our prayers consist of

[a] ὠόν, μὴ [x] ἐπιδώσει αὐτῷ [b] σκορπίον; [13] εἰ οὖν ὑμεῖς πονηροὶ [c] ὑπάρχοντες οἴδατε [d] δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὁ [e] ἐξ οὐρανοῦ δώσει πνεῦμα ἅγιον τοῖς [f] αἰτοῦσιν αὐτόν;

[14] Καὶ ἦν ἐκβάλλων δαιμόνιον, καὶ αὐτὸ ἦν [g] κωφόν.

[a] here only. Job xxxix. 14.
[b] ch. x. 19 ref.
[c] Acts xvi. 20 note.
[d] Matt. vii. 11. Eph. iv. 8 (from Ps. lxviii. 18). Phil. iv. 17 only. 2 Chron. xxi. 3.
[e] = here only. see Matt. xxiv. 17. 2 Cor. v. 2.
[f] constr., Matt. v. 42 ref.
[g] Mark vii. 32 ref.

rel: txt ABCDHKL B(Treg expr) ΓΔΛ 1. 33. ων bef αιτ. D B(Treg expr) U fuld lat-c Aug. om μη BL sah. transp σκορπιον and επιδωσει D.

13. for υπαρχοντες, οντες (‖ *Mt*) DKMX Clem Mcion-e Dial Ath Cyr: txt ABCR rel. rec αγαθα bef δοματα, with (some cursive?) latt Clem Orig-lat Hil: txt ABCDR rel Scr's mss Mcion-e. aft ο πατηρ ins υμων (‖ *Mt*) CU vulg Syr sah Ambr Jer Aug. for πνευμα αγιον, αγαθον δομα D mss-in-Ambr lat-*b c ff*$_2$ *i l*.

14. for ver, ταυτα δε ειποντος αυτου προςφερεται αυτω δαιμονιζομενος κωφος και εκβαλοντος αυτου παντες εθαυμαζον D lat-*c ff*. om και αυτο ην A[1](appy) B(D)L

neither useless nor mischievous things, but of His best gift—His Holy Spirit—in all the various and fitting manifestations of His guidance and consolation and teaching in our lives. This is (because this takes of and imparts to us by leading us continually to Him who is) the ἄρτος of the parable;—the 'paterfamilias' is our Father in Heaven, with whom however the night is as the day, who never slumbers nor sleeps. It has been noticed how by the hungry traveller coming to the man, may be imported, in the depth of the parable, the awakening in a man's own soul (which is so precious to him) of that hunger which he has nothing to satisfy, and which none but God can satisfy. The student may, as in the foregoing parable, follow out this clue for himself (provided it be done soberly) with much interest and profit. Notice that when *we address God* (Mt. vi. 9), He is ὁ πατὴρ ὁ ἐν τ. οὐρ.—when *He answers us*, He is ὁ πατὴρ ὁ ἐξ οὐρ. In the former case we go up into Him and His abode; in the latter He comes down to us. The construction is not (Meyer) ὁ ἐν οὐρανῷ ἐξ οὐρ. δώσει: but the one so common in good Greek, ὁ ἐκ Πελοποννήσου πόλεμος, denoting the quarter whence the influence implied in the *substantive* comes, which here is the result of that relation implied in πατήρ.

14—36.] ACCUSATION OF CASTING OUT DEVILS BY BEELZEBUB, AND DEMAND OF A SIGN FROM HEAVEN. OUR LORD'S DISCOURSE THEREUPON. Matt. xii. 22—45. Mark iii. 23—30. The reasonings of Greswell to shew that Luke relates an entirely different incident from Matt. and Mark, able and well conducted as they are, fail to carry conviction to my mind. The marks of identity are too many and striking to be mistaken; and on the plan of discrimination which he has adopted, I am persuaded that we might prove four distinct Crucifixions and Resurrections to have happened just as easily. Besides, it is quite impossible to carry the hypothesis throughout this section of Luke's Gospel: and when it has been once given up, a considerable difference is made in the way of regarding the various narrations. On the side of which Evangelist the strict accuracy lies, it is next to impossible for us now to decide. I am inclined to think with Schleiermacher (transl., p. 190), that the section from ch. xi. 14—xii. 53 (or rather perhaps 59) is a connected whole, or, at all events, is intended to form such. But then the whole is introduced (ver. 14) without any mark of connexion with the preceding, and terminated as abruptly. On the other hand, the narrative in Matt. is introduced by his usual τότε, following upon a very general description of *a retirement* of our Lord, and His being pursued by multitudes, all of whom He healed; but whether the οἱ ὄχλοι are the same, and the τότε meant to specify that this incident occurred *then and there*, is by no means certain. Nor is the close of the section (xii. 50) bound very closely to xiii. 1, which commences ἐν τῇ ἡμέρᾳ ἐκείνῃ, and can hardly be said with certainty to define *the very same natural day*. We may observe that the attendant circumstances, as introduced and closed in Mark iii. 20, iv. 1, are equally indeterminate. I therefore leave the difficulty where I found it, and where I believe it will ever remain, during our present state of imperfection: only observing, that the important incident and discourse grounded on it is no way thereby invalidated in authority. It

h — Acts xvii. 31. 1 Cor. vi. 2.
i Matt. xix. 8 al. 2 Chron. ix. 1.
k ‖ Mt. reff.
l ‖ Mk. ch. xii. 43.
m here only. Isa. lv. 9.
n pass., ch. xii. 52, 53. Acts ii. 3. act., ch. xxii. 17. Acts ii. 45. L. Isa. xxxiv. 17. mid., John xix. 24 (from Ps. xxi. 18) ‖.
o ‖ Mt. Rev. xvii. 16. xviii. 16, 19. Gen. xiviii. 19.
p ver. 15.
q — here only. Exod. viii. 19. Ps. viii. 3.

ἐγένετο δὲ τοῦ δαιμονίου ἐξελθόντος, ἐλάλησεν ὁ [g] κωφός. καὶ ἐθαύμασαν οἱ ὄχλοι. [15] τινὲς δὲ ἐξ αὐτῶν εἶπαν [h] Ἐν Βεελζεβοὺλ τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια. [16] ἕτεροι δὲ [i] πειράζοντες [k] σημεῖον ἐξ οὐρανοῦ [l] ἐζήτουν [l] παρ' αὐτοῦ. [17] αὐτὸς δὲ εἰδὼς αὐτῶν τὰ [m] διανοήματα εἶπεν αὐτοῖς Πᾶσα βασιλεία ἐφ' ἑαυτὴν [n] διαμερισθεῖσα [o] ἐρημοῦται, καὶ οἶκος ἐπὶ οἶκον πίπτει. [18] εἰ δὲ καὶ ὁ σατανᾶς ἐφ' ἑαυτὸν [n] διεμερίσθη, πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; ὅτι λέγετε ἐν Βεελζεβοὺλ ἐκβάλλειν με τὰ δαιμόνια. [19] εἰ δὲ ἐγὼ ἐν Βεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν [p] ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ ὑμῶν κριταὶ ἔσονται. [20] εἰ δὲ ἐν [q] δακτύλῳ θεοῦ

1. 33 copt æth arm. ἐκβληθεντος ACLX 33. 69 vulg lat-*b f i l* copt-ms : txt BR rel. (for D's reading, see above.)

15. for τινες δε, και τινες D lat-*c* syr-cu. [ειπαν, so B R(Treg expr).] rec om τω (*cf Mt* xii. 24), with DR rel : ins BCKLM 33. 69 arm, των A. at end add (*from Mk* iii. 23) ο δε απορηθεις ειπεν πως δυναται σατανας σαταναν εκβαλλειν ADKMX syr æth : om BCR rel vss.

16. rec transp παρ' αυτου and εξ ουρανου, with R rel lat-*b q* syr : txt ABCDL 1. 33 (69) vulg lat-*c f ff*$_2$ *g*$_1$ *l* Syr syr-cu arm. (X has εξ ουρ. εζητ. but omits παρ' αυτου.)

17. τα διανοηματα bef αυτων AK vulg lat-*b c*. διαμερισθεισα bef εφ' εαυτων ADL 33 Syr syr-cu copt Promiss : txt BR rel vss.—μεριsθεισα (‖ *Mt*) CFMXΓ. for πιπτει, πεσιται (sic, as often) D.

18. for διεμερ., εμερισθη C (Γ) A. for πως, ου D.

19. om οι ADΓ : ins BCR rel Orig. rec transp κριται and αυτοι, with R rel : κριται bef υμων ACKLMU 1. 33. 69 vulg lat-*ff*$_2$ *g*$_1$ *i l* : txt BD.

20. aft ει δε ins εγω (*from ver* 19) D al lat-*c* Mcion-t Aug ; aft θεου (*from* ‖ *Mt*) BCLR 33. 69 lat-*l* syr-w-ast Ambr : om A rel vulg lat-*b f ff*$_2$ arm Eus.

seems to have been a portion of the evangelic history, the position of which was not exactly and satisfactorily fixed; of which there have been already some instances (see ch. ix. 57—62), and there are, as will be seen, yet more as we proceed.

14.] **κωφόν**—*and blind*, Matt. ver. 22, where see notes on all the common matter. 15. **τινὲς ἐξ αὐτ.**] No inference can here be drawn that these persons were not Pharisees (as Greswell has done), and consequently that the charge proceeded from a different quarter.

16.] This is not mentioned *here* by Matt., but further on in the discourse, ver. 38. No distinction (Gresw.) can be drawn between **σημ.** and **σημ. ἐξ οὐρ.**, for (1) our Lord answers the demand in both places *by the same reply*, the sign of Jonas; see also Matt. xvi. 1—4; and (2) the ordinary Jewish idea attached to **σημ.** would imply **ἐξ οὐρ.**: see notes on Matt. xvi. 1.

17.] **εἰδώς**: so Matt. also, ver. 25. **οἶκ. ἐπὶ οἶκ.**] The ordinary rendering **and house (divided) against house**, **falleth**, is certainly right. Before Meyer charged this interpretation with having entirely arisen out of harmonistic considerations, he should have ascertained whether such an expression as a *kingdom* falling **οἶκος ἐπὶ οἶκον** is even tolerable. The ruling idea of the saying having been given by the **βασ. ἐφ' ἑαυτήν**, the emphatic pronoun need not be expressed again. Similarly we have, 1 Cor. ii. 11, **τίς οἶδεν ἀνθρώπων τὰ τοῦ ἀνθρώπου, εἰ μὴ τὸ πν. τοῦ ἀνθρώπου τὸ ἐν αὐτῷ**; the **ὁ ἄνθρ.** being the same throughout.

20.] **ἐν δακτύλῳ θ.** = **ἐν πνεύματι θ.** Matt. No distinction can be established, as Gresw. attempts. The one expression explains the other. What was done (Hebraistically speaking) by the *finger* of God, was done by the Spirit of God. We have much greater variations than this in sayings demonstrably the same. And as to what the same author maintains about the relative magnitude of the works of the *finger*, *hand*, and *arm* of God, a reference to ref. Ps., where the

ἐκβάλλω τὰ δαιμόνια, ἄρα [r] ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. 21 ὅταν [s] ὁ ἰσχυρὸς [t] καθωπλισμένος φυλάσσῃ τὴν ἑαυτοῦ [u] αὐλήν, ἐν εἰρήνῃ ἐστὶν [v] τὰ ὑπάρχοντα αὐτοῦ· 22 [w] ἐπὰν δὲ ἰσχυρότερος αὐτοῦ [x] ἐπελθὼν [y] νικήσῃ αὐτόν, τὴν [z] πανοπλίαν αὐτοῦ αἴρει ἐφ' ᾗ [a] ἐπεποίθει, καὶ τὰ [b] σκύλα αὐτοῦ [c] διαδίδωσιν. 23 ὁ μὴ ὢν μετ' ἐμοῦ κατ' ἐμοῦ ἐστιν, καὶ ὁ μὴ [d] συνάγων μετ' ἐμοῦ [e] σκορπίζει. 24 ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' [f] ἀνύδρων τόπων ζητοῦν [g] ἀνάπαυσιν, καὶ μὴ εὑρίσκον λέγει Ὑποστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον. 25 καὶ ἐλθὸν εὑρίσκει [h] σεσαρωμένον καὶ [i] κεκοσμημένον. 26 τότε πορεύεται καὶ [k] παραλαμβάνει ἕτερα

ἐπ' αὐτ. F.

καὶ μη

r ‖ Mt. reff. s art. — Matt. xxiv. 28. Rom. i. 17. t here only. Jer. xxvi. (xlvi.) 9. 2 Macc. iv. 40. xv. 11 only. u Matt. xxvi. 3 reff. v — Matt. xix. 21 reff. w ver. 34. Matt. ii. 8 only. x — here only. 1 Kings xxx. 23. y John xvi. 33 reff. z Eph. vi. 11, 13 only. 2 Kings ii. 21. a Mark x. 24 reff. b here only. Zech. xiv. 1 al.

c ch. xviii. 22. John vi. 11. Acts iv. 35 (Rev. xvii. 13 v. r.) only. Josh. xiii. 6. d — ch. xv. 13. John vi. 12. xv. 6. Exod. xxiii. 10. e ‖ Mt. John x. 12. xvi. 32. 2 Cor. ix. 9 (from Ps. cxi. 9) only. f ‖ Mt. 2 Pet. ii. 17. Jude 12 only. Ps. lxii. 1. Jer. ii. 6. g Matt. xi. 29 reff. h ‖ Mt. ch. xv. 3 only †. i ‖ Mt. ch. xxi. 5. 1 Tim. ii. 9. Ezek xxiii. 41. k Matt. xvii. 1 reff.

21. φυλασσει (*itacism ?*) DEMXΓΛ. for εαυτ. αυλ., αυλην αυτου D. for εστιν, εσται R al.

22. for επαν, εαν D al. rec ο ισχυροτερος (*from* ο ισχυρος *above: cf also ch* iii. 16 ‖ *Mk*), with ACR rel: txt BDLΓ copt arm. om αυτου D. om νικηση αυτον D. for επεποιθει, πεποιθεν D.

24. aft οταν ins δε DUX 1 lat-*b* syr copt. for δι ανυδρων, δια των υδρων D-gr. ins τοτε bef λεγει (‖ *Mt*) BLXΞ 33 lat-*b l* syr copt Orig-lat: om ACDR rel vulg lat-*c f i* Syr syr-cu æth arm.

25. ελθων CD (R) rel: txt A B[sic in cod: see table] ELMS²U V(e sil) ΔΞ.—εξελθων R. ins σχολαζοντα bef σεσαρωμενον (‖ *Mt*) BCLRΓΔ 1. 33. 69 lat-*f l* copt æth Vict-tun. for και κεκοσμ., και κοσμ. L: om και DLΓ copt. (*Both by homœotel from itacism.*)

26. om τοτε D (syr-cu) Orig-lat. aft παραλαμβανει ins μεθ' εαυτου (*see* ‖ *Mt*)

heavens are 'the works of Thy *fingers*,' will sufficiently shew how little reliance is to be placed on such subtilties.

21.] This parabolic sentence is in close connexion with many prophetic sayings, Isa. xl. 10 marg., liii. 12, and most pointedly Isa. xlix. 24, 25. It will be remembered that the Baptist called the Lord by this name, *ὁ ἰσχυρότερος*—placing after it, it is true, *μου*, but still using it as indicative of the Almightiness of the Son of God, rather than in comparison with himself. The **ἰσχυρός** is the adversary, Satan; his **αὐλή**, this present world,—John xii. 31; xiv. 30; xvi. 11. His goods, or tools, or spoils,—**τὰ ὑπάρχοντα** = *τὰ σκεύη* = *τὰ σκῦλα*,—are *the sons of men*,—2 Tim. ii. 26; 1 John v. 19 (Greek). With these is he clothed and armed, or rather with their *evil capacities*, which he furbishes and brightens for his use: with the *πανοπλία τοῦ διαβόλου*, compare by way of contrast, the *πανοπλία τοῦ θεοῦ*, Eph. vi. 11—20. Without these arms and tools he would be powerless: the evil one must have evil men—something receptive of evil—to work upon. But these the *ἰσχυρότερος* takes from him, and divides his spoils, Isa. liii. 12. He *divides his spoils*—turns to His own use and that of His followers all that good which the enemy had corrupted into evil. The Stronger had already come into the strong man's house—the *Saviour*, into the *world*—and was robbing him of his captives, and making them into His own disciples—e. g. Mary Magdalene and others: but the work was not fully completed yet, till the Lord, by and in His death, overcame him that had the power of death, i. e. the devil. And that His great victory is still proceeding;—He is still taking from him one and another,—rescuing the sons of men by the power of His Gospel, till the end, when He shall (Rev. xx. 1 ff.) bind him in the abyss; and though he be loosed for the final conflict by His sufferance, shall cast him overthrown into the lake of fire for ever. Rev. xx. 14.

23.] See on Matt. ver. 30. **24—26.**]

πνεύματα [1] πονηρότερα ἑαυτοῦ ἑπτά, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ, καὶ γίνεται [m] τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων.

27 Ἐγένετο δὲ [a] ἐν τῷ λέγειν αὐτὸν ταῦτα, [o] ἐπάρασά τις [o] φωνὴν γυνὴ ἐκ τοῦ ὄχλου εἶπεν αὐτῷ Μακαρία ἡ [p] κοιλία ἡ [q] βαστάσασά σε καὶ [18] μαστοὶ οὓς [u] ἐθήλασας. 28 αὐτὸς δὲ εἶπεν [u] Μενοῦν μακάριοι οἱ ἀκούοντες τὸν [r] λόγον τοῦ θεοῦ καὶ [r] φυλάσσοντες. 29 τῶν δὲ ὄχλων [w] ἐπαθροιζομένων [x] ἤρξατο λέγειν Ἡ γενεὰ αὕτη γενεὰ

1 compar., § Mt. only.
m § 1. 2 Pet. ii. 20. Rev. ii. 19. Ps. lxxii. 17.
n Matt. xiii. 4. Ezek. ix. 8.
o — Acts ii. 14. xiv. 11. xxii. 22. Judg. ix. 7.
p — ch. i. 15, &c. John iii. 4 al. Ps. xxi. 10.
q — here only.
r ch. xxiii. 20. Rev. i. 13 only.
s Job iii. 12. Joel ii. 16.
t — Matt. xxi. 16 (ch. xxi. 28 § [xxiii. 39 v. r.]) only.
u — Phil. iii. 8. see Rom. ix. 20. 1.
v — Matt. xix. 20 reff.
w here only †.
x Matt. xi. 7 reff.

CX 33. 69. rec επτα bef επ. πν. πον. εαυτ. (‖ *Mt*), with ACR rel latt copt arm: αλλα επτα πν. πον. εαυ. D lat-*a* Vict-tun: επ. επτ. πν. π. ε. G: txt BLΞ 69. for περιελθ., ελθοντα E rel (ελθων G): txt ABCDHKLRXΞ latt. om και C[1](appy) D 33 lat-*a b*.

27. rec γυνη bef φωνην, with ACRΞ rel copt arm: γ. τις επ. φω. D lat-*e*: rec τις γυνη bef φωνην ὄχλου K 1 lat-*c*: txt BL.

28. for αυτος δε, και αυτος C: ο δε D. rec μενουνγε, with B[2]CD rel: txt AB[1]LΔΞ. rec aft φυλασσοντες ins αυτον, with X rel vulg-mss Lucif: om ABCDLΔΞ 1. 33 am(with forj) lat-*a b c e f ff*, syr sæth arm Mcion-t Aug.

29. rec om 2nd γενεα, with C rel Syr: ins ℵ B[sic: see table] DLXΞ 1. 33. 69 latt

See on Matt. xii. 43.

27, 28.] This little but most instructive incident, here interposed, serves to shew the originality of Luke's account, and that, whatever its *position* may be, it is *itself* of the highest authority. The woman apparently was influenced by nothing but common-place and unintelligent wonder at the sayings and doings of Jesus:—and she broke out, with true womanly feeling, into a blessing of the mother who bare such a wonderful Teacher. Such seems to be the account of the incident itself. Our Lord's reply is indeed wonderful:—(1) In *reproof*. He corrects in her the unapprehensiveness of his word, which had caused her to go no further into the meaning of it than this ordinary eulogy imported,—and gives her an admonition how to profit better by it in future.

(2) In *humility*. He disclaims all this kind of admiration for *his humanity*: and says not '*my word*,' but **the word of God**, which is in fact the same, but takes the view off from Him in his abasement, unto the Father who sent Him.

(3) In *truth*. He does not deny the honour hereby pronounced upon his mother, but beautifully turns it to its true side—viz. that which was given her long since—μακαρία ἡ πιστεύσασα, ch. i. 45.

Her blessedness consisted not so much in being His mother, as in her lowly and faithful observance of the word of the Lord spoken to her; see ch. ii. 19, 51.

Nor again does He deny that to have borne Him was an honour—μὲν οὖν is 'imo vero'—'yea, indeed, but.' (4) In *prophetic discernment*. It will be seen that this answer cuts at the root of all Mariolatry, and shews us in what the true honour of that holy woman consisted,—in *faith* and *obedience*. As the mother of the Lord, she represents our human race, unto whom a child is born, a son is given; no *individual* exclusive honour is due to her, any more than to Cornelius, who was singled out from the Gentile world, and honoured by an angelic message relative to the divine purposes:—if she were, as there is every reason to conclude she was, a believer in her Son, *the Son of man*, she *bore Christ* in a far higher and more blessed sense than by being His mother in His humanity. And this honour may all believers in Him partake of with her; therefore the Lord says not ἡ ἀκούουσα τ. λ. . . . . but οἱ ἀκούοντες. The last and boldest perversion of these words of our Lord by Father Newman, viz. that He thus does but still further exalt her honour, in that, besides being His mother, she heard His word and kept it, need only be mentioned, to shew the follies to which able men are abandoned, who once desert truth and simplicity.

29.] This is now in answer to those who sought of Him a sign from Heaven. τῶν ὄχλ. ἐπαθρ. . . . . perhaps in expectation, as He paused in His discourse, that the sign was now about to be shewn:—see notes on Matt. for the main subject. Here we have one part of the sign of Jonas brought out,

πονηρά ἐστιν· σημεῖον ζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ. 30 καθὼς γὰρ ἐγένετο Ἰωνᾶς τοῖς Νινευίταις σημεῖον, οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ. 31 [y] βασίλισσα [y] νότου [z] ἐγερθήσεται ἐν τῇ [a] κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης καὶ [b] κατακρινεῖ αὐτούς, ὅτι ἦλθεν ἐκ τῶν [c] περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος· καὶ ἰδοὺ [d] πλεῖον Σολομῶνος ὧδε. 32 ἄνδρες Νινευὴ [e] ἀναστήσονται ἐν τῇ [a] κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ [b] κατακρινοῦσιν αὐτήν, ὅτι [f] μετενόησαν [g] εἰς τὸ [h] κήρυγμα Ἰωνᾶ· καὶ ἰδοὺ [d] πλεῖον Ἰωνᾶ ὧδε. 33 οὐδεὶς [ik] λύχνον [kl] ἅψας [m] εἰς [n] κρύπτην [m] τίθησιν οὐδὲ ὑπὸ [o] τὸν [o] μόδιον, ἀλλ' ἐπὶ [o] τὴν [o] λυχνίαν, ἵνα οἱ [p] εἰσπορευόμενοι τὸ φῶς βλέπωσιν. 34 ὁ [i] λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός σου· ὅταν ὁ ὀφθαλμός

y | Mt. (reff.) 2 Chron. ix. 1.
z | Mt. 1 Cor. xv. 43. Isa. xxvi. 19.
a = ch. x. 14 reff.
b | Mt. Heb. xi. 7 al. Wisd. iv. 16.
c | Mt. Rom. x. 18 (Heb. vi. 16) only. Ps. xcvii. 3.
d = | Mt. Matt. vi. 25. Mark xii. 33. Heb. xi. 4.
e | Mt. Ps. i. 5.
f Matt. iii. 2 reff.
g = Matt. xviii. 20. 2 Tim. ii. 26.
h | Mt. reff.
i Matt. v. 15. ch. xv. 8 al. Exod. xxv. 31.
k ch. viii. 16. xv. 8. Exod. xxx. 8 Ald. (ἐξάπτ., F. vat.)
l = as above [ch. xxii. 55 v. r.] & Acts xxviii. 2 only. Judith xiii. 13.
m = Acts xiii. 29. Rev. xi. 9.
n here only †. see note.
o Matt. v. 15 (reff.). ver. 7.
p ch. xix. 30.

syr-w-ast copt arm Ambr. rec επιζητει (*from* ‖ *Mt*), with CD rel: txt ABLΞ.
rec aft ιωνα ins του προφητου (*from* ‖ *Mt*), with AC rel lat-*e f q* syrr copt: om BDLΞ am(with em forj fuld jac mt per san) lat-*a b c ff*$_2$ *g*$_{1,2}$ *i* syr-jer copt-ms arm Bede.

30. ins *o* bef ιωνας BA. rec σημειον bef τοις νινευιταις, with AD rel latt: txt BCLXΞ 33. add και καθως ιωνας εν τη κοιλια του κητους εγενετο τρεις ημερας και τρεις νυκτας ουτως και ο υιος του ανθρωπου εν τη γη D, simly lat-*a ff*$_2$.

31. om εν τη κρισει D lat-*ff*$_2$. om των ανδρων (*see* ‖ *Mt*) C al syr-cu æth.

32. om ver D. for νινευη, νινευιται (*from* ‖ *Mt, where there is no such varn as here*) ABC rel latt Syr syr-marg arm: νινευι K al: txt E^{l}HKSVΔ.

33. om δε (*see ch* viii. 16) BCDÛΓ 33 vulg lat-*a e* Syr syr-cu copt-ms arm: ins AΞ rel lat-*b f ff*$_2$ syr æth. Steph κρυπτον, with (S, e sil) 1 Thl-ms: txt ABCDΞ rel.
om ουδε υπο τον μοδιον LΓΞ 1. 69 arm. [αλλ', so ABCΞ &c.]
rec (for φως) φεγγος, with A rel: txt BCDX 1. 33. 69 Thl.

34. aft σωματος ins σου D latt (not *i q*) Syr copt æth Jer. rec om 1st σου (‖ *Mt*), with L rel syr-cu arm: ins ABCDM latt syrr copt æth Jer. rec aft οταν ins ουν (*see Mt* vi. 22), with AC rel syrr syr-cu: om BDLΔ latt copt æth arm.

which is not touched on in Matt., viz. his *preaching after his resurrection* to the Ninevites, announcing—for that would necessarily be involved in that preaching—the wonderful judgment of God in bringing him there,—and thus *making his own deliverance*, that he might *preach to them, a sign* to that people; which sign (ver. 32) they received, and repented;—but a greater than Jonas, shewing and preaching a greater sign by far, this generation shall reject. **32.** πλεῖον Ἰωνᾶ] not '*a greater than Jonas*,' or '*than Solomon*;' but Jonah = *the sign of* Jonah,—so that πλεῖον is *He who is the sign* to this generation:—a sign, πλεῖον, both in its *actuality*, its *significance*, and its *consequences*. The *order*, here, seems to be for the sake of climax;—for the undervaluing and not appreciating His *wisdom*, will not lie so heavy on them in the judgment, as the *rejection* of His *preaching of repentance*.

33—36.] Our Lord goes on to speak of His teaching and miracles, which this generation despised, and demanded a sign from heaven in preference; He tells them that they will not see the significance of them, because they shut the eyes of their understanding, which should be the light of the soul;—this is set before them in a parable concerning the light of the body, which is the outward eye. The sentences are repeated from the Sermon on the Mount, see Matt. v. 15; vi. 22 f. (where see notes on all that is common), and ch. viii. 16; but, as has been shewn, the truth shines from a different side of them here. **33.**] κρύπτην, (for so it should be accentuated,) a crypt, or

σου [q] ἁπλοῦς ᾖ, καὶ ὅλον τὸ σῶμά σου [r] φωτεινὸν ἐστιν· ΑΒΓ
[s] ἐπὰν δὲ [t] πονηρὸς ᾖ, καὶ τὸ σῶμά σου [u] σκοτεινόν. Κ Τ
35 [v] σκόπει οὖν μὴ τὸ φῶς τὸ ἐν σοὶ σκότος [w] ἐστίν.
36 εἰ οὖν τὸ σῶμά σου ὅλον [r] φωτεινόν, μὴ ἔχον μέρος τι
[u] σκοτεινόν, ἔσται [r] φωτεινὸν ὅλον ὡς ὅταν ὁ [i] λύχνος τῇ
[x] ἀστραπῇ [y] φωτίζῃ σε. 37 [z] ἐν δὲ τῷ λαλῆσαι [a] ἐρωτᾷ
αὐτὸν Φαρισαῖος [a] ὅπως [b] ἀριστήσῃ [c] παρ' αὐτῷ, εἰσελθὼν
δὲ [d] ἀνέπεσεν. 38 ὁ δὲ Φαρισαῖος ἰδὼν [e] ἐθαύμασεν ὅτι οὐ

q Matt. vi. 22 (reff.) only.
r here (ἅπας) & Matt. vi. 22. xvii. 5 only. Sir. xvii. 31. xxiii 19 only.
s ver. 22 reff.
t — Matt. vi. 23. vii. 17, 18. Jer. xxiv. 2, 3, 8.
u here (bis) & Matt. vi. 23 only. Prov. iv. 19.
v — Gal. vi. 1. (Rom. xvi. 17. 2 Cor. iv. 18. Phil. iii.
4. iii. 17 only †. 2 Macc. iv. 5 only.)
w indic., Col. ii. 2. iv. 11. Col. ii. 8. Heb. iii. 12. Winer, § 56. 2. b. c.
x — here only. (Matt. xxiv. 27 reff.)
y Hab. iii. 11.
z ch. iii. 21 (note). Ezek. ix. 8.
a ch. vii. 3. Acts xxiii. 20.
b John xxi. 12, 15 only. Gen. xl. 20. 1 Kings xiv. 24. 2 Kings xiii. 7 only.
c ch. xix. 17 reff.
d — ch. xiv. 10. xvii. 7. John xiii. 12 al. Judith xii. 16.
e John iii. 7 reff.

η bef ο οφθαλμος D lat-*b e ff*$_2$ *q*. om 1st και (‖ *Mt*) CDΓ 69 latt. for ολον, παν D-gr. for επαν, οταν D al. aft σκοτ. ins εστιν D al lat-*e* copt æth Jer.

35. for ver, ει ουν το φως το εν σοι σκοτος το σκοτος ποσον (‖ *Mt*) D lat-*a b e ff*$_2$ *i* syr-cu Aug.

36. om ver (‖ *Mt*) D lat-*a b e ff*$_2$ *i* syr-cu. rec τι bef μερος, with E rel vulg lat-*c*: om τι CLΓ: txt ABGKMX 1. 33. 69 lat-*f*. ins εν bef τη αστραπη B.

37. om εν δε τω λαλησαι D syr-cu. aft λαλησαι ins αυτου A; αυτου ταυτα 1. 69 lat-*c e f g*$_1$ *i*. for ερωτα [so ABM 69] αυτον, ιδεηθη δε αυτου D. rec aft φαρισαιος ins τις, with AC rel lat-*b e* syrr syr-cu copt arm: pref, DX vulg lat-*a c f ff*$_2$ æth: om BL 1. 69 copt. for οπως, ινα D. for παρ αυτω, μετ αυτου D lat-*a ff*$_2$ *q*.

38. for ιδων εθαυμασεν οτι, ηρξατο διακρινομενος εν εαυτω λεγειν δια τι D al, similarly latt syr-cu Tert Aug.

covered passage; *τὴν ἀπόκρυφον οἰκίαν*, Euthym. Athenæus, v. 205, describing a splendid ship built by Ptolemy Philopator, speaks of a *κρύπτη φραγμοῖς καὶ θυρίσι περιεχομένη πάντοθεν*.

35.] *σκόπει . . μὴ . . .* take heed, lest . . . and the *ἐστιν*, more forcible than *ᾖ*, implies the actual existence, in the hearers, of the state against which they are cautioned:—*σκόπει μὴ ὁ νοῦς ὁ φωταγωγὸς τῆς ψυχῆς σου σκοτισθῇ ὑπὸ τῶν παθῶν*, Euthym. 36.] "*Tautological: the second member contains the same assertion as the first.*" (De Wette.)—Let us examine this. 'When thine eye is single (ver. 34),—i. e. *simple*,—straight and single-seeing,—thy whole body will be light.' Then (ver. 36),—'*if this be so*,—if thy whole body be light, having no part dark,—then it shall all be light as when a lamp with its brightness illuminates thee.' Of what is our Lord speaking? Of *His teaching*, as apprehended by the simple, single-seeing soul. If then the soul be so,—having no part darkened by prejudice or selfish lusts, and approach thus to His teaching, it shall be wholly illuminated by it, as by the candle of the Lord, searching its inward parts. So this saying, which, even as it stands, is not tautological,—for the second clause expresses the further result and waxing onward of the shining light, arising from the singleness of the eye,—becomes, in its spiritual significance, a weighty declaration of truth, answering to ch. viii. 15:—see also John viii. 12.

37—54.] DISCOURSE AGAINST THE PHARISEES. There can be no antecedent improbability in the supposition that our Lord spoke on various occasions, and with various incidental references, the component parts of that great anti-pharisaic discourse contained in Matt. xxiii. *That was spoken* in the temple, during the last week of His ministry; it formed the *solemn close of His public teaching*,—and at the end of it He departed out of the temple to return no more. I do not think it possible to suppose any part of that discourse in Matthew to be related otherwise than in its true place; all probability is against such an idea,—and so is the character of the reports of discourses in that Gospel, in general so strictly coherent and exact. There is then but one supposition left, unless we suppose Luke to have put together at random a number of fragments, and to have inserted them here, *creating an occasion for them* (for it amounts to this), which is equally inconceivable. And that is, that our Lord *spoke at this meal*, the occasion being the wonder of the Pharisee at His not washing before sitting down to meat, *parts of that discourse*, with which He

πρῶτον [f]ἐβαπτίσθη πρὸ τοῦ [g]ἀρίστου. 39 εἶπεν δὲ ὁ κύριος πρὸς αὐτὸν Νῦν ὑμεῖς οἱ Φαρισαῖοι [h]τὸ ἔξωθεν τοῦ [i]ποτηρίου καὶ τοῦ [k]πίνακος [l]καθαρίζετε, [m]τὸ δὲ ἔσωθεν ὑμῶν [n]γέμει [o]ἁρπαγῆς καὶ [p]πονηρίας. 40 [q]ἄφρονες, [h]οὐχ ὁ ποιήσας [h]τὸ ἔξωθεν καὶ [m]τὸ ἔσωθεν ἐποίησεν; 41 [r]πλὴν τὰ [s]ἐνόντα δότε [t]ἐλεημοσύνην, καὶ ἰδοὺ πάντα

f = Mark vii. 4 only. 4 Kings v. 14.
g ch. xiv. 12 (15 v. r.). Matt. xxii. 4 only. 2 Kings xxiv. 15.
h here bis. Matt. xxiii. 25. 1 Tim. iii. 7. 1 Pet. iii. 3. Rev. xi. 2 only. Mesk. xii. 17.
i Matt. v. 42 al. Gen. xl. 11, &c. xiv. 8.
k Matt. xiv. 8, 11 ‖ Mk. only †.
l Matt. viii. 2 al. Levit. xv. 26 al. L F., exc. 1 Pet. ii. 15. Ps. xiii. 1. only. 1 Macc. v. 8.
m 2 Cor. iv. 16 only. Ezek. xii. 17.
n Matt. xxiii. 27 reff.
o Matt. xxiii. 25. Heb. x. 34 only. Isa. iii. 14.
p Matt. xxii. 18 reff. Isa. i. 16.
q ch. xii. 20. 1 Cor. xv. 36 al. L P., exc. 1 Pet. ii. 15. Ps. xiii. 1.
r — Matt. xi. 22 reff. Judg. iv. 9.
s here only. 1 Macc. v. 8.
t Matt. vi. 2, &c. reff.

39. aft φαρισαιοι ins υποκριται D lat-*b*.

40. transp εσωθεν and εξωθεν CD Γ(Treg expr) lat-*a c e* Petr-alex Tit-bostr Cypr$_2$: txt AB rel vulg lat-*b f ff$_2$ g$_1$ i* syrr syr-cu copt æth arm Cyr Tert Aug.

afterwards solemnly closed His public ministry. See throughout, notes on Matt. xxiii. **37.**] ἀριστήσῃ, the morning meal. εἰσελ. δὲ ἀνέπεσεν] i. e. without any delay; as soon as He had entered, He sat down. **38.**] The *expression* of this wonder is not stated, but is probable. Our Lord would hardly have so suddenly begun, ὑμεῖς οἱ Φ., unless something had been *said*, to which by assent they were parties. See His proceeding when *nothing was said*,—ch. vii. 39, 40. ἐβαπτ. . . .] This use of the word shews that it *did not imply necessarily immersion of the whole body*;—for it was only the hands which the Pharisees washed before meat. **39.**] There is not the least improbability or incongruity in our Lord's having thus spoken *as a guest at a meal* (as Strauss, Schleiermacher, De Wette, &c., maintain);—His solemn work of reproof and teaching was never suspended out of mere compliment,—nor were the intentions of the Pharisees towards Him so friendly as these invitations seem to imply. They were given mostly from deference to popular opinion, and from no love to Him;—sometimes even with a directly hostile object. See vv. 53, 54, and compare also ch. vii. 44—46. Observe also, that the *severest parts* of the discourse in Matt. (vv. 13—22, 33) were not uttered on this occasion. νῦν, i. e. as instanced by your present conduct—Here is an instance of your &c. τοῦ ποτ. κ. τ. πίν.—understand, 'in the proverb'—or perhaps the application is left to be enthymematically filled up, for the next clause presupposes it. τὸ ἔξωθεν and τὸ ἔσωθεν of a *man*, are not the outside and inside of the body—but the outside apparent *conduct*, and the inner unseen *motives*. Some difficulty has been found in the parallelism of τὸ ἔξωθεν τοῦ ποτηρίου κ. πίνακος, and τὸ ἔσωθεν ὑμῶν: and a proposal has been made (to which I am surprised to see Bleek giving his adhesion) to take ὑμῶν with what follows: "*the inside* (of the cup and platter) *is full of your plunder and wickedness*." But surely all verisimilitude is against this, as well as the emphatic position thus given to ὑμῶν. The simple fact is, that the parable and its interpretation are intermixed throughout the whole, the mind of the hearer being left to find its own way in allotting each its part.

40.] seems clearly to me to be a *question*, and to mean, as E. V., **Did not He, who made the outside, make the inside also?**—i. e. if His works have become unclean and polluted through sin, what is the use of *only partially* purging them,—not *accomplishing* the purgation?—must not the cleansing, to be good for any thing, *extend to the whole?* The making ὁ ποιήσας to mean, '*he who has cleansed*,' and a negative, instead of an interrogative sentence—'ye fools, he who has cleansed the outside has not cleansed the inside also'—gives, especially as the same was more strongly implied in ver. 39, the most frigid sense imaginable; and I can only (still, after his second edition) wonder that Stier, after Kuinoel and others, should have adopted it. **41.**] Here again I am compelled entirely to differ from Stier, who, with Erasmus, Lightfoot, Kuinoel, Schleiermacher, &c., understands this as *ironical*—'*but ye give alms of their contents, and behold, all things are clean* (in your estimation) *to you*.' But (1) this is inconsistent with the imperative δότε. (2) It would require ἐκ τῶν ἐνόντων, for the Pharisees did not give τὰ ἐνόντα in this sense. (3) It would be altogether irrelevant to the matter in hand, which was reproof to the Pharisees for their care *about outward cleanliness, when the inside was*

καθαρὰ ὑμῖν ἐστιν. 42 ἀλλ' οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ πήγανον καὶ πᾶν λάχανον, καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ θεοῦ. ταῦτα ἔδει ποιῆσαι, κἀκεῖνα μὴ παρεῖναι. 43 οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς, καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς. 44 οὐαὶ ὑμῖν, ὅτι ἐστὲ ὡς τὰ μνημεῖα τὰ ἄδηλα, καὶ οἱ ἄνθρωποι [οἱ] περιπατοῦντες ἐπάνω οὐκ οἴδασιν. 45 ἀποκριθεὶς δέ τις τῶν νομικῶν λέγει αὐτῷ Διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις. 46 ὁ δὲ εἶπεν Καὶ ὑμῖν τοῖς νομικοῖς οὐαί, ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα,

ΑΒΚΤΧ GFΔΣ MSS ΣΥΔΑ

a Matt. xxiii. 23. ch. xviii. 12. Heb. vii. 8 only. Gen. xxviii. 22
v Matt. xxiii. 23 only †.
w here only †.
x Matt. xiii. 32 ‖ Mk. Rom. xiv. 2 only. Gen. ix. 3.
y — ch. xv. 29 only. (Matt. v. 18 ref.) Jer. xli. (xxxiv.) 18.
z — Matt. xxiii. 23 only. Deut. xxxii. 4.
a — John v. 42. 2 Thess. iii. 5. 1 John ii. 5, 15. iii. 17. iv. 12. v. 3.
b — here (Heb. xii. 12) only.
c Sir. xxiii. 2. ch. xx. 46 ‖ only †.
d ch. xx. 46 ref.
e ch. vii. 32 ref.
f Matt. viii. 28 al. fr. Gospp. only, exc. Acts xiii. 29. Gen. xxiii. 6, 9. (-Λοιπ, 1 Cor. ix. 26.)
g 1 Cor. xiv. 8 only. Ps. l. 6 (5).
h — ch. x. 19. Isa. iv. 14.
i — Mark iv. 27. John ix. 9 al.
‖ Matt. xxii. 35 ref.
k Matt. xxii. 6. ch. xviii. 32. Acts xiv. 5. 1 Thess. ii. 2 only. 2 Kings xix. 3.
| Matt. xi. 23 only. Ezek. xvi. 33 only.
m Matt. xi. 20. xxiii. 4. Acts xxvii. 10. Gal. vi. 5 only. 2 Kings xix. 35.
n here (Matt. xxiii. 4 v. r.) only. Prov. xxvii. 3 only.

41. for ἐστιν, ἐσται DΧΓ 1. 69 lat-*a* Bas$_{2}$-mss^{2} Mcion-t.—εστ. bef υμιν D al.

42. for παριερχεσθε, παριερχετε A. [του θεου is written over the line in B by the original scribe.] om ταυτα to παρειναι D lat-*b*. aft ταυτα ins δε (*from* ‖ *Mt*) BCKLMX 33. 69 vulg lat-*c* Syr syr-w-ast syr-cu copt-wilk æth: om AD rel lat-*a ff*$_{2}$ copt-schw arm. rec (for παρειναι) αφιεναι (*from* ‖ *Mt*), with B^{2}C rel: παριφιεναι (*combn of readgs*) A: txt B^{1}L.

43. for τοις φαρισαιοις, φαρισαιοι D lat-*a b c e ff*$_{2}$ *i* syr-cu. aft αγοραις ins εν ταις πρωτοκλισιαις εν τοις δειπνοις (*from Mt* xxiii. 6) CD lat-*b q*: aft συναγ. (but την -σιαν) 69.—om ταις D.

44. rec aft υμιν ins γραμματεις και φαρισαιοι υποκριται (*from Mt* xxiii. 27), with A rel em lat-*b f q* syrr Cyr; γρ. κ. φαρ. (but not υποκρ.) D lat-*i* Lucif: om BCL 1. 33 vulg lat-*a c e ff*$_{2}$ *g*$_{1.2}$ *l* syr-cu copt arm Mcion Aug. om ως τα and 2nd τα D, similarly lat-*a b c e ff*$_{2}$ *i* syr-cu. om 2nd οι AD rel Thl: ins B[sic: see table] CLM.

46. ουαι bef τοις νομικοις D syr-cu. ins βαρεα και (*from Mt* xxiii. 4) bef

left unclean. (4) It would be inconsistent with the emphatic position of τὰ ἐνόντα, which are thus pointed out as the *true material*, out of which to give alms. It would be altogether contrary to our Lord's usual habit of speaking about giving alms, to make Him cast a slur on it, as this would do: see Mark x. 21; ch. xii. 33, where the expression is very similar to this. The command is *a rebuke for their covetousness* (see ch. xvi. 14), which follows in close connexion with ἁρπαγή and πονηρία, ver. 39. The τὰ ἐνόντα are the *contents of the vessel*, which vessel (ver. 39: see note above) is ὑμεῖς: = therefore, in its meaning, the τὰ ὑπάρχοντα of ch. xii. 33,—and the πάντα καθαρὰ ἐστιν answers to the θησαυρὸς ἐν οὐρανῷ of that verse, the *result* of which is the καρδία ἐν οὐρανῷ: and such persons being καθαροὶ τῇ καρδίᾳ,—to them, as τοῖς καθαροῖς, πάντα καθαρά (Tit. i. 15). **42.**] **But woe unto you, for ye do not this,—but make the most trifling payments, &c.** The connexion, which is thus so close, is quite destroyed by the *ironical* interpretation of ver. 41. See note on Matt. xxiii. 23.

43.] Matt. xxiii. 6, 7. There doubtless was ample illustration of this at the time and place when it was spoken.

44.] See Matt. ver. 27;—but here the point of comparison is different. There (see note) *the sepulchres are whited, that men may not pass over them unawares*: and the comparison is to the outside fairness, and inside abomination. *Here*, the graves *are not seen*, and men thinking they are walking on clean ground *are defiled* by passing over them. Perhaps the difference of expression may have been occasioned by the greater wealth and splendour and display of the Pharisees *in the metropolis*, where Matt. xxiii. was spoken. οἱ ἄνθρ. οἱ περ. ἐπ. the men who walk over them . . . οἱ ἄνθρ. περ. ἐπ. men, when they walk over them. **45.**] This man appears to have been not a common

καὶ αὐτοὶ ἑνὶ τῶν δακτύλων ὑμῶν οὐ [o] προσψαύετε τοῖς [m] φορτίοις. 47 οὐαὶ ὑμῖν, ὅτι οἰκοδομεῖτε τὰ [f] μνημεῖα τῶν προφητῶν, οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτούς. 48 ἄρα μάρτυρές ἐστε καὶ [p] συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν· ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτούς, ὑμεῖς δὲ οἰκοδομεῖτε. 49 διὰ τοῦτο καὶ ἡ [q] σοφία τοῦ θεοῦ εἶπεν Ἀποστελῶ εἰς αὐτοὺς προφήτας καὶ ἀποστόλους, καὶ [r] ἐξ αὐτῶν ἀποκτενοῦσιν καὶ [s ἐκ]διώξουσιν, 50 ἵνα [t] ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν τὸ [u] ἐκχυννόμενον [v] ἀπὸ [v] καταβολῆς [v] κόσμου ἀπὸ τῆς γενεᾶς ταύτης, 51 ἀπὸ

o here only †. p Acts viii. 1. xxii. 20. Rom. i. 32. 1 Cor. vii. 12, 13 only †. 1 Macc. i. 57. 2 Macc. xi. 24, 36 only. q — here only. see Rom. xi. 33 al. r Matt. xxiii. 34 reff. 3 Kings x. 22. s 1 Thess. ii. 15 only. Ps. cxviii. 157. t — here bis (Acts xv. 17. Rom. iii. 11. Heb. xii. 6. xii. 17. 1 Pet. i. 10) only.

2 Kings iv. 11. u Matt. xviii. 35 reff. v Matt. xxv. 34 reff.

δυςβαστακτα CX syr-marg. aft αυτοι ins υμεις B. for ενι, επι C 1 : om X. om τοις φορτιοις D lat-*b q*.

48. rec (for μαρτυρες εστε) μαρτυρειτε (*Mt* xxiii. 31), with ACD rel latt Chr Lucif: txt BLℵ Orig. for και συνευδοκειτε, μη συνευδοκειν D lat-*a b e q* Lucif. rec at end adds αυτων τα μνημεια, with AC rel; τους ταφους αυτων 1 al Lucif; pref τ. ταφ. αυτ. 69 al : om BDL lat-*a b* (*e*) *i l*.

49. om και η σοφια του θεου ειπεν (*as Mt* xxiii. 34) D lat-*b*. αποστελλω (*Mt* xxiii. 34) D lat-*b* Lucif. om και bef εξ AKU 1. 69 syrr syr-cu. for εκδ., διωξουσιν BCLX Thl : txt AD rel.

50. εκκεχυμενον B 33. 69 [εκχυννομενον, so ACDEGLUΔ]. for 2nd απο, εως D lat-*a b c i l q* syr-cu Lucif.

Pharisee merely, but besides, a νομικός, whose duty it especially was to interpret the law. Perhaps he found himself involved in the censure of ver. 42; or generally among the other Pharisees. 46.] See on Matt. ver. 4. 47.] See on Matt. vv. 29—32. 48.] See on Matt. vv. 34—36. We have here a remarkable variation of expression in ver. 49, ἡ σοφία τοῦ θεοῦ εἶπεν here = ἐγώ, Matt. Various explanations have been given of this. The difficulty is not the variation just noticed, so much as that *no such passage* exists in the O. T. But I have little doubt that the true explanation is this:—*the whole saying* is a reference to 2 Chron. xxiv. 18—22, and so marked a one, that I am surprised no Commentators but Olshausen and Stier should have observed it, and they not thoroughly. That passage opens with remarks of the sacred historian on the delinquency of Judah and Jerusalem after the death of Jehoiada the priest: then ver. 19, '*He sent prophets to them, to bring them again to the Lord; and they testified against them: but they would not give ear. And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them . . . . And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the Lord. . . . And when he died, he said, The Lord look upon it,* and require it.' The words in our text are not indeed a *citation*, but an *amplification* of ver. 19 there—a paraphrase of them, giving the true sense of what the wisdom of God intended by them;—enlarging the mere historical notice which laid hold of God's purpose only by one thread let down to the earth, into the *divine revelation of the whole purpose* of God as the counsel of His will in heaven. In Matt. the *Lord Jesus Himself*, as became the solemnity of that final and awful close of His testimony to His own who received Him not, stands forth as the doer of this work, the sender of the Prophets and Apostles. (On '*son of Barachias*' see on Matt. ver. 35.) Perhaps the strangest solution of the difficulty above noticed is that of Meyer (second ed.), who supposes the words to have been inserted here from Matthew, and introduced as a quotation by ἡ σοφ. τ. θ. εἶπεν, which Luke *puts into the mouth of Jesus Himself*, 'läßt hier Jesum ſelbſt reden.' Bleek attributes the fact of our Lord having made this event the terminus historicus of their murders of the prophets to the position of the books of Chronicles at the end of the Hebrew Canon: and uses it as a proof that

w Matt. xxiii. 13, &c. reff.
x abs., here only. 2 Chron. xxxv 5.
y — Mark iv. 15. ver. 22.
z Matt. xvi. 19 reff.
a — ch. i. 77. Rom. ii. 20 al. 1 Kings ii. 3.
b Matt. xix. 14 reff.
c Matt. viii. 6 (reff.) only.
d — Mark vi. 19 (Gal. v. 1) only. Gen. xlix. 23 (Ezek. xiv. 4) only.
e here only †.
f — Acts ii. 40. Heb. vii. 23 al. Num. ix. 19.
g Acts xxiii. 21 only. Deut. xix. 11. Intrans., Judg. ix. 33.
h here only. Ps. lviii. 5. i — here only. k ch. xvii. 34 reff. l Acts xix. 19. xxi. 38. Heb. xii. 22. Jude 14. Rev. v. 11. ix. 16 only. Gen. xxiv. 60.

αἵματος [w]Αβελ ἕως αἵματος Ζαχαρίου τοῦ ἀπολομένου μεταξὺ τοῦ [w]θυσιαστηρίου καὶ τοῦ [x]οἴκου. ναὶ λέγω ὑμῖν, [y]ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης. 52 οὐαὶ ὑμῖν τοῖς [z]νομικοῖς, ὅτι [z]ἤρατε τὴν [a]κλεῖδα τῆς [a]γνώσεως· αὐτοὶ οὐκ εἰσήλθατε, καὶ τοὺς εἰσερχομένους [b]ἐκωλύσατε. 53 κἀκεῖθεν ἐξελθόντος αὐτοῦ ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι [c]δεινῶς [d]ἐνέχειν, καὶ [e]ἀποστοματίζειν αὐτὸν περὶ [f]πλειόνων, 54 [g]ἐνεδρεύοντες αὐτὸν [h]θηρεῦσαί τι ἐκ τοῦ στόματος αὐτοῦ.

XII. [1] [i]Ἐν οἷς [k]ἐπισυναχθεισῶν τῶν [l]μυριάδων τοῦ

51. rec aft απο ins του (*Mt* xxiii. 35), with A rel: om BCDLX 1. 33. rec aft εως ins του (*see Mt*), with AC rel: om BDLX 1. 33. aft ζαχαριου ins υιου βαραχιου (*from Mt*) D al syr-cu copt. for του απολομενου μεταξυ, ον εφονευσαν ανα μεσον (*from Mt*) D lat-*a* æth. for οικου, ναου *templi* D lat-*a*.

52. for ηρατε, εκρυψατε D lat-*a* (*b*) *c e q* syr-cu arm: æth has both. ins και bef αυτοι D 69 lat-*a b c i l q* æth Orig-lat Ambr. rec εισηλθατε, with X rel Orig: txt ABC²DE¹HLMΓΔ 33. 69. (C¹ uncert.)

53. rec (for κακειθεν εξελθοντος αυτου) λεγοντος δε αυτου ταυτα προς τον λαον, with A rel lat-*a*, and addg ενωπιον παντος τ. λαου [X οχλου] DX lat-*b c* syr-cu: txt BCLℵ 33 copt. (*The confusion has probably arisen from the seeming incongruity of the αποστοματιζειν αυτον &c after His departure.*) for οι γραμματεις και οι φαρισαιοι, οι φαρ. και οι νομικοι D vulg lat-*b c e f l*: οι νομικοι κ. οι φαρ. 1 al lat-*i*. εσχειν C: εχειν DS lat-*c e i*: συνεχ. H al: txt AB rel vulg copt æth arm. for αποστοματιζειν αυτον, συμβαλλειν αυτω D 69 lat-*b c e i l*.

54. om ενεδρευοντες αυτον D al lat-*a b c e i l q* syr-cu arm: om αυτον Xℵ 130. rec adds και, with (S, e sil) vulg syr æth arm: om ABCDℵ rel latt Syr syr-cu copt. rec ins ζητουντες bef θηρευσαι, with ACD rel vss: om BLℵ 1 copt æth. for ver, ζητουντες αφορμην τινα λαβειν αυτου ινα ευρωσιν κατηγορησαι αυτου D, similarly lat-*a b c e f i l q*. rec at end adds ινα κατηγορησωσιν αυτου (*expansive gloss, as is the above*), with AC rel latt syrr arm: om BLℵ copt æth.

CHAP. XII. 1. for εν οις το οχλου, πολλων δε οχλων συμπεριεχοντων κυκλω D

they *then* held the same place as now.

52.] ἦρ. τὴν κλ. τῆς γν. = κλείετε τὴν βασ. τ. οὐ. ἔμπροσθεν τ. ἀνθ. Matt. ver. 14, which words are the best explanation of our text:—**the key of knowledge** (i. e. not *of*, as *admitting to*, knowledge—but the key *is* the knowledge), being that right understanding of the Law and Prophets, which should shew Him to the people, of whom they testified; this the expounders of Scripture had taken away, neither themselves entering, nor permitting those to enter who were otherwise doing so,—and thus shutting the kingdom of heaven in men's faces.

53.] ἐνέχ., αὐτῷ understood, see reff., **to press vehemently upon Him** with a hostile view; a sense confined apparently to N. T. and LXX. ἀποστ.—ἀποστοματίζειν φασὶ τὸν διδάσκαλον, ὅταν κελεύει τὸν παῖδα λέγειν ἅττα ἀπὸ στόματος, Suidas. So it will mean, to *examine* Him,—to *question* Him,—especially, we may suppose, on such things as would require answers out of, or expository of, the Law, as they catechized in schools.

54. ἐνεδρ. αὐτόν] The accus. is Hellenistic, instead of the usual dative: so ἐνήδρευσαν τὰς παρθένους, Jos. Antt. v. 2. 12.

CHAP. XII. 1—12.] WARNING AGAINST HYPOCRISY. A discourse spoken immediately or very soon after the former, and in connexion with it;—consisting for the most part of sayings repeated from other occasions, and found nearly verbatim in Matt. It is impossible that there should be any reasonable doubt of this view, when we remember that some of them have appeared before, or appear again, in this very Gospel. While our Lord was in the house of the Pharisee, the multitudes

ὄχλου, ὥςτε [m] καταπατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον [n] Προςέχετε ἑαυτοῖς ἀπὸ τῆς [o] ζύμης τῶν Φαρισαίων, [p] ἥτις ἐστὶν [q] ὑπόκρισις. 2 οὐδὲν δὲ [r] συγκεκαλυμμένον ἐστὶν ὃ οὐκ [s] ἀποκαλυφθήσεται· καὶ κρυπτὸν ὃ οὐ γνωσθήσεται. 3 [t] ἀνθ' ὧν ὅσα ἐν τῇ [u] σκοτίᾳ εἴπατε, ἐν τῷ φωτὶ [v] ἀκουσθήσεται· καὶ ὃ πρὸς τὸ [w] οὖς ἐλαλήσατε ἐν τοῖς [x] ταμείοις, κηρυχθήσεται ἐπὶ τῶν [y] δωμάτων. 4 λέγω δὲ ὑμῖν τοῖς φίλοις μου, μὴ [z] φοβηθῆτε [a] ἀπὸ τῶν ἀποκτεννόντων τὸ σῶμα καὶ μετὰ ταῦτα μὴ ἐχόντων [b] περισσότερόν τι ποιῆσαι. 5 [b] ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε· φοβήθητε τὸν μετὰ τὸ ἀποκτεῖναι ἔχοντα [c] ἐξουσίαν [d] ἐμβαλεῖν εἰς τὴν [e] γέενναν, ναὶ λέγω ὑμῖν, τοῦτον φοβήθητε. 6 οὐχὶ πέντε [f] στρουθία πωλοῦνται [g] ἀσσαρίων δύο; καὶ ἓν ἐξ αὐτῶν οὐκ ἔστιν [h] ἐπιλελησμένον ἐνώπιον τοῦ θεοῦ. 7 ἀλλὰ καὶ αἱ τρίχες τῆς κεφα-

ωμα-C.
ας α...
πιλε-σμε-...[σον]-ον...

m Matt. v. 13 reff.
n Matt. vii. 15 reff.
o Matt. xvi. 6 reff.
p = ch. ii. 10 al.
q Matt. xxiii. 28 reff.
r here only.
s Kings xx. (xxi.) 4.
t Matt. x. 26 reff.
u = here only. (ch. i. 20 reff.)
ἀντί = Eph. v. 31.
v Matt. x. 27 reff.
v Mark ii. 1 reff.
w ch. ix. 44.
x Matt. vi. 6 reff. Deut. xxviii. 8.
y Matt. x. 27 reff.
z Matt. x. 28 only. Lev. xxvi. 2. Jer. i. 17.
a ver. 43. ch. xx. 47 | Mk. 1 Cor. xii. 28 †. Dan. iv. 33 Theod.
b ch. iii. 7 | Mt. vi. 47. Acts ix. 16. xx. 35 only. 2 Chron. xv. 3. 29 reff. d here only. Gen. xxxvii. 22.
c Matt. v. 22 reff. f here bis & Matt. x. 29, 31 only. Eccles. xii. 4. reff.). Isa. xxiii. 16.
e Matt. vii. g Matt. x. 29 only †. h pass., here only (Matt. xvi. 5

lat-*b*, similarly lat-*c* syr-marg. for καταπατειν αλληλους, αλληλους συνπνιγειν D. [πρωτον is joined to foregoing in ACDEHKΛ copt: to following in GLΔ lat-*f i q* Syr syr-cu Cyr Lucif.] ητις εστιν υποκρισις bef των φαρισαιων BL lat-*e*.

2. for δε, γαρ D lat-*a* syr-cu syr-marg Iren-lat. for αποκαλυφθησεται, φανερωθησεται D.

3. ταμιειοις K al, ταμιοις AΓ.

4. rec αποκτεινοντων, with B(Mai) al Orig: αποκτενοντων DGHSXΛ 33. 69, αποκταινοντων M: txt AEKLUVΓ 1. for και μετα ταυτα μη, την δε ψυχην μη δυναμενων αποκτειναι μηδε D. for περισσοτερον, περισσον ADKR 33: txt B rel Orig$_2$.

5. om 2nd φοβηθητε D 69 lat-*a* Syr. rec εξουσιαν bef εχοντα, with E rel æth Tert: txt ABDKLRX 1. 33. 69 latt syr arm Orig$_2$ Mcion-e. for εμβαλειν εις την γεεν., εις γεεν. βαλειν D Mcion-e (Thdot).

6. rec πωλειται (*grammatical correction*), with ADR rel Orig Cyr: txt B 69 Epiph.

appear to have assembled together again. If so, ἐν οἷς will mean, during which things, viz. those related above. He comes forth to them (ch. xi. 53) in the spirit of the discourse which He has just completed, and cautions his disciples against that part of the character of the Pharisees which was most dangerous *to them*. The connexion of these twelve verses may be thus enunciated:—*Beware of hypocrisy* (ver. 1), *for all shall be made evident in the end* (ver. 2), *and ye are witnesses and sharers in this unfolding of the truth* (ver. 3). *In this your work, ye need not fear men; for your Father has you in His keeping* (vv. 4—7)—*and the confession of my name is a glorious thing* (ver. 8), *but the rejection of it* (ver. 9), *and especially the ascription of my works to the evil one* (ver. 10), *a fearful one. And in this confession ye shall be helped by the Holy Spirit in the hour of need* (vv. 11, 12). 1. πρῶτον] I am not convinced by Olsh., De Wette, and Meyer, that this belongs to προσέχ. . . . . Every instance which they quote of πρῶτον being thus used, is where *some definite matter is subsequent* to the thing said or done; e. g. Matt. vi. 33. But here is no *such matter*:—πρ. would only mean, '*earnestly*,'—'*be sure that you*' . . . which meaning I do not think it bears. I have therefore coupled it with τοῖς μ. αὐτ., as distinguishing this section from what follows spoken *to the crowd*, ver. 13 ff. On the rest, see on Matt. xvi. 6. 2—9.] See on Matt. x. 26—33. 3.] ἀνθ' ὧν, wherefore. 4.] τοῖς

λῆς ὑμῶν πᾶσαι [i] ἠρίθμηνται. μὴ φοβεῖσθε· πολλῶν [f] στρουθίων [k] διαφέρετε. 8 λέγω δὲ ὑμῖν, πᾶς ὃς ἂν [l] ὁμο-
λογήσῃ ἐν ἐμοὶ [m] ἔμπροσθεν τῶν ἀνθρώπων, καὶ ὁ υἱὸς
τοῦ ἀνθρώπου [l] ὁμολογήσει ἐν αὐτῷ [m] ἔμπροσθεν τῶν ἀγγέ-
λων τοῦ θεοῦ. 9 ὁ δὲ [n] ἀρνησάμενός με [o] ἐνώπιον τῶν
ἀνθρώπων, [p] ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ
θεοῦ. 10 καὶ πᾶς ὃς ἐρεῖ λόγον [q] εἰς τὸν υἱὸν τοῦ
ἀνθρώπου, [r] ἀφεθήσεται αὐτῷ· τῷ δὲ εἰς τὸ ἅγιον πνεῦμα
[s] βλασφημήσαντι οὐκ ἀφεθήσεται. 11 ὅταν δὲ [t] εἰσφέρωσιν
ὑμᾶς ἐπὶ τὰς συναγωγὰς καὶ τὰς [u] ἀρχὰς καὶ τὰς
[v] ἐξουσίας, μὴ [w] μεριμνᾶτε πῶς [ἢ τί] [x] ἀπολογήσησθε ἢ τί
εἴπητε· 12 τὸ γὰρ ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ
ὥρᾳ ἃ δεῖ εἰπεῖν. 13 Εἶπεν δέ τις αὐτῷ ἐκ τοῦ ὄχλου
[y] Διδάσκαλε, [z] εἰπὲ τῷ ἀδελφῷ μου [a] μερίσασθαι μετ' ἐμοῦ
τὴν [b] κληρονομίαν. 14 ὁ δὲ εἶπεν αὐτῷ [c] Ἄνθρωπε, τίς με
[d] κατέστησεν κριτὴν ἢ [d] μεριστὴν [e] ἐφ' ὑμᾶς; 15 εἶπεν δὲ Τσω-

ABDEP GHKL MNRS UVΓΔ Λ Π Ω.

i Matt. x. 30. Rev. vii. 9 only. Ps. cxlvi. 4.
k = Matt. vi. 26. x. 30. xii. 12. 2 Macc. xv. 13.
l constr., Matt. x. 32 bis only. — John xii. 42. Rom. x. 9, 10.
m Matt. v. 16. vi. 1 al.
n = Matt. x. 33 reff.
o ch. viii. 47. xii. 9 al.
p Mark xiv. 30, 31 reff.
q = Matt. xviii. 15, 21.
r Matt. vi. 12 reff.
s w. εἰσ, Mark iii. 29 reff.
t ch. v. 18, 19 reff.
u = Tit. iii. 1.
v = Rom. xiii. 1. Tit. iii. 1 al.
w = Matt. vi. 25 reff.
x ch. xxi. 14. Acts xix. 33. xxiv. 10 aβ. Rom. ii. 15. 2 Cor. xii. 19. L.P.
y Matt. viii. 19 al.† 2 Macc. i. 10 only.
z constr., Mark v. 43. viii. 7. Exod. xxxv. 1.
a = Mark vi. 41. Rom. xii. 3. 1 Cor. vii. 17. Prov. xxix. 24.
b Matt. xxi. 38 ‖. Acts vii. 5 al. Josh. xvi. 8.
c = Acts vii. 10, 27, 35, from Exod. ii. 14. Heb. vii. 28.
d here only †.
e ch. i. 33. xix. 14.

7. υμων πασαι bef τῆς κεφαλῆς D. for ἠριθμηνται, ἠριθμημεναι εισιν (*Mt* x. 30) D al Clem$_1$. rec aft μη ins ουν (‖ *Mt*), with ADQ rel vulg lat-*c e f* syrr syr-cu æth arm (Orig): om BLR lat-*a b ff*$_2$ *i l* coptt Ambr. for φοβεισθε, φοβηθητε D. aft πολλων ins γαρ D (Syr P) syr-cu arm. at end ins υμεις (‖ *Mt*) DFGKM 33. 69 vulg lat-*a e* æth.

8. aft υμιν ins οτι D. for ομολογηση, ομολογησει (*itacism?*) AB^{1}DRΓΔ.

9. for 1st ενωπιον, εμπροσθεν (‖ *Mt*) ADKQ. for απαρν., αρνηθησεται D al. for 2nd ενωπιον, εντροσθεν (‖ *Mt*) D al Clem.

10. aft ος ins αν D al. for εις, προς D. εις δε το πν. τ. αγ., omg τω and, as 69 also does, βλασφ. D. aft αφεθησεται ins αυτω ουτε εν τω αιωνι τουτω ουδε εν τω μελλοντι (*see Mt* xii. 32) D lat-*e* æth [Lucif Jer].

11. rec προσφερωσιν, with AQR rel lat-*a*: φερωσιν D lat-*b q* Clem Orig Cyr-jer: txt BLX 1. 33 vulg lat-*e f i* copt Lucif. for επι, εις DR 1. 69 Clem. μεριμνησητε (*grammatical correction, and* ‖ *Mt*) BLQRX 1. 33. 69 Orig Cyr-jer: προμεριμνατε (*Mk* xiii. 11) D-gr Clem: txt A rel. om 1st η τι D 157 lat-*a b e ff*$_2$ *i l* Syr syr-cu æth Clem Orig Cyr-jer Ambr: ins (*from* ‖ *Mt?*) ABQR rel vulg lat-*f* syr copt Lucif.

13. εκ του οχλου bef αυτω BFLQ 33: txt ADR rel am syr coptt arm. for ειπε, ειπον D.

14. rec (for κριτην) δικαστην, with AQR rel: txt BDL 1. 33 sah-gr Tert.—om η μεριστην D lat-*a*(appy) *c* syr-cu Tert.—κριτην η δικαστην 69: αρχοντα και δικαστην 157. (*The element of confusion has been the* αρχοντα κ. δικαστην *of Acts* vii. 27, 35: *hence the variations.*)

φίλους μου: see John xv. 13—15.

10.] See on Matt. xii. 31. 11, 12.] See on Matt. x. 19, 20.

13—21.] ANSWER TO ONE WHO SOUGHT A DIVISION OF HIS INHERITANCE. Peculiar to Luke. 13.] The man was evidently *not a disciple*, nor preparing to be one, (as Schleierm. thinks,) but *some hearer in the crowd*, whose mind had been working in him during our Lord's last sayings about the care of Providence for His friends, and he thought this was *just the care his circumstances wanted*; being, as appears, oppressed by his brother in the matter of his patrimony. Possibly too he had an idea that the Messias, or the great Rabbi to whom he was listening, was come to set all things right;—and with that feeling which we all have of the surpassing injustice of *our own* wrongs,

πρὸς αὐτοὺς Ὁρᾶτε καὶ [f]φυλάσσεσθε [f]ἀπὸ πάσης [g]πλεονεξίας· ὅτι οὐκ [h]ἐν τῷ [i]περισσεύειν τινὶ ἡ ζωὴ αὐτοῦ [k]ἐστιν ἐκ τῶν [l]ὑπαρχόντων αὐτῷ. 16 εἶπεν δὲ παραβολὴν πρὸς αὐτοὺς λέγων Ἀνθρώπου τινὸς πλουσίου [m]εὐφόρησεν ἡ [n]χώρα. 17 καὶ [o]διελογίζετο ἐν ἑαυτῷ λέγων Τί ποιήσω, ὅτι οὐκ [p]ἔχω ποῦ [q]συνάξω τοὺς καρπούς μου; 18 καὶ εἶπεν Τοῦτο ποιήσω· [r]καθελῶ μου τὰς [s]ἀποθήκας καὶ μείζονας οἰκοδομήσω, καὶ [q]συνάξω ἐκεῖ πάντα τὰ [t]γενήματά [μου] καὶ τὰ [u]ἀγαθά μου, 19 καὶ

αυτω

f mid., 1 John v. 21 (2 Thess. iii. 3, act.) only. Deut. xxiii. 9.
g Mark vii. 22 al. Jer. xxii. 17. Ezek. xxi. 27.
h — 1 Cor. ii. 5.
i Mark xii. 44 reff.
k — John xviii. 36. Acts xix. 25.
l — ch. viii. 3 reff.
m here only †.
n — ch. xxi. 21. John iv. 35. Jam. v. 4. Sir. xliii. 3.
o — Matt. xvi. 7, 8.
p Matt. viii. 20 reff.
q — Matt. iii. 12 reff.
r — Judg. vi. 25.
s Matt. iii. 12 reff.
t — Matt. xxvi. 29 reff.
u — ch. xvi. 25. Gen. xlv. 18, 20.

15. rec (for πασης) της, with EGHVΓΔΑ (FS, e sil): txt ABDQR rel latt syrr syr-cu coptt æth arm Clem Bas Antch Tit-bostr Aug. om αυτου D Syr syr-cu. εστιν bef η ζωη D lat-*c*. rec (for αυτω) αυτου (*repetition of foregoing*), with A rel: txt BDFQRT 33 copt Cyr Bas Tit-bostr.

16. προς αυτους bef παραβολην D sah. [ηυφορησεν ADGKLΓΔ 33.]

17. for εαυτω, αυτω BL[1].

18. for μειζονας οικοδομησω, ποιησω αυτας μειζονας D lat-*c*. for και σ. εκει, κακει συναξω D al latt Ambr. for γενηματα [one ν ADQ &c], τον σιτον (*exegetical alteration*) BLTX 1. 69 coptt æth arm. om 2nd μου BLT 1 arm: ins AD rel latt syrr syr-cu. om και τα αγαθα μου D al lat-*a b c e ff*$_2$ *i l q* syr-cu Euthym Ambr.

broke out with this inopportune request.

14.] ἄνθρ., a word of solemn reproof; see Rom. ii. 1; ix. 20. The ἄνθρ. also forms a definite subject for ὑμᾶς to refer to, . . . '*men*,' i. e. mankind in general. This question is expressed in almost the very words of the Egyptian rejecting the arbitration of Moses, Exod. ii. 14;—and may shew us the essential difference of the two offices of Moses and Christ. 15.] αὐτούς, i. e. τὸν ὄχλον. He saw into the covetousness of the man's disposition, and made it an instructive warning for His hearers. πάσης πλ.] There is a meaning in πάσης—**every kind of** πλ. *This kind*, of which they had an example before them, was by no means one of the worst; but *all* kinds must be avoided. οὐκ ἐν τ. . . . . .] **not, because a man has abundance, does his life** (therefore) **consist in his goods.** That is, **no man's life** ἐστιν ἐκ τῶν ὑπαρχ., **consists in what He possesses**; (οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ἄνθρωπος) . . . **nor** ἐν τῷ περισσεύειν τινί, **by his having abundance, can this be made to be the case.** Man's life is of *God*, not of *his goods, however abundant they may be.* And this is the lesson conveyed by the following parable, and lying at the foundation of the still higher lesson conveyed in ver. 21. ζωή is *life* in the pregnant sense, emphatically **his life**; including time and eternity. This is self-evident from the parable and its application.

16.] Our Lord in this parable sets before us one arrived at the very height of worldly prosperity, and that by no unfair means; 'non limite perturbato, non spoliato paupere, non circumvento simplice.' Aug. Serm. 178, c. 2. It was *by God's blessing* that he became thus rich, which might have been a *real* blessing, if he had known how to use it.

17.] 'character animi sine requie quieti, egregie expressus.' Bengel. οὐκ ἔχω ποῦ συν.] '. . . . Habes apothecas—inopum sinus, viduarum domus, ora infantum . . . . . Istæ sunt apothecæ quæ maneant in æternum.' Ambrose de Nabuthe, ch. vii. 37, p. 575. 18.] "His folly is *fourfold*:—he forgets the Giver, ('*my* fruits, *my* goods,')—he greedily reserves all for *himself*, (συνάξω ἐκεῖ πάντα,)—he imagines such things to be food for his *soul* (ψυχή, . . . ἀναπ., φ., π., εὐφρ.)—he forgets *death*, which is every day possible." (Stier, iii. 146, edn. 2.) A very striking similarity is found in Sir. xi. 18, 19, ἔστι πλουτῶν ἀπὸ προσοχῆς καὶ σφιγγίας αὐτοῦ, καὶ αὕτη ἡ μερὶς τοῦ μισθοῦ αὐτοῦ· ἐν τῷ εἰπεῖν αὐτὸν Εὗρον ἀνάπαυσιν, καὶ νῦν φάγωμαι ἐκ τῶν ἀγαθῶν μου, καὶ οὐκ οἶδε τίς καιρὸς παρελεύσεται, καὶ καταλείψει αὐτὰ ἑτέροις καὶ ἀποθανεῖται. Stier thinks this a convincing proof that our Lord did occasionally refer to the Apocrypha (?).

v — here only. Ezra vi. 1. Xen. Oecon. vii. 36.
w — Heb. vii. 8 al. fr. Exod. viii. 10.
x Mark vi. 31 reff.
y ch. xv. 28, 24, xix. xvi. 19. Rom. xv. 10 (from Deut. xxxii. 43) al. L P, exc. Rev. xi. 10. xii. 12. xviii. 20.
z ch. xi. 40 reff.
a Matt. xx. 20 only.
b constr., Matt. v. 19, 20 (reff.). Rom. ii. 5. 2 Cor. xii. 14. Prov. i. 18. ch. i. 58. i. 8.
c — Matt. vi. 25 (reff.).
d 1 Tim. vi. 18.
e — Eph. i. 5. ch. xvi. 8.
f Luke, here only. Matt. iii. 4 al. only. Ecph.
g Acts vii. 31, 32. Heb. iii. 1 al. Isa. v. 12.
h here only. Ps. cxlvi. 9.
i John iv. 36, 37 reff.

ἐρῶ τῇ ψυχῇ μου Ψυχή, ἔχεις πολλὰ [a]ἀγαθὰ [v]κείμενα [w]εἰς ἔτη πολλά· [x]ἀναπαύου, φάγε, πίε, [y]εὐφραίνου. 20 εἶπεν δὲ αὐτῷ ὁ θεὸς [z]Ἄφρων, ταύτῃ τῇ νυκτὶ τὴν ψυχήν σου [a]αἰτοῦσιν [a]ἀπὸ σοῦ· ἃ δὲ ἡτοίμασας, τίνι ἔσται; 21 οὕτως ὁ [b]θησαυρίζων ἑαυτῷ καὶ μὴ [c]εἰς θεὸν [d]πλουτῶν. 22 εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ Διὰ τοῦτο λέγω ὑμῖν, μὴ [e]μεριμνᾶτε τῇ ψυχῇ τί φάγητε, μηδὲ τῷ σώματι τί [e]ἐνδύσησθε. 23 ἡ [e]ψυχὴ [e]πλεῖόν ἐστιν τῆς τροφῆς, καὶ τὸ σῶμα τοῦ [f]ἐνδύματος. 24 [g]κατανοήσατε τοὺς [h]κόρακας, ὅτι οὔτε [i]σπείρουσιν οὔτε [i]θερί-

19. om from κειμενα to πιε D lat-*a b c e*.

20. om ο bef θεος T. for θεος, κυριος A. (so Cypr$_1$, but θεος twice.) elz ed. 1663 αφρον (*grammatical correction*), with KMUV (S?) Γ 69 Orig: txt A B[sic: see table] DLQ rel. rec απαιτουσιν, with AD rel Clem$_2$ Orig$_4$: txt BLQT 33 sah(appy). απαιτ. bef τ. ψ. σου D (69) lat-*c i* syr-cu coptt æth Iren-lat Clem Orig$_2$ Cypr. for δε, ουν D lat-*c e* Cypr. for τινι, τινος D lat-*a b c* Iren-lat Clem$_1$ Antch Cypr.

21. om ver D lat-*a b*. for εαυτω, αυτω B lat-*c e*. (εν αυτω L.)

22. om αυτου B lat-*c e*. rec υμιν bef λεγω (|| *Mt*), with AQ rel lat-*a b c e* syrr arm: txt BDLX 69 vulg lat-*f l q* syr-cu coptt æth. rec aft τῃ ψυχη ins υμων (|| *Mt*), with T rel lat-*a e* Syr syr-cu coptt Clem$_2$: om ABDIQ 1 am(with fuld em forj tol) lat-*b c f ff$_2$ g$_1$ i l* syr arm Ambr. aft σωματι ins υμων (|| *Mt*) BT 33. 69 lat-*a* Syr coptt æth Clem$_1$.

23. ins γαρ bef ψυχη BDLMSVX 1. 69 lat-*b c e* Syr syr-cu syr-w-ast copt æth arm Clem$_2$: om AQ rel vulg lat-*a f ff$_2$*. for πλειον, πλεον D.

24. for τας κοράκας, τα πετεινα του ουρανου D mt lat-*e l*. rec ου σπ. ουδε (*from* || *Mt, where there is no varn*), with AB rel: ου σπ. ου M: ου σπ. ουτε T:

20.] ἄφρων, opposed to his *worldly prudence*;—ταύτῃ τῇ ν. to the ἔτη πολλά;—the ψυχή in the one case, at its ease, eating, drinking, and making merry, to the ψυχή in the other, demanded, rendered up, judged. **God said unto him,**—perhaps it is meant, by some unmistakeable judgment; but more likely, as occurring in a parable, the words are to be literally taken. By supposing merely *a divine decree* to be meant, *without personal communication*, as Grotius, Kuinoel, and Trench do, we lose the impressive part of the parable, where the man's selfishness and folly is brought into immediate contact with the solemn truth of his approaching death, which certainly our Lord intends us to contemplate. αἰτοῦσιν, not strictly impersonal; there are those whose business it is, even *the angels*, the ministers of the divine purposes: see ch. vi. 38 and note. The merely impersonal sense may be defended: cf. ver. 48: but this saying seems so solemn, as to require something more. **ἃ ἡτοίμασας, which thou madest ready**; but *not for thyself*.

21.] οὕτως, thus: in utter confusion, and sudden destitution of all help and provision for eternity. There is no ἔσται: because the case, alas, is an every-day one in every place. ἑαυτῷ . . . . εἰς θεόν . . .] The meaning of these expressions will be brought out thus: He who is rich *for himself*, laying up treasure *for himself*, is by so much robbing his real inward life, his life in and toward God, of its resources: he is laying up store for, providing for, the *flesh*; but the *spirit*, that which God looketh into and searcheth, is stripped of all its riches.

These words may also, as remarked on ch. vi. 20, shew that Luke does not, as supposed by some recent critics, use 'riches' as merely *this world's wealth*, but with a deeper spiritual meaning.

22—31.] Lessons of trust in God. In the closest connexion with the preceding;—διὰ τοῦτο, '*quæ cum ita sint*,' since worldly riches are of so little real use, &c.: see Matt. vi. 25—33, and notes.

24.] τοὺς κόρακας, who are elsewhere spoken of in Scripture as the objects of the

ζουσιν, οἷς οὐκ ἔστιν [k]ταμεῖον οὐδὲ [l]ἀποθήκη, καὶ ὁ θεὸς τρέφει αὐτούς. πόσῳ [m]μᾶλλον ὑμεῖς [mn]διαφέρετε τῶν [o]πετεινῶν; 25 τίς δὲ ἐξ ὑμῶν [[o]μεριμνῶν] δύναται [p]ἐπὶ τὴν [q]ἡλικίαν αὐτοῦ [p]προσθεῖναι [r]πῆχυν; 26 εἰ οὖν οὐδὲ ἐλάχιστον [s]δύνασθε, τί περὶ τῶν λοιπῶν μεριμνᾶτε; 27 [s]κατανοήσατε τὰ [t]κρίνα, [u]πῶς οὔτε [v]νήθει οὔτε [w]ὑφαίνει· λέγω δὲ ὑμῖν, οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ [x]περιεβάλετο ὡς ἓν τούτων. 28 εἰ δὲ ἐν ἀγρῷ τὸν [y]χόρτον ὄντα σήμερον καὶ [y]αὔριον εἰς [z]κλίβανον βαλλόμενον ὁ θεὸς οὕτως [a]ἀμφιέζει, πόσῳ μᾶλλον ὑμᾶς, [b]ὀλιγόπιστοι; 29 καὶ ὑμεῖς μὴ ζητεῖτε τί φάγητε ἢ τί πίητε, καὶ μὴ [c]μετεωρίζεσθε. 30 ταῦτα γὰρ πάντα τὰ ἔθνη τοῦ κόσμου [d]ἐπιζητοῦσιν, ὑμῶν δὲ ὁ πατὴρ οἶδεν ὅτι [e]χρῄζετε τούτων. 31 [f]πλὴν [g]ζητεῖτε τὴν βασιλείαν αὐτοῦ, καὶ ταῦτα [g]προστεθήσεται ὑμῖν. 32 μὴ φοβοῦ,

k = here only. (Matt. vi. 6 reff.) Deut. xxviii. 8.
l ver. 18.
m Matt. vi. 26 reff.
n ver. 7.
o Matt. vi. 26 reff.
p acc., Matt. vi. 27. Lev. xxvii. 18. dat., ch. iii. 20.
q Matt. vi. 27 reff.
r John xxi. 8 reff.
s constr., Mark ix. 22. 2 Cor. xiii. 5.
t Matt. vi. 28 only. Cant. ii. 16.
u = Matt. xii. 4. Mark v. 16.
v Matt. vi. 28 only. Exod. (only) xxxv. 25 al.
w here only.
x Acts xii. 8. Rev. iii. 5, 18 al. Esth. v. 1.
y Matt. vi. 30 (reff.).
z Matt. vi. 30 only. Gen. xv. 17. a here only. see Matt. vi. 30 reff.
b Matt. vi. 30. viii. 26. xiv. 31. xvi. 8 only †.
c here only ‡. Micah iv. 1.
d Matt. vi. 32 reff.
e Matt. vi. 32. ch. xi. 8. Rom. xvi. 2. 2 Cor. iii. 1 only. Judg. xi. 7 var.
f = Matt. xi. 22 reff. Judg. iv. 9.
g Matt. vi. 33. ch. iii. 26. xii. 26. Tobit iv. 15.

ιν πατη G.

txt DLQ lat-*e*. ουτε ταμ. ουτε D. for *αυτους, αυτα* D 69. for *ποσω μαλλον, ουχι* D mt lat-*c e ff*$_2$ *i*.

25. om *μεριμνων* D 225 (Tert): ins (*from* || *Mt?*) ABQ rel Eus. rec *προσθειναι* bef *επι την ηλικιαν αυτου* (*from* || *Mt*), with ADQT rel Eus: txt B. rec aft *πηχυν* ins *ενα* (|| *Mt*), with AQT rel: om B[sic: see table] D lat-*i l* coptt.

26. for *ει* to *λοιπων, και περι των λοιπων τι* D lat-*a b c ff*$_2$ *i l*. rec *ουτε*, with A rel Eus: txt BLQT 1. 33 sah.

27. rec *πως αυξανει ου κοπια ουδε νηθει* (|| *Mt*), with ABQT rel: txt D lat-*a* syr-cu Clem(quotes vv. 27-8 entire) Mcion-t(appy). aft *υμιν* ins *οτι* (|| *Mt*) ADLMX 1. 33. 69 lat-*b c e f ff*$_2$ *i* Clem Jer: om BQT rel vulg lat-*a* copt æth arm.

28. rec ins *τω* bef *αγρω*, with E rel coptt arm Clem: om ABLMQTUA. — rec *τον χορτον* bef *εν αγρω*, with E rel: *τον χορτον σημ.* bef *εν αγρω* AKMQTU 1. 33 vulg lat-*b c f g*$_1$ syrr copt arm Clem: *τ. χορτ. του αγρου* (|| *Mt*) DG^{3}HX vss Cyr-jer: txt BL.—rec *σημερον* bef *οντα* (|| *Mt*), with ADQT rel vss Clem: txt BLΔ lat-*e* coptt. rec (for *αμφιεζει*) *.αμφιεννυσι* (*from* || *Mt*), with AQ rel: txt DLT, *αμφιαζει* B.

29. for *η, και* (*from Mt* vi. 25, *which our passage more resembles than ib. ver* 31) BLQT 33 lat-*e* Syr syr-cu copt-schw Bas: txt AD rel latt syr copt-wilk sah.

30. rec *επιζητει* (*grammatical correction, here and in* || *Mt*), with AQ rel; *ζητει* D Clem: txt BLTX 33. 69. for *υμων* to *οιδεν, οιδεν γαρ ο πατηρ υμων* (|| *Mt*) D lat-*a b c*.

31. for *πλην ζητ., ζητ. δε* (|| *Mt*) D lat-*a* Mcion-e. rec (for *αυτου*) *του θεου* (*corrn here, and in* || *Mt*), with A D^2(and lat) QT rel vulg lat-*b c f ff*$_2$ *g*$_{1.2}$ *i* syrr syr-cu Clem Mcion-e-t: txt BD^{1}L lat-*a c* coptt æth. rec aft *ταυτα* ins *παντα* (*from* || *Mt*), with ADT rel vulg lat-*b c f ff*$_2$ *g*$_{1.2}$ *i* Syr syr-w-ast copt æth arm-mss Mcion-e Ambr: om BEHLQSVΔΔ lat-*a e* syr-cu sah arm Mcion-t Tert.

divine care: see Job xxxviii. 41, Ps. cxlvii. 9. **26.**] *ἐλάχιστον*: this shews the truth of the interpretation of *ἡλικ.* given in the note on Matt. A *cubit* would not be *ἐλάχιστον* to add to the stature, but a very large increase. **29.**] *μετεωρίζ.*, certainly not '*nolite in sublime tolli*,' Vulg.; which Meyer approves, and Luther has adopted. For what have *high thoughts* to do with the present subject,—which is, the duty of dismissing anxiety and over-carefulness, in confidence on God's paternal care? It is, **be not anxious**, 'at sea,' tossed about between hope and fear. So Thucyd. (ii. 8) describes Greece as being *πᾶσα μετέωρος* when the two first

h voc., Matt. xxvii. 29 j. Mark x. 47. ch. xviii. 11, 13 al.
i Acts xx. 28, 29. 1 Pet. v. 2, 3 only. Jer. xiii. 17.
k constr., Rom. xv. 26. 1 Cor. i. 21. Gal. i. 15, 16. Ps. lxvii. 16.
l — Matt. xix. 21 ref. Job xviii. 7.
m Matt. vi. 2, &c. reff.
n ch. xvi. 9. Exod. xx. 4, 23.
o ch. x. 4. xxii. 35, 36 only. Job xiv. 17 only.
p Heb. i. 11 (from Ps. ci. 26). viii. 13 bis only.

h τὸ μικρὸν ⁱ ποίμνιον, ὅτι ᵏ εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν. 33 πωλήσατε τὰ ⁱ ὑπάρχοντα ὑμῶν, καὶ δότε ᵐ ἐλεημοσύνην. ⁿ ποιήσατε ⁿ ἑαυτοῖς ᵒ βαλλάντια μὴ ᵖ παλαιούμενα, ᵍ θησαυρὸν ʳ ἀνέκλειπτον ἐν τοῖς οὐρανοῖς, ὅπου κλέπτης οὐκ ˢ ἐγγίζει οὐδὲ ᵗ σὴς ᵘ διαφθείρει. 34 ὅπου γὰρ ἐστιν ὁ ᵍ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται. 35 ἔστωσαν ὑμῶν αἱ ᵛʷ ὀσφύες ᵛˣ περιεζωσμέναι καὶ οἱ ʸ λύχνοι ʸ καιόμενοι· 36 καὶ ὑμεῖς ὅμοιοι ἀνθρώποις ᶻ προσδεχομένοις τὸν κύριον ἑαυτῶν πότε ἀναλύσῃ ᵇ ἐκ τῶν ᶜ γάμων, ἵνα ἐλθόντος καὶ ᵈ κρούσαντος εὐθέως ᵉ ἀνοίξωσιν αὐτῷ. 37 μακάριοι οἱ δοῦλοι ἐκεῖνοι οὓς ἐλθὼν ὁ κύριος εὑρήσει γρηγοροῦντας. ἀμὴν λέγω

P — ABDE HKLM POSTU VXΓΔΛ l. 33.

q Matt. ix. 11 al. Neh. xiii. 12.
r here only †. (-λωτός, Wisd. vii. 14. viii. 13.)
s ch. xviii. 40. xix. 37, 41. xxiv. 15 al. Gen. xxvii. 20.
t Matt. vi. 19, 20 only. Isa. li. 8.
u 2 Cor. iv. 16. 1 Tim. vi. 5. Rev. viii. 9. xi. 18 bis only. 1 Kings xxiii. 10.
v Matt. iii. 4 ref.
w Exod. xii. 11. see Eph. vi. 14. 1 Pet. i. 13.
x here bis. ch. xvii. 8. Eph. vi. 14. Rev. i. 13. xv. 6 only. Dan. x. 5.
y — Matt. v. 15 ref.
z Matt. xv. 43 ref.
a here (Phil. i. 23) only ν. Wisd. ix. 1.
b — ch. xi. 5. John iv. 6 (†).
c — Matt. xxii. 2, &c. reff.
d Matt. vii. 7, 8 ref.
e abs., Matt. xxv. 11. ch. xiii. 25.

32. aft οτι ins εν αυτω D lat-*e*. [ηυδοκησεν ΔΓ.]
33. [βαλλαντια, so A B(sic: see table) DQT &c.]
34. εσται bef και η καρδια υμων D lat-*a b e f*. om η ΤΔ.
35. for εστωσαν, εστω D. αι οσφυες bef υμων AKQT latt Iren-lat Orig Constt Bas Cypr.—υμων η οσφυς περιεζωσμενη D.
36. αυτων D 1. 33. 69 Clem Orig Method. rec αναλυσει (*grammatical corrn*), with GKΧΓΛ Bas: txt ABDPQT rel Clem Method. aft κρουσαντος ins αυτου A al.
37. ο κυριος bef ελθων LQ 33. for ευρησει, ευρη D Clem.

cities were at war. **32—34.**] Our Lord gives to his own disciples an assurance of the Father's favour as a ground for removing all fear from them, and shews them the true riches, and how to seek them. τὸ μικ. κ.τ.λ.] Thus He sets himself forth as their Shepherd (John x. 1 ff.), and them (as in Isa. xli. 10—14) as a weak and despised people. **33.**] Meyer endeavours to evade the force of this, by supposing it addressed only to the Apostles and then existing disciples. But it is said to the *μικρὸν ποίμνιον*, who are *all the elect people of God*. πωλ.] This is the true way of investing worldly wealth:—'He that giveth to the poor, lendeth to the Lord.' See on Matt. vi. 19—21.

35—48.] EXHORTATIONS TO WATCHFULNESS. The attitude and employment of the *μικρὸν ποίμνιον* is carried on, even to their duty of continual readiness for their Lord's coming. These verses are connected with ver. 32—'since your Father hath seen fit to give you the kingdom, be that kingdom, and preparation for it, your chief care.' There are continual *points of* similarity, in this part of the discourse, to Matt. xxiv. 42 ff., but *no more*; and the close connexion quite forbids us to imagine that the sayings have been collected merely by the Evangelist. **35.**] There is a slight reference to, or rather another presentation of the truth set forth in, the parable of the virgins, Matt. xxv. 1 ff. But the image here is of servants waiting for their lord to *return from* the wedding;—left at home and bound to be in readiness to receive him. There is only a hint at the cause of his absence—He is gone to a wedding: γάμος may mean almost any feast or entertainment—and the *main* thought here only is that He is away at a feast, and will return. But in the background lies the *wedding* in all its truth—not brought out here, but elsewhere, Matt. xxii. 1 ff.; xxv. 1 ff. αἱ ὀσφ. κ.τ.λ.] See reff., and John xiii. 4. οἱ λύχνοι] See note on Matt. xxv. 1. **36.**] καὶ ὑμεῖς—emphatic—distinguished from the ὀσφ. and λύχ. above:—*ye yourselves*, i. e. your whole conduct and demeanour. κρούσαντος . . . αὐτῷ—a very common construction of the gen. abs.; see ch. xvii. 12; xxii. 10 al.—and Winer, § 30. 11, note, edn. 6, for classical examples. **37.**] See Rev. iii. 20, 21, where the same similitude is presented,

ὑμῖν ὅτι [x] περιζώσεται καὶ [f] ἀνακλινεῖ αὐτοὺς καὶ [g] παρελθὼν [h] διακονήσει αὐτοῖς. 38 κἂν ἐν τῇ δευτέρᾳ [m] κἂν ἐν τῇ τρίτῃ [i] φυλακῇ ἔλθῃ, καὶ εὕρῃ [k] οὕτως, μακάριοί εἰσιν [οἱ δοῦλοι] ἐκεῖνοι. 39 τοῦτο δὲ γινώσκετε, ὅτι εἰ ᾔδει ὁ [l] οἰκοδεσπότης ποίᾳ ὥρᾳ ὁ κλέπτης ἔρχεται, [m] ἐγρηγόρησεν ἂν καὶ οὐκ [n] ἀφῆκεν [o] διορυχθῆναι τὸν οἶκον αὐτοῦ. 40 καὶ ὑμεῖς [p] γίνεσθε ἕτοιμοι, ὅτι ᾗ ὥρᾳ οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται. 41 εἶπεν δὲ [αὐτῷ] ὁ Πέτρος Κύριε, πρὸς ἡμᾶς τὴν παραβολὴν ταύτην

[ον]ε

f last, ch. ii. 7 reff (Matt. viii. 11 reff.)†
g = ch. xvii. 7. Acts xxiv. 7. Sir. xxix. 26.
h Mark x. 45 reff. ch. xvii. 8.
i Matt. xiv. 25 reff.
k = so ch. xxii. 26. Ps. l. 4.
l Matt. x. 25 al.†
m Matt. xxiv. 43 reff.
n = Mark v. 37 reff.
o Matt. vi. 19, 20 (reff.) only.
p Matt. xxiv. 44 reff.

38. at beg ins και εαν ελθη τη εσπερινη φυλακη και ευρησει ουτως ποιησει D, similarly 1 lat-*c e* syr-cu Iren-lat. rec (for κἂν twice) και εαν, insg ελθη bef εν τη δευτερα and adding φυλακη, with APQ rel vulg lat-*f* syrr copt: txt BLTX (1) 33. for ελθη και, και ελθων AK. for ευρη, ευρησει PΔ. om οι δουλοι BDL gat(with mm) lat-*b e ff*$_2$ *i l* syr-cu copt-dz Iren-lat: ins APQT rel vulg lat-*c f* syrr copt æth arm. [lat-*a* is defective vv. 38—59.]

39. om εγρηγορησεν αν και D lat-*e i* syr-cu sah-woide arm. om αφηκεν διορυχθηναι τον οικον αυτου D. rec aft ουκ ins αν (*Mt* xxiv. 43), with ADQT rel Orig: om BKLPS 1. 69. rec διορυγηναι (‖ *Mt*), with APQT rel: txt BL 33.

40. rec aft υμεις ins ουν (*cf* ‖ *Mt, δια τουτο κ. υμ.*), with AP rel syrr; δε D-gr: om BLQT latt syr-cu coptt arm. aft η ωρα ins η D-gr L(Treg expr).

41. for ειπ. δε, και ειπ. D. om αυτω (*prob as superfluous: it seems impossible to give any account of its* insertion) BDLRX 33 lat-*b c e ff*$_2$ *g*$_1$ *i l* arm: ins APQT rel

and the promise carried on yet further,—to the *sharing of his Throne*. The Lord himself, in that great day of his glory,—the marriage-supper of the Lamb,—will invert the order of human requirements (see ch. xvii. 8), and in the fulness of his grace and love will serve his brethren:—the Redeemer, his redeemed,—the Shepherd, his flock. παρελθ., coming in turn to each. Compare the washing of the disciples' feet in John xiii. 1 ff., which was a foreshewing of this last great act of self-abasing love. 38.] Olsh. observes that the *first* watch is not named, because the marriage itself falls on it: but his view that because the *fourth* is not named, our Lord follows the ancient custom of the Jews and divides the night into three watches, is probably incorrect: it is more likely (Meyer) that the fourth is not named, because the return was not likely to be so long delayed;—for the *decorum* of the parable. 39.] I am surprised that Schleiermacher can have imagined (transl. p. 198) that this verse has been inserted so as to break the connexion, and by a later hand. Nothing can be more exact and rigid than the connexion as it now stands. Our Lord transfers, to shew the unexpected nature of his coming, and the necessity of watchfulness, the relation between *Himself* and the *servants*, to that between the *thief* and the οἰκοδεσπότης. For the purposes of this verse, *they* represent the οἰκοδεσπότης—collectively, as put in charge with the Lord's house and household (thus the verse is intimately connected with ver. 42):—and in the further application, individually—each as the οἰκοδεσπότης of his own σεαυτοῦ, to be kept with watchfulness against that day:—*He* is represented by the thief—ἰδοὺ ἔρχομαι ὡς κλέπτης, Rev. xvi. 15; iii. 3. Olshausen's view that the οἰκοδ. is the ἄρχων τοῦ κόσμ. τούτου, is surely quite out of keeping with the main features of the parable. That *he* should be put in the place of the watching servants (καὶ ὑμεῖς) seems impossible: besides that the πιστὸς οἰκονόμος below is this very οἰκοδ., being such in the absence of his Lord, but the οἰκονόμος when He appears. 41.] τὴν παρ. τ. not, the two last verses (Stier), but *the whole*:—'Who are they that are thus to wait and watch, and to be thus honoured at the Lord's coming? This question, coming in so suddenly and unconnectedly and remaining apparently unanswered, is among the many proofs of the originality and historic reality of this

q ch. xvi. 1, 8, 8 only in Gospp. 1 Cor. iv. 1, 2 al. L.P., exc. 1 Pet. iv. 10. Esth 1 8.
r Matt. vii. 24. xxv. 2, &c. Rom. xi. 25 al. Prov. xvii. 10.
s Matt. xxiv. 45, 47 reff.
t — here [and Matt. xxiv. 48 v.r.] only. (ch. ix. 11. Rev. xxii. 2 only.) Gen. xiv. 16.
u Matt. xxiv. 45. ch. xx. 10. 1 Pet. v. 6. Ps. l. 8.
v here only †. (-τρειν, Gen. xlvii. 12.)
w ch. ix. 27 reff.
x dat., Matt. xxiv. 47. Gen. xii. 41 var.
y Matt. xix. 21 reff.
z Matt. xxiv. 48. xxv. 5.

λέγεις, ἢ καὶ πρὸς πάντας; 42 καὶ εἶπεν ὁ κύριος Τίς ἄρα ἐστὶν ὁ πιστὸς [q] οἰκονόμος ὁ [r] φρόνιμος ὃν [s] καταστήσει ὁ κύριος ἐπὶ τῆς [t] θεραπείας αὐτοῦ [τοῦ] διδόναι [u] ἐν καιρῷ [v] σιτομέτριον; 43 μακάριος ὁ δοῦλος ἐκεῖνος ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὑρήσει ποιοῦντα οὕτως. 44 [w] ἀληθῶς λέγω ὑμῖν ὅτι [x] ἐπὶ πᾶσιν τοῖς [y] ὑπάρχουσιν αὐτοῦ [z] καταστήσει αὐτόν. 45 ἐὰν δὲ εἴπῃ ὁ δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ [s] Χρονίζει ὁ κύριός μου ἔρχεσθαι, καὶ ἄρξηται τύπτειν τοὺς [a] παῖδας καὶ τὰς [b] παιδίσκας, ἐσθίειν τε καὶ πίνειν καὶ [c] μεθύσκεσθαι, 46 ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν [d] ἡμέρᾳ [e] ᾗ οὐ [d] προσδοκᾷ καὶ ἐν ὥρᾳ [e] ᾗ οὐ γινώσκει, καὶ [f] διχοτομήσει αὐτόν, καὶ τὸ [g] μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει. 47 ἐκεῖνος δὲ ὁ δοῦλος ὁ γνοὺς τὸ θέλημα τοῦ κυρίου αὐτοῦ καὶ μὴ [h] ἑτοιμάσας μηδὲ ποιήσας πρὸς τὸ θέλημα αὐτοῦ [i] δαρήσεται [j] πολλάς· 48 ὁ δὲ μὴ γνοὺς ποιήσας δὲ [k] ἄξια

a — Matt. viii. 6 reff. b Matt. xxvi. 69. Acts xii. 13. Gal. iv. 22, &c. Gen. xx. 17. c Eph. v. 18. 1 Thess. v. 7 only. Prov. iv. 17. (-φ-εσκω, Matt. xxiv. 49.) d Matt. xxiv. 50 al. Lam. ii. 16. e attr., Mark viii. 13 reff. f Matt. xxiv. 51 only. Exod. xxix. 17 only. g Matt. xxiv. 51 reff. h — (absolute) here only. i Matt. xxi. 35 reff. j constr. sec., 2 Thess. ii. 15. Mark x. 32. Rev. xvi. 9. Winer, edn. 8, § 32. 5. ellips., 2 Cor. xi. 24. k (but of the person) Deut. xxv. 2.

vulg lat-f syrr syr-cu coptt æth. λεγεις bef την παραβολην ταυτην D vulg lat-c. om η και προς παντας D.

42. rec (for και ειπεν) ειπεν δε, with AQRT rel latt syr sah arm: txt BDL 1. 33. 69 lat-l copt æth. rec (for ὁ bef φρονιμος) και (‖ *Mt*), with ALMURXΓ Orig: txt BDPQT rel syr-marg sah. aft φρονιμος ins ο αγαθος D al lat-c e syr-cu. κατεστησεν T. την θεραπειαν D. om του DLQX Orig$_1$: ins (from ‖ *Mt* ?) ABPRT rel Orig$_1$. rec ins το bef σιτομετριον, with APQRT rel: om BD 69.

43. aft ευρησει ins αυτον D.

44. for αληθως, αμην (‖ *Mt*) D al lat-c. αυτω MPTΓΛ lat-c e.

45. for τυπτειν, τυπειν D. εσθιων τε και πινων, and for και μεθυσκεσθαι, μεθυσκομενος D-gr.

46. for του δουλου εκεινου, αυτου D lat-e Iren-lat. θησει bef μετα των απιστων D.

47. rec (for 1st αυτου) εαυτου, with AR rel: txt BDE^{1}KLTX 1. 33. 69. om ετοιμασας μηδε D al (Iren-lat Orig Dial) Ambr: om μηδε ποιησας L lat-b f ff$_2$ i Syr syr-cu Jer: for μηδε, η BT 33 sah.

discourse (against De Wette, &c.).

42 ff.] Our Lord does not answer the question directly, but proceeds with His discourse, so as to furnish it with an answer;—viz. that in its highest sense it applies to his Apostles and ministers, inasmuch as to them most has been given as the *οἰκονόμοι*—but that its application is gradationally downwards through all those who know their Master's will, even to the lowest, whose measure both of responsibility and of reward is more limited. For the comment on vv. 42—46 see on Matt. xxiv. 45—51. Notice that **ἀπίστων** here = **ὑποκριτῶν** in Matt.

47, 48.] *primarily*, in reference to the question in ver. 41, **οἱ γνόντες** = **ἡμεῖς**, the disciples. **οἱ μὴ γνόντες** = **πάντες**, the multitude:—but the application is not limited to this: the truth is one of universal extent. The 47th verse needs little explanation:—after both **πολλάς** and **ὀλίγας**, **πληγάς** is to be supplied, see reff.: and cf. Aristoph., Nub. 959, *ἱπερίβιετο τυπτόμενος πολλάς*.

ἕτοιμ., not **ἑαυτόν**, but, matters, **πρὸς τ. θ. αὐ.**: almost in the absolute sense of 'making ready:'—it refers back to the **γίνεσθε ἕτοιμοι** of ver. 40; this readiness being not only preparing *himself*, but the

[h] πληγῶν [i] δαρήσεται [j] ὀλίγας. [m] παντὶ δὲ ᾧ ἐδόθη πολύ, πολὺ [n] ζητηθήσεται παρ' αὐτοῦ· καὶ ᾧ [o] παρέθεντο πολύ, [p] περισσότερον [q] αἰτήσουσιν [q] αὐτόν. [49] πῦρ ἦλθον [r] βαλεῖν ἐπὶ τὴν γῆν, καὶ τί θέλω; [t] εἰ ἤδη [u] ἀνήφθη. [50] [v] βά-

h ch. x. 30 reff. m constr., Mark vi. 16 reff. n ch. xi. 16 ‖ Mk. o = ch. xxiii. 46. Acts xx. 32. 1 Tim. i. 18. 2 Tim. ii. 2. 1 Pet. iv. 19. Tobit iv. 20. p ver. 4 reff. q constr., Matt. vii. 9, 10 reff. r = ch. xiii. 19 reff. t see ch. xiii. 9 reff. Winer, edn. 6, § 53. 8. c. u James iii. 5 (Acts xxviii. 2 v. r.) only. 2 Chron. xiii. 11. v = Mark x. 38, 39 (‖ Mt. v. r.).

48. for ἐδοθη, εδωκαν D. ζητησουσιν απ αυτου περισσοτερον D lat-ff$_2$ æth.—for παρ', απ' R(Treg expr) 1. for περισσοτερον, πλεον D. απαιτησουσιν DU Justin (Clem) Constt Epiph Bas Mac.

49. rec εἰς, with DR^2 rel Method: επι (*from Mt* x. 34?) ABKLM R^1(Treg expr) TUX 1. 33. 69 syr-marg Clem Orig$_6$ Eus$_{oft}$ Tit-bostr Chr$_3$ Vict Hil Jer Aug$_1$.

matters over which he has charge, ver. 35. There is reference to Deut. xxv. 2.

ὁ δὲ μὴ γν.] The case is of one (a disciple in the first reference, but then generally of all men) who bonâ fide is ignorant of his Lord's will. That such persons *shall be punished*, is both the sentence of the law, see Levit. v. 17—19, and an inference from the truth set forth ver. 57, and Rom. i. 19, 20, 32; ii. 14, 15, —that the *natural conscience* would have prevented the μὴ ποιῆσαι. (Observe that the two classes, *not included here*, are ὁ γνοὺς καὶ ποιήσας, and ὁ μὴ γνοὺς καὶ ποιήσας, as far as that can be said [see Rom. ii. 14];—the reference *here* being only to the μὴ ποιήσας in both cases, or rather to the μὴ π. in the first case and its equivalent π. ἄξια πληγῶν in the second.) But the difficulty seems to be to assign *a spiritual meaning* to the δαρήσεται ὀλίγας. *That such will be the case*, would *à priori* be consonant to the justice of the Judge of all the earth: and we have it here declared, that *it shall be so*: but *how*, is not revealed to us. It is in vain for the sinner to encourage himself in sin from such a declaration as this: for the very knowledge of the declaration excludes him from the exemption. "Our ears have heard the voice divine; We cannot be as they." (Christian Year.)

παντὶ ᾧ, attr. for παρὰ παντός, ᾧ.

πολὺ . . πολύ] The second πολύ is not the πολύ that has been given, but a proportionable amount of result of diligence, a πολύ which he is to render.

περισσ.] perhaps, *more than from others*: but more likely *more than had been deposited with him*, viz. that, and the interest of it;—see Matt. xxv. 15 ff.

49—53.] The connexion appears to be this:—the immense and awful difference between the faithful and unfaithful servants brings our Lord to the *ground* of that difference, and its necessary development in the progress of His kingdom on earth.

49. πῦρ] It is extraordinary that the official announcement of the Baptist (ch. iii. 16)—*αὐτὸς ὑμᾶς βαπτίσει ἐν πν. ἁγ. καὶ πυρί*—connected with the mention of a baptism here,—with the promise Acts i. 5, and the appearance Acts ii. 3, so strikingly expressed as διαμεριζόμεναι γλῶσσαι ὡσεὶ πυρός,—have not kept the Commentators in general (Bleek is an exception) from falling into the blunder of imagining here that the *fire* is synonymous with, and means no more than, the *discord* and *division* which follow. The fire is, *the gift of the Holy Spirit*,—the great crowning result of the sufferings and triumph of the Lord Jesus. To follow this out in all its references belongs to another place:—see notes on Mark ix. 49, and Acts ii. 3. This fire, in its purifying and separating effects on the mass of mankind, causes the διαμερισμός afterwards spoken of.

The *construction* of τί θέλ. εἰ ἤδ. ἀν. has been ever a matter of dispute, while the *meaning* is on all hands nearly agreed. The three prevalent explanations of it are: (1) which is Origen's (appy), and is adopted by Grot., and defended by Meyer and Stier,—making εἰ = εἴθε, and rendering, **And what will I? would that it were already kindled!** Certainly thus there is nothing forced in the *construction*; we have εἰ for '*utinam*' joined with an aorist in Josh. vii. 7;—but the abrupt short ejaculation seems unlike the usual character of our Lord's discourses. It is true the structure of John xii. 27 affords an instance of a similar question, καὶ τί εἴπω; . . . and under similar circumstances, of *His soul being troubled*. (2) which Theophyl., Kuinoel, Olsh., De Wette, Bleek, &c. adopt, taking τί = ὡς, as some do, adopting that reading, in Matt. vii. 14 (but see note there), and εἰ = ὅτι, and rendering, How I wish that it

w — 2 Cor. iv. 1. Phil. i. 30. Acts xviii. 18.
x — John xi. 38.
y — Acts xviii. 5. 2 Cor. v. 14. Phil. i. 23. see Matt. iv. 24 reff.
z John xix. 30.
a ch. xix. 16. John iii. 28. Acts v. 21 al. fr. Josh. xviii. 8.
b — ch. i. 77. Lev. xxvi. 6.
c 2 Cor. i. 13. Num. xiii. 29.
d here only. Ezek. xiviii. 29. Micah vii. 12 his only.
e ch. v. 10 reff.
f ch. xi. 17, 18 reff.
g — Rom. x. 19 (from Deut. xxxii. 21).
h — ch. xi. 17 j. Matt. xxiv. 7 al.
i ch. iv. 38 reff.
k — Rev. xi. 13.

w βπτισμα δὲ ἔχω βαπτισθῆναι, καὶ πῶς συνέχομαι ἕως
ὅτου τελεσθῇ. 51 δοκεῖτε ὅτι εἰρήνην παρεγενόμην
δοῦναι ἐν τῇ γῇ; οὐχὶ λέγω ὑμῖν, ἀλλ' ἢ διαμερισμόν.
52 ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν ἑνὶ οἴκῳ διαμεμε-
ρισμένοι, τρεῖς ἐπὶ δυσὶν καὶ δύο ἐπὶ τρισὶν 53 διαμερι-
σθήσονται, πατὴρ ἐπὶ υἱῷ καὶ υἱὸς ἐπὶ πατρί, μήτηρ
ἐπὶ θυγατέρα καὶ θυγάτηρ ἐπὶ τὴν μητέρα, πενθερὰ
ἐπὶ τὴν νύμφην αὐτῆς καὶ νύμφη ἐπὶ τὴν πενθεράν.
54 Ἔλεγεν δὲ καὶ τοῖς ὄχλοις Ὅταν ἴδητε [τὴν] νεφέλην

w ins L. G[vg] ff[2] ARM GHKL MST. VTA Ir. Ch. Ps.

50. rec (for στον) ον, with X rel: txt ABDKLMRTU 33. 69 Orig.

51. for δουναι, ποιησαι D lat-s syr-cu. for αλλ η, αλλα D 69 coptt.

52. rec ουκετι bef εν, with AT rel vulg lat-b f syrr arm Eus: txt B D-gr L lat-c e ff$_2$ syr-cu Hil. τρεις bef διαμεμερισμενοι D. for επι, εν (twice) D lat-c e.

53. rec διαμερισθησεται, with A rel syrr syr-cu sah-mnt æth arm Mcion-t: txt BDLTU vulg lat-b c e f ff$_2$ copt Eus Hil Ambr Eucher. rec (for 1st επι) εφ', with ADL 1. 69: txt BT rel Eus. aft πατρι ins αυτου D lat-c e i q. ins διαμερισθησονται bef μητηρ D, *dividetur* lat-b c e i q Ambr. rec (for θυγατερα) θυγατρι (*conformation to foregoing*), with A rel: txt BD, την θυγατερα LT 1 Eus. rec (for την μητερα) μητρι, with A rel: txt BDL 1 Eus, μητερα (omg την) T. for 1st αυτης, εαυτης T. rec aft πενθεραν ins αυτης, with AT rel latt syrr syr-cu: om BDL copt-ms Eus Mcion-t.

were already kindled! But here we have serious difficulties of an *idiomatic* kind:—*τί* is apparently never thus used—and *εἰ* only after words of wondering, being grieved, &c.: see Mark xv. 44. (3) That of Euthym., Beza, &c., and the E. V., 'What will I, if it be already kindled?' i. e. *τί πλεῖον θέλω ἐὰν ἀνήφθη; τί πλεῖον ἀναμένω ἐν τῷ κόσμῳ;* Euth. This also presents no constructional, but a very great contextual difficulty; for by ver. 50 it evidently *was not yet kindled;* and even if this were overcome, the expression, evidently a *deep one of personal anxiety* (and be it remembered Who said it), would be vapid and unmeaning in the extreme. All things then being considered, I prefer the first explanation. 50.] The symbolic nature of Baptism is here to be borne in mind. *Baptism = Death.* The figure in the Sacrament is the *drowning*,—the *burial*, in the water, of the *old man* and the *resurrection* of the *new man:* see 1 Pet. iii. 20—22, and notes. *The Lord's Baptism* was *His Death*, in which the Body inherited from the first Adam (*ἐν ὁμοιώματι σαρκὸς ἁμαρτίας*) was buried, and the new Body (*τὸ σῶμα τῆς δόξης αὐτοῦ*) raised again: see Rom. vi. 1—11, but especially ver. 10. And He was straitened (the best possible rendering) till this was accomplished:—i. e. in anxiety and trouble of spirit. The *δέ* here implies, but first, i. e. before that *fire* can be shed abroad. Here we have then, as Stier expresses it, a 'passio inchoata' of our Lord; the first utterance of that deep anguish, which afterwards broke forth so plentifully, —but coupled at the same time with holy zeal for the great work to be accomplished.

51—53.] The work of *this fire*, as it burns onward in the world, will not be peace, but division; see Mal. iii. 2, 3, 18; iv. 1, where we have the separating effect of this fire in its completion at the great day: see also Matt. iii. 12. On the passage itself, see notes on Matt. x. 35, 36.

54—59.] REPROACHES FOR BLINDNESS TO THE SIGNS OF THE TIMES. The connexion of this with the foregoing is natural and close. *ἀπὸ τοῦ νῦν* (ver. 52), the distinction shall begin to be made;—the discord and division between those who discern *τὸν καιρὸν τοῦτον* (ver. 56) and those who do not. Our Lord then turns to the crowd (*καί*. He not only said to the disciples the foregoing, but also to the crowd the following) and reproaches them (1) for their *blindness*, in not being able to discern it, as they did the signs in the natural heavens; and (2) for their *want of prudence* (vv. 57—59), in not

[j] ἀνατέλλουσαν ἀπὸ [m] δυσμῶν, εὐθέως λέγετε ὅτι [n] ὄμβρος ἔρχεται, καὶ γίνεται οὕτως. 55 καὶ ὅταν [op] νότον [pq] πνέοντα, λέγετε ὅτι [r] καύσων ἔσται, καὶ γίνεται. 56 ὑποκριταί, τὸ [s] πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ [t] οἴδατε [u] δοκιμάζειν, τὸν δὲ καιρὸν τοῦτον [v] πῶς οὐ [u] δοκιμάζετε; 57 τί δὲ καὶ [w] ἀφ' ἑαυτῶν οὐ [x] κρίνετε τὸ δίκαιον; 58 [y] ὡς γὰρ [z] ὑπάγεις μετὰ τοῦ [a] ἀντιδίκου σου [b] ἐπ' ἄρχοντα, ἐν τῇ ὁδῷ [c] δὸς [d] ἐργασίαν [e] ἀπηλλάχθαι ἀπ' αὐτοῦ, μήποτε [f] κατασύρῃ σε πρὸς τὸν κριτήν, καὶ ὁ κριτής σε [g] παραδώσει τῷ [b] πράκτορι, καὶ ὁ [h] πράκτωρ σε [i] βαλεῖ εἰς [i] φυλακήν.

...βαλη E.

l — Matt. iv. 16 reff.
m Matt. viii. 11 reff. Isa. xlv. 6.
n here only. Deut. xxxii. 2.
o — Acts xxvii. 13. xxviii. 13 only. (Matt. xii. 42 reff.)
p Sir. xliii. 16.
q John iii. 8 reff.
r Matt. xx. 12. James i. 11 only. Jonah iv. 8.
s — [Matt. xvi. 3. James i. 11. Ps. ciii. 30. see ch. xxi. 35.

t Matt. vii. 11. Phil. iv. 12 al. 3 Kings v. 6.
v Matt. xvi. 11. Mark iv. 40.
w John v. 19 reff.
x — 1 Cor. x. 15.
y — John xii. 35, 36.
z — ch. xix. 20. John vi. 21 ‡.
a Matt. v. 25 bis. ch. xviii. 3. 1 Pet. v. 8 only. 1 Kings ii. 10.
b — Matt. x. 18. ch. xxi. 12. xxiii. 1 al.
c — here only.
d — here only. (Acts xvi. 16, 19. xix. 24, 25. Eph. iv. 19 only. Ps. cvi. 23 al.)
e — Heb. ii. 15 (Acts xix. 12) only. Job ix. 34.
f here only. Jer. xxix. (xlix.) 16.
g Matt. v. 25. xxvii. 26 ‡. Ezek. xxiii. 28.
h here bis only. Isa. iii. 12 only.
i John iii. 24 reff.

54. om τηv ABLXΔ 1. 33. 69 arm: ins DT rel. for απο, επι BL: txt ADT rel. rec om οτι (*see Mt* xvi. 3), with D rel vulg lat-*b f g*$_2$: ins ABKLUX 33. 69 lat-*c e ff*$_2$ syrr syr-cu coptt arm Bas.

55. om οτι DL æth.

56. aft το ins μεν D ev-y lat-*b q* copt-wilk. transp του ουρανου and της γης (*more usual order*) DKLTX 33 vulg-ed lat-*b c* Syr syr-cu coptt: txt AB rel am(with harl) Syr-mss syr. for τον δε καιρον, πλην τον καιρον D al; τον κ. L: τ. κ. δε B. om πως D lat-*c e i* syr-cu. ουκ οἴδατε δοκιμάζειν BLT 33 lat-*ff*$_2$ syr-marg coptt æth: ου δοκιμαζετε AD rel latt Syr syr-cu arm.

57. om τι δε D lat-*b*(appy) syr-cu.

58. απαλλαχθαι (*itacism?*) AΔ; απαλλαγηναι D. om απ' B Bas. for κατασυρῃ, κατασυρινη D lat-*b ff*$_2$ *i l q* syr-cu Ambr$_1$. rec (for παραδωσει) παραδω (*see* || *Mt* v. 25), with L rel: txt ABDT 69 Mcion-e.—π. bef σε D al latt. rec (for βαλει) βαλη, with T al: βαλη A rel Bas: βαλλει 69 lat-*e*: txt BDXΓ 33 *ev-y*. βαλ. bef σε D latt.

repenting and becoming reconciled to the law of God while yet there was time. Schleiermacher and De Wette can discover no connexion, and yet the latter thinks Luke inserted the sayings of vv. 54—56 out of Matt. xvi., because of vv. 49 ff.

54.] There is a somewhat similar saying of our Lord at Matt. xvi. 2 ff., but differing both in its occasion and its substance. **τὴν νεφ.**, just as **τὰς νεφέλας**, —**the cloud**,—that usually rises there: see 1 Kings xviii. 44. The west, in Judæa, would be the direction of the sea.

55.] **ὅταν**, sc. **ἴδητε**. **56.**] **τὸ πρ. τῆς γῆς**—perhaps referring to other signs of rain or heat from the appearance of the hills, &c. **τὸν δὲ κ. τ. . . . . .**] The signs of this time were very plain;—the sceptre had departed from Judah;—the general expectation of the coming of the Messiah is testified even by profane authors;—the prophets had all spoken of Him, and the greatest of them, the Baptist, had announced His arrival.

57.] In what follows, our Lord takes occasion from the *request about the inheritance*, which had begun this discourse, to pass to infinitely more solemn matters. There is, I think, no denying that the **κρίνειν τὸ δίκ.** and the **ὁ ἀντίδικός σ.** have a reference to that request, in the ability and duty of every man to 'judge what is right:'—but the sense of the words far outruns that reference, and treats of loftier things. '*Why do ye not discern of yourselves your true state—that which is just—the justice of your case as before God? You are going* (the course of your life is the journey) *with your adversary* (the just and holy law of God) *before the magistrate* (God Himself); *therefore by the way take pains* (**δὸς ἐργ.**, *da operam*—a Latinism: there is no reference to interest of money, as Thl.,—who also has the other interpretation,—supposes) *to be delivered from him* (by repentance, and faith in the Son of God, see Ps. ii. 12), *lest he drag thee to the judge* (**κριτής**—who adjudges the case and inflicts the fine; that is, the Son, to whom all judgment is com-

k ch. xxi. 2 ‖ Mt. only †. (-πτόν, Gen. xii. 4.)
l Matt. viii. 28. ch. vii. 18, 22. viii. 20 al. Gen. xiv. 13.
m Matt. xxvii. 34. Rev. viii. 7. xv. 2only. 4 Kings xviii. 28.
n — Rom. i. 26. xiv. 5. Ps. cxxxiv. 5.
o — Matt. ii. 18. v. 8 al. fr.
p Matt. iii. 2 ref.
q Matt. xx. 5. xxi. 30, 36 al. Judg. viii. 8 var.
r Matt. xxi. 33 ref.

59 λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως οὗ καὶ τὸ ἔσχατον [k] λεπτὸν ἀποδῷς.

XIII. [l] Πάρησαν δέ τινες ἐν αὐτῷ τῷ καιρῷ [l] ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων ὧν τὸ αἷμα Πιλάτος [m] ἔμιξεν μετὰ τῶν θυσιῶν αὐτῶν. 2 καὶ ἀποκριθεὶς εἶπεν αὐτοῖς Δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ [n] παρὰ πάντας τοὺς Γαλιλαίους ἐγένοντο, [o] ὅτι τοιαῦτα πεπόνθασιν; 3 οὐχὶ λέγω ὑμῖν, ἀλλ' ἐὰν μὴ [p] μετανοῆτε, πάντες [q] ὡσαύτως ἀπολεῖσθε. 4 ἢ ἐκεῖνοι οἱ δέκα καὶ ὀκτὼ ἐφ' οὓς ἔπεσεν ὁ [r] πύργος ἐν τῷ Σιλωὰμ καὶ ἀπ-

59. for οὗ, του A: αν T: om BL 1 Orig: txt D rel. for και to end, ακοδους του εσχατον κοδραντην (see ‖ Mt) D lat-b c Syr Mcion-t.—for το, του (influence of Mt v. 26: cf Luke xxi. 2) A rel Orig: txt BM S(e sil) TΓ.

CHAP. XIII. 1. om εν D 69 lat-a e g_2.

2. rec aft αποκριθεις ins ο ιησους, with AD rel lat-c ff_2 q syrr syr-cu copt æth: om BLT vulg lat-a b e i l copt-dz sah arm. ουτοι bef οι γαλιλαιοι D 69 latt Syr syr-cu. εγενοντο bef αμαρτωλοι D latt. om 2nd οτι T. for τοιαυτα, ταυτα BDL: txt AT rel.

3. αλλα D, αλλ η (*itacism?*) L. μετανοησητε ADMXΓ 1. 69 vulg lat-a c e ff_2 Bas Chr_2 Antch Vict-tun: txt BLT rel lat-b q; μετανοειτε HV. for ωςαυτως, ομοιως (*explanatory, here and in ver* 5) BDLT 1. 33 syr-marg: txt A rel arm.

mitted), *and the judge deliver thee to the exactor* (see Matt. xiii. 41), *and the exactor cast thee into prison'* (ditto, ver. 42).

59.] See on Matt. v. 25, and, on λεπτόν, Mark xii. 42.

CHAP. XIII. 1—9.] ANSWER TO INTELLIGENCE OF THE MURDERED GALILÆANS, AND PARABLE THEREUPON. Peculiar to Luke. ἐν αὐτ. τ. καιρ., *may mean* at that very time—viz. as He finished the foregoing discourse: but it is not *necessary* to interpret thus;—for, Matt. xii. 1; xiv. 1, the similar expression, ἐν ἐκείνῳ τ. κ., is certainly *indefinite*. πάρ. . . . . ἀπαγγ., came with the news,—not, as Stier supposes, '*were in the crowd, and remarked to the Lord concerning these Galilæans,*' in consequence of what He had said ch. xii. 57:—such a finding of connexion is too fine-drawn, and is a fault which we may *excuse* in Stier, for his many services in interpreting our Lord's discourses, but must not *imitate*. It is obvious that no connexion is intended between this incident and the foregoing discourse. περὶ τ. Γ.] The historical fact is otherwise unknown. The way of speaking here shews that it was well known to the writer. It must have occurred at some feast in Jerusalem, when riots often took place (see Jos. Antt. xvii. 9. 3; 10, 2), and in the outer court of the temple. Such slaughters were frequent, and would not be particularly recorded by the historians. This mingling of their blood with their sacrifices seems to have been thought by the narrators evidence that they were very depraved sinners: for this was their argument, and is unconsciously that of many at this day,—'the worse the affliction, the more deserved:' see Gen. xlii. 21: Acts xxviii. 4. 2.] Our Lord perceives this to be their reasoning—they did not *express* it, as is plain by the δοκεῖτε ὅτι . . . He does not deny that all the Galilæans were sinners, and deserved God's judgments, but *that these were pre-eminently so.* The ὡσαύτως (the force of which is lost in the E. V., '*likewise*') should be rendered in like manner, as indeed the Jewish people did perish by the sword of the Romans. 4, 5.] Our Lord introduces this incident as shewing that whether the hand of man or (so called) accidents, lead to inflictions of this kind, it is in fact but one Hand which doeth it all—Amos iii. 6. There is also a transference from the Galilæans—a despised people—to the *inhabitants of Jerusalem*, on whom the fulness of God's wrath was to be poured out in case of impenitence. Of the incident itself, or of the *tower in Siloam* (probably the district in which the fountain, John ix. 7,

ἐκτεινεν αὐτούς, δοκεῖτε ὅτι αὐτοὶ [s]ὀφειλέται ἐγένοντο [s] = Matt. vi. 12 (reff.).
[n]παρὰ πάντας τοὺς ἀνθρώπους τοὺς [t]κατοικοῦντας Ἰερου- [t] constr., Matt. xxiii. 21 reff.
σαλήμ; [5]οὐχὶ λέγω ὑμῖν, ἀλλ' ἐὰν μὴ [p]μετανοήσητε,
πάντες [q]ὡσαύτως ἀπολεῖσθε. [6] Ἔλεγεν δὲ ταύτην τὴν παρα-
βολήν. [u]Συκῆν εἶχέν τις [v]πεφυτευμένην ἐν τῷ [w]ἀμπε- [u] Matt. xxiv. 32 reff. [v] Matt. xv. 13 reff. [w] Matt. xx. 1, &c. reff.
λῶνι αὐτοῦ, καὶ ἦλθεν ζητῶν καρπὸν ἐν αὐτῇ καὶ οὐχ

4. om 1st και B D-gr L sah Cyr: ins AT rel vulg lat-*a c f ff*$_2$. for εν τω, του D-gr. rec ουτοι (*conformation to ver* 2), with E rel copt: om D al lat-*e* Syr syr-cu: txt ABKLTX (33) 69 latt syr sah Chr. rec om τους, with X rel: ins ABDLMTA 69 sah Bas. ανοικουντας *inhabitantibus* D lat-*a*. rec ins εν bef ιερουσαλημ, with AT rel latt syrr syr-cu coptt arm: om BDLX 1 lat-*e* Chr. (33 def.)

5. aft λεγω ins δε D. rec μετανοητε (*see ver* 3), with B rel: txt ADLMTUX 1. 69 vulg lat-*a c* sah Antch Epiph Chr Euthym. rec (for ωςαυτως) ομοιως, with ADT rel: txt BLM 1. 33 syr-marg Bas Chr.

6. τις bef ειχεν DK lat-*e* Ambr. rec εν τω αμπελωνι αυτου bef πεφυτευμενην (*more usual order*), with A rel: txt BDLX 1. 33 latt syrr coptt arm Petr-alex. rec καρπον bef ζητων, with Scr's g(e sil) lat-*c ff*$_2$ *i l*: txt ABDT rel vulg lat-*a b e f g*$_1$ coptt æth Petr-alex Bas &c. for εν αυτη, απ αυτης D-gr. for ουχ ευρεν, μη ευρων D 157 lat-*e l*.

was situated,—though on the whole matter, and the situation of the fountain itself, there is considerable uncertainty), we know nothing. Josephus says of the wall of the ancient city, πρὸς νότον ὑπὲρ τὴν Σιλωὰμ ἐπιστρέφον πηγήν, B. J. v. 4. 2: see also Neh. iii. 15. In B. J. vi. 7. 2, he uses μέχρι τοῦ Σιλωάμ, as here, meaning apparently a district of the city: see on John l. c. ὀφειλέται, **sinners**,—see Matt. vi. 12;—perhaps the same thought may be traced as pervading the saying, as in vv. 58, 59, of the last chapter. (No such idea as that the tower was a *prison for debtors* is for a moment to be thought of.)
See on ὡσαύτως above,—**similarly**—in the ruin of your whole city. This does not render it necessary that these words should have been spoken to actual dwellers in Jerusalem: for nearly the whole nation was assembled there at the time of the siege. 6—9.] This Parable has perhaps been interpreted with hardly enough reference to its own peculiar context, or to the symbolic language of Scripture in other places. Ordinarily (also in Trench, Par. in loc.) the owner of the vineyard is explained to be the *Eternal Father*: the dresser and intercessor, the *Son of God*: the fig-tree, the *whole Jewish people*: the vineyard, the *world*. But it may be objected to this, that the owner *comes* to seek the fruit, which can be properly said only of Him who εἰς τὰ ἴδια ἦλθεν—who is even in Matt. ὁ κληρονόμος—and by implication there, the *possessor of the vineyard* ὅταν ἔλθῃ (for that destruction He universally represents as *His* coming). The other objections will come out in the direct exposition of the Parable, which I take to be this:—The link which binds it to the foregoing is ἐὰν μὴ μετανοῆτε . . .; and it is addressed rather to individuals than to the whole nation—though of course to the whole nation as made up of individuals. The vineyard is not *the world*, which would be wholly inconsistent with Scripture symbolism (for Matt. xiii. 24 the comparison is to ἡ βασ. τ. οὐρ. —*the Gospel dispensation*, in which the field—*not the vineyard*—is the whole world); but, as in Isa. v. 7, *the house of Israel and the men of Judah* (see notes on Matt. xxi. 33 ff.). The fig-tree planted in the vineyard—among the vines—(a usual thing) denotes an individual application, fixing each man's thought upon one tree —and that one, *himself*; just as the guest without the wedding-garment in Matt. xxii. He who had the tree planted in His vineyard (—'All things that the Father hath, are Mine'—John xvi. 15), came seeking fruit, and found it not: see Matt. xxi. 19 and note. (The vine-dresser, see below.) He commands it to be cut down, as encumbering the soil (exhausting it, rendering it inactive: see reff.); three years has He been coming and seeking fruit in this tree, and he findeth none. Then, at the intercession of the vinedresser, He consents (for this is implied) to spare it this year also, until it has been manured; if that fail, the Inter-

x here only. 2 Chron. xxvi. 10.
y ver. 16 reff.
z = ver. 25. ch. xxiv. 21. Rev. xvi. 18. Hos. x. 9. see ch. vii. 46.
a pres., John xv. 27. 2 Pet. iii. 4. 1 John ii. 8. Jer. i. 5.
b Matt. iii. 10. vii. 19 al. Dan. iv. 11 (14 Theod.-P.). Heb. ii. 14.
c Matt. ix. 4 reff.
d elsew. P. only (Rom. iii. 3. 1 Cor. xiii. 8 al.), exc. Ezra iv. 21, 23. v. 5. vi. 8 only.
e = Matt. xxiv. 2. 4 Kings xxiii. 16.
f ch. xv. 8 reff.
g ch. vi. 48. xvi. 3 only. Isa. v. 6 only.
h ver. 1v reff.
i here only ?. Jer. xxxii. (xxv.) 33. 1 Macc. ii. 62 F. only. (-ρία, ch. xiv. 26.) 42. xxii. 42. Acts xxiii. 9. 1 Kings xii. 14.
k συκοῦν, ch. xix. 4. Matt. iii. 8 reff.
l Matt. ix. 17 reff.
m 1 Tim. vi. 19 only.
n Matt. ix. 17 reff.

εὗρεν. 7 εἶπεν δὲ πρὸς τὸν [x] ἀμπελουργόν· [y] Ἰδοὺ τρία [ἔτη] ἀφ' οὗ [z] ἔρχομαι ζητῶν καρπὸν ἐν τῇ [a] συκῇ ταύτῃ καὶ οὐχ εὑρίσκω· [b] ἔκκοψον αὐτήν· [c] ἱνατί καὶ τὴν γῆν [d] καταργεῖ; 8 [e] ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ Κύριε, [f] ἄφες αὐτὴν καὶ τοῦτο τὸ [g] ἔτος ἕως [f] ὅτου [g] σκάψω περὶ αὐτήν, καὶ [h] βάλω [i] κόπρια. 9 [k] κἂν μὲν [l] ποιήσῃ [l] καρπὸν [m] εἰς τὸ μέλλον· [n] εἰ δὲ μήγε, ἐκκόψεις αὐτήν.

7. om δε D al lat-e *l*. om αφ ου A rel syrr sah Iren-lat Orig: ins BDLT 69 latt syr-cu copt arm Petr-alex, Vict Ambr. ins φερε την αξινην bef εκκοψον D. aft εκκοψον ins ουν ALTX 33. 69 latt syr coptt æth arm: om BD rel lat-e Syr syr-cu Orig Petr-alex. for την γην, τον τοπον B[1] al.

8. for και το ετος, ετι τουτον τον ενιαυτον D arm. aft σκαψω ins τα T Petr-alex. Steph κοπριαν, with GHK: κοπρον 1. 69: κοφινον κοπριων D lat-a *b c f ff*$_2$ *i l* Ambr Aug: txt ABT rel vulg lat-e Orig Petr-alex Ath Cyr.

9. και εαν D al: om και T. rec ει δε μηγε bef εις το μελλον, with AD rel latt syrr syr-cu arm Petr-alex: εις το μελλον αφησεις ει δε μη γε T sah: εις το μελλον δε ει μη ποιησῃ 69: txt BL 33 coptt æth.

cessor himself has no more plea to urge—it is to be cut down. Now *who is this Intercessor?* First look at the matter of fact. *Who were the vine-dressers* of God's vineyard? They were many. Moses, the Prophets, the Baptist, the Lord Himself, the Apostles and Teachers after Him. But what *one Personality* might be set forth as pervading all these, 'striving with man' in them all—as being ὁ ἀμπελουργός? Clearly, it seems to me, *the Holy Spirit of God.* In the passage just alluded to, Gen. vi. 3, we can hardly but recognize the main features of our present parable; especially when the Days of Noah are compared by the Lord Himself to His own coming to vengeance. The intercessory office of the Spirit (ὁ παράκλητος, see on John xiv. 16), pleading with man and for man, and resigning that blessed conflict when met with inveterate obduracy, is often set before us in Scripture. (See the whole history of Saul; Zech. vii. 12—14: Prov. i. 23—32: Isa. lxiii. 10: Neh. ix. 20: Rom. viii. 26, 27.)

7. τρία ἔτη] I have little doubt (against Bleek, al.) that an *allusion* is intended to the *three years of our Lord's ministry.* The objection to this, that the cutting down ought then to have taken place *at the end of* τοῦτο τὸ ἔτος, does not apply; for all is left indefinite in the request and the implied answer. In the individual application, *many thousands did bear fruit this very year;* and of those who did not, who shall say when the Spirit ceased pleading with them, and the final sentence went forth? καὶ τ. γ. κατ.] Why, besides bearing no fruit, is it impoverishing the soil? 8.] σκ. καὶ βάλ. κ., dig holes about the root, and cast in manure, as is done (Trench in loc.) to orange-trees in the south of Italy: and to hops in England. 9.] After καρπόν, λείπει, τὸ εὖ ἔχει, Euthym. but not without reason: to fill up the aposiopesis *did not belong to the purpose of this parable.* εἰς τὸ μέλλον, not ἔτος (Meyer), but indefinite (see reff.), hereafter:—and purposely so;—because, *in the collective sense,* the sentence lingered. ἐκκόψεις, THOU shalt cut it down—not ἐκκόψω; and I find in this an additional proof of the correctness of the foregoing interpretation. It is the κύριος τ. ἀμπελῶνος who ὅταν ἔλθῃ, κακοὺς κακῶς ἀπολέσει αὐτούς. *All judgment is committed to* THE SON:—it is not the work of the Holy Spirit to cut down and destroy, for He is the Giver of *life.* The above interpretation is partially given by Stier, who has however in my view (in his 2nd edn. also) quite missed the ἀμπελουργός, understanding by him *the husbandmen in Matt.* xxi., forgetting that they are *destroyed* in the sequel of that parable, and that their position, that of the *tenants* of the vineyard, does not appear at all in this, any more than does the ἀμπελουργός in that.

10 ° Ἦν δὲ διδάσκων ἐν [p] μιᾷ τῶν συναγωγῶν ἐν τοῖς [q] σάββασιν. 11 καὶ ἰδοὺ γυνὴ [r] πνεῦμα ἔχουσα [r] ἀσθενείας ἔτη δέκα καὶ ὀκτώ, καὶ ἦν [s] συγκύπτουσα καὶ μὴ [t] δυναμένη [t] ἀνακύψαι εἰς τὸ [u] παντελές. 12 ἰδὼν δὲ αὐτὴν ὁ Ἰησοῦς [v] προσεφώνησεν καὶ εἶπεν αὐτῇ Γύναι, [w] ἀπολέλυσαι τῆς ἀσθενείας σου. 13 καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας, καὶ [x] παραχρῆμα [y] ἀνορθώθη καὶ ἐδόξαζεν τὸν θεόν. 14 [z] ἀποκριθεὶς δὲ ὁ [a] ἀρχισυνάγωγος, [b] ἀγανακτῶν ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς, ἔλεγεν τῷ ὄχλῳ ὅτι ἓξ ἡμέραι εἰσὶν ἐν αἷς δεῖ [c] ἐργάζεσθαι· ἐν αὐταῖς οὖν ἐρχόμενοι θεραπεύεσθε, καὶ μὴ τῇ [d] ἡμέρᾳ τοῦ [d] σαββάτου. 15 ἀπεκρίθη δὲ αὐτῷ ὁ κύριος καὶ εἶπεν Ὑποκριταί, ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ [e] λύει τὸν βοῦν αὐτοῦ ἢ τὸν [f] ὄνον ἀπὸ τῆς [g] φάτνης καὶ ἀπαγαγὼν [h] ποτίζει;

° constr., Matt. xix. 2 reff.
p = ch. v. 17 al. Deut. xix. 6.
q Matt. xii. 1 reff.
r-r ch. xiii. 16 (Acts xvi. 16 v. r.) 2 Tim. i. 7.
s here only. Job ix. 27. Sir. xii. 11. xix. 26 only.
t-t ch. xxi. 22 [John viii. 7, 10 rec.] only. Job x. 15 only.
u Heb. vii. 25 only (there also w. εἰς)†. Jos. Antt. vi. 2. 3. (-λὲς, 2 Macc. iii. 12.)
v Matt. xi. 16 reff.
w = here only. Tobit iii. 6. 2 Macc. vi. 22.
x Matt. xxi. 19, 20 reff.

y Acts xv. 16. Heb. xii. 12 only. Ps. xvii. 36.
z = Matt. xi. 25 reff.
a Mark v. 22 reff.
b Matt. xx. 24 reff.
c = Acts xviii. 3. 1 Cor. iv. 12. 2 Thess. iii. 8, &c. Exod. xx. 9.
d-d ch. iv. 16 reff.
e = Matt. xxi. 2 ‖ Mk.
f Matt. xxi. 2, 5 ‖ J., 7 (ch. xiv. 5 v. r., w. βοῦν) only. Isa. i. 3.
g ch. ii. 7, 12, 16 only. Job xxxix. 9.
h Matt. xxv. 35, &c. xxvii. 48 ‖ Mk. Gen. xxi. 19.

10. om 2nd εν DT 1. 69 latt. 11. rec aft γυνη ins ην, with A rel lat-*e*: transposed in D: om BLTX 33 latt syr coptt arm.—for πνευμα εχουσα ασθενειας, εν ασθενεια ην πνευματος D. om ετη B¹(Rl). om και bef οκτω B[but ins in ver. 16] T sah.—ιη′ D. 12. om προσεφωνησεν και D lat-*e*. aft απολελυσαι ins απο ADX 33 syrr syr-cu: om BLT Orig. 13. τας χειρας bef αυτη D Syr syr-cu coptt. rec ανωρθωθη, with B(Mai) EG¹K TU (SV 1, e sil): txt A B(Tisch) D rel. εδοξασεν D lat-*c* Syr copt-wilk. 14. om ο bef ιησ. D. ελεγεν τω οχλω bef οτι τω σαββατω D lat-*a e*. rec om 2nd οτι, with ADT rel: ins BL gat. (33 def.) [εν αις is written over the line in B *a prima manu*.] rec ταυταις, with D rel latt syrr syr-cu: txt ABLTX 1. 69. for ουν ερχομ., συνερχομ. A. 15. rec (for δι) ουν, with AT rel lat-*q* syr coptt: txt BDL 1. 69 latt Syr. for κυριος, ιησους D-gr FUΓ 1. 69 forj Syr syr-cu: txt ABT rel syr. rec (for υποκριται) υποκριτα (*corrn to* αυτω), with DVX lat-*f* Syr syr-cu sah-mnt arm: txt ABT rel latt syr coptt Iren-lat Hippol. ins εν bef τω σαββατω AT coptt. for ἢ, και D. for τον bef ονον, την AV. απαγων B¹[sic: see table] 1.

10—21.] HEALING OF A WOMAN ON THE SABBATH: DISCOURSE THEREUPON. Peculiar to Luke, except the parables, which are in Matt. xiii. 31—33; Mark iv. 31—34. 10.] Time and place alike indefinite. 11. πν. ἀσθ.] Her weakness was the effect of permitted power of the evil one (ver. 16); but whether we are to find here a direct instance of *possession*, seems very doubtful. There is nothing in our Lord's words addressed to her, to imply it: and in such cases He did not *lay on His hands, or touch*,—but only in cases of sickness or bodily infirmity.

εἰς τὸ παντελές belongs to *δυνάμ.*: see note on ref. Heb. 12.] There is no reason to suppose any eminence of faith in her—though we may fairly conclude that she was there with *some expectation* of a cure: see ver. 14. ἀπολελ. expresses the setting free of her muscles from the power which bound them down,—and then, ver. 13, the laying on of the divine hands confers upon her strength to rise and stand upright. It would be, in such a case, one thing to be loosed from the stiffening of years,—and another to have strength at once conferred to stand upright. 14.] The ruler speaks not either to Jesus or to the woman; but covertly and cowardly, to the *multitude*. Stier notices the self-stultification of this speech, in making θεραπεύεσθαι, a reception of divine grace and help, a species of ἐργάζεσθαι. 15. ὑποκριταί] The Lord saw the real

16 ταύτην δὲ θυγατέρα Ἀβραὰμ οὖσαν, ἣν ἔδησεν ὁ σατα- ΔΙΠΓ
i — ver. 7. ch. xv. 29. Acts ii. 7 al.
k Mark vii. 35. Phil. i. 13 al. Ps. cvi. 14.
l gossp., here only. Rom. v. 5. ix. 33 (& 1 Pet. ii. 6, from Isa. xxviii. 16). x. 11. 1 Cor. i. 27 bis. xi. 4, 5, 21. 2 Cor. vii. 14. ix. 4. 1 Pet. iii. 16 only.
m ch. xxi. 16. 1 Cor. xvi. 9. Gal. v. 17. Phil. i. 28. 2 Thess. ii. 4. 1 Tim. i. 10. v. 14 only. L.P. Zech. iii. 1.
n Matt. xviii. 13 reff.
o — here only. (ch. vii. 25 reff.) Exod. xxxiv. 10.
p Mark iv. 30 reff.
q ‖ Mt. reff.
r — ver. 2.
νᾶς ⁱ ἰδοὺ δέκα καὶ ὀκτὼ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ ΜΓΓ
ᵏ δεσμοῦ τούτου τῇ ᵈ ἡμέρᾳ τοῦ ᵈ σαββάτου; 17 καὶ ταῦτα ΓΔΔ
λέγοντος αὐτοῦ ˡ κατῃσχύνοντο πάντες οἱ ᵐ ἀντικείμενοι αὐτῷ, καὶ πᾶς ὁ ὄχλος ⁿ ἔχαιρεν ᵃ ἐπὶ πᾶσιν τοῖς ᵒ ἐνδόξοις τοῖς γινομένοις ὑπ' αὐτοῦ. 18 ἔλεγεν οὖν Τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ, καὶ τίνι ᵖ ὁμοιώσω αὐτήν; 19 ὁμοία ἐστὶ ᵠ κόκκῳ ᵠ σινάπεως, ὃν λαβὼν ἄνθρωπος ʳ ἔβαλεν εἰς ˢ κῆπον ἑαυτοῦ· καὶ ᵗ ηὔξησεν καὶ ᵘ ἐγένετο εἰς δένδρον [μέγα] καὶ τὰ ᵛ πετεινὰ τοῦ ᵛ οὐρανοῦ ʷ κατεσκήνωσεν ἐν τοῖς ˣ κλάδοις αὐτοῦ. 20 καὶ πάλιν εἶπεν Τίνι ᵖ ὁμοιώσω τὴν βασιλείαν τοῦ θεοῦ; 21 ὁμοία ἐστὶν ˣ ζύμῃ, ἣν ʸ λαβοῦσα γυνὴ ἔκρυψεν εἰς ʸ ἀλεύρου ᵃ σάτα τρία, ἕως οὗ ᵃ ἐζυμώθη ὅλον.

22 Καὶ ᵇ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων

s John xviii. 1 reff. Deut. xi. 10.
t see ‖ Mt. ref.
u ch. xx. 17 reff.
v Matt. vi. 26 reff.
w ‖. Acts ii. 26 only. Ps. civ. 12.
x ‖ Mt. (ref.)
y ‖ only. Num. v. 15. Hosea vii. 4.
z ‖ only †. Gen. xviii. 6 Aq. Symm.
a ‖. 1 Cor. v. 6. Gal. v. 9 only.
b ch. vi. 1 reff. Gen. xxiv. 62 vat.

16. ins του bef αβρααμ D.

17. om ταυτα λεγοντος αυτου D lat-e. for κατησχυνοντο, κατησχυνθησαν D-gr lat-e sah. εν πασιν οις εθεωρουν ενδοξοις υπ αυτου γεινομενοις D lat-e f l. γενομενοις B: γιγν. T.

18. rec (for ουν) δε, with ADT rel lat-c q Syr arm: txt BL 69 vulg lat-a b &c syr-marg coptt.

19. ins του bef κηπον D al. αυτου DFKLUX. om εις D 1 lat-a b e ff$_2$ i l syr-cu syr-jer copt-ms sah arm. om μεγα (‖ *Mt*) BDLT lat-a b e ff$_2$ i l syr-cu syr-jer copt-dz-txt sah arm Ambr: ins A rel vulg lat-c f syrr copt æth. κατεσκηνωσαν D(Γ): κατεσκηνουν A 69.

20. for ver, η τινι ομοια εστιν η βασιλεια του θεου και τινι ομοιωσω αυτην D. om και (*see Mt* xiii. 33) A rel Syr syr-cu sah Thl: ins BGLT 1. 69 latt copt æth arm.

21. rec ενεκρυψεν (‖ *Mt*), with ADT rel Eus: txt BKLU Thl. ζυμωθη D-gr.

22. ins τας bef πολεις LTX 1 sah.

thoughts of his heart, that they were false, and inconsistent with his pretended zeal, and addressed the multitude as represented by him, their leader. A man hardly could give forth a doctrine so at variance with common sense and common practice, without some by-end, with which he covered his violation of truth. That by-end *here* was enmity to and jealousy of Jesus. The instance chosen *exactly fits* the circumstances. A beast tied to the manger is confined down as this poor woman was. 16.] The contrast is strongly drawn—between a *dumb animal*, and (not merely a human creature, but) a *daughter of Abraham*—one of the chosen people (I cannot see any necessity for a *spiritual daughtership* [Gal. iii. 7] being here implied),—between a *few hours*, since the last watering, and 'lo these *eighteen years*' (compare ver. 7, ἰδοὺ τρ. ἔτ.).

17.] So far am I from thinking a description of this kind to be a mere general close, put in by the Evangelist, that I would take it as an accurate and graphic account of the immediate effect of our Lord's power and irresistible words, and the following parables as spoken *immediately thereupon*, shewing the people the ultimate conquest which the Kingdom of God should obtain over all opposition, however strong. On the parables themselves, see on Matt. xiii. 31—33.

22—30.] ANSWER TO THE QUESTION AS TO THE NUMBER WHO SHALL BE SAVED. Our Lord repeats, occasion being given by a question peculiar to Luke, parts of His discourses spoken elsewhere, as referred to below. 23.] This notice includes what follows in the cycle of this last

καὶ [cd] πορείαν [d] ποιούμενος εἰς Ἰερουσαλήμ. 23 εἶπεν δέ [e] τις αὐτῷ Κύριε, [e] εἰ ὀλίγοι οἱ [f] σωζόμενοι; ὁ δὲ εἶπεν πρὸς αὐτοὺς 24 [g] Ἀγωνίζεσθε [h] εἰσελθεῖν διὰ τῆς [i] στενῆς θύρας (θυραν) θύρας· ὅτι πολλοί, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν καὶ οὐκ [k] ἰσχύσουσιν. 25 [l] ἀφ' οὗ ἂν [m] ἐγερθῇ ὁ [n] οἰκοδεσπότης καὶ [o] ἀποκλείσῃ τὴν θύραν, καὶ [p] ἄρξησθε ἔξω ἑστάναι καὶ [q] κρούειν τὴν θύραν λέγοντες Κύριε ἄνοιξον ἡμῖν, καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν Οὐκ οἶδα ὑμᾶς πόθεν ἐστέ, 26 τότε [p] ἄρξεσθε λέγειν Ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν, καὶ ἐν ταῖς [r] πλατείαις ἡμῶν ἐδίδαξας. 27 καὶ

[a] Matt. x. 25 al.† [o] here only. Gen. xix. 10. [p] Matt. iv. 17 al. Gen. xl. 6.
[q] Matt. vii. 7, 8 reff. constr., Acts xii. 13. Judith xiv. 14. [r] ch. xiv. 21 reff. Prov. vii. 6.

[e] James i. 11 only. Jonah iii. 3, 4.
[d] 2 Macc. xii. 10. see Mark ii. 23.
[e] = Matt. xii. 10. xix. 3. 2 Kings xii. 19.
[f] = Matt. x. 22 al.
[g] John xviii. 36 reff.
[h] John x. 2, 9. Matt. xix. 24. vii. 13.
[i] Matt. vii. 13, 14 only. Isa. xlix. 20.
[k] = Mark ix. 18.
[l] ver. 7 reff.
[m] = Mark iii. 3. x. 49 al.

23. aft ολιγοι ins εισιν D al latt copt arm. ins αποκριθεις bef 2nd ειπεν D. om προς αυτους D 69.

24. rec (for θυρας) πυλης (*Mt* vii. 13), with A rel Orig$_2$: txt BDLT 1 arm Orig$_1$. for ισχυσουσιν, ευρησουσιν D syr(appy).

25. for οὗ, ογου D. for εγερθη ο οικ., ο οικ. εισελθη D. εαν T 69. om 2nd την θυραν D lat-*b q* sah-mnt. rec ins a 2nd κυριε (*from Mt* xxv. 11), with ADT rel syrr syr-cu Bas Lucif: om BL vulg lat-*a c e l* coptt.

26. αρξησθε ADKLMTΧΓΔ 69. aft λεγειν ins κυριε D.

journey, but disclaims any definiteness of place or time for it. But certainly it seems to follow in natural order after our Lord's solemn warnings to repentance at the beginning of this chapter. The enquirer can hardly have been a disciple of Jesus (see ver. 28), but most likely a *Jew from the multitude*, who had heard his discourses, and either from Jewish pride, or perhaps from real desire to learn from Him, put this question. **23.**] On **οἱ σωζόμενοι**, see note, Acts ii. 47. Here, the implication of final salvation is obvious. **αὐτούς**, the multitude. Similar sayings have occurred in the Sermon on the Mount, but the connexion here is intimate and strict. **24.**] See on Matt. vii. 13. The description of *the broad and narrow ways* is not here inserted, as probably by this time, **ἡ στενὴ θύρα** (or **πύλη**) was a familiar image. **ζητ. εἰς. κ. οὐκ ἰσχ.**, not, 'shall seek to enter *by it*, and shall not be able:'—the emphasis of the command is, **seek to enter** *at the strait door*: **for many shall seek to** *enter* (elsewhere), **and shall not be able.** After **εἰσελθ.**, is to be supplied in both places, *εἰς σωτηρίαν*, or *εἰς τ. βασ. τ. θεοῦ*. This remark will dispose of the punctuation of Lachmann and Tischendorf in his former editions, who place only a comma at *ἰσχύσουσιν*, and connect it with *ἀφ' οὗ*. **25.**] A reason why this *ἀγωνίζεσθαι* is so important:—because there will be a day when the gate will be *shut*. The figure is the usual one,—of a *feast*, at which the householder entertains (in this case) the members of his family. These being assembled, he rises and shuts the door, and none are afterwards admitted. The **ἀφ' οὗ** extends to **ἐστέ**, end of ver. 25,—and the second member of the sentence begins with **τότε**. **ἔξω ἑστάναι** and **κρούειν** both depend on **ἄρξησθε**:—*Hearing that the door is shut*, **ye begin to stand without and knock.** On the spiritual import, see note on Matt. xxv. 11.

οὐκ οἶδ. π. ἐστέ, '*Ye are none of my family—have no relationship with me.*'

26. ἐφάγ. ἐν. σου κ. ἐπ.] As applied to the *then assembled crowd*, these words refer to the miracles of feeding,—perhaps also to His having so often sat at meat in the houses of various persons (the **κ. ἐπίομεν** must not be pressed as meaning any thing different from **ἐφάγ.**:—the expression is a general one for taking a meal);—as applied to *Christians*, to *the eating and drinking* whereof those miracles were anticipatory. Both these are **ἐνώπιόν σου** merely,—*in His presence*;—very different from the drinking **μεθ' ὑμῶν** of which He speaks Matt. xxvi. 29, and from the *δειπνησω μετ' αὐτοῦ καὶ αὐτὸς μετ' ἐμοῦ*, Rev. iii. 20. **ἐν τ. πλ. ἡμ. ἐδ.**, applicable directly to those to whom the words were spoken; and further, in its fuller sense, to all among whom the Gospel is preached, even till the end.

ABDE GHKL MRST UVXΓΔ Λ Ι. Π. Φ.

s = ch. ii. 37. iv. 13 al. Ps. vi. 8.
t = here only. (2 Cor. xi. 18. Phil. iii. 1.) 1 Macc. iii. 6.
τῶν καλῶν καὶ σεμνῶν. ἐργάτην. Xen. Mem. iii. 1. 27.
u = Acts i. 18. 1 Kings iii. 18, 14.
v Matt. viii. 12 reff.
w John vi. 37 reff.
x Matt. viii. 11 reff. Isa. xiv. 6.
y Rev. xxi. 13 only. Gen. xiii. 14.
z Matt. xii. 42 reff. Eccl. i. 6.
a Matt. viii. 11 reff.

ἐρεῖ Λέγω ὑμῖν, οὐκ οἶδα πόθεν ἐστέ. [s] ἀπόστητε ἀπ' ἐμοῦ πάντες [t] ἐργάται [u] ἀδικίας. 28 ἐκεῖ ἔσται ὁ [v] κλαυθμὸς καὶ ὁ [v] βρυγμὸς τῶν ὀδόντων, ὅταν ὄψησθε Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ καὶ πάντας τοὺς προφήτας ἐν τῇ βασιλείᾳ τοῦ θεοῦ, ὑμᾶς δὲ [w] ἐκβαλλομένους [w] ἔξω. 29 καὶ ἥξουσιν ἀπὸ [x] ἀνατολῶν καὶ [x] δυσμῶν καὶ [ἀπὸ] [y] βορρᾶ καὶ [a] νότου, καὶ [a] ἀνακλιθήσονται ἐν τῇ βασιλείᾳ τοῦ θεοῦ. 30 καὶ ἰδοὺ εἰσὶν ἔσχατοι οἳ ἔσονται πρῶτοι, καὶ εἰσὶν πρῶτοι οἳ ἔσονται ἔσχατοι.

31 Ἐν αὐτῇ τῇ ὥρᾳ προσῆλθάν τινες Φαρισαῖοι λέγοντες αὐτῷ Ἔξελθε καὶ πορεύου ἐντεῦθεν, ὅτι Ἡρώδης θέλει σε

27. λεγων B[sic: see table] T. rec aft οιδα ins υμας (*so Mt* vii. 23, xxv. 12), with A rel vulg lat-*a c f ff*$_2$ Orig$_2$: om BLRT tol lat-*b i l* Lucif Ambr Faust.—ουδεποτε ειδον υμας D. om ποθεν εστε D al Orig(appy) Jer. rec ins οι bef εργαται (*Mt* vii. 23), with AKMTΓ 1. 33. 69: om BDR rel Cyr (Clem-rom Justin Orig Epiph). rec ins της bef αδικιας, with AT rel coptt Epiph$_2$ Cyr: om B(D)LR arm Orig.—for αδικιας, ανομιας D al Orig$_1$ Epiph$_2$.

28. οψεσθε B^1 D-gr X 69: txt AB^{2}RT rel. for του θεου, αυτου A

29. om 2nd απο A D-gr rel vulg lat-*b c e ff*$_2$ *i l* syr coptt: ins BLRT lat-*a f q* (Syr syr-cu) Ambr.

31. ταυτη DKMT coptt. rec (for ωρα) ημερα, with B^{2}T rel latt syrr coptt æth arm: txt AB^{1}D R(appy) rel syr-marg (*cf ch.* ii. 38, vii. 21, x. 21, xii. 12, xx. 19, xxiv. 33: *this may have been conformed to those places, but the evidence is very strong, and* ημερα *is read in* vii. 21 *by* L 69. *Notwithstanding the evidence of the ancient versions, Tregelles seems hardly consistent with his principles here in editing* ημερα.) [προσηλθαν, so B^1(Mai) DL.] αυτω bef τινες φαρ. λεγ D. al. for θελει, ζητει D al sah.

27. ἐργάται ἀδικ.] This unusual expression seems to mean, *persons engaged in the hire and receiving the wages* of unrighteousness:—see Matt. vii. 23, where οἱ ἐργαζόμενοι τ. ἀνομίαν answers to it. This meaning of ἐργάτης is peculiar: see reff. 28, 29.] See Matt. viii. 11, 12, and notes. The verses occur here in a different connexion: '*Ye Jews, who neglect the earnest endeavour to enter* now, *shall weep and gnash your teeth when ye see all the saints, Jews and Gentiles, in the Kingdom of God, and yourselves excluded*' (see ch. xvi. 23).
In these two verses is the real answer to the question of ver. 23 given:—'*they shall be* MANY—*but what is that to* you, *if you be not among them?*' 30.] As the words here stand—somewhat different from those in Matt. xx. 16—they seem to be a prophetic declaration of what shall be in the course of the ingathering of these guests;—viz. that some who were the first, or among the first to believe, shall fall from their high place, and vice versâ. This former has, as Stier notices (iii. 200), been remarkably the case with the Oriental Churches, which were the first founded and flourishing:—and, we may add, with the mother church of Jerusalem, which has declined, while her Gentile offsets have flourished.

31—35.] WARNING OF HEROD'S ENMITY; OUR LORD'S REPLY. Peculiar to Luke:—the apostrophe in vv. 34, 35 was spoken by our Lord also on another occasion, Matt. xxiii. 37—39. 31.] ἐν αὐτ. τ. ὥρᾳ is not necessarily *definite*.
These Pharisees appear to have been sent by Herod for the purpose of getting rid of Jesus out of his jurisdiction. Considering his character, it is hardly possible that he should really have wished to kill *one who was so popular*;—he refused to do so when Jesus was in his power afterwards in Jerusalem;—but, as great multitudes were now following Him about, and superstitious fears, as we know, agitated Herod, he wished to be quit of Him, and took this means of doing so. I think this view is necessary to justify the epithet applied to Herod, which certainly implies *cunning on his part*. Stier thinks the Pharisees *invented* the tale about Herod: but then how can the *epithet applied to him* be explained? I cannot for a moment

—αυτους T. ἀποκτεῖναι. 32 καὶ εἶπεν αὐτοῖς [b] Πορευθέντες εἴπατε τῇ [c] ἀλώπεκι ταύτῃ Ἰδοὺ ἐκβάλλω δαιμόνια καὶ [d] ἰάσεις [e] ἀποτελῶ [f] σήμερον καὶ [f] αὔριον, καὶ [g] τῇ τρίτῃ [h] τελειοῦμαι. 33 [i] πλὴν δεῖ με [f] σήμερον καὶ [f] αὔριον καὶ τῇ [k] ἐχομένῃ [l] πορεύεσθαι, ὅτι οὐκ [m] ἐνδέχεται προφήτην ἀπολέσθαι

b — Matt. ii. 8, ix. 13 al. c — here only. (ch. ix. 58 | Mt. only. Judg. xv. 4.) d Acts iv. 22, 30 only. Prov. iii. 8. e James i. 15 only †. 2 Macc. xv. 39 only. f James iv. 13. Exod. xix. 10. g elliptic fem., Acts xxvii. 19. ch. x. 35. John i. 29. Exod. xxi. 29. h — Heb. ii. 10. Phil. iii. 12. Wisd. iv. 13. i — Matt. xi. 22, 24 reff. Judg. iv. 9. k — Mark i. 38 reff. l — ch. i. 6 reff. m here only †. 2 Macc. xi. 13 only. (-χομένων, 2 Macc. xiii. 26.)

32. rec επιτελω (*commoner word*), with AR rel: αποτελουμαι D: txt BL 33 Clem. aft τριτη ins ημερα B latt copt æth arm.
33. for εχομ., ερχομενη DΛ 69. απολεσθαι bef προφητην D.

believe, as he does, that our Lord saw through the lie of the Pharisees, and yet *adopted* it, meaning the ἀλώπηξ to signify themselves. "That Jesus in a public discourse uses such an expression of the ruler of his country, is not to be judged of by the manners, and ways of speech, of our times. The free-spokenness of the ancient world, which we meet with especially in the Hebrew prophets, allowed such strong expressions, without any thing peculiarly offensive being found in them." Bleek.

32, 33.] The interpretation of this answer is difficult, for two reasons—(1) that the signification of the σήμ., αὔρ., and ἡ τρίτη is doubtful—(2) that the meaning of τελειοῦμαι is also doubtful. The days mentioned are ordinarily supposed to be proverbially used; σήμ. for His present working—αὔριον, for that between the present time and his arrival at Jerusalem—ἡ τρ., for that arrival, and the end of his work and course by his Death. Against this, is (1) the positive use of the *three days*, in an affirmative sentence,—of which no instance can be brought where the proverbial meaning is implied:—(2) the πορεύεσθαι belonging to *all three* in ver. 33, whereas thus it only belongs to the two first. The interpretation adopted by Meyer (and Bleek) is this:—In three days (literal days) the Lord's working of miracles in Galilee would be ended, which had excited the apprehension of Herod: and then He would leave the territory, not for fear of Herod, but because He was going to Jerusalem to die. The objection to this is, that the sense—of *ending these present works of healing*, &c. does not seem a sufficient one for τελειοῦμαι. Meyer takes it as *middle*—but qu., is a *middle present* ever thus placed alone? Is not such a form, when standing thus, necessarily passive? And though the word τελειοῦμαι is not found earlier than the writings of the Fathers in the sense of '*suffering martyrdom*,' it is found in that of '*being perfected*'—which, as applied to the Lord, *included his Death*:—see reff. I own that neither of the above interpretations satisfy me,—and still less the various modifications of them which have been proposed (e. g. by Stier and Wieseler; De Wette adopts none). Nor can I suggest any less open to objection:—but merely state my conviction, (1) that the days mentioned must have some *definite fixed reference to three actual days*: (2) that τελειοῦμαι is the *pres. pass.*, and is used in the solemn sense elsewhere (reff.) attached to the word. If this Gospel had been a chronological calendar of our Lord's journey, the meaning would probably have been clear: but as we have none such, it is, and I believe must remain, obscure. Dr. Wordsworth's note is much to the point: "It must be remembered that Herod was ruler of Perœa as well as of Galilee: and that John the Baptist had been put to death at Machærus, where Herod had a palace, about ten miles E. of Jericho, and thirty E. of Jerusalem. St. Matt., xix. 1, and St. Mark, x. 1, 46, speak of our Lord being in Perœa, whence He passed over the river Jordan, and so came to Jericho, and thence to Bethany and Jerusalem for His Passion. Herod had put John to death not in Galilee but in Perœa: and if our Lord was now, as seems probable, in Perœa or near it, it was very likely that the Pharisees should endeavour to intimidate Him with a threat of Herod's anger." τῇ ἐχ. = τῇ τρίτῃ above, and is not *less precise* (Stier).

πορεύεσθαι, **to journey**—the very word in which they had addressed Him, πορ. ἐντεῦθεν. οὐκ ἐνδ., a monopoly not without exceptions, for John had been put to death by Herod out of Jerusalem. But our Lord's saying is not to be so literally pressed;—He states the general rule, which in His own case was to be fulfilled. There is no reference to the power of the Sanhedrim to judge and con-

n Acts xiv. 19. xxi. 5, 30. Neh. xiii. 20.
o Matt. xxi. 35 reff.
q = Matt. xxiii. 37. Rev. xviii. 24. Isa. xxii. 16 Heb. see ch. i. 45.
r ch. xvii. 34 reff.
s Matt. xxiii. 37 only. 3 Kings iv. 23 P. only.
t here only. (= νόσσια, Matt. xxiii. 37.) Gen. vi. 14.
u Matt. xxiii. 37 reff.
v = Matt. iv. 11, &c.
w = John ii. 4. 2 Pet. iii. 10. Ps. xxxvi. 12.
x Matt. xxi. 9 reff. Psa. cxvii. 26.
a ch. vi. 7 reff.
b here only†.
y ch. ii. 21 reff. passim in Lk.
c Matt. v. 16 al. 2 Kings iii. 21 F.
z Matt. xiix. 23 reff.

[n] ἔξω Ἰερουσαλήμ. [34] Ἰερουσαλὴμ Ἰερουσαλήμ, ἡ ἀπο-
[o] κτείνουσα τοὺς προφήτας καὶ [o] λιθοβολοῦσα τοὺς ἀπεσταλ-
μένους πρὸς [q] αὐτήν, [r] ποσάκις ἠθέλησα [r] ἐπισυνάξαι τὰ
τέκνα σου [r] ὃν τρόπον [s] ὄρνις τὴν ἑαυτῆς [t] νοσσιὰν ὑπὸ
τὰς [u] πτέρυγας, καὶ οὐκ ἠθελήσατε; [35] ἰδοὺ [v] ἀφίεται
ὑμῖν ὁ οἶκος ὑμῶν. λέγω δὲ ὑμῖν [ὅτι] οὐ μὴ ἴδητέ με
ἕως [w] ἥξει ὅτε] εἴπητε [x] Εὐλογημένος ὁ ἐρχόμενος ἐν
ὀνόματι κυρίου.

XIV. [1] Καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν —του
τινος τῶν ἀρχόντων τῶν Φαρισαίων σαββάτῳ φαγεῖν ℵ* B.
ἄρτον, [y] καὶ αὐτοὶ [z] ἦσαν [a] παρατηρούμενοι αὐτόν. [2] καὶ ADE GHKL MSUV XΓΔΛΠ. 33. 69.
ἰδοὺ ἄνθρωπός τις ἦν [b] ὑδρωπικὸς [c] ἔμπροσθεν αὐτοῦ.

34. [ἀποκτεννουσα AKU[1]: -κτενουσα ΧΔ 1 al.] τα εαυτης νοσσια (‖ Mt) AXM 1 sah arm: τα νοσσια αυτης D lat-c Iren-lat.

35. rec aft υμων ins ερημος (Mt xxiii. 38), with D rel vulg-ed lat-a b c f (g_1 l f^1) syrr syr-cu copt-wilk æth Iren-lat: om ABKLRSVΓΔ 69 am(with fuld bodl em forj jac san tol trev) lat-e ff_2 g_2 i copt-schw sah arm Orig$_2$ Epiph Cypr Bede. rec (for λεγω δε) αμην δε λεγω, with Scr's o (e sil): λεγω alone L lat-b c ff_2 l syr-cu sah æth: txt ABDR rel Scr's mss vulg lat-f q syr copt arm. om οτι (‖ Mt) BDHLR 1 gat(with mm) lat-b c e i l q: ins A rel vulg lat-a f ff_2. rec με bef ιδητε (‖ Mt), with DL rel lat-b c e q: txt ABKMR 69 vulg lat-a f i l syrr syr-cu coptt Epiph. rec aft εως ins αν, with A rel: om BDLR. om ηξει οτε (‖ Mt) BLMRX 1. 69 gat(with mm) lat-e i Syr coptt arm (om ηξει K): ins AD rel.

CHAP. XIV. 1. εισελθειν DM 69 latt coptt arm (Syr æth?). ins τον bef οικον A. om 2nd των B(Mai) K[1].

2. om τις D 1 mt lat-b c ff_2 i.

demn false prophets (as Grot., Lightf., &c. think), for the fact of ἀπολίσθαι only is here in question;—and our Lord never would place himself in such a category (Meyer). 34, 35.] These verses are in too close connexion with the preceding to allow of the supposition that they are inserted unchronologically, as Grot., Mey., De W., Neander, and even Schleierm. suppose: and their variations from those in Matthew (xxiii. 37—39) are striking and characteristic. For γάρ, which *there* accounts for the ἐρημία of the temple, then for the last time left by our Lord, *does not appear here*, but δέ, introducing a fresh saying, *having* I believe *another meaning*: and the words ἀπ' ἄρτι, which follow ἴδητε *there*, marking *that moment* as the *commencement* of the dereliction, are here omitted. Surely these differences indicate an uttering of the words *prophetically*, previous to their utterance in the act of departure. He overleaps in prophetic foresight the death just set forth as certain, and speaks of the ages to come, during which the holy city should be desolate and trodden down of the Gentiles. That the very words εὐλ. ὁ ἐρχ. κ.τ.λ. *were used by the multitude* at the Lord's entry into Jerusalem, I should much rather ascribe to a misunderstanding by them and the disciples of this very declaration, than for a moment suppose that these words found any sufficient *fulfilment* in that entry (Erasmus, Paulus, Wieseler).

CHAP. XIV. 1—6.] HEALING OF A DROPSICAL MAN ON THE SABBATH. Peculiar to Luke. 1.] ἐν τῷ ἐλθ. αὐτ., viz. during the πορεύεσθαι, ch. xiii. 33. τ. ἀρχ. τ. Φ., *of the chief men of the Pharisees*; not, '*of the Pharisees who were rulers*,' which would be ungrammatical. Though the Pharisees had no official rulers as such, they had men to whom they looked up, as Hillel, Schammai, Gamaliel, &c. (Meyer.) φ. ἄρτ.] The Jews used to give entertainments on the Sabbath, see Neh. viii. 9—12; Tobit ii. 1. The practice latterly became an abuse,—'Hodiernus dies sabbati est: hunc in præsenti tempore otio quodam corporaliter

3 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς τοὺς [d] νομικοὺς καὶ Φαρισαίους λέγων [e] Ἔξεστιν τῷ σαββάτῳ [f] θεραπεῦσαι ἢ οὐ; 4 οἱ δὲ [f] ἡσύχασαν, καὶ [g] ἐπιλαβόμενος ἰάσατο αὐτὸν καὶ [h] ἀπέλυσεν, 5 καὶ [ἀποκριθεὶς] πρὸς αὐτοὺς εἶπεν Τίνος ὑμῶν υἱὸς ἢ βοῦς εἰς [i] φρέαρ πεσεῖται, καὶ οὐκ εὐθέως [g] [j] ἀνασπάσει αὐτὸν ἐν τῇ [k] ἡμέρᾳ τοῦ [k] σαββάτου; 6 καὶ οὐκ [l] ἴσχυσαν [m] ἀνταποκριθῆναι πρὸς ταῦτα. 7 Ἔλεγεν δὲ πρὸς τοὺς [n] κεκλημένους παραβολήν, [o] ἐπέχων πῶς τὰς [p] πρωτοκλισίας [q] ἐξελέγοντο, λέγων πρὸς αὐτοὺς 8 Ὅταν

d — Matt. xxii. 35 reff.
e — ch. vi. 7. ix. 6 al.
f — Acts xi. 18. xxi. 14 (ch. xxiii. 56. 1 Thess. iv. 11) only. Neh. v. 8.
g — Matt. xiv. 31. Acts ix. 27. Judg. xix. 28.
h — Matt. xiv. 15 reff.
i John iv. 11, 12. Rev. ix. 1, 2 (Soe) only. Gen. xvi. 14 al.
j Acts xi. 10

only. Hab. i. 15.
only. Job xvi. 8.
16.) 1 Tim. iv. 16 only. 8ir. xxxi. (xxxiv.) 2. constr., here only.
v. v.) xxi. 6 ‖ only †.
k ch. iv. 16 reff.
n — Matt. xxii. 3, &c. reff.
q ch. x. 42. Gen. xiii. 11.
l — Matt. viii. 28 reff.
o — Acts iii. 5. (ix. 22. Phil. ii. p — here bis. ch. (xi. 43
m Rom. ix. 20

3. om λεγων D al am lat-*a b e q* Syr syr-cu. rec ins ει bef εξεστιν (*from Mt* xii. 10), with A rel fuld(with forj san) lat-*a b c e ff*$_2$ syrr syr-cu arm: om BDL am lat-*f* syr-jer. rec θεραπευειν (*from Mt* xii. 10), with A rel: txt BDL 1. rec om η ου (*Mt ib*), with A rel vulg lat-*a c ff*$_2$ Syr sah-woid arm: ins BDL 1. 69 mm lat-*b e f q* syr-cu syr-w-ast syr-jer coptt æth Cyr.

4. aft επιλαβομενος ins αυτον και D lat-*e* Syr syr-cu; αυτον 1. 69 lat-*b c ff*$_2$ *l* coptt æth arm. for ιασατο, ιασαμενος D. om αυτον D 69 am lat-*e*. om last και D.

5. om αποκριθεις (*not in Mt* xii. 11) BDKL 1. 69 lat-*a b c e ff*$_2$ *i l* Syr syr-cu coptt æth arm: ins A rel vulg lat-*f* syr. (33 def.) ειπεν bef προς αυτους (*Mt*) ADK lat-*a b c e f ff*$_2$ *i l* coptt æth arm: txt B rel vulg. rec (for υιος) ονος (*see note*), with KLX 1. 33. 69(ορος) latt copt arm: προβατον D: υιος η ονος syr-cu: txt AB rel lat-*e f q* syrr sah Tit-bostr Thl Euthym.—pref ὁ AU. rec εμπεσειται (*Mt*), with D rel: txt ABL 1. 69. for αυτον, αυτο A. om εν ADKLXΔ 69 vulg lat-*b c l*: ins B rel lat-*a e f* coptt. om τη bef ημερα B. τη ημ. τ. σαβ. bef και ουκ ευθ. D Syr syr-cu.

6. for και, οι δε D al lat-*e*. for ισχ. αντ. απεκριθησαν D al lat-*e*. rec aft ανταποκριθηναι ins αυτω, with A rel (latt): om BDL 1 lat-*e l*.

7. aft ελεγεν δε ins και D vulg lat-*a* arm.

languido et fluxo et luxurioso celebrant Judæi.' Aug. Enarr. in Ps. xci. 2. Again, 'observa diem Sabbati, non Judaicis deliciis . . . . .' Enarr. ii. in Ps. xxxii. 6.

καί, usual after ἐγένετο: not 'also,' or 'even.' 2.] ἔμπρ. αὐτ., not *as a guest*; see ver. 4, and compare ch. vii. 37, and note on ib. ver. 45. ἦν ἱστάμενος καὶ μὴ τολμῶν μὲν ζητῆσαι θεραπείαν διὰ τὸ σάββ. καὶ τοὺς Φαρ. φαινόμενος δὲ μόνον, ἵνα ἰδὼν οἰκτιρήσῃ τοῦτον ἀφ' ἑαυτοῦ καὶ ἀπαλλάξῃ τοῦ ὕδρωπος, Euthym. It does not appear, though it is certainly possible, that he was set there by the Pharisees *on purpose*. This was *before* the meal (ver. 7). 5.] There is a strict propriety in the comparison: the accident and disease are *analogous*.

υἱὸς ἢ βοῦς] This reading, which evidently was the original, seemed incompatible with the supposed argument *à minori ad majus*: υἱός was therefore altered to ὄνος (as in ch. xiii. 15) or πρόβατον (Mill and Bornemann conjectured ὗς). But our Lord's argument is of another and a far deeper kind. The stress is on ὑμῶν: and the point of comparison is the ownership, and consequent tender care, of the object in question. '*Those who are in* your *possession and care, whether belonging to your* families, *or your* herds, *are cared for, and rescued from perishing: am I*, (*the possessor of heaven and earth*, —this lies in the background) *to let mine perish without care or rescue?*' There may be in the words the meaning '*son, or* even *ox*;' but I prefer rendering them simply.

7—24.] SAYINGS OF OUR LORD AT THIS SABBATH FEAST. 7—11.] It does not appear that the foregoing miracle gave occasion to this saying; so that it is no objection to it, that it has no connexion with it. Our Lord, as was His practice, founds His instructions on what He saw happening before Him. As Trench remarks, (Par. in loc.,) it is probable this was a splendid entertainment, and the guests distinguished persons (ver. 12).

7.] πρωτοκλ., see Matt. xxiii. 6,

r Matt. xxii. 2 reff.
s ch. vii. 36 reff.
t ch. vii. 2 reff.
u Rom. xii. 19. Eph. iv. 27 only. Sir. iv. 5. xxxviii. 12.
v 2 Cor. iv. 2. Phil. iii. 19. Heb. xii. 2. Jude 18. Rev. iii. 18 only. 2 Chron. xxxii. 21.
w — here [Matt. xxi. 36 v. r.] only. (ch. iv. 42. viii. 16 al.) Ezek. xxxiii. 24.
x ch. xi. 37 reff.
y here only. Exod. xix. 23.
z — Acts vi. 5 al. Num. xiii. 24.
a Matt. ix. 10 reff.
b Matt. xxiii. 12 reff. 4 only. 2 Kings xxiv. 15.
c — Matt. xxii. 2 reff. Gen. xxi. 8.
d ch. xi. 39. Matt. xxiii.
e — here only. see ch. xvi. 2 al. fr.
f Mark vi. 4 reff.
g ch. xv. 6, 9. John ix. 8 only. Exod. xii. 4 al. xxvii. 4. (-δοσις, Col. iii. 24.)
h here only †.
i Rom. xi. 9 only. Ps.

[n] κληθῇς ὑπό τινος εἰς [f] γάμους, μὴ [s] κατακλιθῇς εἰς τὴν [p] πρωτοκλισίαν, μήποτε [t] ἐντιμότερός σου ᾖ [n] κεκλημένος ὑπ' αὐτοῦ, [9] καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν [n] καλέσας ἐρεῖ σοι [u] Δὸς τούτῳ [u] τόπον, καὶ τότε ἄρξῃ μετὰ [v] αἰσχύνης τὸν ἔσχατον τόπον [v] κατέχειν. [10] ἀλλ' ὅταν [n] κληθῇς, πορευθεὶς [x] ἀνάπεσε εἰς τὸν ἔσχατον τόπον, ἵνα ὅταν ἔλθῃ ὁ [n] κεκληκώς σε εἴπῃ σοι Φίλε, [y] προσανάβηθι ἀνώτερον· τότε ἔσται σοι δόξα [a] ἐνώπιον πάντων τῶν [a] συνανακειμένων σοί. [11] ὅτι πᾶς ὁ [b] ὑψῶν ἑαυτὸν [b] ταπεινωθήσεται, καὶ ὁ [b] ταπεινῶν ἑαυτὸν [b] ὑψωθήσεται. [12] ἔλεγεν δὲ καὶ τῷ [n] κεκληκότι αὐτόν Ὅταν [c] ποιῇς [d] ἄριστον ἢ δεῖπνον, μὴ [e] φώνει τοὺς φίλους σου μηδὲ τοὺς ἀδελφούς σου μηδὲ τοὺς [f] συγγενεῖς σου μηδὲ [g] γείτονας πλουσίους· μήποτε καὶ αὐτοὶ [n] ἀντικαλέσωσίν σε, καὶ γένηται [i] ἀνταπόδομά σοι.

B — here ABDE GHKL MRSU, XΓΔΛ 1. 22. 65

8. om υπο τινος D vulg lat-*e* *i* syr-cu Clem. for γαμους, γαμον D al. for ᾖ κεκλημενος, ηξει D. om υπ' αυτου D lat-*a b c ff*$_2$ *i l* Syr syr-cu copt æth.

9. for αρξῃ, εσῃ D-gr lat-*e*. [μετα, so ABD &c.] om τον D^1.

10. κληθεις B^1[sic: see table]. om πορευθεις D al lat-*e*. rec αναπεσον, with 236: αναπεσαι (*see ch* xvii. 7) B^2[sic] GLMXΔΛ Scr's q r s: αναπεπτε D: txt A B^1[sic: see table] rel. ε. τ. ισχ. του. bef αναπ. D lat-*e*. for ειπῃ, ερει (*mechanical repetition*) BLX: txt AD rel. ins και bef τοτε D. rec om παντων, with D rel latt goth arm: om ABLX 1. 33. 69 syrr syr-cu coptt æth. om σοι D latt.

11. ταπεινουται and υψουται D-gr.

12. κεκληκοντι A. om 1st σου D lat-*a* Iren-lat. om μηδε τ. αδ. σ. L 69 Iren-lat. om μηδε τους συγγενεις σου D al lat-*a e* Cypr. for 3rd μηδε, μη B. ins τους bef γειτονας D al. ins μηδε τους bef πλουσιους D lat-*a b c* arm Cypr. rec σε bef αντικαλεσωσιν, with A rel latt arm: txt BDLRX 1. 69 mt lat-*e f* syr copt goth arm Iren-lat Cypr. rec σοι bef ανταποδομα, with A rel vulg lat-*b c* syrr syr-cu goth Cypr: txt B[sic: see table] DLR lat-*a e* syr-cu copt.

the middle place in the triclinium, which was the most honourable. At a large feast there would be many of these. 8.] The whole of this has, besides its plain reference, a *deeper one*, linked into it by the pregnant word γάμους, *relating to the Kingdom of God*. Both meanings are obvious, and only one remark needed;—that all that *false* humility, by which men put themselves lowest and dispraise themselves *of set purpose to be placed higher*, is, by the very nature of our Lord's parable, *excluded*: for that is not *bonâ fide* ταπεινοῦν ἑαυτόν. The exaltation at the hands of the Host is not to be a *subjective end* to the guests, but will follow true humility.

9.] σὺ καὶ αὐτόν, not, '*thyself also*,' (see ch. ii. 35,) but thee and him, as E. V. ἐρεῖ, not dependent on μή, but future. ἄρξῃ . . . κατ.] The form of expression sets forth the reluctance and lingering with which it is done. 10.] ἵνα, not expressing the view with which *thou* art to do it (Meyer, 'bezeichnet die Absicht des ἀνάπεσ.'), but a consequence which may follow: the view with which the act, as an objective fact, happens: the effect, of which it is (however the actor may be unaware of this) the cause; as the μήποτε in ver. 8. 11.] As an example of the first clause, see Isa. xiv. 13—15; of the second, Phil. ii. 5—11. 12—14.] The *composition of the company before Him* seems to have given occasion for this saying of our Lord. The Pharisee his host had doubtless, with the view (of watching Him) mentioned in ver. 1, and with the intention of *courting their favour*, and *getting a return*. The Lord rebukes in him this spirit;—and it has been well remarked, that the intercourse

σοι. 13 ἀλλ' ὅταν [c] ποιῇς [k] δοχήν, [l] κάλει πτωχούς, [m] ἀναπείρους, χωλούς, τυφλούς· 14 καὶ μακάριος ἔσῃ, ὅτι οὐκ ἔχουσιν [o] ἀνταποδοῦναί σοι· [n] ἀνταποδοθήσεται γάρ σοι ἐν τῇ [o] ἀναστάσει τῶν δικαίων.

P ἀνταποδοθήσεται...

15 Ἀκούσας δέ τις τῶν [p] συνανακειμένων ταῦτα εἶπεν αὐτῷ Μακάριος ὅστις [q] φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ θεοῦ. 16 ὁ δὲ εἶπεν αὐτῷ Ἄνθρωπός τις [c] ἐποίει δεῖπνον μέγα καὶ ἐκάλεσεν πολλούς, 17 καὶ ἀπέστειλεν τὸν δοῦλον αὐτοῦ τῇ ὥρᾳ τοῦ δείπνου εἰπεῖν τοῖς [l] κεκλημένοις [r] Ἔρχεσθε, ὅτι ἤδη ἕτοιμά ἐστιν [πάντα]. 18 καὶ ἤρξαντο [r] ἀπὸ

k ch. v. 29 (ref.) only. l vv. 7, &c. m ver. 21 only †. 2 Macc. viii. 24 only. n here bis. Rom. xi. 35. xii. 19 (& Heb. x. 30, from Deut. xxxii. 35). 1 Thess. iii. 9. 2 Thess. i. 6 only. Isa. lxiii. 7. o see John v. 29. Rev. xx. 5, 6. p ver. 10. Matt. ix. 10 reff. q — ver. 1 al. Exod. ii. 20. r here only. see Matt. xviii. 26. Rom. xi. 26 al.

fut., ch. xvii. 8. John ii. 17. James v. 3.

13. δοχην bef ποιης B. [ανα πειρους (η and ει are very commonly confounded in MSS), so AB¹DE¹LR ev-y.]

15. ταυτα bef των συναν. D. rec (for οστις) ος, with AD rel Clem Epiph : txt BLPRX 1. 69 syr-marg copt.

16. for ο δε, ουδε D. om αυτω D lat-*a b e*. om τις P Orig$_1$. rec (for εποιει) εποιησεν (*commoner tense in narration*), with ADP rel Orig$_1$ Bas : txt BR 1 syr-cu Orig$_1$. μεγαν B²DA 69 Clem : txt AB¹PR rel Orig Eus$_2$. (om X lat-*e* arm Tert.)

17. for τον δουλον, τους δουλους P al. om τη ωρα του δειπνου P. ερχεσθε (*itacism?*) ADKLPRΔ. for εστιν, εισιν LR. om παντα BLR lat-*b c ff$_2$ i l q* : ins AP rel vulg lat-*f*, and (but bef ετοιμα [*as in Mt* xxii. 4]) D lat-*a e* Syr syr-cu copt.

and civilities of social life among *friends* and *neighbours* are here *pre-supposed*, (inasmuch as for them there takes place an *ἀνταπόδομα*, and they are struck off the list by this means,) with this caution, —that our means are not to be *sumptuously laid out upon them*, but upon *something far better*,—the providing for the poor and maimed and lame and blind. When we will make a sacrifice, and provide at some cost, let us not throw our money away, as we should if an *ἀνταπόδομα* is made to us in this world: but give it to the poor, i. e. lend it to the Lord; and then, as in ver. 14, there will be an *ἀνταπόδ. ἐν τ. ἀναστ. τ. δικ.*,—which shall not be a mere equivalent, but a rich reward. See an excellent note in Bleek. 14.] *ἀναστ. τ. δικ.*, the *first* resurrection, here distinctly asserted by our Lord; otherwise *τ. δικ.* would be vapid and unmeaning. See 1 Cor. xv. 22 f.; 1 Thess. iv. 16; Rev. xx. 4, 5.

15—24.] *Parable of the Great Supper.* One of the guests takes this literally, and imagines *the great feast to which the Jews looked forward* to be meant. He spoke *as a Jew*, and probably with an idea that, as such, his admission to this feast was *sure and certain*. Our Lord answers him by the parable following, which shewed him that true as his assertion was, (and He does not deny it,) the blessedness would not be *practically* so generally acknowledged nor entered into. The Parable, whatever analogy it may bear with that in Matt. xxii. 1 ff., is *wholly different from that in many essential points*. φάγεται is a well-known future, contracted from φαγήσεται: see reff.

16.] The δεῖπ. μέγα is the *βασιλεία τ. θεοῦ*, the feast of fat things in Isa. xxv. 6; completed in the marriage-supper of the Lamb; but fully prepared when the glad tidings of the Gospel were proclaimed.

ἐκάλ. πολ.; these first κεκλημένοι are the Pharisees and Scribes and learned among the Jews. 17.] The δοῦλος is one *spirit*, one *message*; but not necessarily, in the three cases, one and the same *person*. The three messages were delivered (1) by John the Baptist and our Lord; (2) by our Lord and the Apostles; (3) by the Apostles and those who came after. The elder prophets cannot be meant, for ἕτοιμά ἐστιν πάντα was the message = ἤγγικεν ἡ βασ. τ. οὐρ.

18—20.] ἀπὸ μιᾶς, supply γνώμης: so ἀπὸ τῆς ἴσης, Thucyd. i. 15; so (ch. vii. 30) they had rejected John's baptism, and (John vii. 48) the Lord himself. The saying is not to be taken strictly without exception, e. g. Nicodemus: but generically. So also ver. 24. The *temper*

s here 8ce. Acts xxv. 11. 1 Tim. iv. 7. v. 11. 2 Tim. ii. 23. Tit. iii. 10. Heb. xii. 15, 28 bis only L.P.H. see 1 Kings xx. 6, 28. Esth. iv. 8.
t Matt. xiii. 44. 2 Chron. xxxiv. 11.
u [ch. xxiii. 7.] 1 Cor. vii. 37. Heb. vii. 27. Jude 3 only.
v = Matt. xviii. 28. xx. 1, &c.
w = John xii. 21. Josh. ii. 1.
x constr., here bis. ch. xix. 20. Mark iii. 1. viii. 17.
y ch. ii. 24 only. Lev v. 11.
z = 1 Cor. iii. 18. 2 Cor. viii. 8. 1 Thess. v. 21. 1 Pet. i. 7 al. Ps. xxv. 2. Prov. xvii. 3.
a Matt. v. 22 ref.
b Matt. ii. 8 al. Gen. xiv. 13.
c ch. xvi. 6. John xi. 31 only in gespp. 1 Cor. iv. 19 al. 4 Kings i. 11. 2 only. Isa. xv. 3. Tobit xiii. 17.
d ch. xii. 39 al.†
e Matt. vi. 5. xii. 19. ch. x. 10. xiii. 26. Acts v. 15. Rev. xi. 8. xxi. 21. xxii. 18. Sir. ix. 7 only.
f Matt. vi. 2. Acts ix. 11. xii. 10 only. Isa. xv. 3. Tobit xiii. 17.
g Matt. vi. 2. Acts ix. 11. xii. 10 only.
h ver. 18.
i = Matt. vi. 10. ch. xxiii. 24. Rev. xvi. 17. Gen. i. 3, &c.
k Mark vi 27, 39 al. Gen. xlix. 33.
l = ver. 9. ch. ii. 7. Gen. xxiv. 25, 26.
m Matt. xxi. 28 ref.
n Matt. xiv. 22 ref.

P [vg-ppte arm-Ant] EF GHKL MPRS[c] VΓΔΛ Ι. Ξ. Θ.

μιᾶς πάντες [s] παραιτεῖσθαι. ὁ πρῶτος εἶπεν αὐτῷ Ἀγρὸν [t] ἠγόρασα, καὶ [u] ἔχω [v] ἀνάγκην [w] ἐξελθεῖν [w] ἰδεῖν αὐτόν· ἐρωτῶ σε [x] ἔχε με [s] παρῃτημένον. 19 καὶ ἕτερος εἶπεν [y] Ζεύγη βοῶν ἠγόρασα πέντε, καὶ πορεύομαι [z] δοκιμάσαι αὐτά· ἐρωτῶ σε [x] ἔχε με [s] παρῃτημένον. 20 καὶ ἕτερος εἶπεν Γυναῖκα ἔγημα, καὶ διὰ τοῦτο οὐ δύναμαι ἐλθεῖν. 21 καὶ [a] παραγενόμενος ὁ δοῦλος [b] ἀπήγγειλεν τῷ κυρίῳ αὐτοῦ ταῦτα. τότε [c] ὀργισθεὶς ὁ [d] οἰκοδεσπότης εἶπεν τῷ δούλῳ αὐτοῦ [e] Ἐξελθε [e] ταχέως εἰς τὰς [f] πλατείας καὶ [g] ῥύμας τῆς πόλεως, καὶ τοὺς πτωχοὺς καὶ [h] ἀναπείρους καὶ τυφλοὺς καὶ χωλοὺς εἰσάγαγε ὧδε. 22 καὶ εἶπεν ὁ δοῦλος Κύριε, [i] γέγονεν ὃ [h] ἐπέταξας, καὶ ἔτι [l] τόπος ἐστίν. 23 καὶ εἶπεν ὁ κύριος πρὸς τὸν δοῦλον [e] Ἐξελθε εἰς τὰς ὁδοὺς καὶ [m] φραγμούς, καὶ [n] ἀνάγκασον εἰσελθεῖν, ἵνα

18. rec *παραιτεισθαι* bef *παντες*, with AP rel syr copt goth æth Bas: om *παντες* syr-cu: txt BDLRX 1 latt Syr arm. ins *και* bef *ο πρωτος* P lat-*c e*. om *αυτω* D 1 lat-*a b c e ff*$_2$ *i l* copt-ms goth arm. *αναγκην* bef *εχω* DP latt: txt ABR rel. rec aft *εξελθειν* ins *και*, with AP rel: om BDGLR Syr syr-cu copt arm.—*εξελθων* B(Mai) DL: txt A B(Rl) PR rel.

19. for *ερωτω κ.τ.λ.*, *διο ου δυναμαι ελθειν* D lat-*a c ff*$_2$ *i q* (*b l*) mss-in-Orig(*κ. δια τουτο . . .*).

20. for *ετερος*, *αλλος* D latt. for *εγημα*, *ελαβον* D. for *δια*, *διο ου* and om *τουτο* D.

21. rec aft *ο δουλος* ins *εκεινος* (*see Mt* xxii. 10), with X rel syrr syr-cu: om ABDKLPR 1. 69 latt copt goth æth arm Bas. (33 def.) aft *αυτου* ins *παντα* D (arm-usc). for *τοτε*, *και* D lat-*c*. *τω δουλω αυτου* bef *ειπεν* D al. om *τους* bef *πτωχους* D. [*αναπειρους*, so AB^{3}DL ev-y: *αναπειρους* PR.] rec transp *χωλους* and *τυφλους*, with R rel Syr syr-cu: om *και χωλους* A 69 syr-jer: txt BDFKLMPU 33 latt syr copt goth æth Eus Bas. for *εισαγαγε*, *εντυχε* D.

22. *ο δουλος* bef *ειπεν* D lat-*c*. aft *ειπεν* ins *αυτω* A. om *κυριε* D lat-*c a*. rec (for *ὃ*) *ὡς*, with AP rel latt syrr goth æth: txt BDLR 1 lat-*e* syr-cu syr-marg copt arm Aug$_1$.

23. aft *δουλον* add *αυτου* D lat-*a b* Syr syr-cu æth Bas. rec *ο οικος* bef *μου*,

of these self-excusers is threefold; the *excuses* themselves are threefold; their *spirit is one*. The first alleges an *ἀνάγκη*, —he *must* go and see his land: the second not so much as this, only his own plan and purpose—*πορεύομαι*: the third not so much as either of these, but rudely asserts *οὐ δύναμαι* (i. e. *οὐ βούλομαι*) *ἐλθεῖν*. Also the *excuses themselves* are threefold. The first has his *worldly possession* ('one to his farm,' Matt. xxii. 5) to go and see: the second his purchase ('another to his merchandise,' ibid.) of stock to prove: the third his home engagements and his lust to satisfy. *All* are detained by *worldliness*, in however varied forms. **21.**] *τῆς πόλεως*, still, *in the city* (Matt. xxii. 7); still, *among the Jews*. *πλατ. κ. ῥύμ.*, the broad and narrow streets: perhaps the *πόλεις κ. κῶμαι* through which the Lord and his Apostles journeyed preaching. Here appear again the very persons of ver. 13; the representatives of the wretched and despised; = *ὁ πολὺς ὄχλος*, Mark xii. 37: not perhaps without a hint, that only those who knew themselves to be spiritually poor and maimed and halt and blind would come to the Gospel feast. **23.**] The palace is large, and the guest-room: 'nec natura nec gratia patitur vacuum;' Bengel. **23.**] The calling of the Gentiles, *outside*

ο γεμισθῇ μου ὁ οἶκος. 24 λέγω γὰρ ὑμῖν ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων p γεύσεταί μου τοῦ δείπνου.

25 q Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί. καὶ r στραφεὶς εἶπεν πρὸς αὐτούς 26 Εἴ τις ἔρχεται πρός με, καὶ οὐ s μισεῖ τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα καὶ τὴν γυναῖκα καὶ τὰ τέκνα καὶ τοὺς ἀδελφοὺς καὶ τὰς ἀδελφάς, ἔτι τε καὶ τὴν ἑαυτοῦ t ψυχήν, οὐ δύναται εἶναί μου μαθητής. 27 καὶ ὅστις οὐ u βαστάζει τὸν σταυρὸν ἑαυτοῦ t καὶ ἔρχεται ὀπίσω μου, οὐ δύναται εἶναί μου μαθητής.

...προς αυτους P.

o Mark iv. 37 reff.
p Matt. xxvii. 34. John ii. 9. Acts xxiii. 14 al. Job xii. 11.
q Mark x. 1. ch. vii. 11. xxiv. 19 only. Exod. xxxiii. 15, 16. Judg. xi. 8 F.
r ch. vii. 9 al.
s — Matt. vi. 24. ch. xvi. 13. John xii. 25. Gen. xxix. 31.
t — Matt. vi. 25. xvi. 25. ch xvii. 33. John xii. 25 al. Exod. xxi. 23.
u — John xix. 17. Acts xv. 10. Gal. vi. 2, 5.

with P rel latt : txt A B(Mai) DKLRX lat-*e* syr-cu syr-marg copt arm Aug_1.

24. for *ανδρων εκεινων, ανθρωπων* D spec.

25. om *πολλοι* D lat-*a b c e ff*$_2$ *l* syr-cu. for *προς αυτους, αυτοις* D.

26. rec *εαυτου*, with BL R(e sil) SΓ : txt AD rel. aft *μητερα* ins *αυτου* D, rec (for *τε*) *δε*, with A D-gr rel vulg lat-*c f* (*ff*$_2$?) : txt BLRΔ. *ψυχην* bef *εαυτου* B (69) latt Hil. rec *μου μαθητης* bef *ειναι*, with AD rel lat-*a b c e f ff*$_2$ Syr syr-cu goth Orig Hil : *μου ειν. μαθ.* K 69 vulg Orig-lat Eus Cyr Bas Hil_1 : txt BLMRSX fuld syr copt æth Aug.

27. om ver (*homœotel*) M'RΓ 69. for *οστις, ος* D Iren-gr. aft *οστις* ins *ουν* B. [*ου* is written over the line in B by the original scribe : see table.] rec (for *εαυτ.*) *αυτου*, with DL^1 rel Iren-gr : txt ABL^{2}M'Δ. for *ερχεται, ακολουθει* K al copt Iren-gr Bas. rec *μου* bef *ειναι μαθητης*, with AKM^2 S(e sil) U vulg am^1 lat-*c ff*$_2$ Cyr : *μου μαθ. ειν.* D : txt BL rel am^2(with fuld forj) lat-*b e f q* goth Bas Tert.

the city ; in the country (Matt. xxii. 9, 10).

ἀνάγκασον εἰς.] Is there not here *an allusion to Infant Baptism?* for remember, the *εἰςελθόντες* are *good and bad.* (Matt. l. c.) **24.**] I think with Stier, (iii. 202, edn. 2) that our Lord here speaks *in his own Person :* **ὑμῖν** will fit no circumstance in the parable ; for the householder and his servant are alone : the guests are not present. Our Lord speaks, with His usual **λέγω γὰρ ὑμῖν**, *to the company present* : and half continuing the parable, half expounding it, substitutes *Himself* for the master of the feast, leaving it hardly doubtful who **ἄνδρες ἐκεῖνοι οἱ κεκλημένοι** are.

25—35.] DISCOURSE TO THE MULTITUDES. Our Lord is, at some time further on in the journey, going forward, and speaking to the multitude on counting the cost before any man becomes his disciple.

26, 27.] See Matt. x. 37, 38, and note. The remark there made of the *strangeness* of this sound of *the Cross*, still applies : our Lord had not yet announced his death *by crucifixion*. **μισεῖ**] It is well to enquire what sense this word here bears. That no such thing as *active hatred* can be meant, is plain : our Lord himself is an example to the contrary, John xix. 25—27 : the *hate* is the *general*, not *personal*, feeling of alienation in the inmost heart,—so that this world's relationships, as belonging to *the state of things in this world*, are not the *home* and *rest* of the heart. This is evident from the **ἔτι τε κ. τ. ἑαυ. ψυχήν** which follows. Let the *hate begin here*, and little explanation will be further wanted. This addition also shews that the saying was not meant only for those times, in which more perhaps of the disruption of earthly ties was required, but *for all time :* for **ἡ ἑαυτοῦ ψυχὴ** is equally dear to every man in every age. It hardly need be observed that *this hate* is not only consistent with, but *absolutely necessary to* the very highest kind of love. It is that element in love which makes a man *a wise and Christian friend*,—not for time only, but for eternity. Beware of thinking, with Wordsw., that in **εἶναί μου μαθητής**, there is any emphasis on **μου**. Rather is it in the *least* emphatic place in the sentence, in order to throw all the stress on the verb **εἶναι** : cf. **ἵνα γεμισθῇ μου ὁ οἶκος**, ver. 23 ; **καταφαγών σου τὸν βίον**, ch. xv. 30. In ver. 33, the collocation is different, and **μου** has a secondary emphasis. See remarks on this idea of Wordsworth's, in note on Matt. xvi. 18.

v Matt. xxi. 33 reff.
w — ver. 31, ch. xvi. 6. Matt. xiii. 46. Isa. xxx. 8.
x Rev. xiii. 18 only †.
y here only.
z Ezra vi. 4, 8. (-ῶν, ch. xv. 14.)
a — 2 Cor. x. 5. 2 Tim. ii. 20, 21.
a here only †. Dion. Hal. de comp. verb. 24 only. (-πίζειν, Ps. vii. 10 Symm.)

28 τίς γὰρ ἐξ ὑμῶν θέλων [v] πύργον οἰκοδομῆσαι οὐχὶ πρῶ-
τον [w] καθίσας [x] ψηφίζει τὴν [y] δαπάνην, εἰ ἔχει [z] εἰς [a] ἀπ-
ἀρτισμόν; 29 [b] ἵνα [b] μήποτε [c] θέντος αὐτοῦ [c] θεμέλιον καὶ μὴ
[d] ἰσχύοντος [e] ἐκτελέσαι, πάντες οἱ [f] θεωροῦντες ἄρξωνται
αὐτῷ [g] ἐμπαίζειν 30 λέγοντες ὅτι οὗτος ὁ ἄνθρωπος ἤρξατο
οἰκοδομεῖν καὶ οὐκ [d] ἴσχυσεν [e] ἐκτελέσαι. 31 [h] ἢ τίς βασιλεὺς
πορευόμενος ἑτέρῳ βασιλεῖ [h] συμβαλεῖν εἰς πόλεμον οὐχὶ
[i] καθίσας πρῶτον [k] βουλεύεται εἰ δυνατός ἐστιν [l] ἐν δέκα
[m] χιλιάσιν [n] ὑπαντῆσαι τῷ μετὰ εἴκοσι [m] χιλιάδων ἐρχο-

ABDR GHKL MRSU VXΓΔΛ 1. 33. 69.

b here only. c ch. vi. 48. 1 Cor. iii. 10, 11. d Matt. viii. 28 ref.
e here bis only. Deut. xxxii. 45 var. 2 Chron. iv. 5. 2 Macc. xv. 9 only. f — Matt. xxvii. 55. Acts xix. 26. Ps. xxi. 7. g Matt. xxvii. 29, 31, 41. Judg. xvi. 25. h — here only. (ch. ii. 19 reff.) 2 Mace. viii. 26. Jos. Antt. vi. 5. 3, σ. εἰς μάχην. i — ver. 28 reff. k John xii. 10 ref.
l — Jude 14. 1 Macc. xi. 15. see 1 Cor. iv. 21 al. fr. m here bis. Acts iv. 4. 1 Cor. x 8, from Numb. xxv. 9. Rev. v. 11. vii. 4, &c. al. n ch. viii. 27 al. Gospp. only, exc. Acts xvi. 16 †. Tobit vii. 1 al.

28. rec aft εχει ins τα, with A rel lat-*a f* goth (arm) Ephr Thl: om BDLR vulg lat-*b c e ff*$_2$ syrr syr-cu copt æth(appy) Orig-lat. rec (for εις) προς (*see ver* 32), with VX (F 1, e sil) Bas$_2$ Cyr: txt ABDR rel.

29. for και μη ισχυοντος εκτελεσαι, μη ισχυση οικοδομησαι και D lat-*e*. for αρξ. αντ. εμ. λεγ., μελλουσιν λεγειν D lat-*e* Aug. rec εμπαιζειν bef αυτω, with Δ rel vulg lat-*f* syrr syr-cu goth Petr-alex Bas$_1$: txt A(sic) BKLRUX 1 Bas$_1$.

30. om οτι D al syr-cu Ambr.

31. rec συμβαλειν bef ετερω βασιλει, with E rel latt syr copt goth æth arm Bas: txt ABDLRX 33. for ουχι, ουκ ευθεως D. βουλευσεται B lat-(*a*) *b g*. rec απαντησαι, with L rel Bas: txt ABDRXΔ 1. 33. 69^2. εκ' αυτον bef υπαντησαι τω μ. ε. χ. ε. D.

28—30.] Peculiar to Luke. *The same caution* is followed out in this parable. This is to be borne in mind, or it will be misinterpreted. The ground of the parable is, that *entire self-renunciation* is requisite, to become a disciple of Christ. This man wishes to build a tower: to raise that building (see 1 Cor. iii. 11—15), which we must rear on the one Foundation, and which shall be tried in the day of the Lord. He is advised to count the cost, to see whether he have enough thoroughly to finish it. If he begin, lay the foundation,—however seemingly well it may be done, it is *not well done*, because he has not enough to complete it: and the attempt can only lead to shame. So it is with one who would be Christ's disciple: but with this weighty difference, lying in the background of the parable—that in his case the counting the cost must *always* issue in a discovery of the utter inadequacy of his own resources, and the going *out of himself* for strength and means to build. 31—33.] This same lesson is even more pointedly set before us in the following parable, which, as well as the other, is frequently misunderstood. The *two kings* here are,—the *man desirous to become a disciple*, to work out his salvation,—and GOD, with whose just and holy law he is *naturally at variance;*—*it is his ἀντίδικος*, see ch. xii. 58, and note:—these two are going to engage in war; and the question for each man to sit down and ask himself is, 'Can I, with (ἐν,—*clad in,—surrounded by, all that I have*, all my instrument of war) my ten thousand, stand the charge of Him who cometh against me with (μετά, being *only as many as He pleases to bring with Him* for the purpose, see Ps. lxviii. 17, E. V.) twenty thousand?'—see Job xv. 24—26. Here the inadequacy of man's resources is *plainly set forth*, not left, as in the former parable, to be inferred. Then, finding that he has no hope of prevailing,—ἔτι αὐτοῦ πόρρω ὄντος, while there is yet time,—he sends an embassy, and sues for peace, abandoning the conflict: throwing himself upon the mere mercy and grace of God;—ἀποτασσόμενος πᾶσιν τοῖς ἑαυτοῦ ὑπάρχουσιν, in both cases. The ordinary misinterpretation of this parable is in taking the king with twenty thousand to be the ἄρχων τοῦ κόσμου τούτου—which *destroys all the sense*:—for with him the *natural man is at peace*, but the *disciple of Christ at war*. 31.] εἰς πόλ. belongs to συμβ., not to πορευόμ.—συμβαλεῖν πρὸς μάχην occurs Polyb. x. 37. 4 (the instance from Xenoph. Cyrop. vii. 1. 20, cited by Meyer,

μένῳ ἐπ' αὐτόν; 32 [o] εἰ δὲ μήγε, ἔτι αὐτοῦ [p] πόρρω ὄντος [q] πρεσβείαν ἀποστείλας [r] ἐρωτᾷ τὰ [s] πρὸς εἰρήνην. 33 οὕτως οὖν πᾶς ἐξ ὑμῶν ὃς οὐκ [t] ἀποτάσσεται πᾶσιν τοῖς ἑαυτοῦ [u] ὑπάρχουσιν, οὐ δύναταί μου εἶναι μαθητής. 34 καλὸν οὖν τὸ [v] ἅλας· ἐὰν δὲ καὶ τὸ [v] ἅλας [w] μωρανθῇ, [x] ἐν τίνι [y] ἀρτυθήσεται; 35 οὔτε εἰς γῆν οὔτε εἰς [z] κοπρίαν [a] εὐθετόν ἐστιν· [b] ἔξω [b] βάλλουσιν αὐτό. [c] ὁ ἔχων ὦτα ἀκούειν ἀκουέτω. XV. 1 [c v] Ἦσαν δὲ αὐτῷ [d] ἐγγίζοντες πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ ἀκούειν αὐτοῦ. 2 καὶ [e] διεγόγγυζον οἵ τε Φαρισαῖοι καὶ οἱ γραμματεῖς λέγοντες ὅτι οὗτος ἁμαρτωλοὺς [f] προσδέχεται καὶ [g] συνεσθίει αὐτοῖς.

...και οι R.

o Matt. ix. 17 reff.
p Matt. xv. 8 reff.
q ch. xix. 14 only. 2 Macc. iv. 11 only. (-σέαν, 2 Cor. v. 24.)
r = ver. 18.
s (ver. 23 v. r.) Acts xxviii. 10. 2 Pet. i. 3.
t Mark vi. 46. ch. ix. 61. Acts xviii. 18, 20. 2 Cor. ii. 13 only‡. Jos. Antt. viii. 13. 7.
u Matt. xix. 21 reff.
v Matt. v. 13 reff.
w = Matt. v. 13 only.
x Matt. v. 13. Mark ix. 50. Heb. x. 29.
y Mark ix. 50. Col. iv. 6 only†. Cant. viii. 2 Symm.
z here only. 1 Kings ii. 3. (-ρεσι, ch. xiii. 8.)
a ch. ix. 62. Heb. vi. 7 only. Ps. xxxi. 6. Susan. 15 only.
b Matt. v. 13 reff.
c Matt. xix. 22 reff.
d constr., ver. 25. ch. vii. 15. xxiii. 49. Acts ix. 3 al. Gen. xxvii. 26.
e ch. xix. 7 only. Exod. xv. 24.
f = Rom. xvi. 2. Phil. ii. 29. Isa. xlii. 1.
g Acts x. 41. xi. 3. 1 Cor. v. 11. Gal. ii. 12 only. Gen. xliii. 32. Ps. c. 5 only.

32. *πορρω* bef *αυτου* AR rel goth Bas Damasc: txt BDLX 1. 69 latt. *απεστ.* bef *πρεσβ.* D lat-*e* copt goth. om *τα* B. for *προς, εις* BK.

33. aft *ουν* ins *και* D. *εξ υμων* bef *πας* D. om *πασιν* DR: ins AB rel vss. for *εαυ. υπαρχ., υπαρχ. αυ.* DKM. *ειναι* bef *μου* BLR 33 lat-*a* goth: *μαθητης* bef *ειναι* DU[1] lat-*b c e ff*$_2$ *i q*: txt A rel vulg lat-*f* arm Orig-lat$_2$ Bas$_2$.

34. rec om *ουν* (*see Mk* ix. 50), with ADR rel latt copt-dz: ins BLX 69 copt. *το αλα* (twice) D. rec om *και* (*cf Mt* v. 10, *Mk* ix. 50), with AR rel vulg-ed lat-*e f ff*$_2$ *i*: ins BDLX am(with most other mss of vulg) Syr syr-cu Bede.

35. aft 1st *εις* ins *την* D 69.

CHAP. XV. 1. rec *εγγιζοντες* bef *αυτω*, with D rel vss(of which, vulg lat-*b c l* Syr syr-cu omit *παντες*): *παντες* bef *εγγιζοντες* LR: txt ABKMU 1. 69 goth Bas. om 2nd *οι* DU.

2. rec om *τε*, with A rel copt: ins BDL.

does not apply, being *συμβ. πρὸς τὸ μαχόμενον*). 32. *τὰ πρὸς εἰρ.*] So *τὰ πρὸς πόλεμον*, Xen. Anab. iv. 3. 10, but there, 'the *resources* of war;'—here, conditions, preliminaries, of peace.

34, 35.] For the third time, our Lord repeats the saying concerning salt: see Matt. v. 13: Mark ix. 50, and notes. The *οὖν* and *καί*, here restored to the text, are both valuable; the former as importing the recurrence of a saying known before, the latter as giving force to the supposition. The *salt*, in Scripture symbolism, is the whole life-retaining antiseptic influence of the Spirit of God:—this, working in the *εἶναί μου μαθητής*, is good: but if even this be corrupted—if the mere appearance of this, and not the veritable salt (which is the *savour*), be in you—wherewith, &c.? Such a disciple is ἄξιος βλητέος. Salt was not used for *land*, Ps. cvii. 34, nor for *mingling with manure*; it is of no use for either of those purposes, but must be utterly cast out.

CHAP. XV. PARABLES, SETTING FORTH GOD'S MERCY TO SINNERS. 1—7.] THE LOST SHEEP. It does not appear where or when this happened,—but certainly in the progress of this same journey, and, we may well believe, consecutively on the discourses in the last chapter. This first parable had been spoken by our Lord before, Matt. xviii. 12—14: but, as Trench has remarked, (Par. in loc.,) with a different view: there, to bring out *the preciousness of each individual little one in the eyes of the good Shepherd*; here, to shew *that no sheep can have strayed so widely, but He will seek it and rejoice over it when found*. The second is peculiar to Luke. 1.] *ἦσαν ἐγγ.*, were busied in drawing near—were continually about Him, struck perhaps with penitence,—found, by His seeking them:—having come from the husks of a life of sin, to the bread of life;—so the three parables seem to imply. *πάντες*, a general term, admitting of course of exceptions, see ch. xiii. 33 and note. 2.] *προσδέχ.* into His circle of adherents—*συνεσθ.* allows them to sit at meat with Him;—on the journey, or at entertainments, as in

h Matt. xviii. 12. xxii. 35 reff.
i — Acts xviii. 19. 1 Thess. iii. 1. Zech. xi. 17.
j ver. 7. Matt. xviii. 12, 13 only. Gen. xvii. 1 only.
k — Matt. xxvi. 55 ||.
l Matt. xxiii. 4 only. Judg. xvi. 3.
m ver. 9. ch. ix. 1. xxiii. 13. Acts v. 21. x. 24. xviii. 17. Luke only, exc. Mark xv. 16. Exod. vii. 11.
n ch. xiv. 13 reff.
o ch. i. 58 reff.
p ch. i. 47 ref.
q 1 Pet. iv. 18, from Prov. xi. 31.

3 εἶπεν δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην, λέγων 4 Τίς ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα καὶ ἀπολέσας ἐξ αὐτῶν [h] ἕν, οὐ [i] καταλείπει τὰ [j] ἐννενηκοντα-ἐννέα ἐν τῇ ἐρήμῳ καὶ πορεύεται [k] ἐπὶ τὸ ἀπολωλός, ἕως εὕρῃ αὐτό; 5 καὶ εὑρὼν ἐπιτίθησιν ἐπὶ τοὺς [l] ὤμους αὐτοῦ χαίρων, 6 καὶ ἐλθὼν εἰς τὸν οἶκον [m] συγκαλεῖ τοὺς φίλους καὶ τοὺς [n] γείτονας, λέγων αὐτοῖς [o] Συγχάρητέ μοι, ὅτι εὗρον τὸ πρόβατόν μου τὸ ἀπολωλός. 7 λέγω ὑμῖν ὅτι οὕτως χαρὰ ἐν τῷ οὐρανῷ ἔσται [p] ἐπὶ ἑνὶ [q] ἁμαρτωλῷ

AB[2] GHKL MSUV XΠΣΨ. 33.

3. om λεγων D 69 lat-*b e* Syr syr-cu arm.

4. for εχων, ος εξει D. ἀπολέσῃ B[1]D Method: απολεσας AB[2] rel. rec ἐν bef ἐξ αυτων, with A rel lat-*a b c* syrr syr-cu: txt B D-gr 1. 69 lat-*e*. for καταλειπει, αφιησι D sah Method. for πορευεται επι το απολωλος, απελθων το απολωλος ζητει D, similarly lat-*a e f* syr-cu coptt. aft εως ins ου AMUΔΛ 1. 69 arm Bas. [Some fragments of F remain in vv. 4—12.]

5. rec εαυτου, with A rel: txt BDFKLXΓΛ 1. 69 Method.

6. ελθων δε D (sah). συγκαλειται (*see ver* 9) DFΛ 1. 69 Method Bas Bas-sel.

7. aft λεγω ins δε D al syr-cu. rec εσται bef εν τω ουρανω, with AD rel

Matt. ix. 10. Stier remarks (iii. 214, edn. 2) that this ἁμαρτ. προσδέχ. is an important and affecting testimony, from the mouth of the enemies of our Lord, to his willingness to receive sinners.

The διαγγόγ. implies either **throughout the journey**;—or rather, **one to another, —responsively.** 3—7.] The man having the hundred sheep, is plainly *the Son of God, the Good Shepherd.* This had been his prophetic description, and that *in this very connexion,*—of *seeking the lost,* Ezek. xxxiv. 6, 11 ff. This it is which gives so peculiar an interest to David as a type of Christ—that he was *a shepherd:* ibid. ver. 23. Our Lord plainly declares then by this parable—and that I take to be the reason why it is placed *first* (see below)—that the matter in which they had found fault with Him was the *very pursuit most in accordance with his divine Office of Shepherd.*

4.] It is the *Owner Himself* who goes to seek, see Ezek., ver. 11—*God in Christ.*

The ἑκατὸν πρόβ. are the house of Israel, see Matt. x. 6; but in the *present* application, mankind: (not, '*believers in Christ*;' see on ver. 7.) The argument is to *their self-interest:* but the act on the part of the good Shepherd is, from the nature of the case, one of *love;* or, as Stier remarks, also human love for *his own;* for in Him, Love, and His glory, are one and the same thing.

καταλ. τὰ ἐνν.] These pass altogether into the background, and are lost sight of. The character of the good Shepherd *is* a sufficient warrant for their being well cared for. The ἔρημος is not a barren place, but one abounding in pastures (John vi. 10, compared with Matt. xiv. 15). 5.] Not mere self-interest, but *love* comes forward here; see Isa. xl. 11:—no blows are given for the straying—no hard words—mercy to the lost one,—and joy within himself,—are the Shepherd's feeling; the sheep is weary with long wanderings,—He gives it rest. Matt. ix. 36; xi. 28. 6.] In this return *to* His house, must be understood the whole course of seeking and finding which the good Shepherd, either by Himself *or His* agents, now pursues in each individual case, even until He brings the lost sheep home into heaven to himself—not *in reality,* so that it should not take place till the *death* of the penitent—but *proleptically,*—till the *name is written in heaven;*—till the sinner is penitent. This is clear from the interpretation in ver. 7.

The φίλοι καὶ γείτονες = the angels (and spirits of just men made perfect ?).

τὸ πρόβ. τὸ ἀπολωλός breathes a totally different thought from *v.* δραχμὴν ἣν ἀπώλεσα. There is pity and love in it, which, from the nature of the case, the other does not admit of. 7. λέγω ὑμῖν] In these words the Lord often introduces His revelations of the unseen world of glory; see Matt. xviii. 10.

r μετανοοῦντι s ᾗ ἐπὶ t ἐννενηκονταεννέα δικαίοις u οἵτινες
οὐ v χρείαν v ἔχουσιν w μετανοίας. 8 ἢ τίς γυνὴ x δραχμὰς
ἔχουσα δέκα, ἐὰν ἀπολέσῃ x δραχμὴν μίαν, οὐχὶ y ἅπτει
...σωι- y λύχνον, καὶ z σαροῖ τὴν οἰκίαν καὶ ζητεῖ a ἐπιμελῶς b ἕως
μελεσ- b ὅτου εὕρῃ ; 9 καὶ εὑροῦσα c συγκαλεῖται τὰς φίλας καὶ
E. ABDG HKLM SUVXΓ ΔΛ 1. 33. 69. c γείτονας, λέγουσα c Συγχάρητέ μοι, ὅτι εὗρον τὴν
x δραχμὴν ἣν ἀπώλεσα. 10 οὕτως, λέγω ὑμῖν, γίνεται
χαρὰ d ἐνώπιον τῶν d ἀγγέλων τοῦ θεοῦ P ἐπὶ ἑνὶ ἁμαρ-

r Matt. iii. 2 reff. 1 Kings xv. 29.
s constr., Matt. xviii. 8, 9 reff.
t ver. 4.
u Matt. vii. 15 reff.
v Matt. vi. 8 reff. Prov. xviii. 2.
w Mark i. 4 reff.
x here (3oo) only. Gen. xxiv. 22.
y — ch. xi. 33 reff.
z ch. xi. 25 ‖ Mt. only †.

a here only. Gen. vi. 5. (-λείσθαι, ch. x. 34, 35. -λεία, Acts xxvii. 8.) 16, 18. John ix. 18. 1 Kings xxx. 4. c — mid., here only. 10. see Isa. iii. 10.
b ch. xiii. 8. xxii. d so Rev. iii. 5. xiv.

latt syrr syr-cu coptt goth æth (arm) Cypr Ambr: txt BL 33(appy). εχουσιν bef χρειαν D.

8. εχουσα bef δραχμας D latt syrr syr-cu æth. for εαν απολεση, και απολεσασα D. om δραχμην D lat-*a b c e ff*$_2$ *i l* Syr syr-cu coptt. for ογον, ον B 1. 33, σον LX: om D 69: txt A rel.

9. συγκαλει (*see ver* 6) BKLUXΔ: txt AD rel. rec ins ρας bef γειτονας, with A rel; τους M al: om BL.—ρας γειτ. κ. φιλ. D. ην απωλεσα bef δραχμην, omg την, D.

10. rec χαρα bef γινεται, with A rel: χαρα εσται (*ver* 7) D 69 latt arm: txt BLX 33(appy) Syr copt Vict-tun. om των B.

On these δίκαιοι, see note at Matt. ix. 12, 13. They are the *subjectively* righteous, and this saying respects their own view of themselves. (Or if it be required that the words should be literally explained, seeing that these ninety-nine *did not err*, —then I see no other way but to suppose them, in the deeper meaning of the parable, to be the *worlds that have not fallen*; —and the one that has strayed, our human nature, in this our world.) But we have yet to enquire, *what sort of sinner* this parable represents: for each of the three sets before us a *different type* of the sinner sunk in his sin. Bengel, in distinguishing the three, says, 'Ovis, drachma, filius perditus—peccator (1) stupidus,—(2) sui plane nescius,—(3) sciens et voluntarius.' This one is the *stupid* and *bewildered* sinner, erring and straying away in ignorance and self-will from his Shepherd, but sought by the Shepherd, and fetched back with joy.

8—10.] THE LOST PIECE OF MONEY. In the following wonderful parable, we have the next class of sinners set before us, sought for and found by the power and work of the Spirit in the Church of Christ. It will be seen, as we proceed, how perfectly this interpretation comes out, not as a fancy, but as the *very kernel and sense* of the parable. The γυνή cannot be *the Church absolutely*, for the Church herself is a lost sheep at first, sought and found by the Shepherd. Rather is the οἰκία here the Church—as will come out by-and-by,—and the γυνή the *indwelling Spirit*, working in it. All men belong to this Creator-Spirit; all have been *stamped with the image of God*. But the sinner lies in the dust of sin and death and corruption—'sui plane nescius.' Then the Spirit, lighting the candle of the Lord (Prov. xx. 27; Zeph. i. 12), searching every corner and sweeping every unseen place, *finds out* the sinner; restores him to his true value as made for God's glory. This lighting and sweeping are to be understood of the office of the Spirit in the Church, in its various ways of seeking the sinner—by the preaching of repentance, by the Word of God read, &c. Then comes the joy again. 9.] αἱ φίλαι κ. γείτονες are invited—but there is *no return home* now—nor in the explanation, ver. 10, is there any ἐν οὐρανῷ, because the Spirit *abides in the Church*—because the *angels are present in the Church*, see 1 Cor. xi. 10:—nor is it ἔσται (as in ver. 7 at the return of the Redeemer then future), but γίνεται—the ministering spirits rejoice over every soul that is brought out of the dust of death into God's treasure-house by the searching of the blessed Spirit. In this parable then we have set before us the sinner who is unconscious of *himself* and *his own real worth*; who is lying, though in reality a precious coin, in the mire of this world, lost and valueless, till he is searched out by the blessed and gracious Spirit. And that such a search will be made, we are

e — here only: 1 Macc. x. 30. see note. f here bis only: Tobit xiv. 13 only. g 1 Cor. xii. 11 only. Josh. xviii. 5. h — Mark xii. 44 reff. i ch. xi. 23. John vi. 12. xv. 6. Exod. xxiii. 16. k Matt. xxi. 33 reff. l — (Matt. xxv. 34, 36 reff.) only. see Ps. cxi. 9. m — ch. xvi. low ch. xix. 12. (xx. 47 ‖ [Mt. v. r.]) only. Prov. vii. 19.

τωλῷ [r] μετανοοῦντι. 11 εἶπεν δὲ Ἄνθρωπός τις εἶχεν δύο υἱούς. 12 καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρί Πάτερ, δός μοι τὸ [e] ἐπιβάλλον μέρος τῆς [f] οὐσίας. ὁ δὲ [g] διεῖλεν αὐτοῖς τὸν [h] βίον. 13 καὶ μετ' οὐ πολλὰς ἡμέρας [i] συναγαγὼν πάντα ὁ νεώτερος υἱὸς [k] ἀπεδήμησεν εἰς χώραν [l] μακράν, καὶ ἐκεῖ [m] διεσκόρπισεν τὴν [f] οὐσίαν αὐτοῦ

Prov. R ℵ* ABDG HKLM PRSCV XΓΔΛ 1. 33 68.

12. aft ἐπιβαλλον ins μοι D al latt syrr syr-cu (coptt) goth seth. rec (for ὁ δε) και, with D rel latt syrr syr-cu goth seth arm: txt ABL copt.

13. for μετ' ου, ου μετα D al. rec απαντα, with A rel: txt BDP. for και εκει, κακει DG 69. for την ουσιαν αυτου, εαυτου τον βιον D-gr.

here assured. 11—32.] THE PRODIGAL SON. Peculiar to Luke. 'If we might venture here to make comparisons, as we do among the sayings of *men*, this parable of the Lord would rightly be called, *the crown and pearl of all His parables*.' Stier, iii. 227, edn. 2. We have here the glad and welcome reception of the returning sinner (sinner under the most aggravating circumstances) in the bosom of his heavenly Father: and agreeably to the circumstances under which the discourse was spoken, the δίκαιοι who murmured at the publicans and sinners are represented under the figure of the elder son:—see below. The parable certainly was spoken on the same occasion as the preceding, and relates to the same subject. Dr. Wordsworth, who for the sake of upholding the patristic interpretation denies this, seems to me to have entirely missed the scope of the parable: see below. 11.] ἄνθ. τις—*Our heavenly Father*, the Creator and Possessor of all: *not Christ*, who ever represents Himself *as a son*, although frequently as a possessor or lord. δύο υἱούς, *not*, in any *direct* or primary sense of the Parable, *the Jews and the Gentiles*: that there may be an ulterior application to this effect, is only owing to the parable grasping the *great central truths*, of which the Jew and Gentile were, in their relation, illustrations,—and of which such illustrations are furnished wherever such differences occur. The two parties standing in the *foreground* of the parabolic mirror are, *the Scribes and Pharisees* as the elder son, the *publicans and sinners* as the younger;—all, *Jews*: all belonging to God's family. The mystery of the admission of the Gentiles into God's Church was not yet made known in any such manner as that they should be represented as of one family with the Jews;—not to mention that this interpretation fails in the very root of the Parable; for in strictness the Gentile should be the *elder*, the Jew not being constituted in his superiority till 2000 years after the Creation. The upholders of this interpretation forget that when we speak of the Jew as elder, and the Gentile *as* younger, it is in respect not of birth, but of *this very* return to and reception into the Father's house, which is *not to be considered yet*. Dr. Wordsworth's objections (in loc.) do not touch the reasons here given. The relations of elder and younger have a peculiar fitness for the characters to be filled by them, and are I believe chosen on that account; *νεώτερον δὲ ὀνομάζει τὸν ἁμαρτωλὸν ὡς νηπιώδη καὶ ἀνεξαπάτητον*. Euthym. 12, 13.] The part of the parable relating to the prodigal himself divides itself into three parts—1. *his sin*: 2. *his misery*: 3. *his penitence*. In these verses his *sin* is described. It consists in a desire to depart from his Father's house and control, and to set up for himself,—to live a life of what the carnal man calls *liberty*.

12.] τὸ ἐπιβάλλον μέρος is classical Greek—ἀπολαχόντες τῶν ἑτημάτων τὸ ἐπιβάλλον, Herod. iv. 115. Such a request as this is shewn by Orientalists to have been known in the East, though not among the Jews. βίος = οὐσία:—no distinction is implied, as some (Paulus, Stier) have thought. The first-born had *two-thirds* of the property, see Deut. xxi. 17. The father, as implied in the parable, reserves to himself the power during his life over the portion of the first-born, see ver. 31. The parable sets before us very strikingly the *permission of free will* to man. 13.] μακράν—probably not adverbial (Stier), but agreeing with χώραν, see reff., and Æsch. Prom. 814, Xen. Cyr. v. 4. 47: compare however ἔθνη μακράν, Acts xxii. 21. The images of both the preceding parables are united here:—in

Ω εγε-νετο...

ζῶν [a] ἀσώτως. 14 [o] δαπανήσαντος δὲ αὐτοῦ πάντα ἐγένετο [p] λιμὸς [q] ἰσχυρὰ κατὰ τὴν χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο [r] ὑστερεῖσθαι, 15 καὶ πορευθεὶς [s] ἐκολλήθη ἑνὶ τῶν [t] πολιτῶν τῆς χώρας ἐκείνης, καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ [u] βόσκειν [u] χοίρους. 16 καὶ ἐπεθύμει [vw] γεμίσαι τὴν [w] κοιλίαν αὐτοῦ ἀπὸ τῶν [x] κερατίων ὧν ἤσθιον οἱ [u] χοῖροι, καὶ οὐδεὶς [y] ἐδίδου αὐτῷ. 17 [z] εἰς ἑαυτὸν [p]

a here only †. (-τος, Prov. vii. 11. -τία, Eph. v. 18. Prov. xxviii. 7.)
o James iv. 3. Mark v. 26. Acts xxi. 24. 2 Cor. xii. 15 only †. Judith xii. 4. (-νη, ch. xiv. 23.)
p fem., Acts xi. 28. 1 Macc. ix. 24 F.
q — Gen. xli. 31. see Matt. xiv. 30.
r — 2 Cor. xi. 9. Phil. iv. 12. Deut. xv. 8 F. Cant. vii. 5.
s Acts v. 13. viii. 29 al. 2 Kings xx. 2.
t ch. xix. 14. Acts xxi. 39. Heb. viii. 11 (from Jer. xxxviii. 34 vat.) only.
u Matt. viii. 30, &c. reff.
v Mark iv. 37 reff.
w see Prov. xviii. 20. xxiv. 16. Jer. xxviii. (li.) 34.
x here only †.
y abs., Matt. v. 42. x. 8 al.
z — here only. see Acts xii. 11.

14. rec ισχυρος, with PQR² rel: txt ABDL R¹(appy) 1. 33. ins του bef υστερισθαι AGMSΓΛ Nyssen.

15. om αυτου D al Syr syr-cu æth.

16. for γεμισαι την κοιλιαν αυτου, χορτασθηναι (*euphemism*) BDLR 1. 69 lat-*e f* sah goth(appy) æth Tit-bostr Chr Cyr; *manducare* syr-cu: txt APQ rel latt syrr copt arm.—for απο, εκ BDLR: txt APQ rel.

ἀπεδήμησαν we have the straying sheep; in *his state when he got into the far country*, the lost piece of money. But in this case the search is to be carried on *within him*—we are now on *higher ground* than in those two parables. 'Regio longinqua est oblivio Dei.' Augustine. (Trench, in loc.) ἀσώτως] The old English word **retchlessly** expresses perhaps best the meaning, which is not 'unsparingly' (in which sense of '*saving money*' I doubt σώζω ever being used), but **incorrigibly**, past hope of reclaim: —ἄσωτος, ὁ δι' αὐτὸν ἀπολλύμενος, Aristot. Eth. iv. 1. 14—16.] *His misery* is set forth in these verses. He soon spends all:—there is a fine irony, as Stier remarks, in δαπανήσαντος, as compared with διεσκόρπισεν before—he *spent* his money for that which was no bread.

λιμὸς ἰσχ.] On λιμός fem., see note on ref. Acts. This famine is the shepherd seeking his stray sheep—the woman sweeping to find the lost. The famine, in the interpretation, is to be *subjectively* taken; he begins to *be in want* (no stress on αὐτός, which is inserted on account of the change of subject from the last clause),—to *feel* the emptiness of soul which precedes either utter abandonment or true penitence. 15.] He sinks lower and lower—becomes the despised servant of an alien (is there here any hint at the situation of the *publicans*?) who employs him in an office most vile and odious to the mind of a Jew. ἐκολλήθη—no emphasis, see reff., **he attached himself**. Notice the abrupt change of subject, ἐκολλήθη . . . ἔπεμψεν.

16.] ἐπεθύμει—not *merely* **he desired**, see ch. xvi. 21, where the fact is surely implied that Lazarus *did eat* of the crumbs. The mistake has arisen from supplying a wrong object to ἐδίδου, and that from misunderstanding κεράτια. 'These are not the husks or pods of some other fruit, as of peas or beans, but *themselves a fruit*, that of the *carob* [or *caruba*, found not only in the East, but in South Europe, e. g. in abundance on the Riviera between Nice and Genoa. H. A.] tree (κερατωνία) . . . . They are in shape something like a bean-pod, though larger and more curved, thence called κεράτιον or little horn, ... they have a hard dark outside and a dull sweet taste . . . . the shell or pod alone is eaten.' Trench, Par. in loc. His appetite even drove him to these for food;—for—καί, (implying his state of destitution) **no man gave** (aught) **to him**. Meyer, De Wette, Greswell, and others supply κεράτια after ἐδίδου, but wrongly, I think; the *absolute* use of δίδωμι being very frequent, and the other construction harsh and unusual. We see him now in the depth of his misery,—the sinner reaping the consequences of his sin in utter shame and extremity of need.

17—20.] *His penitence.* And here we have a weighty difference between the permitted rational free will of man, and the stupid wandering on of the sheep, or the inanimate coin lying till it is picked up,—both these being however true, *did not God seek and save the sinner:* 'the grace of God by Christ preventing us that we may have a good will, and working with us when we have that good will?' Article X. of the Church of England.

εἰς ἑαυτὸν ἐλθών] Similar expres-

δὲ ἐλθὼν εἶπεν Πόσοι [a]μίσθιοι τοῦ πατρός μου [b]περισ-
σεύονται ἄρτων· ἐγὼ δὲ ὧδε λιμῷ ἀπόλλυμαι. 18 [c]ἀνα-
στὰς πορεύσομαι πρὸς τὸν πατέρα μου καὶ ἐρῶ αὐτῷ
Πάτερ, [de]ἥμαρτον [d]εἰς τὸν οὐρανὸν καὶ [e]ἐνώπιόν σου·
19 οὐκέτι εἰμὶ [f]ἄξιος κληθῆναι υἱός σου, [g]ποίησόν με ὡς
ἕνα τῶν [h]μισθίων σου. 20 καὶ [c]ἀναστὰς ἦλθεν πρὸς τὸν
πατέρα ἑαυτοῦ. ἔτι δὲ αὐτοῦ [f]μακρὰν [k]ἀπέχοντος εἶδεν
αὐτὸν ὁ πατὴρ αὐτοῦ καὶ [l]ἐσπλαγχνίσθη, καὶ δραμὼν
[mn]ἐπέπεσεν ἐπὶ τὸν [no]τράχηλον αὐτοῦ καὶ [p]κατεφίλησεν
αὐτόν. 21 εἶπεν δὲ ὁ υἱὸς αὐτῷ Πάτερ, [de]ἥμαρτον [d]εἰς τὸν E ειπεν δε—
οὐρανὸν καὶ [e]ἐνώπιόν σου· οὐκέτι εἰμὶ [f]ἄξιος κληθῆναι ABDE GHKL MPQRS [UVX]Γ ΔΛ]. 33. 69.
υἱός σου. 22 εἶπεν δὲ ὁ πατὴρ πρὸς τοὺς δούλους αὐτοῦ

a ver. 19 only. Lev. xxv. 50. b subjective, Phil. iv. 12. 2 Cor. ix. 8. constr., here only. c Mark vii. 24 reff. Gen. xxii. 19. d Matt. xviii. 15 reff. see 2 Kings xii. 13. e — here only. 1 Kings xx. 1. f constr., Acts xiii. 25. Rev. iv. 11. v. 2, &c. Wisd. xviii. 4. g — Matt. iv. 19 al. Gen. xiv. 8. h ver. 17 only. i Mark xii. 24. Acts xxii. 21 al. Zech. x. 9. k — Matt. xv. 8 reff. Isa. lv. 9. l Matt. ix. 36 reff. m Mark iii. 10 reff. n Acts xx. 37 only. Gen. xlv. 14. xlvi. 29. o Mark ix. 22 reff. p ch. vii. 38 reff. Gen. xlv. 15.

17. for *ειπεν*, *εφη* BL 69. rec (for *περισσευονται*) *περισσευουσιν* (*more usual*), with DQR rel: txt ABP 1 Tit-bostr Thphn. rec om *ωδε* (*homœotel*, *εγωδεωδε*), with APQ rel sah goth: ins DRU 1 latt Syr copt æth arm Chr$_2$ Ambr$_1$ Jer Aug; aft *λιμω* (*i. e. restored in wrong place*) BL lat-*e* syr.

19. rec ins *και* bef *ουκετι*, with GMPX (69, e sil) am(with forj fuld mt) syrr syr-cu arm Aug: txt ABDQR rel vulg-ed(with em gat) lat-*a b o e f ff$_2$ g$_2$* coptt goth æth Ambr Jer. *σου* bef *υιος* D-gr. om (*homœotel*) from *υιος σου* to *υιος σου* in ver 21 R^1.

20. for *εαυτ.*, *αυτου* DHKLMPQR^{r}XΛ 69. ins *ου* bef *μακραν* PX 33. *ενεπεσεν* D: *επεσεν* 1. 69 arm Thl.

21. rec *αυτω* bef *ο υιος*, with APQR^r rel latt: txt B(D)L 1 (syr-cu) copt.—*ο δε υιος* bef *ειπεν* D syr-cu. om *και* P. rec ins *και* bef *ουκετι*, with PQR^r rel syrr syr-cu Constt: om ABDKL 1 latt coptt goth æth arm-mss. *σου* bef *υιος* D-gr. add *ποιησον με ως ενα των μισθιων σου* (*from ver* 19) BDUX 33 bodl(with gat mm tol) syr æth Tit-bostr Vict-tun. (*Contra*, Aug., who says, *Non addit quod in illa meditatione dixerat "Fac me sicut unum de mercenariis tuis."*)

sions seem to occur in the Heb. Deut. xxx. 1 (where Syr. renders "Redi in temetipsum;" but Gesen. understands an accus. "si revocabis ea"); 1 Kings viii. 47; Isa. xlvi. 8. Before this, he was *beside himself*. The most dreadful torment of the lost, in fact that which constitutes their state of torment, will be this *εἰς ἑαυτὸν ἐλθεῖν*, when too late for repentance. He now recalls the peace and plenty of *his Father's house*. *μίσθιοι*, for he now was a *μίσθιος*, but in how different a case! 18.] *ἀναστάς*, see ver. 24, *νεκρὸς ἦν καὶ ἀνέζησεν*. This resolution is a further step than his last reflection. In it he *no where gives up his sonship: this*, and the *πάτερ*, lie at the root of his penitence:—it is the thought of having sinned against (in the parable *itself*, Heaven and) Thee, which works now in him. And accordingly he does not resolve to ask to be made *ἕνα τῶν μισθ.* but *ὡς ἕνα τ. μ.*:—still a *son*, but *as* an hireling. "And what is it that gives the sinner now a sure ground of confidence, that returning to God he shall not be repelled, nor cast out? The adoption of sonship which he received in Christ Jesus at his baptism, and his faith that the gifts and calling of God are *without repentance* or recall." Trench, Par. in loc. 20.] What he has resolved, he does: a figure not of the *usual*, but of the *proper* course of such a state of mind. 20—25. *μακρ. ἀπέχ.*] Who can say whether *this itself was not a seeking?* whether his courage would have held out to the meeting?

On what follows, see especially Jer. iii. 12; James iv. 8; Gen. xlvi. 29; 2 Sam. xiv. 33. 21.] The intended close of his confession is not uttered;—there is no abatement of his penitence, for all his Father's touching and reassuring kindness,—but his filial confidence is sufficiently awakened to prevent the request, *that he might be as an hired servant*. 22.] All these gifts belong to his reception, not as a servant, but as a

[Ταχὺ] [q] ἐξενέγκατε [r] στολὴν τὴν [s] πρώτην καὶ [t] ἐνδύσατε αὐτόν, καὶ [aw] δότε [vw] δακτύλιον εἰς τὴν χεῖρα αὐτοῦ καὶ [x] ὑποδήματα εἰς τοὺς πόδας, 23 καὶ [y] φέρετε τὸν [z] μόσχον τὸν [a] σιτευτόν· [b] θύσατε, καὶ φαγόντες [c] εὐφρανθῶμεν· 24 ὅτι οὗτος ὁ υἱός μου νεκρὸς ἦν καὶ [d] ἀνέζησεν, ἦν [e] ἀπολωλὼς καὶ εὑρέθη. καὶ ἤρξαντο [c] εὐφραίνεσθαι. 25 ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος [f] ἤγγισεν τῇ οἰκίᾳ, ἤκουσεν [g] συμφωνίας καὶ [h] χορῶν. 26 καὶ προσκαλεσάμενος ἕνα τῶν [i] παίδων αὐτοῦ [k] ἐπυνθάνετο [k] τί [ἂν] εἴη ταῦτα. 27 ὁ δὲ εἶπεν αὐτῷ

q Mark viii. 23. Acts v. 6, &c. 1 Tim. vi. 7. Heb. vi. 8 only. 4 Kings x. 23.
r Mark xii. 38 reff.
s — Matt. xxii. 38. Acts xvii. 4. Dan. x. 13.
t aor., Matt. xxvii. 28, 31 | Mk. Ezek. xvi. 10.
u — ch. xix. 23. Lev. xxv. 37. 1 Kings xx. 40.
v here only. (see James ii. 2.) Gen. xii. 42.
w Esth. iii. 10.
x Matt. iii. 11 | x. 10 al. Gen. xiv. 23.
y — Mark xi. 2, 7. Gen. xlvii. 16.
z here, &c. (Sec.) Heb. ix. 12, 19. Rev. iv. 7 only. Gen. xx. 14.
a (N. T. & LXX alw. w. μόσχ.) vv. 27, 30 only. Judg. vi. 25, 28 F. Jer. xxvi. (xlvi.) 21 only. b — Matt. xxii. 4 reff.
c ch. xii. 19 reff. Deut. xiv. 26.
d Rom. vii. 9 (ver. 33. Rom. xiv. 9. Rev. xx. 5 v. r.) only †.
e — Matt. xv. 24. xviii. 11. Ezek. xxxiv. 4, 6.
f constr., ver. 1 reff.
g here only. Dan. iii. 15 (5, 7 LXX, Theod.-F., 10 Theod.-F.) only.
h here only. Exod. xv. 20.
i — Matt. viii. 6, 8 reff.
k — ch. xviii. 36.

22. rec om ταχυ, with APQ rel syrr sah: ins BLX latt syr-jer copt æth arm goth Jer, ταχεως D al. εξενεγκαντες, and om και, A. rec ins την bef στολην, with D^1R rel arm: om ABD^1K^1LPQ. [om την bef χειρα B ?] aft ποδας ins αυτου DGPX 69 vulg lat-*a b f l* syr coptt goth æth arm Jer.

23. rec (for φερετε) ενεγκαντες (*emendation of construction*), with AP rel: ενεγκοντες GQVΔ: ενεγκατε D sah: txt BLRX latt syrr coptt æth arm. τ. σιτ. μ. D lat-*e*. ins και bef θυσατε DX latt syr æth arm. for φαγοντες, φαγωμεν και D latt syrr copt æth arm.

24. μου bef ο υιος A. for ανιζ., εζησεν (*see ver* 32) B Syr copt arm. rec aft ανιζησεν ins και (*see ver* 32), with E rel syrr goth æth: om ABDLPQRX 1. 69 latt copt arm Tit Damasc Thl Jer. rec απολωλ. bef ην, with P rel: om ην DQ R(Treg expr) 69: txt ABL copt.

25. ελθων δε κ.αγγισας D. ηγγιζεν AM 69.

26. rec om αν, with AD rel vulg-ed: ins BPQRX 1. 69 lat-*a b e f*.—for τι αν, τινα LΔ lat-*c ff*$_2$ *g*$_1$ *i* am. for ειη ταυτα, θελει τουτο ειναι D al.

son: the *first* (best) *robe*, for him who came in rags,—Isa. lxi. 10; Rev. iii. 18:—not—*the robe which he used to wear—his former robe*—this would not be consistent with the former part of the parable, in which he was not turned out with any disgrace, but left *as a son* and *of his own accord:* but a robe, (yea) the first and goodliest. The ring,—a token of a distinguished and free person, see James ii. 2; Gen. xli. 42. The shoes, also the mark of a free man (for slaves went barefoot), see Zech. x. 12; Eph. vi. 15. These are the gifts of grace and holiness with which the returned penitent is clothed by his gracious Father, see Zech. iii. 4, 5.

23. τ. μόσχ. τ. σιτ.] So, Judg. vi. 25, Gideon is commanded to kill τὸν μόσχον τὸν ταῦρον ὃς ἐστιν τῷ πατρί σου [τ. μ. τ. σιτευτὸν τοῦ πατρός σου F]: —some calf fatted for a particular feast or anniversary, and standing in the stall. No allusion must be thought of to the *sacrificing of Christ:*—which would be *wholly out of place* here,—and is *pre-supposed* in the whole parable. εὐφρανθ.] So ver. 6, 'joy in heaven;'—*all rejoice.* Some of these are δοῦλοι who have entered into the *joy of their Lord:* Matt. xxv. 21, 23. 24.] νεκ. κ. ἀνέζ.,—*the lost money:* ἀπολωλ. καὶ εὑρέθη,—*the lost sheep:* see 1 John iii. 14; Eph. ii. 5; 1 Pet. ii. 25. ἤρξαντο, a contrast to the ἤρξατο in ver. 14. 25—28.] As far as regards *the penitent*, the parable is finished:—but those who murmured at his reception, who were the proud and faultless elder son,—always in the house and serving, but not, as will appear, either over-affectionate or over-respectful,—they too must act their part, in order to complete the instruction. As regards the penitent, this part of the parable sets forth the reception he meets with from his *fellow-men*, in contrast to that from his *father;* see Matt. xviii. 27, 30.

25.] ἐν ἀγρῷ—probably *working*, in the course of his δουλεύειν, as he expresses it, ver. 29. ἐρχόμ., at meal-time. συμφ. κ. χορ.] This is one of those by-

ὅτι ὁ ἀδελφός σου ἥκει· καὶ [1]ἔθυσεν ὁ πατήρ σου τὸν [l]μόσχον τὸν [l]σιτευτόν, ὅτι [m]ὑγιαίνοντα αὐτὸν [n]ἀπέλαβεν. 28 [o]ὠργίσθη δὲ καὶ οὐκ ἤθελεν εἰσελθεῖν. ὁ δὲ πατὴρ αὐτοῦ ἐξελθὼν [p]παρεκάλει αὐτόν. 29 ὁ δὲ ἀποκριθεὶς εἶπεν τῷ πατρὶ αὐτοῦ Ἰδοὺ [q]τοσαῦτα ἔτη [r]δουλεύω σοι καὶ οὐδέποτε ἐντολήν σου [s]παρῆλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας [t]ἔριφον, ἵνα μετὰ τῶν φίλων μου [u]εὐφρανθῶ· 30 ὅτε δὲ ὁ υἱός σου οὗτος ὁ [v]καταφαγών σου τὸν [w]βίον μετὰ τῶν πορνῶν ἦλθεν, [x]ἔθυσας αὐτῷ τὸν [x]σιτευτὸν [x]μόσχον. 31 ὁ δὲ εἶπεν αὐτῷ Τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σά ἐστιν· 32 [u]εὐφρανθῆναι δὲ

1 ver. 23.
m ch. v. 31 reff.
n — ch. xviii. 30 reff.
o abs., ch. xiv. 21. Matt. (v. 22) xviii. 34. xxii. 7. Eph. iv. 6. Rev. xi. 18 (xii. 17) only. Esth. i. 12.
p — Matt. xviii. 32 reff. see Gen. xxxvii. 35.
q — Matt. xv. 28. John xii. 37. (xiv. 9. Heb. iv. 7.)
r — Phil. ii. 22.
s — ch. xi. 42. Jer. xli. (xxxiv.) 18.
t Matt. xxv. 32 (-φειον, ib. ver. 33) only. Gen. xxvii. 9. xviii. 32.
u ch. xii. 19 reff.
w Mark xii. 44 reff.
v Matt. xiii. 4. — (-σοθέων) ch. xx. 47 (1 Mk. v. r.). 3 Kings
x ver. 23 (reff.).

— αυτω Q ABDE GHKL MPRSU VΓΧΠΔΛ 1. 33. 69.

27. om αυτω D. τον σιτευτον μ. and adds αυτω D.

28. ηθελησεν ALPQRX lat-*a c ff*$_2$ *i*: txt BD rel vulg lat-*b e f* syr. rec (for 2nd δε) ουν, with PQ rel vulg syr: txt ABDLRX 1. 33 lat-*a b c e f ff*$_2$ *l* copt goth arm Jer. for παρεκαλει, ηρξατο (sic) D-gr, *cœpit rogare* lat-*a b c*: *rogabat* D-lat.

29. rec om αυτου, with Q rel syr goth arm: ins A B[sic: see table] DGPR(Δ)Λ 69 latt Syr coptt. for εντ. σου παρηλθον, παρεβην σου εντολην D. for εμοι ουδ. εδωκας, ουδ. εδωκας μοι D. εριφιον B. aft εριφ. ins εξ αιγων D coptt. for ευφρανθω, αριστησω D goth, *epulaver* lat-*a b c*.

30. for ver, τω δε υιω σου τω καταφαγοντι παντα μετα των πορνων και ελθοντι εθυσας τον σιτευτον μοσχον D lat-*e*. om τον bef βιον P. rec om των, with BP X(Treg expr) rel: ins ADLQR coptt. om αυτω D lat-*a e*. rec (for τον σιτ. μ.) τον μοσχον τον σιτευτον (*from ver* 23), with AP rel latt: txt B[sic] DLQR lat-*e*.

31. om τεκνον D lat-*a*.

glances into the lesser occupations and recreations of human life, by which the Lord so often stamps his tacit approval on the joys and unbendings of men. Would these festal employments have been here mentioned by Him on so solemn and blessed an occasion, if they really were among those works of the devil which He came into the world to destroy?

28—32.] Stier well remarks (iii. 255, edn. 2) that this elder is now the *lost son*: he has lost all childlike filial feeling; he betrays the hypocrite within. The love and forbearance of the father are eminently shewn—the utter want of love and humility in the son strongly contrasted with them.

29.] ἰδοὺ τοσ. ἔτη δουλ. σοι, the very manner of speech of a Pharisee: as is the continuation,—οὐδέπ. ἐντ. σου παρ. Could the *Jewish nation* be introduced saying this, even in the falsest hypocrisy?

ἐμοὶ οὐδέποτε ἔδωκας answers to the younger son's δός μοι in ver. 12;—it is a separation of the individual son from his father, and, as there pointed out, the very root and ground of sin. ἔριφον, of less value than a calf. τ. φίλ. μου—who are these? this elder son also then has *friends, who are not his father's friends*: see Matt. xxii. 16, τ. μαθητὰς αὐτῶν μετὰ τῶν Ἡρῳδιανῶν.

30.] ὁ υἱ. σου οὗτος, the last degree of scorn and contempt,—just such as was shewn by the Pharisees towards the publicans and sinners (see ch. xviii. 11). 'I will not count such an impure person *my brother*.' σου τ. βίον, a covert reproach of his father for having given it to him. μετὰ τῶν πόρνων, a charitable addition on the part of the elder brother, such as those represented by him always take care to make under similar circumstances. Even supposing it a necessary inference from the kind of life which he had been leading, it was one which nothing but the bitterest jealousy would have uttered at such a time.

ἦλθ. καὶ ἔθυσ. τ. σ. μ. parallel with ἁμαρτωλοὺς προσδέχεται, καὶ συνεσθίει αὐτοῖς, ver. 2. 'Thou hast not only made him equal to me, but hast received him into superior favour.' 31.] πάντοτε μ. ἐμ. εἶ, as a reason why no *extraordinary* joy should be shewn over *him*; other reasons might

καὶ χαρῆναι [y] ἴδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν καὶ [y] = Matt. xviii. 33. xxiii. 33. xxv. 27 al. ἔζησεν, καὶ [z] ἀπολωλὼς καὶ εὑρέθη. [z] ver. 24 reff.

XVI. [1] Ἔλεγεν δὲ καὶ πρὸς τοὺς μαθητὰς [a] Ἄνθρω- [a] ch. xii. 42 reff.
πός τις ἦν πλούσιος ὃς εἶχεν [b] οἰκονόμον, καὶ οὗτος

32. ἰδεῖ bef καὶ χαρῆναι D(K) lat-*a c f* Syr Constt Jer. rec ανεζησεν (*from ver* 24), with ADP rel latt syr goth æth: txt BLRΔ Syr coptt arm. om καὶ DX 1. 69 latt coptt arm Antch Jer. rec aft απολωλως ins ην, with P rel Syr (coptt?): om ABDLRX 1. 33(appy) 69 goth Constt Ephr Damasc.

CHAP. XVI. 1. rec aft μαθητας ins αυτου, with AP rel syrr copt goth æth: om BDLR 69 lat-*e* arm. οικενομους B^1.

be assigned, and lie indeed in the background, suggested by his tone and words: but this is the soft answer to turn away wrath. πάντ. τ. ἐμ. σά ἐσ., because the portion of goods which remained was *his*. 32.] ἔδει—not σε, but generally —it was right. The Father still asserts the restored sonship of his returned prodigal—ὁ ἀδελ. σου οὗτος. We may remark that the difficulties which have been found in the latter part of the parable, from the *uncontradicted* assertion in ver. 29, if the *Pharisees* are meant, —and the great pride and uncharitableness shewn, if *really righteous persons* are meant,—are considerably lightened by the consideration, that the contradiction of that assertion would have been *beside the purpose of the parable;* that it was the very thing on which the Pharisees prided themselves; that, besides, it *is* sufficiently contradicted *in fact*, by the spirit and words of the elder son. He was breaking his Father's commandment even when he made the assertion,—and the making it is part of his hypocrisy. The result of the Father's entreaty is left purposely uncertain (see Trench, Par. in loc.):—is it possible that this should have been the case, had the *Jewish nation* been meant by the elder brother? But now, as he typifies a set of individuals who might themselves be (and many of them were) won by repentance,—it is thus broken off, to be closed by each individual for himself. For we are all in turn examples of the cases of both these brothers, containing the seeds of both evil courses in our hearts: but, thanks be to God, under that grace, which is sufficient and willing to seek and save us from both.

CHAP. XVI. 1—8.] PARABLE OF THE UNJUST STEWARD. Peculiar to Luke. No parable in the Gospels has been the subject of so much controversy as this: while, at the same time, the general stream of interpretation is well defined, and, in the main, satisfactory. It would be quite beyond the limits of a note to give any thing like a recension of the views respecting it: the principal ones which differ from that which I have adopted, will appear in the course of my remarks. 1.] ἔλεγεν δὲ καί—a continuation, I believe, of the foregoing:—certainly closely connected in subject with it, as is the second parable in this chapter also: see below. πρὸς τ. μαθ., not to the *Twelve only*, but to the *multitude of the disciples;* and more immediately perhaps to the *Publicans*, whose reception by Him had been the occasion of this discourse. I say this because I believe them to hold *a* place, though not a principal or an exclusive one, in the application of the parable which follows. ἄνθρ. τ. ἦν πλούσ. . . . .] The history in this parable is, in itself, purely *worldly*. The *master* is a *υἱὸς τοῦ αἰῶνος τούτου*, as well as his steward: *bear this in mind*:—the whole parabolic machinery is *from the standing-point of the children of this world*. In the interpretation, this rich man is *the Almighty Possessor of all things*. This is the *only tenable view*. Meyer, who supposes him to be *Mammon* (defending it by the consideration that *dismissal from his service = being received into everlasting habitations*, which it *does not*,—see below), is involved in extricable difficulties further on. Olshausen's view, that he = the *Devil*, the *ἄρχων τοῦ κόσμου τούτου*, will be found equally untenable. Schleiermacher's, that the *Romans* are intended, whose stewards the Publicans were, and that the debtors = the Jews, hardly needs refuting;—certainly not *more* refuting, than any consistent exposition will of itself furnish. οἰκονόμον, a general overlooker—very much what we understand by *an agent*, or 'a man of business,' or, in the larger sense, a **steward**. They were generally of old, *slaves*: but this man is a *freeman*, from vv. 3, 4. This steward = especially the *Publicans*, but also *all the disciples*, i. e. every man

b here only. Dan. iii. 8 (vi. 24 Theod.). 2 Macc. iii. 11 only.
c = ch. xv. 13 (Matt. xxv. 34, 26 reff.) only. see Ps. cxi. 9.
d Matt. xix. 21 reff.
e — Matt. xx. 32 reff.

[b] διεβλήθη αὐτῷ ὡς [c] διασκορπίζων τὰ [d] ὑπάρχοντα αὐτοῦ. 2 καὶ [e] φωνήσας αὐτὸν εἶπεν αὐτῷ Τί τοῦτο ἀκούω περὶ σοῦ; [f] ἀπόδος τὸν [f] λόγον τῆς [g] οἰκονομίας σου, οὐ γὰρ [h] δύνῃ ἔτι [i] οἰκονομεῖν. 3 [k] εἶπεν δὲ ἐν ἑαυτῷ ὁ [d] οἰκονόμος Τί ποιήσω, ὅτι ὁ κύριός μου [l] ἀφαιρεῖται τὴν

f Matt. xii. 36. Acts xix. 40 (Rom. xiv. 12) al. Dan. vi. 2 Theod. Ezek. xxxiv. 10. Eph. i. 10. iii. 2, 9. Col. i. 25. 1 Tim. i. 4 only. Isa. xxii. 19, 21 only. xix. 23.
g here, &c. Soc. 1 Cor. ix. 17. h — Mark i. 45. Gen. xix. 22. i here only. Ps. cxi. 5. 2 Macc. iii. 14 only.
k Matt. ix. 3 reff. Ezek. vi. 6.
l mid., Rom. xi. 27 (from Isa. xxvii. 9) only.

F ορ-ρητα — AEGF PGHK LMPRS UVΓΔΛ Α ℓ 22. 69.

2. om αυτον D-gr 69 arm. om 2nd σου (*σου ου has confused the transcribers*) ADKLPR copt-wilk: ins B rel latt syrr copt-schw goth. rec δυνησῃ, with AB rel: txt BDP 1. (69) lat-*e ff*$_2$ syrr goth(Treg).

in Christ's Church. We are all God's stewards, who commits to our trust His property:—each one's office is of larger or smaller trust and responsibility, according to the measure entrusted to him. I say, *especially the Publicans*, because the Twelve, and probably others, had *relinquished all and followed Christ*, and therefore the application of the parable to them would not be *so direct*: and also because I cannot but put together with this parable, and consider as perhaps prompted by it or the report of it, the profession of Zacchæus, ch. xix. 8. Other interpretations have been—*the Pharisees* (Vitringa, and recently Zyro, Theol. Stud. und Krit. for 1831)—but then the parable should have been *addressed to them*, which it was not,—and this view entirely fails in the application:—*Judas Iscariot* (Bertholdt), of the vindication of which view I am not in possession, and therefore can only generally say, that it is perfectly preposterous:—*Pontius Pilate*, &c. &c. διεβλήθη—not *wrongfully*, which the word does not imply necessarily—but *maliciously*, which it does imply: see Dan. vi. 24. The reason why it has come so generally to signify '*wrongful* accusation,' is, that malicious charges are so frequently slanderous. The steward himself does not deny it. Meyer (see above) in carrying out his view, would interpret this charge as an accusation by the Pharisees against the disciples that they *wasted the goods of Mammon by entering the service of Christ*:—but then (1) *this other service* never once appears on the face of the parable; and (2) surely it would hardly be within the bounds of decorum that this διασκορπίζειν should = the entering Christ's service;—this would bring a train of false interpretations with it, and even hold up the ἀδικία of the steward, *as such*, for imitation. διασκορπίζων—not that he *had wasted* (E. V.), but **was wasting**, his goods, ὡς διασκορπίζων = ὅτι διεσκόρπιζεν. So διέβαλλον ὡς λυμαινόμενον τὴν πολιτείαν, Xen. Hell. ii. 3. 23. In this charge (spiritually) we may see the real guilt of every man who is entrusted with the goods of our Heavenly Father. We are all 'scattering His goods.' If some one is to be found to answer to οἱ διαβάλλοντες, the analogy of ὁ διάβολος, 'the accuser of the brethren,' is too striking to escape us.

2. τί τοῦτο . . . .] It makes very little difference either in admissibility of construction or of sense, whether we render '*why* do I hear this of thee?' i. e. 'what is the ground of this report?—what occasion hast thou given for this being brought to me?' or, '*What is this that* I hear of thee?' i. e. 'give some account of it.' There is the same ambiguity in Mark xi. 3, τί ποιεῖτε τοῦτο; I prefer rather the former, because no opportunity of explanation *what* it is, is given him, but he is commanded to produce his books, to shew *how* it has arisen. ἀπόδος . . . . **give up the account of thy stewardship**; for (taking for granted the correctness of the report, the steward not denying it) **thou wilt not be able to retain thy stewardship any longer**,—in ordinary English, **thou *canst* not**, &c. οὐ δύνῃ—in the *nature of things*—**thou art precluded from.** The interpretation of this announcement to the steward, is *the certainty*, spoken by God in every one of our consciences, *that we must give up and give an account of our stewardship at death*. The great truth lies in the background, that that dismissal, death itself, is the consequence of the διασκορπίζειν τὰ ὑπάρχοντα αὐτοῦ,—the *wages of sin*. 3.] The steward sets before himself the certainty of poverty and misery. He has not by his waste of his lord's property been laying up any store *for himself*;—that is not the point of the parable;—he has lived softly and effeminately, and cannot do an honest

ᵍ οἰκονομίαν ἀπ' ἐμοῦ; ᵐ σκάπτειν οὐκ ⁿ ἰσχύω. ᵒ ἐπαιτεῖν
ᵖ αἰσχύνομαι. 4 ᵠ ἔγνων τί ποιήσω, ἵνα ὅταν ʳ μετασταθῶ
ἐκ τῆς ᵍ οἰκονομίας, ˢ δέξωνταί με εἰς τοὺς οἴκους ἑαυτῶν.
5 καὶ προσκαλεσάμενος ᵗ ἕνα ᵗ ἕκαστον τῶν ᵘ χρεοφειλετῶν
τοῦ κυρίου ἑαυτοῦ, ἔλεγεν τῷ πρώτῳ Πόσον ὀφείλεις τῷ
κυρίῳ μου; 6 ὁ δὲ εἶπεν Ἑκατὸν ᵛ βάτους ἐλαίου. ὁ δὲ
εἶπεν αὐτῷ ʷ Δέξαι σου τὰ ˣ γράμματα καὶ ʸ καθίσας
ᶻ ταχέως γράψον πεντήκοντα. ᵃ ἔπειτα ἑτέρῳ εἶπεν Σὺ
δὲ πόσον ὀφείλεις; ὁ δὲ εἶπεν Ἑκατὸν ᵃ κόρους σίτου.
λέγει αὐτῷ Δέξαι σου τὰ ˣ γράμματα καὶ γράψον ὀγδο-

m = ch. vi. 48. xiii. 8 only. n Isa. v 6 only. = Matt. viii. 28 reff. o ch. xviii. 35 only. Ps. cviii. 10 only. p Gospp., here only. 2 Cor. x. 8. Phil. i. 20. 1 Pet. iv. 16. 1 John ii. 3 only. q Ezra viii. 22. constr., ch. x. 22. xix. 16. r Acts xiii. 22. xix. 26. 1 Cor. xiii. 2. Col. i. 13 only. L.P. 3 Kings xv. 13.

s = ver. 9. ch. ix. 53. Acts iii. 21. see Exr. Med. 506. t w. gen. part., ch. iv. 40 reff.
u ch. vii. 41 only. Job xxxi. 37. Prov. xxix. 13 only. v = here only τ. (3 Kings v. 11.) Isa. v. 10 Aq. Sym. &c. (see ch. xx. 37.) w = ch. ii. 28. xxii. 17. Eph. vi. 17. x = here bis only. Jos. Antt. xviii. 6. 3, ἐνί γράμματι καὶ σίστει τῇ αὐτοῦ. y = ch. xiv. 28 reff.
z ch. xiv. 21 reff. a here only. 3 Kings iv. 22.

3. απ' εμου bef την οικονομιαν LR vulg lat-*b c f ff₂ g₁* Syr.—for απ' εμου, μου D. ins και bef επαιτειν B copt.

4. rec om εκ, with APR rel: ins B(sic: see table) D 1. 69 syrr copt æth.—for εκ, απο LX 33(appy) vulg lat-*b c e f ff₂ i l*: *de* lat-*a*. rec (for εαυ.) αυτων, with AD rel: txt BPRX.

5. [χρεοφειλετων, so ABDPR &c.] for εαυτ., αυτου DFGMXΛ 1. 69.

6. for βατους, καδους D¹ al vulg lat-*e f l* Chr-mss Gaud; καβους D² ev; βαδους LX Orig. rec (for 2nd ὁ δε) και, with P rel goth æth: txt ABLR 69 copt Thl.—for ο δε ειπ., ειπ. δε D lat-*a b e f*. rec το γραμμα (*because but one sum is mentioned*), with APR rel: το γραμματειον X Chr: γραμμα, omg το, M: *cautionem* vulg lat-*a f* Jer: *chirographum* lat-*e*: txt BDL lat-*b c ff₂ q* copt goth Gaud. (So again in ver. 7, but there R vulg also have txt.) om καθισας ταχεως D al. γραψον bef ταχεως B lat-*e* syr-w-ast æth arm.

7. ins τω bef ετερω D al. om συ to ειπεν D-gr. rec ins και bef λεγει, with AP rel syr goth æth arm; ο δε D: om BLR 69 vulg lat-*b c e ff₂ q* Syr copt.

day's work:—**σκάπτειν**, *for all manual labours*; so Aristoph. Av. 1432, *σκάπτειν γὰρ οὐκ ἐπίσταμαι*. This speech, of digging and begging, must not be sought for in the interpretation; it belongs to the truth of the parable itself as introducing the scheme which follows, but has no ulterior meaning. **4.**] **ἔγνων**—not = *ἐγνωκα*, which would be, '*I know*, as part of my stock of knowledge, I am well aware,'—but implying, **I have just arrived at the knowledge,—an idea has just struck me—I have a plan.**

δέξωνται—viz. those who are about to be spoken of, the **χρεοφειλέται**. He has them in mind. Observe, the aim of his scheme is that they may receive him into their houses,—*give him shelter*. This is made use of afterwards in the interpretation, for which see on ver. 9. **5.**] It is more natural to suppose that these **χρεοφειλέται** *had borrowed*, i. e. not yet paid for these articles of food out of the stores of the rich man, than that they were *contractors* to the amounts specified. **τοῦ κ. ἑαυτοῦ**, **of his own lord**,—shewing the unprincipled boldness of his plan for saving himself; as we express the same when we say, 'he robbed his own father.' **6.**] **βάτους**—**ὁ δὲ βάτος δύναται χωρῆσαι ξέστας ἑβδομήκοντα δύο**. Jos. Antt. viii. 2. 9;—the same for liquids as the ephah for solids. See Ezek. xlv. 10, 11, 14, where the LXX represent the Heb. בַּת by **χοῖνιξ** and **κοτύλη**.

δέξαι σ. τ. γρ.] The steward, not yet out of office, has all the vouchers by him, and returns each debtor his own bond for him to alter the figure (not, to *make another*, which would imply the *destruction* of the old bond, not its *return*).

σου is not emphatic, as Wordsworth, who has several times fallen into this mistake: see note, ch. xiv. 26, 27: but entirely unemphatic: almost expletive. **καθ. ταχ.**] **καθίσας** is graphic. **ταχέως** implies the hurry with which the furtive business is transacted. The debtors seem to be all together, that all may be implicated and none may tell of the other.

7.] **κόρους**—**ὁ δὲ κόρος δύναται μεδίμνους ἀττικοὺς δέκα**. Jos. Antt. xv. 9. 2.

ἡκοντα. 8 καὶ [b] ἐπῄνεσεν ὁ κύριος τὸν [c] οἰκονόμον τῆς [d] ἀδικίας, ὅτι [e] φρονίμως ἐποίησεν· ὅτι οἱ [f] υἱοὶ τοῦ αἰῶνος τούτου [g] φρονιμώτεροι [h] ὑπὲρ τοὺς [fl] υἱοὺς τοῦ [i] φωτὸς [k] εἰς τὴν γενεὰν τὴν ἑαυτῶν εἰσιν. 9 καὶ ἐγὼ ὑμῖν λέγω, [l] ἑαυτοῖς [l] ποιήσατε φίλους ἐκ τοῦ [m] μαμωνᾶ τῆς

ADE FGHK LMPRS UVΓΔΛ Σ Ω.

b Rom. xv. 11 (from Ps. cxvi. 1). 1 Cor. xi. 2, 17, 22 only. Gen. xii. 15. c ver. 1. d constr., ver. 9. ch. xviii. 6. Rom. vi. 6. vii. 24. Col. ii. 11. Isa. xxxiii. 6. e here only †. f — ch. xx. 34, 36 reff. g ch. xii. 42 reff. compar., here only. Gen. xli. 39 only. h — Heb. iv. 12. 2 Cor. xii. 13. 3 Kings xix. 4. i John xii. 36. 1 Thess. v. 5. see Eph. v. 8. k — ch. xii. 21. Eph. i. 5. constr., ver. 8. l — ch. xii. 33. Exod. xx. 4, 26. m Matt. vi. 24. vv. 11, 13 only †.

8. for 2nd οτι, διο λεγω υμιν D; *dixit autem ad discipulos suos* gat(with mm mt) lat-*a b c* (*e*) *l*.

9. rec (for και εγω) καγω, with ADP rel: txt BLR 1. λεγω bef υμιν DM lat-*a c ff*$_2$ *g*$_1$ Syr æth. rec ποιησατε bef εαυτοις, with ADP rel latt syrr copt goth æth arm Iren-lat: txt BLR. for μαμ. της αδικιας, αδικου μαμωνα D lat-*a*

There does not appear to be any designed meaning in the variation of the amount deducted. We may easily conceive a reason, if we will, in the different circumstances of the debtors. 8.] ὁ κύριος —of course, *the lord of the steward*. The E. V. ought to have been expressed his lord, and there would have been no ambiguity. τ. οἰκ. τῆς ἀδ., not '*the steward for his injustice*,' but (see reff.) the unjust steward. He is not praised 'for his *injustice*;' see below.

ὅτι φρονίμως ἐπ., *because he had acted shrewdly, cleverly for his own interest*. The point brought out is not merely the shrewdness of the steward, but *his lord*, whose injury was wrought by this very shrewdness, *praising it*: for, our Saviour adds, the children of this world,—to which category *both* belonged—*he who conceived* and *he who praised* the shrewdness—are more shrewd, εἰς τ. γ. τ. ἑαυ.—for the purposes of *their* self-interest,—than the children of light. But this very τὴν ἑαυ. indicates that there *is a better and a higher γενεά, the family of light* (John xii. 36; Rom. xiii. 12; Eph. v. 8; 1 Thess. v. 5), whose interests require a higher and better wisdom and foresight. It is hardly necessary to add that the *discovery* of the steward's trick by the master is essential to the parable, as exemplifying the φρονίμως and φρονιμώτερα. Had the master (as Wordsw.) merely seen the *result*, that the debtors received him into their houses, the praise could hardly have been put in this form. The aor. ἐποιησεν too seems to point at the past device, rather than the permanent result.

9.] We now pass to the application at once—from the mouth of our Lord Himself. All that is dishonest and furtive in the character of the steward belonged entirely to him as a υἱὸς τοῦ αἰῶνος τούτου: but even in this character there was a point to praise and imitate. And the dishonesty itself is not inserted without purpose—viz. to shew us *how little the υἱοί τ. αι. τ. scruple to use it, and how natural it is to them. Now*, however, we stand on higher ground: καθαροῖς πάντα καθαρά:—in bringing up the example into the purer air which the children of light breathe, its grosser parts drop off, and the finer only remain.

καὶ ἐγὼ ὑμῖν λ. seems to recognize a necessary difference in the two situations:—'although *you* are children of the light and the day, and *can do no such furtive acts, yet I say to* YOU' ..... This view will explain how we may make φίλους ἐκ τοῦ μαμ. τῆς ἀδ. just as we can make an example for ourselves out of the οἰκονόμος τῆς ἀδικ.—that which is of itself τῆς ἀδικίας—which belongs to, is part of a system of, ἀδικία,—which is the very ῥίζα πάντων τῶν κακῶν, the result, and the aptest concretion, of that system of meum and tuum (see ch. xv. 12) which is itself the result of sin having entered into the world. And we are to use this Mammon of unrighteousness to make ourselves,—not palaces, nor barns, nor estates, nor treasures,—but *friends*; i. e. to bestow it on the poor and needy—(see ch. xii. 33, which is the most striking parallel to our text—compare ὅταν ἐκλίπῃ, with θησαυρὸν ἀνέκλειπτον there) that when it shall fail,—they, i. e. the φίλοι—(compare the joy in heaven ch. xv. 7, 10, and Baxter's remark cited there by Stier—'Is there joy in heaven at thy conversion, and will there be none at thy glorification?') may receive you into the (or their) everlasting tabernacles. See also ch. xiv. 13, 14. God repays in their name. They receive us there with joy, if they are gone before us: they receive us there by making us partakers of their prayers, which 'move the Hand that moves the world,' even

[d] ἀδικίας, ἵνα ὅταν [n] ἐκλίπῃ, [o] δέξωνται ὑμᾶς εἰς τὰς αἰωνίους [p] σκηνάς. 10 ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστός ἐστιν, καὶ ὁ ἐν ἐλαχίστῳ ἄδικος καὶ ἐν πολλῷ ἄδικός ἐστιν. 11 εἰ οὖν ἐν τῷ ἀδίκῳ [q] μαμωνᾷ πιστοὶ οὐκ ἐγένεσθε, τὸ [r] ἀληθινὸν τίς ὑμῖν [s] πιστεύσει; 12 καὶ εἰ ἐν τῷ [t] ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμέτερον τίς ὑμῖν δώσει; 13 οὐδεὶς [u] οἰκέτης δύναται δυσὶ κυρίοις [v] δουλεύειν· ἢ γὰρ τὸν [v] ἕνα [v] μισήσει καὶ τὸν [v] ἕτερον [v] ἀγαπήσει, ἢ [v] ἑνὸς [v] ἀνθέξεται καὶ τοῦ [v] ἑτέρου [v] καταφρονήσει. οὐ δύνασθε θεῷ δουλεύειν καὶ [q] μαμωνᾷ. 14 [w] Ἤκουον δὲ ταῦτα πάντα [καὶ] οἱ Φαρισαῖοι, [w] φιλάργυροι [x] ὑπάρχοντες, καὶ [y] ἐξεμυκτήριζον αὐτόν. 15 καὶ εἶπεν αὐτοῖς Ὑμεῖς ἐστε οἱ [z] δι-

[d] ἀδικίας, ἵνα ὅταν [n] ἐκλίπῃ, [o] δέξωνται ὑμᾶς εἰς τὰς αἰωνίους [p] σκηνάς. 10 ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστός ἐστιν, καὶ ὁ ἐν ἐλαχίστῳ ἄδικος καὶ ἐν πολλῷ ἄδικός ἐστιν. 11 εἰ οὖν ἐν τῷ ἀδίκῳ [q] μαμωνᾷ πιστοὶ οὐκ ἐγένεσθε, τὸ [r] ἀληθινὸν τίς ὑμῖν [s] πιστεύσει; 12 καὶ εἰ ἐν τῷ [t] ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμέτερον τίς ὑμῖν δώσει; 13 οὐδεὶς [u] οἰκέτης δύναται δυσὶ κυρίοις [v] δουλεύειν· ἢ γὰρ τὸν [v] ἕνα [v] μισήσει καὶ τὸν [v] ἕτερον [v] ἀγαπήσει, ἢ [v] ἑνὸς [v] ἀνθέξεται καὶ τοῦ [v] ἑτέρου [v] καταφρονήσει. οὐ δύνασθε θεῷ δουλεύειν καὶ [q] μαμωνᾷ. 14 [w] Ἤκουον δὲ ταῦτα πάντα [καὶ] οἱ Φαρισαῖοι, [w] φιλάργυροι [x] ὑπάρχοντες, καὶ [y] ἐξεμυκτήριζον αὐτόν. 15 καὶ εἶπεν αὐτοῖς Ὑμεῖς ἐστε οἱ [z] δι-

[w] 2 Tim. iii. 2 only †. (-ρία, 1 Tim. vi. 10. -ρεῖν, 2 Macc. x. 20.) xxiii. 50. Acts ii. 30. iii. 2. Phil. ii. 6 al.
[z] = ch. x. 29. see ch. xviii. 14.
[n] ch. xxii. 32. Heb. i. 12 (from Ps. ci. 27) only. Gen. xxv. 8. xlix. 33. Tobit xiv. 11.
[o] ver. 4.
[p] = here only. (-νοι, 2 Cor. v. 1, 4.)
[q] ver. 9.
[r] = John i. 9 reff.
[s] = Rom. iii. 2. 1 Cor. ix. 17. (John ii. 24). Wisd. xiv. 5. Matt. xvii. 23. John x. 5 al. Prov. xxvii. 10.
[t] Acts x. 7. Rom. xiv. 4. 1 Pet. ii. 18 only. Gen. ix. 25, 26.
[u] Matt. vi. 24 reff.
[x] Comp., Luke only. — ch. y ch. xxiii. 35 only. Ps. ii. 4. xxi. 7 al.

Orig-lat Jer Ambr$_1$ Paulin. rec (for ἐκλιπῃ) ἐκλιπητε, with P(FU, e sil) vulg lat-*b c f ff$_2$ g$_1$* syr goth æth-ms Iren-lat Clem$_2$ Orig-lat$_2$ Method Bas Chr$_1$; ἐκλειπητε E rel Chr$_1$: ἐκλειπῃ AB^{2}X 69 lat-*a* Syr syr-marg copt æth arm: txt B^{1}DLR 1. aft σκηνας ins αυτων P lat-*b* Syr æth Chr$_2$ Cyr$_1$ Ambr. 10. for 2nd ελαχιστω, ολιγω D 1 vulg lat-*b c e f q* Syr Dion-areop. for 2nd εστιν, γινεται D. 12. ημετερον BL lat-*a i l* Orig Thl Euthym Tert: txt ADPR rel vulg lat-*a c f ff$_2$ g$_1$* syrr goth Orig-lat$_2$ Cypr. δωσει bef υμιν DLR 33 latt Syr æth (Iren?) Orig Mcion-t Cypr: txt AB^{2}P rel syr goth arm. 14. om παντα D al lat-*i* æth Orig$_1$. om 1st και BDLR latt Syr copt æth arm Orig$_2$ Cypr Jer: ins AP X(Treg expr) rel syr goth.

during this life. Deeds then of charity and mercy are to be our spiritual shrewdness, by which we may turn to our account the ἄδικον μαμωνᾶ,—providing ourselves with friends out of it;—and the debtors are here perhaps to be taken in their literal, not parabolic sense—we are to lighten their burdens by timely relief—the only way in which a son of light can change the hundred into fifty, or fourscore: see Isa. lviii. 6—8.

10—12.] Closely connected with the foregoing; (against De Wette and Straus:)—the 'faithfulness in the least' is the same as the prudence and shrewdness just spoken of;—in the case of the children of light they run up into one—τίς ἐστιν ὁ πιστὸς οἰκονόμος καὶ φρόνιμος, ch. xii. 42;—the ἐλάχιστον = ὁ ἄδικος (see above: not "*fallacious*," as Wordsw.) μαμωνᾶς = τὸ ἀλλότριον—*the wealth of this present world*, which is not the Christian's own, nor his proper inheritance. The πολύ = τὸ ἀληθινόν = τὸ ὑμέτερον = *the true riches of God's inheritance*: of which the earth (see Matt. v. 5) forms a part, which ὁ θεὸς (implied in the τίς—for there will be none to give it you if you be untrue during this state of probation;—He will not be your God) shall give to you. The wealth of this world is ἀλλότριον—forfeited by sin—only put into our hands to try us, and to be rendered an account of.

13.] See note on Matt. vi. 24. The connexion here is,—that we must, while put in trust with the ἄδικος μαμωνᾶς, be serving *not it, but God*. The saying here applies (as Olshausen remarks) admirably to the Pharisees and Publicans: the former were, to outward appearance, the servants of God, but inwardly served Mammon;—the latter, *by profession* in the service of Mammon, were, by coming to Jesus, shewing that they inwardly served God.

14—31.] BY OCCASION OF THE COVETOUS PHARISEES DERIDING HIM, OUR LORD SPEAKS THE PARABLE OF THE RICH MAN AND LAZARUS. The Pharisees were not slow in perceiving that the scope of ταῦτα πάντα was to place this world's goods, and all that the covetous seek after, at a very low price. It will be observed that the sayings which follow, are in reference to matters mentioned during the discourses, or arising out of the character of the Pharisees as commented on in them.

15.] See

a = Acts iv. 19. 1 Tim. iii. 2. v. 4. 1 John iii. 10. 3 Kings iii. 10.
b Ps. cxxxviii. 23. see Acts i. 24. xv. 8.
c = Rom. xii. 16. 1 Kings ii. 3.
d Matt. xxiv. 15 ‖ Mk. Rev. xvii. 4, 5. xxi. 27 only. Prov. xi. 1.
e Matt. iv. 17 reff.
f constr. pass., Gal. i. 11. 1 Pet. i. 25. iv. 6 (Matt. xi. 5 reff.). act., Rev. xiv. 6.
g = here (Matt. xi. 12) only. Exod. xix. 24.
h ch. v. 23 reff.
i = Matt. v. 18 reff.
k Matt. v. 18 only †.
l = here only. Josh. xxiii. 14.
m Matt. v. 32 reff.
n Matt. v. 27 (from Deut. v. 18) al.

καὶ οὖντες ἑαυτοὺς [a] ἐνώπιον τῶν ἀνθρώπων, ὁ δὲ θεὸς [b] γινώσκει τὰς [b] καρδίας ὑμῶν, ὅτι τὸ ἐν ἀνθρώποις [c] ὑψηλὸν [d] βδέλυγμα ἐνώπιον τοῦ θεοῦ. 16 ὁ νόμος καὶ οἱ προφῆται μέχρι Ἰωάννου· [e] ἀπὸ τότε ἡ βασιλεία τοῦ θεοῦ [f] εὐαγγελίζεται καὶ πᾶς εἰς αὐτὴν [g] βιάζεται. 17 [h] εὐκοπώτερον δὲ ἐστιν τὸν οὐρανὸν καὶ τὴν γῆν [i] παρελθεῖν ἢ τοῦ νόμου μίαν [k] κεραίαν [l] πεσεῖν. 18 πᾶς ὁ [m] ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν [n] μοιχεύει· καὶ ὁ [m] ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν [n] μοιχεύει. 19 [o] Ἀν-

15. for ανθρωποις, ανθρωπω B[1]. for του θεου, κυριου B. rec adds εστιν, with X rel vss: om ABDKLPRSV[2]Δ goth æth Ign Constt Thl.

16. rec (for μεχρι) εως (‖ *Mt*), with ADP rel Mcion-e Orig[1]: txt BLRX 1. 69 Clem Orig[1]. aft ιωαννου ins επροφητευσαν (‖ *Mt*) D al mm.

17. κεραιαν bef μιαν B sah.

18. rec aft και ins πας (*mechanical repetition*), with AP rel syrr goth: om BDL 69 latt coptt (æth) arm Tert Ambr. om απο ανδρος D al Syr copt goth arm.

last note, end. δικαιοῦντες .... ἐνώπ. τ. ἀνθρ.—a contrast to ἤμαρτον ἐνώπιόν σου, ch. xv. 18: and βδέλυγ. ἐνώπιον τ. θεοῦ to χαρὰ ἐνώπιον τ. ἀγγ. τοῦ θεοῦ, ch. xv. 10. 16.] See Matt. xi. 12 and note. After προφ. supply προεφήτευσαν, not (Meyer) ἐκηρύσσοντο, which would be inapplicable to the law and the prophets. The connexion is, —'*Ye are they that justify yourselves before men; ye are no publicans and sinners,—no poor and needy,—but righteous, and increased with this world's goods. But, since John, a kingdom has been preached, into which every one, publicans and sinners too* (πᾶς ‖ πάντες, ch. xv. 1) *are pressing in. The true relation however of that kingdom to the law is not as ye suppose, to destroy the law* (Matt. v. 17), *but to fulfil.*' Then, as an example, our Lord reiterates the decision which He had before given on a point much controverted among the Jews—the law of adultery. But this He does, not *without occasion given*, and close connexion with the circumstances, and with what had before been said. As early as Tertullian, cont. Marc. iv. 34, p. 443, it was remarked, that an allusion was meant here to the adultery of Herod Antipas with his brother Philip's wife, which the Pharisees had tacitly sanctioned, thus allowing an open breach of that law which Christ came to fulfil. To this mention of Herod's crime the μέχρι Ἰωάννου gave relevance. Still the idea must not be too lightly assumed. Bleek's remark is worth notice, that, had such an allusion been intended, the last words of the verse would have been otherwise expressed. Antipas had not *married a divorced woman*, but abduced a married woman from her husband. See on Matt. v. 32. 19—31.] Our Lord, in this closing parable, grasps the whole covetous and self-seeking character of the Pharisees, shews them a case in which it is carried to the utmost, by one who '*made no friends*' with the unrighteous Mammon;—places in contrast with it a case of extreme destitution and poverty,—the very thing which the φιλάργυρος most abhorred;—and then passes over into the region beyond the grave, shewing them the contrast there also—and ending with a mysterious prophetic hint at the final rejection of the Kingdom of God and Himself by those for whom the law and prophets were insufficient to bring them to repentance. And while it does not appear that the φιλαργυρία of the Pharisees shewed itself in this particular way, our Lord here grasps the depravity by its root, which is, *a godless and loveless self-seeking*—saying in the heart, 'There is no God'—and acting accordingly.

The explanation of particular points see below. 19.] δέ connects this directly with what goes before; being an answer, not immediately to *any thing said* by the Pharisees, but to their *scoffs* at Him;—q. d. '*hear now a parable.*' ἄνθρ. κ.τ.λ.] Tertullian thought (l. c.) that *Herod* was meant, and by Lazarus *John*; and this view has been taken by Paulus and Schleiermacher also: but surely with no

θρωπος δέ τις ἦν πλούσιος, καὶ [o] ἐνεδιδύσκετο [o] πορφύραν καὶ [p] βύσσον, [q] εὐφραινόμενος [r] καθ' ἡμέραν [s] λαμπρῶς. 20 πτωχὸς δέ τις ὀνόματι Λάζαρος [t] ἐβέβλητο πρὸς τὸν [u] πυλῶνα αὐτοῦ [v] εἱλκωμένος 21 καὶ [w] ἐπιθυμῶν [xy] χορτασθῆναι [y] ἀπὸ τῶν [z] πιπτόντων ἀπὸ τῆς [a] τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι [a] ἐπέλειχον τὰ [b] ἕλκη αὐτοῦ. 22 [c] ἐγένετο δὲ ἀποθανεῖν τὸν πτω-

o Mark xv. 17 (reff.). p here (Rev. xviii. 12 v.r.) only. 2 Chron. ii. 14. q ch. xii. 19 reff. Deut. xiv. 26. r Matt. xxvi. 55 reff. s here only †. (-ρότ, Rev. xviii. 14. Sir. xxix. 22.) t see Matt. viii. 6, 14. ix. 2. Mark vii. 30. u Matt. xxvi. 71. Acts x. 17 al. Gen. xliii. 19. v here only †. w ch. xv. 16. Isa. lviii. 2. x ch. ix. 17 ‖ Mt. Mk. Ps. xvi. 15. y here (ch. xv. 16 v.r.) only. Ps. ciii. 18. z Matt. xv. 27. a here only †. b Rev. xvi. 2, 11 only. Job ii. 7. c constr., Matt. xviii. 12. Mark ii. 23. ch. iii. 21. vi. 1, 6. Acts iv. 5 al. freq.

19. at beg ins ειπεν δε και ετεραν παραβολην D bodl. om δε DXΔ vulg lat-*a b e f* æth arm. ins και bef ενφραινομενος D-gr goth.

20. rec aft τις ins ην, with AP[2] rel vulg lat-(*b c*) *i* syrr sah goth: om BDLP[1]X 33(appy) lat-*a e f* coptt æth arm Clem Dial. rec aft λαζαρος ins ος, with AP rel vulg lat-*b c f* syr goth: om BDLX lat-*a e f i* copt Clem Dial. for προς, εις PΓ. rec ηλεωμενος, with KMSUVΓ 1: txt ABDP rel.

21. rec ins των ψιχιων bef των πιπτοντων (*from Mt* xv. 27 ‖ *Mk*), with A(D)P rel vulg lat-*a f g*[1] syrr copt-wilk Ephr Chr: om BL lat-*b e ff*[2] *i l q* syr-jer copt-schw sah Clem Dial Ambr Gaud.—ψιχων D. rec απελειχον, with P rel: ελειχον D 1 Dial (Ephr): txt ABLX 33 goth.

probability. Our Lord might hint with stern rebuke at the present notorious crime of Herod, but can hardly be thought to have spoken thus of him. That the circumstances *will in some measure apply to these two*, is owing, as above in ch. xv., to the parable taking the *general case*, of which theirs was a particular instance. Zeller (refuted by Bleek in loc.) thinks that the rich man sets forth the Jews and the poor man the Gentiles. In my view, the very name of the poor man (see below) is a sufficient answer to this.

Observe, that this rich man is *not accused of any flagrant crimes*:—he lives, as the world would say, *as became his means and station*; he does not oppress nor spoil other men: he is simply a **υἱὸς τοῦ αἰῶνος τούτου**, in the highest form.

πορφ. κ. βύσσ., the Tyrian costly purple—and the fine linen (for under clothing) from Egypt. **εὐφρ. λαμπ.**, probably the E. V. is right—**fared sumptuously**: '*epulabatur laute*,' Vulg. Others render it '*enjoyed himself sumptuously*.'

20.] The significant name Lazarus (= Eleazarus = אֶלְעָזָר, *Deus auxilium*) should have prevented the expositors from imagining this to be *a true history*. Perhaps by this name our Lord may have intended *to fill in the character of the poor man*, which indeed must otherwise be understood to be that of one who feared God. **ἐβέβ.**, **was**, or **had been—cast down**, i. e. was placed there on purpose to get what he could of alms. **πυλῶνα**, see on ref. Matt.: it was the portal, which led out of the **προαύλιον** into the **αὐλή**.

21.] It would seem that he *did* obtain this wish, and that, as in ch. xv. 16, the **ἐπιθ.** must mean, **he looked for it, willingly took** it. The **ἀλλὰ καί** seems also to imply, that he *got the crumbs*: this verse, relating the two points of contrast to the rich man: his only food, the crumbs, with which he longed to fill his belly, but could not:—his only clothing, nakedness and sores, and instead of the boon companions of the rich man, none to pity him but the dogs, who **ἐπέλειχον**—certainly in pity, not '*dolorem exasperantes*' (Bengel)—his sores, as they do their own. Such was the state of the two in this world.

22.] The *burial* of Lazarus is not mentioned, **διὰ τὸ ἀτημέλητον τῆς τῶν πτωχῶν ταφῆς**, Euthym. This is the only admissible reason. Meyer rejects it as arbitrary, and not consistent with the received notions about Hades, in which not the soul only, but the whole man was after death—believing it to be meant that the angels carried Lazarus *bodily* into Paradise. But then his interpretation halts, when he comes to the burial of the rich man, whom he makes go down out of his grave into hell. The fact is, that in both cases the material corpse remains on this earth, buried or unburied; while that personality, to which universal consent rightly attributes sensibility to bliss and woe, and the feelings and parts of the body, the man's real *self*, is translated into the other world.

χὸν καὶ [d] ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν [e] κόλπον Ἀβραάμ. ἀπέθανεν δὲ καὶ ὁ πλούσιος καὶ ἐτάφη, 23 καὶ ἐν τῷ [f] ᾅδῃ [g] ἐπάρας τοὺς [g] ὀφθαλμοὺς αὐτοῦ, [h] ὑπάρχων ἐν [i] βασάνοις, ὁρᾷ Ἀβραὰμ [k] ἀπὸ [k] μακρόθεν, καὶ Λάζαρον ἐν τοῖς [l] κόλποις αὐτοῦ. 24 καὶ αὐτὸς φωνήσας εἶπεν Πάτερ Ἀβραάμ, ἐλέησόν με καὶ πέμψον

[d] Mark xv. 1 reff. Hosea x. 6.
[e] = ver. 22. ch. vi. 23. John i. 18. xiii. 23 (Acts xxvii. 39) only. Deut. xiii. 6.
[f] Matt. xi. 23 reff. Ps. xv. 10.
[g] = Matt. xvii. 8 reff.
[h] ver. 16 reff.
[i] Matt. iv. 24. ver. 28 only. Wisd. iii. 1. xix. 4. Prov. xvi. 33.
[k] Matt. xxvi. 58 reff.
[l] ver. 22. plur., here
[m] = ch. viii. 8 reff.

22. εις τον κολπον αβρααμ bef υπο των αγγελων D al. rec ins τον bef αβρααμ, with 69: om ABDP rel Meion-e Orig Dial Ephr.

23. rec ins τον bef αβρααμ, with A rel Orig$_1$ Ephr: om BDLX Orig$_1$ Dial. for τοις κολποις, τω κολπω D latt coptt. aft αυτου ins αναπαυομενον D lat-*b c e q* arm.

24. ενφωνησας D-gr.

(If, when parts of the body are removed, we still believe that we possess those limbs, and feel pain in them, why may not the disembodied spirit still subjectively exist in, and feel the sensations of, that corporeal system from which it is temporarily separated?) ἀπενεχ. αὐτ. . . . .] In the whole of this description, the following canon of interpretation may be safely laid down:—Though it is unnatural to suppose that our Lord would in such a parable formally *reveal* any *new truth* respecting the state of the dead,—yet, in conforming himself to the ordinary language current on these subjects, it is impossible to suppose that He, whose essence is Truth, could have assumed as existing any thing which does not exist. It would destroy the truth of our Lord's sayings, if we could conceive Him to have used popular language which *did not point at truth*. And accordingly, where *such* language was current, we find Him not adopting, but protesting against it: see Matt. xv. 5. The bearing of the spirits of the just into bliss by the holy angels is only analogous to their other employments: see Matt. xiii. 41: Heb. i. 14. τ. κόλπ. Ἀβραάμ.] The above remark does not apply here—for this, as a form of speech among the Jews, was not even by themselves understood in its strict literal sense; and though the *purposes of the parable* require this, ver. 23, no one would think of pressing it into a truth, but all would see in it the graphic filling up of a state which in itself is strictly actual. The expression בחיקו של אברהם signified the *happy side of Hades*, where all the Fathers were conceived as resting in bliss. In Joseph. de Macc. § 13 we have οὕτω γὰρ θανόντας ἡμᾶς Ἀβραὰμ κ. Ἰσ. κ. Ἰακ. ὑποδέξονται εἰς τοὺς κόλπους αὐτῶν. No pre-eminence is signified, as in John xiii. 23; —*all the blessed* are spoken of as in Abraham's bosom. See also John i. 18.

The death of the rich man *last* should be remarked; Lazarus was taken soon from his sufferings; Dives was left longer, that he might have space to repent. κ. ἐτάφη] There can be no doubt that the *funeral* is mentioned as being congruous to his station in life,—and, as Trench observes, 'in a sublime irony,'—implying that he had all things *properly cared* for; the purple and fine linen which he wore in life, not spared at his obsequies. See Meyer's interpretation above. 23. ἐν τ. ᾅδῃ] Hades, Sheol, is the abode of *all disembodied spirits* till the resurrection; not, the place of torment,—much less *hell*, as understood commonly, in the E. V. Lazarus was *also in Hades*, but separate from Dives; one on the blissful, the other on the baleful side. It is the *gates of Hades, the imprisonment of death*, which shall not prevail against the Church (Matt. xvi. 18);—the Lord holds the *key of Hades* (Rev. i. 18);—Himself went into the same Hades, of which Paradise is a part. ἐν βασάνοις—not *eternal condemnation*;—for the judgment has not yet taken place; men can only be judged *in the body*, for the deeds *done in the body*:—but, *the certainty and anticipation of it*. ἐπάρας, not necessarily *to a higher place*, though that *may* be meant:—see reff. 24.] '*superbus temporis, mendicus inferni.*' Aug. (Trench, Par. in loc.)

On πάτερ Ἀβρ. see Matt. iii. 9. φλογί, not subjective *only*, though perhaps mainly. The omission of the article before βασάνοις points no doubt to *subjective* torments;—but where lies the limit between inner and outer to the disembodied? Hardened sinners have died crying 'Fire!'

Λάζαρον, ἵνα [n]βάψῃ τὸ [o]ἄκρον τοῦ δακτύλου αὐτοῦ [p]ὕδατος καὶ [q]καταψύξῃ τὴν γλῶσσάν μου, ὅτι [r]ὀδυνῶμαι ἐν τῇ [s]φλογὶ ταύτῃ. 25 εἶπεν δὲ Ἀβραάμ Τέκνον, μνήσθητι ὅτι [t]ἀπέλαβες τὰ [u]ἀγαθά σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακά· νῦν δὲ ὧδε [v]παρακαλεῖται, σὺ δὲ [r]ὀδυνᾶσαι. 26 καὶ [w]ἐπὶ πᾶσιν τούτοις [x]μεταξὺ ἡμῶν καὶ ὑμῶν [y]χάσμα μέγα [z]ἐστήρικται, ὅπως οἱ θέλοντες [a]διαβῆναι [b]ἔνθεν πρὸς ὑμᾶς μὴ δύνωνται, μηδὲ [οἱ] ἐκεῖθεν πρὸς ἡμᾶς [c]διαπερῶσιν. 27 εἶπεν δὲ [d]Ἐρωτῶ σε οὖν, πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρός μου· 28 ἔχω γὰρ πέντε ἀδελφούς· ὅπως [e]διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦτον

n John xiii. 26. Rev. xix. 13 only. Num. xix. 18.
o Matt. xxiv. 32 ‖ Mk. Heb. xi. 21 (from Gen. xlvii. 31) only. Deut. iv. 32.
p constr., Matt. xvi. 26. Mark v. 30 al. see Winer, edn. 6, § 30. 3. c. and Exod. xii. 22.
q here only. Gen. xviii. 4. Ezek. xxvi. 19 Alex. only.
r here bis. ch. ii. 48. Acts xx. 38 only. Isa. xl. 20.
s Gnepp., here only. (elsw. in N. T.

always w. πῦρ, Acts vii. 30. 2 Thess. i. 8. Heb. i. 7. Rev. i. 14 al.) Isa. v. 24. t ch. xv. 27. xxiii. 41. Gal. iv. 5 al. Num. xxxiv. 14. u — ch. xii. 18, 19. Gen. xlv. 18, 20.
v — Acts xx. 12 al. Gen. xxiv. 67. w — ch. iii. 20. Col. iii. 14. 2 Chron. xxix. 10. x — Matt. xxiii. 35. ch. xi. 51. Acts xii. 6. y here only. 2 Kings xviii. 17 (Num. xvi. 30 Alex.) only (†).
z — here only. Gen. xxxviii. 12. see ch. ix. 51. a Acts xvi. 9. Heb. xi. 29 only. 1 Kings xiii. 7.
b Matt. xvii. 20 only. c Matt. ix. 1 reff. d — ch. vii. 36 reff. e Gnepp., here only. Acts ii. 40 al. 1 Thess. iv. 6. 1 Tim. v. 21. 2 Tim. ii. 14. iv. 1. Heb. ii. 6 only. L.P.H. Gen. xliii. 3 P. Exod. xix. 21.

25. rec aft απελαβες ins συ, with X rel lat-*b* syr Orig-lat Dial Chr$_1$; aft τα αγαθα σου, A: om BDGHL 69 vulg lat-*a c* &c Syr coptt æth arm Ps Ath Ephr Chr Cyr Thl Cyr Hil Ambr Aug Fulg Paulin. rec (for ωδε) οδε, with 1: txt ABD rel syrr coptt æth arm. (*hic* latt Cyr Hil.)

26. for επι, εν BL, *in his omnibus* vulg lat-*b* *c* copt. rec (for ενθεν) εντευθεν (*more usual*), with K 1: om D lat-*c* *e* Dial spec: txt AB rel. om οι B(D): ins A rel copt arm.—for last clause, μητε εκειθεν ωδε διαπερασαι D latt arm Ambr.

27. rec ουν bef σε, with LX rel Dial Ephr spec: txt ABD 69 syr Thl. aft πατερ ins αβρααμ DX mt Aug.

28. om ινα D Dial. τουτον bef τον τοπον D lat-*a* *c* Dial Aug$_1$.

—Did the fire leave them, when they left their bodies? **25.**] The answer is solemn, calm, and fatherly;—there is no mocking, as is found in the Koran under the same circumstances; no grief, as is sometimes represented affecting the blessed spirits for the lot of the lost. (Klopstock, cited by Stier, iii. 319, edn. 2: 'Wehmuth der Himmliſchen die verlorenen Seelen beſeitet.') μνήσθητι . . .] Analogy gives us every reason to suppose, that in the disembodied state the whole life on earth will lie before the soul in all its thoughts, words, and deeds, like a map of the past journey before a traveller.

ἀπέλαβες—not sufficiently expressed by '*receivedst*,' E. V.:—it is analogous to ἀπέχουσιν, Matt. vi. 2, 5, 16,—and expresses the receipt *in full*, the exhaustion of all claim on. Those that were good things *to thee*, τὰ ἀγ. σου, *came to an end* in thy lifetime: there are no more of them. What a weighty, precious word is this σου: were it not for it, De Wette and the like, who maintain that the only meaning of the parable is, '*Woe to the rich, but blessed are the poor*'—would have found in this verse at least a specious defence for their view;—though even then τὰ ἀγ. would have implied the same, in fair interpretation. τὰ κακά —not *αὐτοῦ*—for to him *they were not so*.

παρακαλ.: see ch. vi. 24. **26.**] *Even if it were not so*,—however, and for whatsoever reason, God's decree hath placed thee there—thy wish is *impossible*.

χάσμα μέγα] In the interpretation,—the irresistible decree—*then* truly so, but *no such on earth*—by which the Almighty Hand hath separated us and you, in order that, not merely *so that*, none may pass it. In the graphic description, a yawning chasm impassable. ἐστήρικται, is *fixed* for ever. This expression precludes all idea that the following verse indicates the beginning of a better mind in the rich man. **27.**] This is the *believing and trembling* of James ii. 19. His eyes are now opened to the truth; and no wonder that his natural sympathies are awakened for his brethren. That a lost *spirit* should feel and express such sym-

f ver. 23 reff.
g ch. xxiv. 27, 44. John i. 46. see ver. 16.
h = Matt. xvii. 5. Isa. xlviii. 18.
i Matt. iii. 2 reff.
k Mark vi. 14 reff.
l absol., Acts xvii. 4. xxi. 14. Esth. iv. 4 vat.
m here only †. n constr., Acts x. 25. Rev. xii. 7. 40 ch. v. 26.
o Matt. xiii. 41 reff. Hos. iv. 17.
p = Matt. xviii. 7 bis only.
q ellips., Mark x.

τῆς [f] βασάνου. 29 λέγει δὲ [αὐτῷ] Ἀβραάμ Ἔχουσιν ABD☐ GHKΠ MSUΥ XΓΔΛ 1. 33. 69.
[g] Μωυσέα καὶ τοὺς [g] προφήτας· [h] ἀκουσάτωσαν αὐτῶν.
30 ὁ δὲ εἶπεν Οὐχὶ πάτερ Ἀβραάμ, ἀλλ' ἐάν τις ἀπὸ
[i] νεκρῶν πορευθῇ πρὸς αὐτούς, [i] μετανοήσουσιν. 31 εἶπεν
δὲ αὐτῷ Εἰ [g] Μωυσέως καὶ τῶν [g] προφητῶν οὐκ ἀκούουσιν,
οὐδ' ἐάν τις [k] ἐκ νεκρῶν [k] ἀναστῇ [l] πεισθήσονται.

XVII. [1] Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ [m] Ἀνέν-
δεκτόν ἐστιν [n] τοῦ τὰ [o] σκάνδαλα μὴ [p] ἐλθεῖν, οὐαὶ δὲ [q] δι'

29. for λεγει, ειπεν D lat-*a* spec. rec om δε, with EGHMSΓΛ lat-*e* Syr Dial: *et ait* vulg lat-*b c*: txt ABD rel lat-*a l* syr copt arm Ephr. om αυτω BL Ephr: ins A D-gr rel latt syrr copt Dial.

30. πατηρ D. for απο, εκ DF 1 latt Iren-lat Dial Thl Aug.

31. [ουδ', so ABD.] aft αναστη ins και απελθη προς αυτους D Iren-lat. for πεισθησονται, πιστευουσιν D Ephr.

CHAP. XVII. **1.** rec om αυτου, with E rel lat-*e* Tert: ins ABDFLMUX 69 latt Syr syr-w-ast. elz om του (with some cursive?): ins ABD rel Scr's-mss Orig Chr Damasc. rec μη ελθειν bef τα σκανδαλα (*to connect* αν. εστιν *or* του *with the inf, or to avoid* του τα), with AD rel latt Orig: txt BLX lat-*e*. for ουαι δε, πλην ουαι (*from Mt* xviii. 7) BDL 1. 33. 69 lat-*a b c e ff*$_2$ *i* syr-marg copt: txt A rel vulg lat-*f* syrr arm.

pathy, is not to be wondered at; the misery of such will be very much heightened by the awakened and active state of those higher faculties and feelings which selfishness and the body kept down here.

29.] ἡ πίστις ἐξ ἀκοῆς, ἡ δὲ ἀκοὴ διὰ ῥήματος χριστοῦ. Rom. x. 17. 'Auditu fideli salvamur, non apparitionibus.' Bengel. This verse furnishes a weighty testimony from our Lord Himself of the sufficiency *then* of the O. T. Scriptures for the salvation of the Jews. It is *not so now*.

30, 31.] οὐχί—not, '*they will not hear them*:' he could not tell that, and besides, it would have taken away much of the ground of the answer of Abraham:—the word deprecates leaving their salvation in *such uncertainty*, as the chance of their hearing Moses and the prophets seems to him to imply.—'*Leave it not so, when it might be at once and for ever done by sending them one from the dead.*' Abraham's answer, besides opening to us a depth in the human heart, has a plain application to the Pharisees, to whom the parable was spoken. They would not hear Moses and the Prophets:—Christ rose from the dead, but He did not go to *them*;—this verse is not *so* worded, 'they would have rejected Him, had He done so:'—the *fact* merely is here supposed, and that in the very phrase which so often belongs to His own resurrection. They were not persuaded—did not believe, though One rose from the dead. To deny altogether this allusion, is to rest contented with merely the surface of the parable.

Observe, Abraham does not say, 'they will not *repent*'—but, 'they will not *believe, be persuaded*:' which is another and a deeper thing. Luther does not seem to conclude rightly, that this *disproves* the possibility of appearances of the dead. It only says, that such appearances will not bring about *faith* in the human soul: but that they may not serve other ends in God's dealings with men, it does not assert. There is no gulf between the *earth* and Hades: and the very form of Abraham's answer, setting forth no impossibility in this second case, as in the former, would seem to imply its *possibility*, if requisite. We can hardly pass over the identity of the *name* LAZARUS with that of Him who *actually was recalled from the dead*, but whose return, far from persuading the Pharisees, was the immediate exciting cause of their crowning act of unbelief.

CHAP. XVII. **1—10.**] FURTHER DISCOURSES. The discourse appears to proceed onward from the foregoing.

1.] τὰ σκ. is perhaps owing to some *offence* which had happened;—the departure of the Pharisees in disgust, or some point in their conduct; such as the previous

οὖ [p]ἔρχεται. 2 [r]λυσιτελεῖ αὐτῷ εἰ λίθος [s]μυλικὸς [t]περίκειται περὶ τὸν [u]τράχηλον αὐτοῦ καὶ [v]ἔρριπται εἰς τὴν θάλασσαν, [w]ἢ ἵνα [x]σκανδαλίσῃ τῶν [y]μικρῶν τούτων ἕνα. 3 [a]προσέχετε [a]ἑαυτοῖς. ἐὰν ἁμάρτῃ ὁ ἀδελφός σου, [b]ἐπιτίμησον αὐτῷ, καὶ ἐὰν [c]μετανοήσῃ, [d]ἄφες αὐτῷ. 4 καὶ ἐὰν [e]ἑπτάκις τῆς ἡμέρας [f]ἁμαρτήσῃ [f]εἰς σὲ καὶ [e]ἑπτάκις [g]ἐπιστρέψῃ πρός σε λέγων [c]Μετανοῶ, [d]ἀφήσεις αὐτῷ. 5 καὶ εἶπαν οἱ ἀπόστολοι τῷ κυρίῳ [h]Πρόσθες ἡμῖν πίστιν. 6 εἶπεν δὲ ὁ κύριος Εἰ ἔχετε πίστιν ὡς [i]κόκκον [i]σινάπεως, ἐλέγετε ἂν τῇ [k]συκαμίνῳ ταύτῃ [l]Ἐκριζώθητι

p here only †.
r here only †. Tobit iii. 6 al.
s here only †. (-νός, Rev. xviii. 21.)
t Mark ix. 42. Acts xxviii. 20. Heb. v. 2. xii. 1 †.
u Mark ix. 42 reff.
v — ch. iv. 35. (Matt. xv. 30 reff.) Gen. xxi. 15.
w constr., Matt. xviii. 8, 9 reff.
x Matt. v. 29, 30 reff.
y — Matt. x. 42. Acts viii. 10 al.
z ch. xii. 1. xxi. 34. Acts v. 35. xx. 28. Gen. xxiv. 6.
a Matt. iii. 9 reff.
b Mark viii. 32, 33 reff.
c Matt. iii. 2 reff.
d Matt. vi. 12 reff.
e Matt. xviii. 21, 22 only.
Ps. cxviii. 164 al.
f Matt. xviii. 15 reff.
g ch. xxii. 32. Acts xiv. 15. Deut. xxx. 2.
h — ch. xii. 31 reff.
i Matt. xiii. 31 reff.
k here only. 1 Chron. xxvii. 28 al. see ch. xix. 4.
l Matt. xiii. 29. xv. 13. Jude 12 only. Jer. i. 10.

2. for λυσιτελει, συνφερει δε D vulg. rec (for λιθος μυλικος) μυλος ονικος (*from Mt* xviii. 6), with A rel syrr Dial: txt BDL 1. 69 latt syr-marg copt arm Mcion-t. περικειται and ερριπτο D (ερριπτετο D^2). rec ενα bef των μικρων τουτων (*from Mt* xviii. 6), with AD rel vss: txt BL.

3. rec aft εαν ins δε (*from Mt* xviii. 15), with A rel syr: om BDLX 33 latt Syr copt goth æth arm Clem spec. αμαρτηση (|| *Mt*) DXΔ 69. rec adds εις σε (|| *Mt*), with D rel vulg-ed lat-*c e q* syr-ms arm-usc: om ABL 1 am(with fuld em forj gat jac mt tol) lat-*a b f ff*$_2$ *g*$_{1,2}$ *i l* syrr copt goth arm-zoh Clem Bas Antch Damasc spec Bede. aft και εαν ins μεν A al.

4. rec αμαρτη (*repetition from ver* 3), with F rel Clem Orig: txt ABDLXΔ vulg spec. (αναστηση 69.) ins εαν bef 2nd επτακις (*from above*) AK lat-*b*; το D Clem. rec adds της ημερας (*from above*), with A rel vulg lat-*f g*$_{1,2}$ syrr goth æth spec: om BDLX mt lat-*a b c i l q* syr-jer copt arm Orig Ambr Vict-tun. rec (for προς) επι, with 1 (e sil): txt ABDLXΔ latt syrr copt arm Clem.—om προς σε (*omd as unnecessary, cf Mt* xiii. 15, *Lk* xxii. 32, *Acts* iii. 19, *al: and then variously reinserted*) E rel mt lat-*f i* goth æth Orig Damasc spec. (33 def.) μετανοησω D^1. for αφησεις, αφες DHΔ latt Syr copt-ms Clem.

5. [ειπαν, so BDLX.]

6. ο δε ειπεν αυτοις, omg κυριος, D, similarly lat-*a b c e ff*$_2$ *i*. rec ειχετε, with DEGH (S, e sil) latt: txt AB rel. (εχητε M al.) aft ελεγετε αν ins τω ορει τουτω

chapter alluded to. **ἀνένδεκτόν ἐστιν** = *οὐκ ἐνδέχεται*, ch. xiii. 33. **2.**] See Matt. xviii. 6, 7, and notes. **τῶν μικ. τ.**, perhaps the publicans and sinners of ch. xv. 1;—perhaps also, repeated with reference to what took place, Matt. l. c.

3, 4.] See on Matt. xviii. 15, 21, 22. The **προσέχετε ἑαυτ.** here is to warn them not to be too readily dismayed at *σκάνδαλα*, nor to meet them in a brother with an unforgiving spirit.

ἐπιτίμ.] '*ἀγάπη* begins with *ἀληθεύειν*,' Stier:—who remarks, that in the Church, as in the world, the love of many waxing cold,—not being strong or warm enough for this *ἐπιτίμησον*,—is the cause why offences abound. **5.**] **πρόσθ. ἡμ. πίστ.**, '*increase our faith*,' of the E. V., is not exact: **give us more faith**, is more literal and simpler. Wordsw.'s rendering, "Give faith in addition to our other privileges, powers, and virtues," is not so probable, seeing 1) that faith is not the crowning item in such a list, but the first and most elementary: and 2) that, had this been intended, it would most probably have been expressed **πρόσθ. ἡμῖν καὶ πίστιν.** This is the only example in the Gospels in which *the Apostles* are marked out as requesting or saying any thing to the Lord. They are amazed at the greatness of the faith which is to overcome *σκάνδαλα* and forgive *ἁμαρτήματα* as in vv. 3, 4:—and pray that *more faith* may be added to them.

6.] See on Matt. (xvii. 20) xxi. 21. On this occasion some particular tree of the sort was close at hand, and furnished the instance, just as the Mount of Transfiguration in the former of those passages, and the Mount of Olives in the latter.

συκάμινος is *the mulberry-tree*; not very common in Palestine, but still found there. It must not be confounded with συκομο-

m Matt. xv. 13 reff.
καὶ [m] φυτεύθητι ἐν τῇ θαλάσσῃ, καὶ ὑπήκουσεν ἂν ὑμῖν. ABDΣ GHKL MSUV ΧΓΔΛ
n 1 Cor. ix. 10 only. Deut. xxii. 10.
7 τίς δὲ ἐξ ὑμῶν δοῦλον ἔχων [n] ἀροτριῶντα ἢ [o] ποιμαί-
o Ill., 1 Cor. ix. 7 only. (Matt. ii. 6 al.) 1 Kings xxv. 16.
νοντα, ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ ἐρεῖ αὐτῷ Εὐθέως [p] παρελθὼν [q] ἀνάπεσε, 8 ἀλλ' οὐχὶ ἐρεῖ αὐτῷ Ἑτοίμασον
p ch. xii. 37 reff.
q ch. xi. 37 reff.
r — Matt. xv. 32]. 1 Pet. v. 6.
s ch. xxii. 20. 1 Cor. xi. 25. Rev. iii. 20 only. Prov. xxiii. 1. Tobit viii. 1 only.
t ch. xii. 35, 37 reff.
u — Mark x. 45 reff.
v 1 Tim. i. 12. 2 Tim. i. 8. Heb. xii. 28 only. 2 Macc. iii. 33.
w ch. iii. 18. Acts xxiii. 31. Judg. v. 9.
x Matt. xxv. 30 only. 2 Kings vi. 22. Ep. Jer. 17 var. only.
y — John xii. 14. xix. 7 al.
[r] τί [s] δειπνήσω, καὶ [t] περιζωσάμενος [u] διακόνει μοι ἕως φάγω καὶ πίω, καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι σύ; 9 μὴ ἔχει [v] χάριν τῷ δούλῳ ὅτι ἐποίησεν τὰ [w] διαταχθέντα; 10 οὕτως καὶ ὑμεῖς, ὅταν ποιήσητε πάντα τὰ [w] διαταχθέντα ὑμῖν, λέγετε ὅτι δοῦλοι [x] ἀχρεῖοί ἐσμεν, ὃ [y] ὠφείλομεν ποιῆσαι πεποιήκαμεν.

μεταβα εντευθεν εκει και μετεβαινεν και (*Mt* xvii. 20) continuing τη συκαμινω μεταφυτευθητι εις την θαλασσαν D. om 2nd αν A.

7. om εξ D-gr L latt. εχων bef υμων δουλον D. ins μη bef ερει D lat-*e l* copt. rec om αυτω, with A rel goth Cypr: ins BDLX 1. 69 latt Syr syr-w-mst copt æth arm Aug. [DKMUΔ join ευθ. with ερει: ELΛ, with παρελθ.] rec αναπεσαι, with AMΔ (1, e sil) 33. 69[1], ανπεσαι L, αναπαυσαι X: αναπεσον Γ: txt BD rel.

8. om ουχι D lat-*a b c* (*e ff*[2]) *f ff*[2] *i l q* Syr Cypr Ambr. aft εως ins αν AKLMX 33. συ bef και πιεσαι D.

9. rec χαριν bef εχει, with A rel vulg lat-*b c f ff*[2] syrr (goth) arm: txt BDL lat-*a e* copt æth Cypr. rec aft τω δουλω ins εκεινω (*cf ch* xii. 37, *and see ch* xiv. 31 al), with E rel vulg lat-*e f i* syr goth (æth) arm Cypr Aug: pref, K: om ABDLX lat-*a b c ff*[2] *l q* copt Ambr. rec aft τα διαταχθεντα ins αυτω, with DX 69 latt Syr copt æth Cypr: om AB rel lat-*e* syr goth Antch Thl. rec at end adds συ δοκω, with AD rel vulg lat-*b c* syrr goth: om BLX 1 lat-*a e* copt æth arm Cypr.

10. for παντα to υμιν, οσα λεγω D. aft παντα ins ταυτα A al. om 1st οτι AX 1 latt (Syr æth ?) Bas[1](ins[1]) Cypr. εσμεν bef αχρειοι D-gr al Syr Ign Philast. rec ins οτι bef ο ωφειλομεν, with X rel syrr: om ABDL 1 latt copt æth arm Orig Epiph Bas[1] Antch Thl Cypr.

ρία, ch. xix. 4, which is the Egyptian fig. See note there. Notice the different tenses with ἄν: ἐλέγετε ἄν, *ye would say: ὑπήκουσεν ἄν, it would* (even while you were speaking) *have obeyed.* ἐκριζώθ.] 'cum ipsis radicibus, in mari mansura. Tale quiddam fit ipsis fidelibus.' Bengel. 7—10.] The connexion is, —'Ye are *servants* of your Master; and therefore endurance is required of you,—faith and trust to endure out your day's work before you enter into your rest. Your Master will enter into His, but your time will not yet come; and all the service which you can meanwhile do Him, is but that which is your bounden duty to do,—seeing that your body, soul, and spirit are His.' 7.] εὐθέως in the E. V. is wrongly joined with ἐρεῖ: it corresponds to μετὰ ταῦτα in ver. 8. 'Construendum; *cito accumbe: cito* cupiunt *accumbere* qui missis cæteris officiis fidem sibi summam conferri oportere putant.' Bengel. 8.] ἕως φ. κ. π., till I shall have eaten and drunken: see ch. xii. 37, where a different assurance seems to be given. But our Lord is here speaking of what we in our state of *service* are to *expect*; there, of what in our state of *manumission* ('mensæ servos adhibere manumissionis erat species.' Grotius, citing from Ulpian) and *adoption*, the *wonders of His grace will confer on us.* Here the question is of *right*; there, of *favour.*

9.] Our Lord is not laying down rules for the behaviour of an earthly master to his servants,—but (see above) is speaking of the rightful state of relation *between us, and Him whose we are, and whom we serve.* 10.] This shews the sense of the parable, as applying to our own thoughts of ourselves, and the impossibility of any *claim* for our services to God. In Rom. vi. 23 (see also the foregoing verses) we have the true ground on which we look for eternal life set

11 Καὶ ἐγένετο [a]ἐν τῷ πορεύεσθαι αὐτὸν εἰς Ἰερου-
σαλήμ, [a]καὶ αὐτὸς διήρχετο διὰ μέσου Σαμαρείας καὶ
Γαλιλαίας. 12 καὶ εἰσερχομένου αὐτοῦ εἴς τινα κώμην
[b]ἀπήντησαν [αὐτῷ] δέκα [c]λεπροὶ ἄνδρες, οἳ ἔστησαν
[d]πόρρωθεν· 13 καὶ αὐτοὶ [e]ἦραν [e]φωνὴν λέγοντες Ἰησοῦ
[f]ἐπιστάτα, ἐλέησον ἡμᾶς. 14 καὶ ἰδὼν εἶπεν αὐτοῖς
Πορευθέντες [g]ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσιν. καὶ
...αυτους F. ἐγένετο [a]ἐν τῷ ὑπάγειν αὐτούς, ἐκαθαρίσθησαν. 15 εἷς
δὲ ἐξ αὐτῶν ἰδὼν ὅτι ἰάθη, [h]ὑπέστρεψεν [i]μετὰ φωνῆς
μεγάλης [k]δοξάζων τὸν θεόν, 16 καὶ [l]ἔπεσεν ἐπὶ πρόσωπον

a Matt. xiii. 4 reff.
a redd., ch. v. 17 reff.
b Matt. xxviii. 9 ref.
c Matt. viii. 2 ref.
d Heb. xi. 13 only. Isa. xxxiii. 13.
e Acts iv. 24 only. Judg. xxi. 2 var. 1 Kings xxx. 4.
f ch. v. 5 reff.
g Matt. xvi. 1 ref. Isa. xxxviii. 20, but not =.
h ch. ii. 20 ref.
i Matt. xxiv. 31. Heb. v. 7.

k — Matt. v. 16 al. fr. Isa. xliii. 20. l Matt. xvii. 6 ref. 2 Chron. vii. 3.

11. om αυτον BL. for δια, ανα 1. 69: om D. μεσον BDL 1. 69.
12. for απηντησαν, οπου ησαν (error) D lat-e; et ecce lat-a b e ff$_2$ i l q. om αυτω B(D)L: ins A rel. ανδρες bef λεπροι D al latt syrr. for οι, και D Syr copt-mss. ανεστησαν BF.
13. for ηραν φωνην λεγοντες, εκραξαν φωνη μεγαλη D (lat-e).
14. aft ιδων ins αυτους D 69 (latt) Syr æth arm. aft αυτοις ins τεθεραπευσθε D. for και εγ., εγ. δε D (copt mss?).
15. for ιαθη, εκαθαρισθη D al vulg lat-b f l Syr goth(appy) æth Vig-tapsmegαλης bef φωνης D vulg lat-b e copt.

before us;—viz. as the *gift* of God *whose servants we are*,—not the *wages*, as in the case of sin, *whose we are not*. In the case of *men* this is different; a good servant is εὔχρηστος (Philem. 11), not ἀχρεῖος, i. e. οὐ μὴ ἔχει τις χρείαν,—Etym. Mag. See Acts xvii. 25. The case supposed introduces an argument à fortiori: '*how much more, when ye have failed in so many respects.*' 'Miser est quem Dominus *servum inutilem* appellat, Matt. xxv. 30; beatus qui se ipse.' Bengel. Thus closes the series of discourses which began with ch. xv. 1.

11—19.] HEALING OF TEN LEPERS. It does not appear to what part of the last journey this is to be referred. There is no reason for supposing it to have been subsequent to what has just been related:—this is not implied. It may have been at the very beginning of the journey. From the circumstance that these lepers were a mixed company of Jews and Samaritans, διὰ μ. Σ. κ. Γ. probably means '*between* Samaria and Galilee,' on the frontiers of both. Meyer supposes αὐτός to mean 'He for his part'—separate from the others going up to the feast, who would go direct through Samaria. Xen. has *διὰ μέσου δὲ ᾗ εἶ τούτων ποταμός*, i. e. '*between* these walls.' Anab. i. 4. 4. This seems to be ‖ with Matt. xix. 1. The journey mentioned there would lead Him διὰ μέσου Σ. κ. Γ. 12.] πόρρωθεν, see Levit. xiii. 46; Num. v. 2. The Rabbinical prescriptions as to *the distance* are given in Wetstein. Their misery had broken down the national distinction, and united them in one company. On the nature of leprosy and its significance, see on Matt. viii. 2. 14.] One of our Lord's first miracles had been the healing of a leper; then he touched him and said, 'Be thou clean:' now He *sinks* as it were *the healing*, and keeps it in the background;—and why so? There may have been reasons unknown to us; but one we can plainly see, and that is, to bring out for the Church the lesson which the history yields. In their going away, in the absence of Jesus they are healed: what need to go back and give Him thanks? Here was a trial of their *love: faith* they had, enough to go, and enough to be cleansed: but *love* (with the one exception)—gratitude, they had not.
ἐπιδεῖξ.] See note on Matt. viii. 4.
ἐν τῷ ὑπ. αὐτ.] i. e. while on their way;—the meaning evidently being that they had not gone far, and that the whole took place within a short time. They had not been to the priests, as some suppose.
15.] The ἰδὼν ὅτι ἰάθη, and ὑπέστ. μ. φ. μεγ. δ. τ. θεόν, set before us something immediate, and, I should be inclined to think, witnessed by the narra-

παρὰ τοὺς πόδας αὐτοῦ [m] εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἦν Σαμαρείτης. 17 [n] ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν Οὐχὶ οἱ δέκα ἐκαθαρίσθησαν; οἱ δὲ ἐννέα ποῦ; 18 οὐχ [o] εὑρέθησαν [h] ὑποστρέψαντες [p] δοῦναι [p] δόξαν τῷ θεῷ, εἰ μὴ ὁ [q] ἀλλογενὴς οὗτος; 19 καὶ εἶπεν αὐτῷ [r] Ἀναστὰς πορεύου· ἡ πίστις σου σέσωκέν σε.

20 [s] Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων πότε [t] ἔρχεται ἡ βασιλεία τοῦ θεοῦ, ἀπεκρίθη αὐτοῖς καὶ εἶπεν Οὐκ ἔρχεται ἡ βασιλεία τοῦ θεοῦ [u] μετὰ [v] παρατηρήσεως, 21 οὐδὲ ἐροῦσιν Ἰδοὺ ὧδε ἢ ἐκεῖ· ἰδοὺ γὰρ ἡ βασιλεία τοῦ

B e *lac.*

m ch. xviii. 11. John xi. 41. Acts xxvii. 35. Rom. xvi. 4 al. † Judith viii. 26.
n red., Matt. xi. 25 reff.
o = Matt. i. 18. 2 Cor. v. 3. 1 Kings xiii. 18.
p John ix. 24 reff. Ps. lxv. 2.
q here only. Job xv. 19.
r Acts ix. 6. Gen. xxii. 8, 19.
s Matt. xii. 10. ch. ii. 46 al. Judg. i. 1.
t constr. prec., ver. 20. Matt. xi. 3. xvii. 11. John iv. 25. vi. 14. xii. 42 Aq. (-ρεῖν, ch. vi. 7.)
u 2 Cor. viii. 4 al.
v here only †. Exod. ABDE GHKL MRSU VΓΔΛ 1. 33. Ω.

16. for παρα, προς D. om ευχαριστων αυτω D. for και αυτος ην, ην δε D.

17. om 1st δε A. aft ειπεν ins αυτοις D. for ουχι οι, ουτοι D lat-*a b c e ff*$_2$ *i q*. aft δεκα ins ουτοι A al. om 2nd δε AD lat-*a b c i l* Syr copt Orig-lat Vig.

18. for ουχ to δουναι, εξ αυτων ουδεις ευρεθη υποστρεφων ος δωσει D, simly latt Ambr Vig.

19. ins οτι bef η πιστις D latt. om last clause B.

21. rec ins ιδου bef εκει (*see ver* 23), with AD rel latt goth Orig: om BL lat-*e ff*$_2$ *g*$_{1.2}$ *i l* arm (Cyr). D adds μη πιστευσητε (‖ *Mt Mk*). for του θεου, των

tor. 16. αὐτ. ἦν Σαμ.] Strauss supposes (and Hase, but doubtfully) from this, that the whole narrative arose out of a parable about Jews and Samaritans. Such an absurd notion is however not without its use for believers. Every miracle *is a parable*: our Lord did not work mere feats of supernatural power, but *preached by His miracles* as well as by His discourses. 17.] **Were not the ten cleansed? but (of those ten) the nine, where (are they)?** 18. ὁ ἀλλογ. οὗτ.] The Samaritans were *Gentiles*;—not a *mixed race*, as is sometimes erroneously supposed. They had a *mixed religion*, but were themselves originally from other countries: see 2 Kings xvii. 24—41. There may have been a reason for the nine Jews not returning,—that they held the ceremonial duty imposed on them to be paramount, which the Samaritan might not rate so highly. That he was going to Mount Gerizim does not appear: from his being found with Jews, he probably would act as a Jew.

19.] σέσωκέν σε—in a higher sense than the mere cleansing of his leprosy—*theirs* was merely the beholding of the brazen serpent with the outward eyes,—but his, with the eye of inward faith; and this faith saved him;—not only healed his body, but his soul.

20—37.] PROPHETIC ANSWER TO THE PHARISEES. In this discourse we have several sayings which our Lord afterwards repeated in His last prophetic discourse to the four apostles on Mount Olivet; but much also which is peculiar to Luke, and most precious ('eine köstliche Perle,' De Wette). 20.] The question certainly is asked by the Pharisees, as all their questions were asked, with no good end in view: to entangle our Lord, or draw from Him some direct announcement which might be matter of accusation. μετὰ παρατηρ.] **with** (accompanied with) **anticipation**, or **observation**. The cognate verb is used ch. xiv. 1 of the Pharisees 'watching' Jesus. 21. οὐδὲ ἐρ. . . . .] Its coming shall be so gradual and unobserved, that none during its waxing onward shall be able to point here or there for a proof of its coming. ἰδοὺ γάρ] **for behold the kingdom of God is (already) among you.** The misunderstanding which rendered these words '*within you*,' meaning this in a spiritual sense, '*in your hearts*,' should have been prevented by reflecting that they are addressed to the *Pharisees*, in whose hearts it certainly *was* not. Nor could the expression in this connexion well bear this spiritual meaning *potentially*—i. e., is in its nature, within your hearts. The words are too express and emphatic for this. We have the very expression, Xen. Anab. i. 10. 3,—ἀλλὰ καὶ

θεοῦ [w] ἐντὸς ὑμῶν ἐστίν. 22 εἶπεν δὲ πρὸς τοὺς μαθητὰς [x] Ἐλεύσονται [x] ἡμέραι ὅτε ἐπιθυμήσετε [y] μίαν τῶν [y z] ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου [z] ἰδεῖν, καὶ οὐκ ὄψεσθε. 23 καὶ ἐροῦσιν ὑμῖν Ἰδοὺ ἐκεῖ ἰδοὺ ὧδε· μὴ [a] ἀπέλθητε μηδὲ [b] διώξητε. 24 ὥςπερ γὰρ ἡ [c] ἀστραπὴ [ἡ] [d] ἀστράπτουσα ἐκ [e] τῆς ὑπὸ τὸν οὐρανὸν εἰς [e] τὴν ὑπ' οὐρανὸν [f] λάμπει, οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ. 25 πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν καὶ [g] ἀποδοκι-

w — here (Matt. xxiii. 26) only. Ps. cviii. 22.
x Matt. ix. 15 reff.
y ch. v. 17 reff.
z John viii. 56. 1 Pet. iii. 10, from Ps. xxxiii. 12. see Amos v. 18.
a — Matt. viii. 19 reff. John xii. 19.
b absol. Phil. iii. 12. Hag. i. 9.
c Matt. xxiv. 27 reff.
d ch. xxiv. 4 only. 2 Kings xxii. 15 var. Ps. cxliii. 6. Wisd xi. 18 only.
e ellipt., Deut. xxv. 19. Job ii. 2 al. see ch. vii. 11 al.
f Matt. v. 16, 16. xvii. 2. Acts xii. 7. 2 Cor. iv. 6 (bis) only. Prov. iv. 18.
g Matt. xxi. 42 reff.

ουρανων D. εστιν bef εντος υμιν R[1] Petr-alex.

22. for δε, ουν D al. aft μαθητας ins αυτου AX vulg-ed(not am forj) lat-a b c (not e f) copt æth. for οτε επιθυμησετε, του επιθυμησαι υμας D 69 arm. aft ημερων ins τουτων D goth. om ιδειν D mt Mcion-e[1].

23. rec ιδου ωδε η ιδου εκει (*partly from ver* 21, *partly from Mt* xxiv. 23), with A(D)R rel: txt BL copt.—om η DKX 33. 69: for η, και M Syr æth. om απελθητε μηδε B 1. 69. [syr-cu contains Lu xvii. 23 to xxiv. 44.]

24. om 2nd η B(see table) LXΓ 1. 69: ins ADR rel. rec (for υπο τον) υπ', with L rel: txt ABDKR 33. om εις την υπ' ουρανον D al. for λαμπει, αστραπτει D. rec aft εσται ins και (*to suit ver* 26: *so also rec in Mt* xxiv. 27), with D lat-b c e æth arm: om ABR rel vulg lat-a f ff[2] q syrr syr-cu copt goth. om εν τη ημερα αυτου (*homœotel, του and του: had the clause been added, it wd have been* εν τη παρουσια αυτου, *cf* ‖ *Mt, and below: so also Meyer*) BD lat-a b c e i æth: ins AR rel vulg lat-f syrr copt goth arm.

25. πολλα παθειν bef αυτον AK lat-e.

ταύτην ἴσωσαν (οἱ Ἕλληνες) καὶ ἄλλα ὁπόσα ἐντὸς αὐτῶν καὶ χρήματα καὶ ἄνθρωποι ἐγίνοντο πάντα ἴσωσαν:—see also John i. 26; xii. 35, both of which are analogous expressions. See the two renderings compared in Bleek's note.

The kingdom of God was *begun among them*, and continues thus making its way in the world, without observation of men; so that whenever men can say 'lo here or lo there,'—whenever great 'revivals' or 'triumphs of the faith' can be pointed to, they stand self-condemned as *not belonging to that kingdom*. Thus we see that every such marked event in the history of the Church is by God's own hand as it were *blotted* and *marred*, so as not to deceive us into thinking that the kingdom has come. So it was at the Pentecostal era:—so at that of Constantine;—so at the Reformation. The meaning 'among you,' includes of course the deeper and personal one 'within each of you,' but the two are not convertible.

22.] This saying is *taken up from* ἐντὸς ὑμῶν ἐστίν.—'*He is among you, who is the Bridegroom,—the Son of Man;*'—during whose presence ye cannot mourn, but when He shall be taken from you, you shall wish in vain for one of these days of His presence. Stier (iii. 362) thinks this addressed to the Pharisees also, and to apply to their recognizing too late in their future misery the Messiahship of Jesus:—but this does not appear from the text. Meyer tries to prove this interpretation altogether wrong, from the ἐν τ. ἡμέραις τ. υἱ. τ. ἀνθ., ver. 26. But the words have the general meaning of *the days of the Son of Man's presence*, and this extends on to His *future* presence, or παρουσία, as well. Of course, if they *hereafter* desired to see one of the days of His presence, it would be a second or future presence.

23. καὶ ἐρ. ὑμ.] 'Ye shall not see one;—therefore do not run after false reports of my coming.' A warning to all so-called expositors, and followers of expositors, of prophecy, who cry ἰδοὺ ἐκεῖ and ἰδοὺ ὧδε, every time that war breaks out, or revolutions occur. See on these verses, 23, 24, Matt. xxiv. 23—27 and notes. 24. ἐκ τῆς . . . εἰς τὴν . . .] supply χώρας . . . χώραν. 25—30.] The events which must precede the coming: and (1) ver. 25, as regards *the Lord Himself*,—His sufferings and rejection, primarily by this generation,—but in implication, by the world;—and (2) vv. 26—30, which unfold this implication as regards the whole world, which shall be in

μασθῆναι ἀπὸ τῆς γενεᾶς ταύτης. 26 καὶ [h] καθὼς ἐγένετο
ἐν ταῖς ἡμέραις Νῶε, οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ
υἱοῦ τοῦ ἀνθρώπου. 27 ἤσθιον, ἔπινον, ἐγάμουν, [i] ἐγα-
μίζοντο, ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν [k] κιβωτόν,
καὶ ἦλθεν ὁ [l] κατακλυσμὸς καὶ [m] ἀπώλεσεν πάντας.
28 ὁμοίως [h] καθὼς ἐγένετο ἐν ταῖς ἡμέραις Λώτ· ἤσθιον,
ἔπινον, [o] ἠγόραζον, [o] ἐπώλουν, [p] ἐφύτευον, ᾠκοδόμουν· 29 [q]
ᾗ δὲ ἡμέρᾳ ἐξῆλθεν Λὼτ ἀπὸ Σοδόμων, [q] ἔβρεξεν πῦρ καὶ
[r] θεῖον ἀπ' οὐρανοῦ καὶ ἀπώλεσεν πάντας· 30 κατὰ
τὰ αὐτὰ ἔσται ᾗ ἡμέρᾳ ὁ υἱὸς τοῦ ἀνθρώπου [s] ἀποκα-
λύπτεται. 31 ἐν ἐκείνῃ τῇ ἡμέρᾳ ὃς ἔσται [t] ἐπὶ τοῦ
[u] δώματος καὶ τὰ [v] σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω
ἆραι αὐτά, καὶ ὁ ἐν ἀγρῷ ὁμοίως μὴ [w] ἐπιστρεψάτω [x] εἰς
τὰ ὀπίσω. 32 [y] μνημονεύετε τῆς γυναικὸς Λώτ. 33 ὃς
ἐὰν [z] ζητήσῃ τὴν [a] ψυχὴν αὐτοῦ [b] περιποιήσασθαι, ἀπ-
ολέσει αὐτήν, καὶ ὃς ἐὰν ἀπολέσῃ, [c] ζωογονήσει αὐτήν.

ABDE GHKL MRSU VΓΔΛ 1. 22. a.

h ch. vi. 31 al. fr. Eccl. v. 14.
i Matt. xxii. 30 reff.
k Matt. xxiv. 38. Heb. ix. 4. xi. 7. 1 Pet. iii. 20. Rev. xi. 19 only. Gen. vi. 14, &c.
l Matt. as above, & 2 Pet. ii. 5 only. Gen. vi. 7, &c.
m — Matt. xxi. 41.
o abs., Matt. xxi. 12. Rev. xiii. 17. Isa. xxiv. 2.
p Matt. xv. 13 reff.
q Matt. v. 45. ch. vii. 25, 44. James v. 17 bis. Rev. xi. 6 only. Gen. xix. 24. Ps. lxxvii. 27.
r Rev. ix. 17, 18 al4. Gen. i. c. Ezek. xxxviii. 22.
s — Rom. viii. 18. pres., ver. 30 reff. xxxi. 37.
y gen., John xv. 20 al. 1 Chron. xvi. 15. acc., Matt. xvi. 9. Isa. xliii. 18.
z — Matt. xiv. 26 reff.
t — Matt. xxiv. 17. Eph. i. 10 al.
u Matt. x. 27 reff.
v — Matt. xii. 29 ‖ Gen.
w — Matt. xii. 44. xxiv. 17 ‖ Mk. 2 Pet. ii. 22. Ezek. vii. 13.
x ch. iv. 69 reff.
z — Matt. xii. 46, 47 reff.
b Acts xx. 28. 1 Tim. iii. 13 only. Gen. xxxi. 18. Isa. xxxi. 5.
c Acts vii. 19. 1 Tim. vi. 13 only. Exod. i. 17, 18, 22. 4 Kings vii. 4 al.

26. rec ins του bef νωε, with 1 (e sil) : om ABDR rel Clem Damasc Thl.

27. rec εξεγαμιζοντο (*Mt* xxiv. 38), with AR rel : txt BDLVX 69[1]. for ηλθεν a, εγενετο D lat-e. rec απαντας, with AR rel : txt BDLX.

28. rec (for καθως) και ως, with AD rel Iren-lat Clem : txt BLRX 69 vulg lat-*f i* syr-cu.

29. om δε D lat-a e copt-mss. transp θειον and πυρ ADKM 69 : om και θειον lat-a *b* e *ff*$_2$ syr-cu Iren-lat. rec απαντας, with AR rel : txt BDLΔA.

30. rec (for τα αυτα) ταυτα, with A rel vulg lat-*b c e f* : αυτα R : txt (*cf ch* vi. 23) BDKX lat-a syrr syr-cu copt æth Eus. for η ημ. ο υι. τ. ανθρ., εν τη ημερα του υιου του ανθρωπου η D lat-*c ff*$_2$ *i l*, similarly lat-*b q* Aug. αποκαλυπτηται B : αποκαλυφθη D.

31. rec ins τω bef αγρω, with ADR rel : om BL 69 goth. om εις τα R[1](appy). for επιστρεψατω, επιστραφητω D.

33. for 1st clause, ος αν θελησῃ ζωογονησαι την ψυχην αυτου D. rec (for περιποιησασθαι) σωσαι (*from ch* ix. 24 *al*), with AR rel : txt BL lat-*b c i q*. for και ος, ος δ' (*see ch* ix. 24 *al*) BL 69 : txt ADR rel vss. απολεσει (*itacism ?*) ALRΓΔA. rec aft απολ. adds αυτην (*ch* ix. 24 *al*), with A rel : om BDR 1. 33 lat-a arm.

its state of carelessness and sensuality at that time;—see notes on Matt. xxiv. 37—39. The example of *the days of Lot* is added here,—and thereby the sanction of the Lord of Truth given to another part of the sacred record, on which modern scepticism has laid its unhallowed hands. 28.] Bornemann joins ὁμοίως with the former verse—but thus the parallelism (see ver. 29, end) is broken.

29.] ἔβρεξεν, impersonal, not ὁ θεὸς ἔβρ. That such an expression as ὁ θεὸς βρέχει is used Matt. v. 45, is no proof that when βρέχει is used impersonally the sacred name is to be supplied. 31.] refers immediately to the example of Sodom just related. In Matt. xxiv. 16—18 it finds its place by a reference to the destruction of Jerusalem, see there.

32.] A solemn caution is here added, binding the warning to the example before,—μὴ ἐπιστραφάτω—*remember her who did.* 33.] See on Matt. x. 39, and ch. ix. 24. In connexion here, it leads the way to vv. 34, 35. ζητήσῃ should be rendered as a *futurus exactus*, as an aorist conjoined with a future always must be:—shall have sought, i. e. 'during his preceding life,'—shall lose it *then*. "ζωογονήσει, *sivisparet*

34 λέγω ὑμῖν, ταύτῃ τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης
Q τας και μιᾶς, [d] εἷς [e] παραλημφθήσεται καὶ ὁ [d] ἕτερος [f] ἀφεθήσεται.
35 ἔσονται δύο [g] ἀλήθουσαι [h] ἐπὶ τὸ [h] αὐτό, [d] μία [e] παρα-
λημφθήσεται, ἡ δὲ [d] ἑτέρα [f] ἀφεθήσεται. 37 καὶ ἀπο-
κριθέντες λέγουσιν αὐτῷ Ποῦ, κύριε; ὁ δὲ εἶπεν αὐτοῖς
Ὅπου τὸ [i] σῶμα, ἐκεῖ καὶ οἱ [k] ἀετοὶ [i] ἐπισυναχθήσονται.

d Matt. vi. 24 reff.
e Matt. xxiv. 40, 41 reff.
f — Matt. iv. 11. 20. Judg. ii. 23.
g Matt. xxiv. 41 only. Num. xi. 8. Judg. xvi. 21. Eccl. xii. 3, 4 only.
h Matt. xxii. 34 reff.
i — Matt. xiv. 12. Heb. xiii. 11. 1 Kings xxxi. 10, 12. 26. Prov. xxx. 17.
k Matt. xxiv. 28. Rev. iv. 7. viii. 13. xii. 14 only. Job ix. 1 ch. xii. 1. xlii. 34. Matt. xxiii. 37. xxiv. 31 | Mk. Mark i. 26 only. 2 Chron. xx. 26.
m constr., here only. Jer. xxxiv. (xxxvii.) 10. πρόν, see ch. xii. 41.

XVIII. 1 Ἔλεγεν δὲ [καὶ] παραβολὴν αὐτοῖς [m] πρὸς [l]

34. δυο bef εσονται (|| *Mt*) AKMRU 69 lat-*q* syrr syr-cu goth æth Ambr: εσ. επ. κλ. μ. δυο D al. om μιας B lat-*c*. rec ins ο bef εις (|| *Mt*), with B (1. 69, e sil): txt ADR rel Bas Thl. παραλαμβανεται D-gr GK. for αφεθησεται, αφιεται DK goth.

35. rec δυο bef εσονται, with AQR rel vulg lat-*f i*: txt BDL. elz ins η bef μια, with BDR 1. 69 copt-schw lat-*a* copt: om AQ rel copt-wilk arm Thl. rec (for η δε) και η (*from foregoing and* || *Mt*), with ADQ rel latt: txt BLR 69.

[36. elz δυο εσονται εν τω αγρω εις παραληφθησεται και ο ετερος αφιθησεται (*from Mt* xxiv. 40; *the futures adapted to the context here. The MS authority against it is too weighty to suppose an omission through homœotel*), with DU (εσονται om D al vss; ο bef εις om DU) 33. 69 latt syrr syr-cu arm Victorin Ambr Aug Bede: om ABQR rel lat-g_1 copt goth æth Bas Thl Euthym Op Max.]

37. om αυτω D. rec [aft εκει] om και, with A D-gr QR rel am(with other mss) lat-*a c e f i* Syr syr-cu goth: ins BLUA 69 vulg-ed lat-*b* syr copt arm Eus Bas Thl Ambr$_{ms}$. rec (for επισυναχθ.) συναχθησονται, with ADR rel latt syrr syr-cu copt Eus: txt BLQ arm.—placed in rec aft εκει (*as* || *Mt*), with ADQR rel: txt BL 69 ev-y arm.

CHAP. XVIII. 1. om και BLM 69 lat-*a b c* (copt æth, appy) Orig: ins ADQ rel

(Acts vii. 19): an expressive word, derived from animal parturition, bringing forth to air and life what was before concealed in the womb. That day shall come as the pains of labour (ὠδῖνες) on a woman in travail (Matt. xxiv. 8): but to the saints of God it shall be the birth of the soul and body to life and glory everlasting. See St. Ignatius ad Rom. c. 6." Wordsw.

34—36.] See on Matt. xxiv. 40, 41. Here, there are two references: (1) to the servants of the Lord in the midst of the world out of which they shall be separated: (2) to the separation of the faithful and unfaithful among *themselves*.

34.] indicates a closer relationship than that of mere fellow-workmen, and sets forth the division of even families in that day. 37.] ποῦ, not '*how?*' (Kuinoel) but literal—where shall this happen? The disciples know not the universality of this which our Lord is announcing to them, and which His dark and awful saying proclaims, see note on it, Matt. xxiv. 28. Observe, there is *not a word*, except so far as the greater coming includes the lesser, in all this, of the destruction of Jerusalem. The future παρουσία of the Lord is the *only subject*: and thus it is an entirely distinct discourse from that in Matt. xxiv., or our ch. xxi.

CHAP. XVIII. 1—8.] THE UNJUST JUDGE. This parable, though not perhaps spoken in immediate unbroken sequence after the last discourse, evidently arose out of it:—perhaps was the fruit of a conversation with the disciples about the day of His coming and the mind with which they must expect it. For observe that in its *direct* application it is ecclesiastical; and not individual, but by a legitimate accommodation. The widow is the Church; the judge, her God and Father in heaven. The argument, as in the parable of the steward τῆς ἀδικίας, so in this of the κριτὴς τῆς ἀδικίας, is *à fortiori*: 'If such be the power of earnest entreaty, that it can win right even from a man sunk in selfishness and fearing neither God nor men, how much more will the right be done by the just and holy God in answer to the continued prayers of his elect:' even though, when this very right is asserted in the world by the coming of the Son of Man, He may hardly find among his people the power to believe it—though few of them will have

ABDE GHKL MQRS UVΓΔ Λ 1. 33. 69.

n 2 Cor. iv. 1, 16. Gal. vi. 9. Eph. iii. 13. 2 Thess. iii. 13 only
L,P,† Prov. xiii. 11 Theod.
o — Matt. xxi. 37 reff.
p here bis. Rom. xii. 19. 2 Cor. x. 6. Rev. vi. 10. xix. 2 only.
q Ps. xxxvi. 23. ch. xii. 58. Matt. v. 25 bis. 1 Pet. v. 8 only. 1 Kings ii. 10.
r Acts xviii. 20. Rom. vii. 1 al.

τὸ δεῖν πάντοτε προσεύχεσθαι αὐτοὺς καὶ μὴ [n] ἐγκακεῖν, [2] λέγων Κριτής τις ἦν ἔν τινι πόλει τὸν θεὸν μὴ φοβού-
μενος καὶ ἄνθρωπον μὴ [o] ἐντρεπόμενος. [3] χήρα δὲ ἦν ἐν τῇ
πόλει ἐκείνῃ, καὶ ἤρχετο πρὸς αὐτὸν λέγουσα [p] Ἐκδίκησόν
με ἀπὸ τοῦ [q] ἀντιδίκου μου. [4] καὶ οὐκ ἤθελεν [r] ἐπὶ χρόνον,
μετὰ ταῦτα δὲ εἶπεν ἐν ἑαυτῷ Εἰ καὶ τὸν θεὸν οὐ φοβοῦμαι
καὶ ἄνθρωπον οὐκ [o] ἐντρέπομαι, [5] διά γε τὸ [s] παρέχειν
μοι [s] κόπον τὴν χήραν ταύτην, [p] ἐκδικήσω αὐτήν, ἵνα μὴ
[t] εἰς τέλος ἐρχομένη [u] ὑπωπιάζῃ με. [6] εἶπεν δὲ ὁ κύριος
Ἀκούσατε τί ὁ κριτὴς [v] τῆς ἀδικίας λέγει· [7] ὁ δὲ θεὸς οὐ

s Matt. xxvi. 10 | Mk. Gal. vi. 17. Sir. xxix. 4.
t Matt. x. 22 reff. Ps. cii. 9.
u — here (1 Cor. ix. 27) only †. Aristoph. Pax 533, πόλεις . . . δαιμονίως ὑπωπιασμένας. (-πιον, Prov. xx. 30.)
v constr., ch. xvi. 8 reff.

vulg lat-*e f ff*$_2$ *g*$_{1.2}$ *i* syrr syr-cu goth arm. rec om *αυτους* (*prob from the generality of the parable that follows*), with DEGHA (S 1, e sil) Orig$_1$: ins ABQR rel copt arm Orig$_1$ Bas Chr Damasc. rec *εκκακειν*, with R rel Orig$_2$ Eus: *ενκ.* AB^{1}DHKQ 69: txt B^{2}LUΔ.

2. om λεγων D 1 Syr syr-cu Orig$_1$ Bas. for *τινι, τη* DLX 33.

3. elz aft *χηρα δε* ins *τις*, with A 1 latt copt: om ABDQR rel lat-*e* syr goth Bas Chr Damasc.

4. rec *ηθελησεν*, with E rel: txt ABDLQRXΔ 1. 33. 69 Hippol Chr Damasc. aft *χρονον* ins *τινα* D. rec *δε* bef *ταυτα*, with ADR rel syr: txt BLQ vulg lat-*a f*. for *ειπεν εν εαυτω, ηλθεν εις εαυτον και λεγει* D (æth Vig). om 2nd *και* D lat-*a b c ff*$_2$ *i* Syr syr-cu. for *και ανθρωπον ουκ, ουδε ανθρωπον* BLX latt (copt ?) Hippol: txt ADQR rel.

5. ins *απελθων* bef *εκδικησω* D.

shewn this unweariedness of entreaty which the poor widow shewed?

1.] πρός, with reference to. πάντοτε] See 1 Thess. v. 17. The *mind* of prayer, rather than, though of course including, the outward act, is here intended. The earnest desire of the heart, is prayer. ἐγκακεῖν (= ἐκκακεῖν, rec. see note 2 Cor. iv. 1);—to languish,—to give up through the weight of overpowering evil. 2.] See Deut. xvi. 18 and Matt. v. 21, 22. τὸν θ. μὴ φ. κ. ἄνθ. μὴ ἐντ.] A common form of expression for an unprincipled and reckless person, see instances in Wetstein. 3. ἐκδίκ.] deliver me from—the justice of her cause being presupposed—this adversary being her oppressor on account of her defenceless situation, and she wanting a sentence from the judge to stop his practices.

4.] ἐπὶ χρ. . . . . for some time, not, '*for a long time.*' τλῆτε, φίλοι, καὶ μείνατ' ἐπὶ χρόνον, Il. β. 299:—for a while, E. V. The point of this part of the parable is, the extortion of *right* from *such a man* by importunity. *His act* was not an act of justice, but of injustice; his very ἐκδικησις was ἀδικία, because he did it from *self-regard*, and *not from a sense of duty*. He, like the steward above, was τῆς ἀδικίας,—*belonging to, being of*, the iniquity which prevails in the world. 5.] εἰς τέλος belongs to ἐρχομένη, as in E. V., but has a stronger force than there—lest coming for ever, she . . . ὑπωπιάζῃ] from ὑπώπιον, the part of the cheek immediately beneath the eyes, signifies literally to smite in the face;—and proverbially (see reff.), to mortify or incessantly annoy. It answers exactly to the Latin *obtundo*, which Terence has in this sense, '*Ne me obtundas hac de re sæpius*,' Adelph. i. 2. 33; and al. fr.—Livy, '*Neque ego obtundam, sæpius eadem nequicquam agendo.*' ii. 15. The Greek word does not appear to be any where used in this sense;—so that the use of it here may be a Latinism, as Grotius thought. Meyer interprets it literally—'*lest at last she should become desperate and come and strike me in the face.*' It has been observed that the apostles acted from this very motive when they besought the Lord to send away the Syrophœnician woman,—'for she *cried after them.*' Matt. xv. 23. 6.] On ὁ κρ. τ. ἀδ. see above, and on ch. xvi. 9. 7.] The poor widow in this case (the forsaken Church, contending with her adversary the devil, 1 Pet. v. 8) has this additional claim, in

μὴ [p] ποιήσῃ τὴν [pq] ἐκδίκησιν τῶν [r] ἐκλεκτῶν αὐτοῦ τῶν [s] βοώντων αὐτῷ [t] ἡμέρας καὶ [t] νυκτός, καὶ [u] μακροθυμεῖ ἐπ' αὐτοῖς; [8] λέγω ὑμῖν ὅτι [p] ποιήσει τὴν [pq] ἐκδίκησιν αὐτῶν ἐν [v] τάχει. [w] πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν [x] ἆρα εὑρήσει [y] τὴν πίστιν ἐπὶ τῆς γῆς; [9] Εἶπεν δὲ καὶ [z] πρός τινας τοὺς [a] πεποιθότας ἐφ' ἑαυτοῖς ὅτι εἰσὶν δίκαιοι καὶ [b] ἐξουθενοῦντας τοὺς λοιποὺς, τὴν παραβολὴν ταύτην· [10] [c] Ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερὸν προσεύξασθαι, εἷς Φαρισαῖος καὶ ὁ ἕτερος τελώνης. [11] ὁ Φαρισαῖος σταθεὶς

...o ετερος R.

p here bis & Acts vii. 24. Judg. xi. 36. Micah v. 15.
q as above (p). ch. xxi. 22. Rom. xii. 19 al.
r Matt. xxiv. 31. Col. iii. 12. Tit. i. 1. Ps. cv. 23.
s w. dat., here only. (John i. 23 reff.)
t Mark v. 5 reff.
u and constr., Matt. xviii. 26, 29. James v. 7. Sir. xviii. 11.

xxxii. (xxxv.) 18. (-μός, Acts xxvi. 3.) 20. Rev. i. 1 al. Deut. xxviii. 20. (ἰδρά γε, Acts viii. 30. Gen. xxvi. 9 vat.) only. xii. 41. xix. 9 al. a Mark x. 24 reff. e — John vii. 14. Acts iii. 1. Isa. ii. 3.

v N. T. always w. ἐν, Acts xii. 7. Rom. xvi. w — Matt. xi. 22. Judg. iv. 9. x Gal. ii. 7 y Acts vi. 7. 2 Tim. v. 8. z — ch. b ch. xxiii. 11. Rom. xiv. 3, 10 al. L.P. Prov. i. 7.

7. rec ποιησει, with AEHKLRSA Antch: txt BDQ rel. rec (for αυτω) προς αυτον, with AR rel: txt BLQ lat-*e*.—βοωντων αυτων, omg των, D-gr. rec μακροθυμων, with E rel lat-*a b c ff*$_2$ *i* syrr: txt ABDLQX 1 lat-*e* syr-cu goth(appy) arm Chr Antch$_2$. (R uncertain, cf Treg and Tischdf.) εν αυτοις D-gr al latt.

8. ins ναι bef λεγω GMR 69 em copt arm Iren-lat Mac Antch$_2$ Aug. om οτι DG 69 tol^1 lat-*b c ff*$_2$ *i l* Iren-lat Mac Aug. om την bef πιστιν D al.

9. om 1st και A rel fuld^2 lat-*b c e l q* syr syr-cu coptt goth Bas Thl: ins BDLMQ RXΔ 1. 33 vulg. εξουθενουντες B al. aft λοιπους ins ανθρωπους and om την παραβολην ταυτην D.

10. δυο bef ανθρωποι D latt Aug. rec ins *o* bef εἷς, with AQ rel: om BDRX. for *o* ετερος, εἷς D lat-*c* Cypr.

11. aft 1st *o* ins δε QX copt.

which the right of her cause consists,—that she is the Elect of God,—His Beloved. ἡμέρας κ. νυκτός] This answers to the πάντοτε in ver. 1, but is an amplification of it. κ. μακροθυμεῖ . . . . . **and He delays his vengeance in their case:—and He, in their case, is long-suffering.** '*Est in hac voce dilationis significatio, quæ ut debitori prodest, ita gravis est ei qui vim patitur.*' Grotius. The rec. reading, μακροθυμῶν, conveys the same meaning, καί being understood as καίπερ. This is perhaps what the E. V. means by '*though He bear long with them*,' which is ambiguous as it stands. The μακροθ. has no doubt a *general reference* also to God's dealing with man, see 2 Pet. iii. 9, 15.

8.] ἐν τάχει will not bear the meaning '*swiftly*,' i. e. '*suddenly, when it comes*,' but (see reff.) is **shortly—soon, speedily,** as E. V. And this is no inconsistency with μακροθυμεῖ: see 2 Pet. iii. 8, 9.

πλὴν . . . . .] See the beginning of this note. This can hardly be, as Meyer interprets it, that the painful thought suddenly occurs to the Lord, how many there will be even at His coming who will not have received Him as the Messiah: for ἡ πίστις, though 'faith' generally, is yet here faith *in reference to the object of the parable*—faith which has endured in prayer without fainting. Or the meaning may be general and objective; as in reff.

9—14.] THE PHARISEE AND THE PUBLICAN. This parable is spoken not *to* the Pharisees, for our Lord would not in their presence have chosen a Pharisee as an example; nor *concerning* the Pharisees, for then it would have been *no parable*—but to the people, and with reference to some among them (then and always) τοὺς πεπ. ὅτι εἰσὶν δίκ., who trusted in themselves that they were righteous, and despised other men. The parable describes an every day occurrence: the parabolic character is given by the concurrence and grouping of the two, and by the fact that each of these represents psychologically a class of persons.

9.] πρός, **to,** not *concerning*: it was concerning them, it is true;—but this word expresses that it was spoken *to* them. The usage of πρός in ver. 1 is no example for the sense *concerning*, for it is not there so used of *persons*, but *with a neuter article and infinitive*: εἶπεν πρὸς αὐτοὺς παρ. is too general a phrase, to allow of any other interpretation than the ordinary one, where the context will bear it. πεποιθ. ἐφ' ἑαυτ., not, '*were persuaded of themselves*,' as Greswell renders; but as E. V., **trusted in them.**

πρὸς ἑαυτὸν ταῦτα προσηύχετο [d] Ὁ θεός, [e] εὐχαριστῶ σοι ὅτι οὐκ εἰμὶ ὥςπερ οἱ λοιποὶ τῶν ἀνθρώπων, [f] ἅρπαγες, ἄδικοι, [g] μοιχοί, ἢ καὶ ὡς οὗτος ὁ τελώνης· 12 [h] νηστεύω δὶς τοῦ [i] σαββάτου, [k] ἀποδεκατῶ πάντα ὅσα [l] κτῶμαι. 13 καὶ ὁ τελώνης μακρόθεν ἑστὼς οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς [m] ἐπᾶραι εἰς τὸν οὐρανόν, ἀλλ' ἔτυπτεν [n εἰς] τὸ [o] στῆθος ἑαυτοῦ λέγων [d] Ὁ θεός, [p] ἱλάσθητί μοι [q] τῷ [r] ἁμαρτωλῷ. 14 λέγω ὑμῖν, [s] κατέβη [p μᾶλλον]

ABDE GHKL MQSU VXΓΔ Λ1.33. 69.

d ch. xii. 33 reff. e ch. xvii. 16 reff. f Matt. vii. 15. 1 Cor. v. 10, 11. vi. 10 only. Gen. xlix. 27 only. g 1 Cor. vi. 9. Heb. xiii. 4 (James iv. 4 v. r.) only. Job xxiv. 15. h Matt. iv. 2 reff. i — Mark xvi. 9. 1 Cor. xvi. 2. k Matt. xxiii. 23. ch. xi. 42. Heb. vii. 5 only. Gen. xxviii. 22. l Matt. x. 9 reff. m ch. vi. 20. John vi. 5. xvii. 1. Ezek. xviii. 6. see Isa. ii. 6. n Matt. xxvii. 30. Prov. xxvi. 22. o ch. xxiii. 48. John xix. 25. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (39). p constr., here (Heb. ii. 17) only. Ps. xxiv. 11. q ch. vi. 24. xi. 46. xx. (xxi.) 16. r Matt. ix. 13. Prov. xi. 31. s Mark xiii. 15. Acts viii. 26 al. 3 Kings

ταυτα bef προς εαυτον BL 1 vulg lat-e copt arm Orig Bas Cypr. προσηυξατο A 1. for ωςπερ, ως DLQ Orig$_3$. ο τελωνης bef ουτος AK lat-e Cypr Aug$_3$ Vict-tun.

12. αποδεκατευω B.

13. for και ο, ο δε BGL 69 lat-e Syr syr-cu coptt Cypr Aug. rec εις τον ουρανον bef επαραι, with AD rel vulg lat-a syr Cypr: txt BLQX 33 lat-b e q Syr syr-cu coptt goth. om 2nd εις (*as unnecessary; see also ch* xxiii. 48, *where no* εις *is inserted: it hardly can have been used to suit Mt* xxvii. 30) BDKLQX 1. 33 latt arm Orig, Cyr Antch Cypr: ins A rel syrr syr-cu coptt goth. rec (for εαυτου) αυτου, with AD rel: om 1: txt B[sic: see table] Q Orig.

14. aft υμιν ins οτι KQU lat-a *b c f ff$_2$ i l* syrr syr-cu coptt Antch Thl Hil.

selves; see reff. 10, 11.] πρὸς ἑαυτόν belongs to προσηύχ. Mark xiv. 4, not to σταθείς: that would be *καθ' ἑαυτόν*, see James ii. 17. He stood (in the ordinary place), and prayed thus with himself, as E. V.,—'*apud animum suum*:'—such a prayer he would not dare to put up aloud (Meyer). The Church has admirably fitted to this parable the declaration of thankfulness in 1 Cor. xv. 9, 10 (the two being the Epistle and Gospel for the Eleventh Sunday after Trinity), also made *by a Pharisee*, and also on the ground '*that he was not as other men*:'—but how different in its whole spirit and effect! There, in the deepest humility, he ascribes it to the *grace of God* that he laboured more abundantly than they all;—yet *not I*, but the grace of God that was with me. 12. νηστ. δὶς τ. σ.] This was a *voluntary* fast, on the Mondays and Thursdays; the only prescribed fast in the year being the great day of atonement, see Levit. xvi. 29; Num. xxix. 7. So that he is boasting of his *works of supererogation*. ἀπ. πάντα] Here again, the law perhaps (but cf. Abraham's practice, Gen. xiv. 20; and Jacob's, Gen. xxviii. 22) only required tithe of the fruit of the field and the produce of the cattle: see on Matt. xxiii. 23. κτῶμαι] not *I possess*, which would be *κέκτημαι*—but I acquire;—of all my increase; see Deut. xiv. 22. His speech shews admirably what his πεποιθησις ἐφ' ἑαυτῷ was. 13.] μακρόθεν—far from the Pharisee;—a contrast in spirit to the other's *thanks* that he was not as other men, is furnished by the poor Publican in his humility acknowledging this by an *act*. οὐδὲ τ. ὀφθ.—another contrast,—for we must here suppose that the Pharisee prayed with all significance of gesture, with eyes and hands uplifted (see Matt. vi. 5). There is a slight but true difference also in σταθείς of the Pharisee—'being put in position' (answering to 'being seated' of the other usual posture) and ἑστώς of the publican,—'standing;'—coming in merely and remaining, in no studied place or posture. So Tacitus, Hist. iv. 72, '*stabant conscientia flagitii mœstæ fixis in terram oculis*:'—see also Ezra ix. 6. ἔτυπ. [εἰς] τ. στ.] See ch. xxiii. 48, '*præ dolore animi: ubi dolor, ibi manus.*' Bengel. There may be a stress on τῷ bef. ἁμαρτ., '*me the sinner.*' Grsw. But see reff., where, as probably here, the art. is generic. It seems to me that any emphatic comparison here would somewhat detract from the solemnity and simplicity of the prayer (agst Stier, iii. 384, edn. 2). The τῷ rather implies, not comparison with others, but intense self-abasement: "sinner that I am." Nor are we to find any doctrinal meanings in ἱλάσθ.—we *know of one only way*, in which the prayer could be accomplished: but the

οὗτος [t]δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ [u]παρ' ἐκεῖνον. ὅτι πᾶς ὁ [v]ὑψῶν ἑαυτὸν [v]ταπεινωθήσεται, ὁ δὲ [v]ταπεινῶν ἑαυτὸν [v]ὑψωθήσεται.

15 Προσέφερον δὲ αὐτῷ καὶ [w]τὰ [x]βρέφη, ἵνα αὐτῶν [y]ἅπτηται· ἰδόντες δὲ οἱ μαθηταὶ [z]ἐπετίμων αὐτοῖς. 16 ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτὰ εἶπεν [a]Ἄφετε τὰ παιδία ἔρχεσθαι πρός με, καὶ μὴ [b]κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ. 17 [c]ἀμὴν λέγω ὑμῖν, ὃς ἂν μὴ [d]δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.

18 Καὶ [e]ἐπηρώτησέν τις αὐτὸν ἄρχων λέγων Διδάσκαλε ἀγαθέ, τί ποιήσας [f]ζωὴν [f]αἰώνιον [g]κληρονομήσω; 19 εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς Τί με [h]λέγεις ἀγαθόν; οὐδεὶς ἀγαθός, εἰ μὴ εἷς ὁ θεός. 20 τὰς ἐντολὰς οἶδας, [i]Μὴ μοιχεύσῃς,

t — here only in Gospels. Acts xiii. 39 (Paul). Rom. ii. 13 and (Paul) passim. James ii. 21, 24, 25. Gen. xxxviii. 26.
u — ch. xviii. 2, 4. Rom. xiv. 5 al.
v Matt. xxiii. 12 reff.
w Matt. vii. 6 al.
x ch. i. 41, 44 reff. 1 Macc. i. 64.
y ‖ Mk. Mark viii. 22 al.
z Matt. xxi. 16 reff.
a — Mark v. 37 reff.
b ‖ Mt. reff.
c Matt. v. 18 reff.
d ch. viii. 13. 2 Cor. vi. 1. e — Matt. xii. 10 al.
f ‖ Mt reff.
g Matt. xxv. 34 reff. Num. xxvi. 56. h — ‖ Mk. reff. i Exod. xx. 13—16. Deut. vi. 16—20.

Iₐ νυθησεται ο δε... Fεαυτον υψ.... ...ιδοντες Q.

om εις τον οικον αυτου D sah.—εαυτον BL². rec (for παρ εκεινον) η εκεινος (*gloss: παρ' εκ. being misunderstood, as e. g. by* vulg, *which renders it* 'ab illo'), with 69 arm: η γαρ εκεινος (*combination of the two,* ΓΑΡ *being a mistake for* ΠΑΡ) APQ rel syr goth Bas-ms Thl: μαλλον παρ' εκεινον τον φαρισαιον (*gloss*) D Syr: txt BL 1 coptt Orig, Naz. for ο δε, και ο (*see ch* xiv. 11, *Mt* xxiii. 12) A 1 latt Syr syr-cu æth Cyprₛ.

15. om και D al lat-*a b* Syr-ed copt goth. om τα D 1. 69 arm Orig. for βρεφη, παιδια D. απτηται bef αυτων I_aX.—αψηται P.—(αυτων is written over the line by the original scribe in B: see table.) rec επετιμησαν (‖ *Mt prob: cf digest* ‖ *Mk*), with AI_aP rel goth: επετιμουν 69: txt BDGL 1.

16. προσεκαλεσατο αυτα λεγων L lat-*a* copt; so, omg αυτα, B: προσεκαλειτο αυτα λεγων DG 1. for κωλυετε, κωλυσητε D.

17. aft αμην ins γαρ D al. rec (for αν) εαν (‖ *Mk*), with AI_aP rel: txt BDLX 69.

18. om λεγων (‖ *Mk*) D am.

19. for ειπ. δε αυ. ο ιησ., ο δε ειπεν αυτω DG. ο bef θεος is erased in B.

20. aft οιδας ins ο δε ειπεν ποιας ειπεν δε ο ιησους το D. for μη (four times)

words here *have no reference to that, nor could they.* 14.] The sense is, One returned home in the sight of God with his prayer answered, and that prayer had grasped the true object of prayer,—the forgiveness of sins (so that δικ. is in the usual sense of the Epistles of Paul, **justified before God**—see reff.), the other prayed not for it, and obtained it not. Therefore he who would seek justification before God must seek it by humility and not by self-righteousness. ὅτι πᾶς ὁ ὑψῶν ἑαυτ. has been illustrated in the demeanour of the Pharisee;—ταπεινωθ. in his failure to obtain justification from God:—ταπεινῶν ἑαυτ. in that of the Publican;—ὑψωθήσ. in his obtaining the answer to his prayer, which was *this justification.* Thus the particular instance is bound up with the general truth.

15—17.] **Little children brought to Christ.** Here the narrative of Luke again falls in with those of Matthew and Mark, after a divergence of nearly nine chapters, see note on ch. ix. 51.—Matt. xix. 13—15. Mark x. 13—16. The *narrative* part of our text is distinct from the two; the words of our Lord are verbatim as Mark; see notes on Matt. The place and time indicated here are the same as before, from ch. xvii. 11.

15.] καὶ τὰ βρέφη—**their infants also**; not the people came only, but also brought their children. Or, the art. may be merely generic, as in E. V. βρ. points out more distinctly the tender age of the children than παιδία.

18—30.] **Question of a rich ruler: our Lord's answer, and discourse**

μὴ φονεύσῃς, μὴ κλέψῃς, μὴ [k] ψευδομαρτυρήσῃς, τίμα
τὸν πατέρα σου καὶ τὴν μητέρα. 21 ὁ δὲ εἶπεν Ταῦτα
πάντα [l] ἐφύλαξα [m] ἐκ [m] νεότητος. 22 ἀκούσας δὲ ὁ Ἰησοῦς
εἶπεν αὐτῷ Ἔτι ἕν σοι [n] λείπει· πάντα ὅσα ἔχεις πώλησον [R en—
καὶ [o] διάδος πτωχοῖς, καὶ ἕξεις [p] θησαυρὸν ἐν τοῖς οὐρα-
νοῖς· καὶ [q] δεῦρο ἀκολούθει μοι. 23 ὁ δὲ ἀκούσας ταῦτα
[r] περίλυπος ἐγενήθη, ἦν γὰρ πλούσιος σφόδρα. 24 ἰδὼν
δὲ αὐτὸν ὁ Ἰησοῦς εἶπεν [s] Πῶς [t] δυσκόλως οἱ τὰ χρή-
ματα ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσπορεύονται·
25 [u] εὐκοπώτερον γάρ ἐστιν [v] κάμηλον διὰ [w] τρήματος —σσσσ
[x] βελόνης [y] εἰσελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ ABDEF
θεοῦ εἰσελθεῖν. 26 εἶπον δὲ οἱ ἀκούσαντες [z] Καὶ τίς δύνα- MPRSU
ται σωθῆναι; 27 ὁ δὲ εἶπεν Τὰ ἀδύνατα [a] παρὰ ἀνθρώποις
δυνατὰ παρὰ τῷ θεῷ ἐστιν. 28 εἶπεν δὲ [ὁ] Πέτρος —στρος
Ἰδοὺ ἡμεῖς [b] ἀφέντες [c] τὰ ἴδια ἠκολουθήσαμέν σοι. 29 ὁ δὲ
εἶπεν αὐτοῖς Ἀμὴν λέγω ὑμῖν ὅτι οὐδείς ἐστιν ὃς
[b] ἀφῆκεν οἰκίαν ἢ γυναῖκα ἢ ἀδελφοὺς ἢ γονεῖς ἢ τέκνα
ἕνεκεν τῆς βασιλείας τοῦ θεοῦ, 30 ὃς οὐχὶ μὴ [d] ἀπολάβῃ

k ‖ Mt. reff. l act. — ‖ Mt. ch. xi. 28. John xii. 47. Acts vii. 53 al. Eccl. xii. 13. m ‖ Mk. reff. n act., Titus i. 5. iii. 13 (pass., James i. 4, 5. ii. 15) only.—Wisd. xix. 4 only. o ch. xi. 22 reff. p Matt. ii. 11 reff. Josh. vi. 19. q — ‖ Mt. reff. Judg. ix. 14. r Matt. xxvi. 38 reff. s — Matt. xxi. 20 reff. t ‖ only †. (-λος, Mark x. 24.) u ‖ ch. v. 23 ‖ xvi. 27 only†. Sir. xxii. 26. 1 Macc. iii. 18 only. v ‖ Mt. reff. w here only †. (-γτόν, Sir. xxviii. 14, 15 v. r.) x here only †. y w. διά, Matt. vii. 13 reff. z — ch. x. 29 reff. a ‖. (ch. i. 37.) Gen. xviii. 14.

b — Matt. iv. 20, 22. Exod. ix. 21. c John i. 11 reff. d — ch. vi. 34. xv. 27. Rom. i. 27 al. Numb. xxxiv. 14. 2 Macc. (iv. 46. vi. 21) viii. 6 only.

ου (with futures) D latt. ψευδομαρτυρης B. rec aft μητερα ins σου, with E rel lat-*a b c* Syr syr-cu copt æth: om ABDI$_d$KLMPX 1. 33 vulg goth arm.

21. παντα bef ταυτα AI$_d$K lat-*e*. rec εφυλαξαμην (‖ *Mk, which our txt more nearly approaches than* ‖ *Mt*), with DI$_d$P rel: txt ABL 1 Dial. rec aft νεοτητος ins μου (‖ *Mk*), with AI$_d$P rel latt: om BD lat-*l* syr-cu Mcion-t Dial.

22. rec aft ακουσας δε ins ταυτα, with AI$_d$P rel syr: om BDL 1. 33. 69 lat-*e* Syr syr-cu copt Thl. for διαδος, δος (‖ *Mt Mk*) ADI$_d$LMRΔ 1. 33 Dial Bas Thl. rec εν ουρανω (‖ *Mk*), with I$_d$P rel vulg lat-*b c* goth Dial: εν ουρανοις (‖ *Mt*) ALR: txt BD lat-*a e* copt.

23. rec εγενετο (*more usual form*), with ADI$_d$PR rel: txt BL.

24. om ὁ B. ειπεν bef ο ιησους D. rec ins περιλυπον γινομενον bef πως, with ADI$_d$PR rel: om BL 1 copt. rec εισελευσονται (‖ *Mt Mk*) ε. τ. β. τ. θ., with AI$_d$P rel: ε. τ. β. τ. θ. εισελευσονται DR 33 lat-*a b c*: txt BL.

25. rec (for τρηματος) τρυμαλιας (‖ *Mk*), with AP rel: τρυπηματος LR: txt BD. rec (for βελονης) ραφιδος (‖ *Mt Mk*), with APR rel: txt BDL 1 (69) Clem. for 1st εισελθειν, διελθειν (‖ *Mk*) ADMP 1 latt syr-cu syr(εισελθ. in marg) goth Thl. 2nd εισελθ. bef εις τ. β. (‖ *Mt*) D vulg lat-*b c f g*$_1$ syr-cu copt æth.

26. ακουοντες D-gr L latt goth.

27. rec εστι bef παρα τω θεω (‖ *Mk*), with APR rel vulg lat-*b c f* syr copt goth Iren-lat: txt BDL 1 lat-*a e* Jer.

28. om ὁ AP rel: ins (‖ *Mt Mk*) BDLRUX (1. 69, e sil). rec αφηκαμεν παντα και (‖ *Mt Mk*), with APR rel: txt B(D)L syr-marg copt.—τα ιδ. bef αφ. D.

29. om οτι DΔ latt. οικιας (‖ *Mt*) DH 69 Syr arm-ed. rec η γον. η αδ. η γυν., with AP rel; so, but insg η αδελφας aft αδελφους, DXΔ Cypr$_1$: txt BL copt. ενεκεν B.

30. rec (for ουχι) ου, with APR rel: εαν D: txt B[sic: see table] L 1.

THEREUPON. Matt. xix. 16—30. Mark x. 17—31. The only addition in our narrative is that the young man was *a ruler*,—perhaps of the synagogue: see notes on Matt. and Mark.

[e]πολλαπλασίονα ἐν τῷ [f]καιρῷ τούτῳ, καὶ ἐν τῷ [g]αἰῶνι τῷ [g]ἐρχομένῳ [h]ζωὴν [h]αἰώνιον.

31 [i]Παραλαβὼν δὲ τοὺς δώδεκα εἶπεν πρὸς αὐτούς [k]Ἰδοὺ ἀναβαίνομεν εἰς Ἰερουσαλήμ, καὶ [l]τελεσθήσεται πάντα τὰ [m]γεγραμμένα [m]διὰ τῶν προφητῶν [n]τῷ υἱῷ τοῦ ἀνθρώπου· 32 [o]παραδοθήσεται γὰρ τοῖς ἔθνεσιν, καὶ [p]ἐμπαιχθήσεται καὶ [q]ὑβρισθήσεται καὶ [r]ἐμπτυσθήσεται, 33 καὶ [s]μαστιγώσαντες ἀποκτενοῦσιν αὐτόν, καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται. 34 καὶ αὐτοὶ οὐδὲν τούτων συνῆκαν, καὶ ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ [t]ἐγίνωσκον τὰ λεγόμενα.

35 Ἐγένετο δὲ [u]ἐν τῷ [v]ἐγγίζειν αὐτὸν εἰς Ἰεριχώ, τυφλός τις ἐκάθητο παρὰ τὴν ὁδὸν [w]ἐπαιτῶν· 36 ἀκούσας δὲ ὄχλου [x]διαπορευομένου, [y]ἐπυνθάνετο [y]τί εἴη τοῦτο.

Q καὶ αὐτοι...

e ‖ Matt. only †. f ‖ Mk. Rom. iii. 26. viii. 18. Eph. ii. 12.
g ‖ Mk. only. see ch. xx. 35. Heb. vi. 5.
h ver. 18.
i Mark ix. 2 2 reff.
k ch. xxiv. 49 al. Mal. iii. 1.
l ch. xxii. 37. Rev. x. 7. Ezra i. 1.
m — Matt. ii. 5 only. see Acts xv. 28. 2 Cor. ii. 4.
n constr., Jude 14. Matt. xiii. 14. 3 Kings xxii. 18. Winer, § 31. 4, obs. 3.
o — ‖ al. Ezek. xxiii. 28.
p ‖. Matt. xxvii. 29 ‖. Gen. xxxix. 17.

q ch. xi. 45 reff. John iii. 10 al. Job ix. 11. xxiv. 28. Ps. xxvi. 2. xxiv. 62.
r Matt. xxvi. 67 reff.
s Matt. x. 17 reff.
t — Mark iv. 13.
u Matt. xiii. 4 al. Ezek. ix. 8.
v ch. xix. 29 ‖ Mt. Mk.
w ch. xvi. 3 only. Ps. cviii. 10 only.
x ch. vi. 1 reff. Gen.
y ch. xv. 26.

for απολαβη, λαβη (‖ *Mk Mt*) BDM arm: txt APR rel. επταπλασιονα D lat-*a b c e ff*$_2$ *i* syr-ms-marg Iren-lat Cypr$_4$ Ambr Aug Bede.

31. for προς αυτους, αυτοις D vulg lat-*c*. [ιερουσαλημ, so BDLR Orig.] for τω υιω, περι του υιου D 69 latt syrr syr-cu copt arm Epiph: του υιου (*itacism?*) Δ.

32. for παραδ. γαρ, οτι παραδ. D lat-*e*. om και υβρισθησεται DL lat-*a b c ff*$_2$ *i* syr-w-ast arm-zoh. om και εμπτυσθησεται (‖ *Mt*) PR arm-zoh.

33. αποκτεινουσιν D-gr.

34. for και αυτοι, αυτοι δε DU lat-*e* Syr æth. του̃των bef ουδεν D. for και ην, αλλ' ην D 1 lat-*a b c e f i* Syr syr-cu, om τουτο D 1 lat-*a b c* syr-cu copt-dz arm.

35. rec προσαιτων (*cf* ‖ *Mk*), with APQR rel: txt BDL Orig. επαιτων bef εκαθητο (‖ *Mk*) D lat-*e* Dial.

36. παραπορευομενου DX latt goth(appy). ins αν bef ειη DKLMQRX 1. 69 Orig$_2$ Dial: om ABP rel.

31—34.] FULLER DECLARATION OF HIS SUFFERINGS AND DEATH. Matt. xx. 17—19. Mark x. 32—34. The narrative of the journey now passes to *the last section of it*,—the going up to Jerusalem, properly so called; that which in Matt. and Mark forms *the whole journey*. We know from John xi. 54 that this journey took place from Ephraim, a city near the desert.

31.] The dative (commodi) τῷ υἱῷ belongs to γεγραμμένα—as in E. V.: see Winer in reff. 32.] The *betrayal* is omitted here, which is unaccountable if Luke saw Matthew's account, as also the omission of the *crucifying*, this being the *first* announcement of it; see a similar omission in ch. ix. 45.

34.] Peculiar to Luke. οὐδὲν τούτων—i. e. neither the sufferings nor the resurrection. All was as yet hidden from them, and it seems not to have been till very shortly before the event itself that they had any real expectation of its happening.

35—43.] HEALING OF A BLIND MAN AT THE ENTRANCE INTO JERICHO. Matt. xx. 29—34. Mark x. 46—52, where see notes. I have on Matt. spoken of the discrepancy of his narrative from the two others. The supposition that they were two miracles is perfectly monstrous; and would at once destroy the credit of Matthew as a truthful narrator. If further proof of their identity were wanting to any one, we might find it in the fact that the following expressions are common to Mark and Luke. In Matt. of course they are in the plural, as he has *two* blind men.—ἐκάθητο παρὰ τ. ὁδὸν ἐπαιτῶν (προσαίτης ἐκ. π. τ. ὁδ.)—Ἰησοῦς ὁ Ναζωραῖος (-αρηνός)—ἐπετίμων αὐτῷ ἵνα σιγήσῃ (σιωπ-)—αὐτὸς (ὁ) δὲ πολλῷ μᾶλλον ἔκραζεν υἱὲ Δ. ἐλέησόν με—τί σοι θέλεις ποιήσω (θ. π. σ.)—κύρι (βαβ-

37 [c] ἀπήγγειλαν δὲ αὐτῷ ὅτι Ἰησοῦς ὁ Ναζωραῖος [d] παρ-
38 έρχεται. καὶ [e] ἐβόησεν λέγων Ἰησοῦ υἱὲ Δαυείδ,
39 ἐλέησόν με. καὶ οἱ [f] προάγοντες [g] ἐπετίμων αὐτῷ ἵνα
[h] σιγήσῃ· αὐτὸς δὲ πολλῷ μᾶλλον ἔκραζεν Υἱὲ Δαυείδ, -σα ℵ¹ P.
40 ἐλέησόν με. σταθεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν
ἀχθῆναι πρὸς αὐτόν. [i] ἐγγίσαντος δὲ αὐτοῦ [j] ἐπηρώ-
41 τησεν αὐτὸν Τί σοι [k] θέλεις [kl] ποιήσω; ὁ δὲ εἶπεν Pr αυτω —
Κύριε, [m] ἵνα [n] ἀναβλέψω. 42 καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ —
[n] Ἀνάβλεψον· ἡ πίστις σου σέσωκέν σε. 43 καὶ παραχρῆμα
[o] ἀνέβλεψεν, καὶ ἠκολούθει αὐτῷ δοξάζων τὸν θεόν. καὶ
πᾶς ὁ λαὸς ἰδὼν [o] ἔδωκεν [p] αἶνον τῷ θεῷ. XIX. 1 Καὶ —ον L
εἰσελθὼν διήρχετο τὴν Ἰεριχώ. 2 καὶ ἰδοὺ ἀνὴρ [q] ὀνό- ABDEF
ματι [q] καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν [r] ἀρχιτελώνης, GHKL
[s] καὶ [s] αὐτὸς πλούσιος· 3 καὶ [t] ἐζήτει ἰδεῖν τὸν Ἰησοῦν MQRS
[u] τίς ἐστιν, καὶ οὐκ ἠδύνατο [v] ἀπὸ τοῦ ὄχλου, ὅτι τῇ UVΓΔΛ
[w] ἡλικίᾳ μικρὸς ἦν. 4 καὶ [x] προδραμὼν [y] ἔμπροσθεν 1. 33. 69.
[z] ἀνέβη ἐπὶ [a] συκομορέαν, ἵνα ἴδῃ αὐτόν, ὅτι [b] ἐκείνης

c ch. xiii. 1 al. d = Mark vi. 48. Judg. xi. 17. e John i. 23 reff. f = Matt. xxi. 9 al. † Wisd. xix. 11. g Matt. xvi. 22. Zech. iii. 2. w. ἵνα. Matt. xii. 16 reff. h ch. ix. 36. xx. 2† only in gosspp. Acts xvi. 17. xv. 12, 18. Rom. xvi. 25. 1 Cor. xiv. 28, 30, 34 only. L. P. Exod. xiv. 14. i ch. xix. 33 reff. j Matt. viii. 19 al. k ver. l Mk. reff. l dat., ch. i. 69 al. m 1. John vi. 7. xvii. 24. n Matt. xi. 5 reff. o John ix. 24 reff. Ps. lxv. 2. p Matt. xxi. 16 (from Ps. viii. 2) only. Ezra iii. 11. q ch. i. 61. r here only †. s ch. xx. 26. t = Matt. xii. 46, 47 reff. u Mark i. 24. John viii. 53. v = Matt. xviii. 7 al. 2 Chron. v. 6. w = ch. ii. 52 (?) Eph. iv. 13 only. (Matt. vi. 27 reff.) Ezek xiii. 18. x John xx. 4 only. 1 Kings viii. 11. Tobit xi. 3 only. y = ver. 28 only. Oecn. xxxii 16. z = ch. v. 19. a here only †. (-ρος, Amos vii. 14 Aq. Symm.) b constr., see ch. v. 19.

37. ναζαρηνος D-gr 1 vulg lat-a (e i l) Orig.
38. for και, ο δε D lat-e goth. εκραξεν P. om ιησου AEK Orig.
39. οι δε D lat-e Mcion-t. for προαγ., παραγοντες AK. επετιμουν AΓ 69. rec σιωπηση (‖ *Mk Mt*), with AQR rel Orig$_1$: txt BDLPX Orig$_1$. om πολλω D lat-a. for υιε, υιος D.
40. om ο ιησους A al Dial.—om ο BD. om προς αυτους D 1 lat-a e ff$_2$ i l syr-cu Dial. aft 2nd αυτον ins ο ιησους QX 69.
41. rec ins λεγων bef τι, with AQR X(Treg expr) rel: om BDL lat-e copt Dial.
42. ε. αποκριθεις ειπεν αυτω ιησ. D (Orig).
43. for λαος, οχλος Q 69 Orig$_1$ Thl. for αινον, δοξαν D.

CHAP. XIX. 2. om καλουμενος DG (latt) Syr syr-cu æth. for 1st και αυτος, ουτος D lat-e i goth: και ουτος 69. rec (for 2nd αυτος) ουτος, with AQR rel: om L syr-cu copt goth: txt BKU 1. 69.—rec adds ην, with AQR rel syr-cu syr-marg copt goth: om BK 1. 69 latt arm.—om και αυτος D lat-e.
3. εδυνατο B^{1}K.
4. προσδραμων (*see digest on Mt* xxvi. 39) E^2 FGHLRVΓ Naz-ms: προλαβων D. add εις το BL lat-e. Steph and Elz-1633 συκομωραιαν (*by itacism ?*), with E^{1}GKU: -ωμοραιαν A Naz-ms Cyr: -ομοραιαν EΔFHMSVΓΛ: -ομωρεαν DQ: txt B(Mai expr) LΔ. rec ins δι bef εκεινης, with A 1. 69: om AB (D) Q rel.—εκεινη D.

βουνί, Mark as usual) ἵνα ἀναβλέψω—ἡ πίστις σου σέσωκέν σε. 36. τί ἄν] Luke generally inserts ἄν—see ch. ix. 46: Acts v. 24; x. 17 al. and v. readings.

39.] οἱ προάγ. = ὁ ὄχλος Matt. = πολλοί Mark. 43.] Peculiar (except ἠκολούθει αὐτῷ, which all three relate) to Luke;—his usual way of terminating such narrations, as it certainly was the result of such a miracle—see ch. xiii. 17; ix. 43; v. 26. He, of the three evangelists, takes most notice of the glory given to God on account of the miraculous acts of the Lord Jesus.

CHAP. XIX. 1—10.] ZACCHÆUS THE PUBLICAN. Peculiar to Luke, and indicating that though in the main his narrative is coincident with, yet it is wholly independent of those of Matt. and Mark.

2.] Ζακχαῖος = זַכַּי, 'pure,' Ezra ii. 9; Neh. vii. 14; also found in the Rabbinical writings, see Lightfoot. He was

ἤμελλεν διέρχεσθαι. 5 καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, [c] ἀνα- βλέψας ὁ Ἰησοῦς [εἶδεν αὐτόν, καὶ] εἶπεν πρὸς αὐτὸν Ζακχαῖε, [d] σπεύσας [e] κατάβηθι· [f] σήμερον γὰρ ἐν τῷ οἴκῳ σου [g] δεῖ με μεῖναι. 6 καὶ [d] σπεύσας [e] κατέβη, καὶ [h] ὑπ- εδέξατο αὐτὸν χαίρων. 7 καὶ ἰδόντες πάντες [i] διεγόγγυζον λέγοντες ὅτι [j] παρὰ [k] ἁμαρτωλῷ [k] ἀνδρὶ εἰσῆλθεν [l] καταλῦ- σαι. 8 [m] σταθεὶς δὲ Ζακχαῖος εἶπεν πρὸς τὸν κύριον Ἰδοὺ τὰ [n] ἡμίσειά μου τῶν [o] ὑπαρχόντων, κύριε, τοῖς πτωχοῖς δίδωμι· καὶ εἴ τινός τι [p] ἐσυκοφάντησα, [q] ἀποδίδωμι [r] τε-

c = Matt. xiv. 19 reff.
d ch. ii. 16 reff. Acts x xii. 18. Gen. xviii. 6.
e = Matt. xxiv. 17 al.
f Matt. vi. 11 al. Gen. iv. 14.
g ch. xiii. 33.
h ch. x. 38. Acts xvii. 7. James ii. 25 only †. Tobit vii. 3. 1 Macc. xii. 15 only.
i ch. xv. 2 only. Exod. xv. 24.
j = ch. xi. 37. John i. 40. Acts x. 6.

k ch. v. 8. Sir. x. 23. l = ch. ix. 12 (reff.) only. m = ch. xviii. 11. Acts ii. 14. v. 20 al.
n here only. (-ον, Mark vi. 23.) o = Matt. xix. 21 reff. p ch. iii. 14 only. Eccl. iv. 1 al.
q = ch. x. 35. Matt. v. 26 al. Gen. xlii. 28. r here only †. (-πλῶσι, 3 Kings vi. 31 [33].)

5. for ως ηλθεν επι τον τοπον, εγενετο εν τω διερχεσθαι αυτον ειδεν και D al lat-*a b c e ff*$_2$ *i l q*. om ὁ B. om *ειδεν αυτον και* (*passing from ει- to ει-?*) BL 1 copt æth(appy) arm: ins AQR rel vulg lat-*f* syrr (syr-cu) goth, *ειδον και* (omg *αυτον*) D. for *προς αυτον, αυτω* D lat-*a e*. for *σπευσας, σπευσον* D-gr Λ lat-*e q* copt. for *σημ. γαρ, οτι σημ.* D latt æth Iren-gr Epiph Ambr.

7. rec *απαντες*, with (KMS, e sil) 1: txt ABDQR rel Thl. (*οι φαρισαιοι* 69.) om *λεγοντες* D lat-*a e ff*$_2$ *i l* syr-cu.

8. ins *o* bef *ζακχαιος* D 1. . rec (for *ημισεια*) *ημιση*, with E rel Clem Bas, *ημυση* D^2: *ημισυ* (retaining *τα*) ARΔ 69, *ημυσοι* (*-οι itacism for υ*) D^1: txt BLQ.—(*ημισια* B^1.) rec *των υπαρχοντων* bef *μου*, with ADR rel latt Iren-lat Clem Cypr: txt BLQ 1 copt.—for *μου, μοι* D^1 al. rec *διδωμι* bef *τοις πτωχοις*, with AR rel latt syrr syr-cu goth Iren-lat Bas Cypr: txt BDLQ 1. 33.—om *τοις* B al.

not a Gentile, as Tertullian supposed, (contr. Marc. iv. 37, p. 451,) but a Jew, see ver. 9. ἀρχιτ.] Probably an administrator of the revenue derived from *balsam*, which was produced in abundance in the neighbourhood.

4. προδρ. ἔμπρ.] So Joseph. Ant. vii. 8. 5, προϊπεμψεν ἔμπροσθεν. συκομορ.] The Egyptian fig, a tree (Pliny xiii. 14; Dioscor. i. 182, cited by Winer), like the mulberry in appearance, size, and foliage, but belonging generically to the fig-trees. It grows to a great size and height: see Winer, Realwörterbuch, under Maulbeerfeigenbaum. See also on ch. xvii. 6. Notice the changes of subject here,—ἀνέβη (Ζακχ.) . . . . ἵνα ἴδῃ αὐτόν, ὅτι ἐκείνης ἤμελλεν (ὁ Ἰησ.) διέρ. . ᾳ . . κ. σπεύσας (Ζακχ.). See ch. xv. 15:—and a curious and characteristic note in Wordsw. here. 5.] The *probability* is, that our Lord's supernatural knowledge of man (see John i. 48—50) is intended to be understood as the means of his knowing Zacchæus: but the narrative does not absolutely exclude the supposition of a personal knowledge of Zacchæus on the part of some around Him. But of what possible import can such a question be, when the narrative plainly shews us that Jesus saw into his *heart*? Cannot He who knows the thoughts, call by the name also? μεῖναι, probably over the night. See John i. 40. δεῖ, it is my purpose, or even more, I must; for especially in these last days of our Lord's ministry, every event is fixed and determined by a divine plan. 7.] The murmurers are Jews who were accompanying Him to Jerusalem, on the road to which Zacchæus's house lay (see ver. 1). παρὰ ἁμ. ἀνδρί belongs to καταλῦσαι. His profession in life, and perhaps an unprincipled exercise of his power in it, had earned him this name with his fellow-countrymen. Cf. his confession in the next verse. 8.] This need not have taken place *in the morning*; much more probably it was immediately on our Lord's entrance into the house, while the multitude were yet murmuring in the court, and in their presence. Our Lord's answer, σήμερον . . . . τῷ οἴκῳ τούτῳ, looks as if He were just entering the house, not just leaving it; and the σήμ. must be the same with that in ver. 5. σταθείς has something formal and predetermined about it: he stood forward, with some effort and resolve: see on ch. xviii. 11 ff. τὰ ἡμ. . . . πτωχ. δ.δ.] See note on ch. xvi. 9. Zacchæus may well have heard of that parable from one of his publican acquaintances, or perhaps repentance may have led him at once to

s — def., Mark ix. 21. w. ἐκεῖ, ch. iii. 2. κατά, ch. x. 32. πρός, John x. 35.
t ch. i. 7 reff.
u Gal. iii. 7. see Matt. iii. 9.
v — Matt. xviii. 12. ch. xv. 8.
w Matt. xvii. 11 reff.
x — ch. xx. 11, 19 reff.
y Acts xxi. 3 only. Cant. vi. 4.
z Acts xvii. 11. 1 Cor. i. 26 only. Job i. 3. 2 Macc. x. 13 only. (-νῶς, 2 Macc. xiv. 42. -νεια, Wisd. viii. 8.)
a — ch. ii. 20 reff.
b — ch. xv. 13 reff.
c here, &c. (7 times) only. 3 Kings x. 17.

τραπλοῦν. 9 εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς ὅτι σήμερον σωτηρία τῷ οἴκῳ τούτῳ [s] ἐγένετο, [t] καθότι καὶ αὐτὸς [u] υἱὸς Ἀβραάμ ἐστιν. 10 ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου [v] ζητῆσαι καὶ σῶσαι τὸ [w] ἀπολωλός. 11 Ἀκουόντων δὲ αὐτῶν ταῦτα [x] προσθεὶς εἶπεν παραβολήν, διὰ τὸ ἐγγὺς εἶναι Ἰερουσαλὴμ αὐτὸν καὶ δοκεῖν αὐτοὺς ὅτι παραχρῆμα μέλλει ἡ βασιλεία τοῦ θεοῦ [y] ἀναφαίνεσθαι. 12 εἶπεν οὖν Ἄνθρωπός τις [z] εὐγενὴς ἐπορεύθη εἰς χώραν [a] μακρὰν λαβεῖν ἑαυτῷ βασιλείαν καὶ [b] ὑποστρέψαι. 13 καλέσας δὲ δέκα δούλους ἑαυτοῦ, ἔδωκεν αὐτοῖς δέκα [c] μνᾶς καὶ εἶπεν

μελλει ℵ* ἐν ℵ ABD[1] GHK MRS VΓΔΛ 1. 33. 69

9. om ο bef ιησους B. ο ιησ. bef προς αυτον ℵ latt. προς αυτους R lat-*a b c ff*$_2$ *i l* syr-marg. ins εν bef τω οικω AD copt-dz.

11. rec αυτον bef εἶναι ἱερουσαλημ, with AR rel: εἶν. αὐτ. ἱερ. Q: εἶν. αὐτ. ἐγ. ἱερ. D (*attempts to escape the harshness of txt*): txt BL. om αυτους D. μελλει bef παραχρημα D.

12. for ουν, δε DL goth. for επορευθη, επορευτο DH (copt ?). om εαυτω D lat-*a b e g*$_1$ *i l* syr-cu copt Lucif Ambr.

this act of self-denial. ἀσυκοφ.] There is no *uncertainty* in εἴ τι: it = ὅ τι: **whatever I have unfairly exacted from any man.** See note on ch. iii. 14.

9.] πρός, **to him**, not '*concerning him.*' The announcement is made *to him*, though not in the second person. σωτηρ.] in the stronger sense, **salvation.**

υἱὸς Ἀβ. ἐστιν] not, *has become* (γέγονεν) *a son of Abraham by his repentance* (Kuinoel, &c.), but **is a son of Abraham:** though despised by the multitude, has his rights as a Jew, and has availed himself of them by receiving his Lord in faith and humility. **10.**] For, the greater sinner he may have been, the more does he come under the description of those (sheep) whom the good Shepherd came to seek and save (Matt. xv. 24).

11—27.] PARABLE OF THE MINÆ. Peculiar to Luke. By the introductory words, the parable must have been spoken *in the house of Zacchæus*, i. e. perhaps in the open room looking into the court, where probably many of the multitude were assembled. A parable very similar in some points to this was spoken by our Lord in His last great prophetic discourse, Matt. xxv. 14—30. Many modern Commentators (Calv. Olsh. Meyer [on Matt.], but not Schleierm. or De Wette) maintain that the two parables represent one and the same: if so, we must at once give up, not only the pretensions to *historical* accuracy on the part of our Gospels, (see ver. 11,) but all idea that they furnish us with the words of our Lord any where: for *the whole structure and incidents of the two are essentially different.* If oral tradition thus varied before the Gospels were written, *in the report of our Lord's spoken words*, how can we know that He spoke *any thing which they relate?* If the Evangelists themselves *altered, arranged*, and *accommodated* those discourses, not only is the above the case, but their honesty is likewise impugned (see Prolegomena to Gospels). Besides, we shall here find the parable, in its very root and point of comparison, *individual and distinct.* Compare throughout the notes on Matt. **11.**] The distance of Jericho from Jerusalem was 150 stadia = 15 English miles. ὅτι παραχρ.] They imagined that the present journey to Jerusalem, undertaken as it had been with such publicity and accompanied with such wonderful miracles, was for the purpose of revealing and establishing the Messianic kingdom. **12.**] The groundwork of this part of the parable seems to have been derived from the history of Archelaus, son of Herod the Great. The kings of the Herodian family made journeys to Rome, to receive their βασιλειαν. On Archelaus's doing so, the Jews sent after him a protest, which however was not listened to by Augustus. Joseph. Antt. xvii. 11. 1 ff. The situation was appropriate; for at Jericho was the royal palace which Archelaus had built with great magnificence. Jos. Antt. xvii. 13. 1. **13.** δέκα] See on Matt. xxv. 1. The giving the μνᾶ *to each*, is a

πρὸς αὐτοὺς [f] Πραγματεύσασθε, [g] ἐν ᾧ ἔρχομαι. 14 οἱ δὲ [h] πολῖται αὐτοῦ ἐμίσουν αὐτόν, καὶ ἀπέστειλαν [i] πρεσβείαν ὀπίσω αὐτοῦ λέγοντες Οὐ θέλομεν τοῦτον [k] βασιλεῦσαι [kl] ἐφ' ἡμᾶς. 15 καὶ ἐγένετο [m] ἐν τῷ [n] ἐπανελθεῖν αὐτὸν λαβόντα τὴν βασιλείαν, [o] καὶ [p] εἶπεν [q] φωνηθῆναι αὐτῷ τοὺς δούλους τούτους οἷς δεδώκει τὸ ἀργύριον, ἵνα γνοῖ τί [r] διεπραγματεύσαντο. 16 [s] παρεγένετο δὲ ὁ πρῶτος λέγων Κύριε, ἡ [t] μνᾶ σου δέκα [u] προσηργάσατο [t] μνᾶς. 17 καὶ εἶπεν αὐτῷ [v] Εὖγε ἀγαθὲ δοῦλε, ὅτι [w] ἐν ἐλαχίστῳ πιστὸς ἐγένου, [x] ἴσθι ἐξουσίαν [y] ἔχων [z] ἐπάνω δέκα πόλεων. 18 καὶ ἦλθεν ὁ δεύτερος λέγων Κύριε, ἡ [t] μνᾶ σου [a] ἐποίησεν πέντε [t] μνᾶς. 19 εἶπεν δὲ καὶ τούτῳ Καὶ σὺ [z] ἐπάνω γίνου

f here only. 1 Kings x. 22 (ix. 19) only. (-τεία, 2 Tim. ii. 4.)
g — John v. 7 reff. see ver. 15.
h ch. xv. 16. Acts xxi. 39. Heb. viii. 11 only. Prov. xi. 9.
i ch. xiv. 32 only. 2 Macc. iv. 11 only. (-νάω, Eph. vi. 20.)
k ver. 27. ch. i. 13. Gen. xxxvii. 8.
l ch. xii. 14.
m ch. iii. 21 reff. and note.
n ch. x. 35 only. Gen. l. 5.
o ch. ii. 21 reff. Gen. xxiv. 30.

p — Mark v. 43 reff.
q w. dat., — here only.
r here only †.
s ch. xii. 51 reff.
t ver. 13.
u here only †.
v here only. Ezek. xxxvi. 2. see Matt. xxv. 21, 23 reff.
w see Matt. xvii. 12 reff.
x constr., Matt. v. 26. Gen. i. 6.
y Matt. vii. 29 reff.
z — here bis & John iii. 31 bis only. Job xxxiii. 12.
a — Matt. xxv. 16. Deut. viii. 18.

13. for εαυτου, αυτου ΔΓ. πραγματενεσθε DA 1 : -τενσθε U. rec (for εν ω) εως, with E rel : ως 69 : txt ABDKLR 1 Orig.

14. om 1st αυτου D al lat-*b ff*$_2$ *l* Lucif. for απεστειλαν, ενεπεμψαν D^1 : επεμψ. D^2.

15. om εν τω DΔ. αυτου (*itacism?*) DΓ lat-*a* : om Δ vulg lat-*b c* æth arm Lucif. om τουτους D 1 latt (not *f*) æth arm Orig Lucif. rec (for δεδωκει) εδωκε, with AR rel vulg lat-*b c f* copt goth Lucif : txt B(Mai expr) DL 1 lat-*a e* arm. rec (for γνοι) γνω, with A rel Orig : txt BDL 33. (R def.) rec ins τις bef τι, with AR rel syrr goth arm Lucif : om BDL lat-*e* syr-cu copt æth.—rec διεπραγματευσαστο (for -σαντο), with A rel syrr goth arm : txt BDLR lat-*e* syr-cu copt (æth).

16. rec προς. bef δεκα, with AR rel syr-cu syr copt goth : μνας bef προ. D latt Syr Lucif : txt BL 1 lat-*a e*. rec προσειργασαστο, with B^2 rel : txt AB^{1}DE^{1}LR.

17. for και, ο δε D lat-*e*. rec (for ευγε) ευ (*from Mt* xxv. 21), with AR rel Syr syr-cu syr-marg-gr : txt BD latt Orig Lucif Ambr.

18. for ηλθεν ο δευτερος λεγων, ο ετερος ελθων ειπεν D. η μνα σου bef κυριε BL R(appy) : txt AD rel latt syrr syr-cu copt goth æth Lucif. πεντε bef εποιησεν D Syr syr-cu.

19. rec γινου bef επανω, with AR rel Orig Lucif : bef και συ, D (copt) : txt BL 1.

totally different thing from giving to one *five*, to another *two*, and to a third *one* talent. The sums given are here all the *same*, and all *very small*. The (Attic) mina is $\frac{1}{60}$ of a talent, and equal to about £3 of our money. In Matt. the man gives his *whole property* to his servants; here he makes trial of them with these small sums (ἐλάχιστον, see ver. 17).

πραγμ.] = ἐργάζεσθαι, Matt. ἐν ᾧ ἔρχ.] while I go and return;—till I come. 14.] The nobleman, son of a king, εὐγενής, is the Lord Jesus; the kingdom is that over his own citizens, the Jews. They sent a message after Him; their cry went up to Heaven, in the persecutions of his servants, &c.; we will not have this man to reign over us. The parable has a double import: suited both to the disciples (οἱ δοῦλοι ἑαυτοῦ), and the multitude (οἱ πολῖται αὐτοῦ).

15. διεπρ.] what business they had carried on: not, '*what they had gained.*' Dion. Hal., iii. 72, has the word signifying '*to arrange a matter*,' which however was not then executed. 'The sons of Ancus having often arranged (διαπραγματευσαμένων) a plot to kill Tarquinius' . . . . 16—28.] See on Matt. It is observable here however, how exactly and minutely in keeping is every circumstance. *Thy pound* hath gained ten pounds; the humility with which this is stated, where no account of ἡ ἰδία δύναμις is taken as in Matt., and then the Proportion of the reward,—δέκα

πέντε πόλεων. 20 καὶ ὁ ἕτερος ἦλθεν λέγων Κύριε, ἰδοὺ ABDEP GHKL MRSU VΓΔΛ 1. κε ω. ἡ [t]μνᾶ σου ἣν εἶχον [b]ἀποκειμένην ἐν [c]σουδαρίῳ. 21 ἐφο-
[b] Col. i. 5. 2 Tim. iv. 8. Heb. ix. 27 only. Gen. xlix. 10. Job xxxviii. 23. 2 Macc. xii. 45 only.
βούμην γάρ σε, ὅτι ἄνθρωπος [d]αὐστηρὸς εἶ, [e]αἴρεις ὃ
[c] John xi. 44. xx. 7. Acts xix. 12 only†.
[d] here bis only †. 2 Macc. xiv. 30 only.
οὐκ [f]ἔθηκας καὶ [g]θερίζεις ὃ οὐκ ἔσπειρας. 22 λέγει
[e] = Mark xv. 24.
αὐτῷ Ἐκ τοῦ στόματός σου κρινῶ σε, πονηρὲ δοῦλε.
[f] ch. xiv. 19. see John x. 18.
ᾔδεις ὅτι ἐγὼ ἄνθρωπος [d]αὐστηρός εἰμι, [e]αἴρων ὃ οὐκ
[g] Matt. vi. 26. James v. 4 al. Ruth ii. 4.
[f]ἔθηκα καὶ [g]θερίζων ὃ οὐκ ἔσπειρα· 23 καὶ διὰ τί οὐκ
[h] ch. xv. 22. Lev. xxv. 37.
[h]ἔδωκάς μου τὸ ἀργύριον ἐπὶ [i]τράπεζαν, κἀγὼ ἐλθὼν
[i] = Matt. xxi. 12 ‖ Mk. John ii. 15.
σὺν [k]τόκῳ ἂν αὐτὸ [l]ἔπραξα; 24 καὶ τοῖς παρεστῶσιν
[k] Exod. xxii. 25.
εἶπεν Ἄρατε ἀπ' αὐτοῦ τὴν [t]μνᾶν, καὶ δότε τῷ τὰς δέκα
[l] = ch. iii. 13. Dan. xi 20 Theod (†). 1 Macc. x. 35 (†).
[t]μνᾶς ἔχοντι. 25 καὶ εἶπαν αὐτῷ Κύριε, ἔχει δέκα [t]μνᾶς.
26 λέγω ὑμῖν, ὅτι παντὶ τῷ ἔχοντι δοθήσεται, ἀπὸ δὲ
τοῦ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται. 27 [m]πλὴν τοὺς
ἐχθρούς μου τούτους τοὺς μὴ θελήσαντάς με [n]βασιλεῦσαι
[n]' ἐπ' αὐτοὺς ἀγάγετε ὧδε καὶ [o]κατασφάξατε αὐτοὺς [p]ἔμ-
[m] = Matt. xi. 22 reff. Judg. iv. 9.
[n] ver. 14.
[o] here only. Zech. xi. 5.
[p] = Matt. v. 16. ch. xiv. 2 al.

20. rec om ὁ (*the word not here implying 'the second'*), with A rel: ins BDLR 69 ev-y syr-with-ast arm.

21. for εφοβουμην γαρ, οτι εφοβηθην D gat(with mm) lat-*a b c e ff*$_2$ *i* Lucif. for οτι ανθρ., ανθρ. γαρ D lat-*e*. ει bef αυστηρος D lat-*e*.

22. rec aft λεγει ins δε (*Mt ver* 26), with A rel lat-*q*: om BE^{1}GLMRS^{1}UA 1. 69 vulg lat-*a* syrr syr-cu copt Thl.—for λεγει, ο δε ειπεν D. for αιρων, αιρω DF lat-*a b c e ff*$_2$ *i* syrr syr-cu Lucif Ambr. for θεριζων, θεριζω D lat-*a b c e ff*$_2$ *i* syrr syr-cu Lucif Ambr.

23. for και δια τι, δια τι ουν D lat-*e*. rec το αργυριον bef μου, with DR rel latt Lucif: txt ABL 33. rec ins την bef τραπεζαν (*cf* τοις τραπεζιτας *Mt*), with K al: om ABDR rel. [rec και εγω, with AR rel: txt BD.] rec επραξα bef αυτο, with DR rel latt syr goth Lucif: αυτο ανεπραξα A: txt BL lat-*f*.

24. for και τ. παρ. ειπεν, ειπεν δε τ. παρ. D. om την μναν D lat-*a e*. for δοτε, απενεγκατε D.

25. om ver D 69 lat-*b e g*$_2$ syr-cu Lucif. [ειπαν, so BL.] [In B κυριε is written over the line by the original scribe: see table.]

26. rec aft λεγω ins γαρ (*from Mt* xxv. 29), with ADR rel syr-cu syr goth: om BL lat-*a* Syr copt æth Thl-ed. for δοθησεται, προςτεθεται D. rec aft αρθησεται ins απ' αυτου (*from Mt* xxv. 29), with ADR rel latt syrr syr-cu goth Ephr: om BL Lucif.

[*N.B.* lat-*b* is defective from xix. 26 to xxi. 29.]

27. rec (for τουτους) εκεινους, with ADR rel latt Syr syr-cu goth Orig Lucif: txt BKLM copt Did.—εκειν. bef τ. εχ. D lat-*e*. for θελησαντας, θελοντας DR 1. 69. βασιλευειν D. αγαγετε D. rec om αυτους, with AD rel latt goth:

πόλεις,—so according with the nature of what the Prince went to receive, and the occasion of his return. σουδάριον is *sudarium*, from 'sudor,' one of those Latin words which entered, with Roman habits, into the language of the East. Buxtorf, Lex. Talm. p. 1442, gives an account of various usages of the word in the Targums. Schöttg., in loc., shews by rabbinical citations that the Jews used the σουδάριον for wrapping and keeping their money in. 25.] is parenthetical, spoken by *the standers-by in the parable*, in surprise at such a decision: then in ver. 26, the King answers them.

27.] This command brings out both comings of the Lord,—at the destruction of Jerusalem, and at the end of the world: for we must not forget that even now '*He is gone to receive a Kingdom and return:*' 'we see not yet all things put under His feet.'

προσθέν μου. 28 καὶ εἰπὼν ταῦτα ἐπορεύετο [q]ἔμπροσθεν, [r]ἀναβαίνων εἰς Ἰεροσόλυμα. 29 Καὶ ἐγένετο ὡς [s]ἤγγισεν εἰς Βηθφαγὴ καὶ Βηθανίαν πρὸς τὸ ὄρος τὸ καλούμενον [t]Ἐλαιών, ἀπέστειλεν δύο τῶν μαθητῶν 30 εἰπὼν Ὑπάγετε εἰς τὴν [u]κατέναντι κώμην· ἐν ᾗ εἰσπορευόμενοι εὑρήσετε πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς πώποτε ἀνθρώπων [v]ἐκάθισεν, καὶ [w]λύσαντες αὐτὸν ἀγάγετε. 31 καὶ ἐάν τις ὑμᾶς ἐρωτᾷ Διὰ τί [w]λύετε; οὕτως ἐρεῖτε [αὐτῷ], ὅτι ὁ κύριος αὐτοῦ [x]χρείαν [x]ἔχει. 32 ἀπελθόντες δὲ οἱ ἀπεσταλμένοι εὗρον καθὼς εἶπεν αὐτοῖς· 33 [w]λυόντων δὲ αὐτῶν τὸν πῶλον εἶπαν οἱ [y]κύριοι αὐτοῦ πρὸς αὐτούς Τί [w]λύετε τὸν πῶλον; 34 οἱ δὲ εἶπαν ὅτι ὁ κύριος αὐτοῦ [x]χρείαν [x]ἔχει. 35 καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν, καὶ [z]ἐπιρίψαντες αὐτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον [a]ἐπεβίβασαν τὸν Ἰησοῦν. 36 πορευομένου δὲ αὐτοῦ [b]ὑπεστρώννυον τὰ ἱμάτια αὐτῶν ἐν τῇ ὁδῷ. 37 ἐγγίζοντος δὲ αὐτοῦ ἤδη [c]πρὸς τῇ [d]καταβάσει τοῦ ὄρους τῶν [e]ἐλαιῶν ἤρξαντο

q — ver. 4.
r — Matt. xx. 17. 18 reff.
s ‖ Mt. Mk. ch. xviii. 35. Ps. xxvi 2.
t ch. xxi. 37. Acts i. 12 only. see ‖ Mt. reff.
u ‖ Mk. reff.
v Intr., Matt. xxiii. 2 reff. 2 Kings vii. 1.
w — ‖ Mt. Mk. ch. xiii. 16.
x Matt. vi. 8 reff. Prov. xviii. 2.
y — Matt. ix. 37 reff. Exod. xxi. 28.
z — here (met., 1 Pet. v. 7, from Ps. liv. 23) only. Num. xxxv. 20, 22.
a (see ‖ Mt.) ch. x. 34. Acts xxiii. 24. 2 Kings vi. 3.
b here only. Isa. lviii. 5. Sir. iv. 27 only.
c Mark v. 11 reff.
d here only. Josh. viii. 24.
e see ver. 29.

ins BFLR 33 ev-y Syr syr-cu syr-w-ast copt æth Chr. at end ins *και τον αχρειον δουλον εκβαλετε εις το σκοτος το εξωτερον εκει εσται ο κλαυθμος και ο βρυγμος των οδοντων* (*see Mt* xxv. 30) D.

28. om *εμπροσθεν* D al lat-*a c e ff*$_2$ *i l q*. *αναβ. δε εις ιερουσαλημ* D lat-*e*.

29. *βηθσφαγη* BU(Γ 69) goth. *βηθανια* B(Mai expr) D^1-gr am lat-*e*. *των ελαιων* bef *καλουμενον*, omg *το*, D. rec aft *μαθητων* ins *αυτου* (‖ *Mk*), with ADR rel vss: om BL lat-*e l* Orig Ambr.

30. *λέγων* (*from* ‖ *Mt*) BDL 69 Orig: *ειπων* AR rel. for *εν η, και* D. om *δεδεμενον* D. om *πωποτε* DH lat-*a c e f ff*$_2$ *i l q* Ambr. rec om *και* (‖ *Mt Mk*), with AR rel latt syrr syr-cu: ins BDL copt-ms. om *αυτον* DL: ins aft *αγαγετε* AK lat-*e* syrr syr-cu: txt BR rel. *αγαγατε* D.

31. for *εαν, αν* D. om *δια τι λυετε* D lat-*e ff*$_2$ *l*. om *αυτω* (*cf* ‖ *Mt Mk*) BDFLR lat-*e ff*$_2$ *i l* copt æth Orig$_3$: ins A rel vulg lat-*a f* Syr syr-cu syr(Treg expr) goth arm Orig-lat.

32. for *απελθ. δε, και απελθ.* and omits the rest of ver D.

33. om ver D. [*ειπαν*, so BL 33 Orig$_2$, and in ver 34 BL Orig$_1$.]

34. for *ειπαν, απεκριθησαν* D syr-cu. rec om *οτι*, with R rel lat-*c e i* goth æth arm: ins ABDKLM 69 vulg lat-*a f ff*$_2$ syrr syr-cu copt Orig$_2$.

35. for 1st clause, *και αγαγοντες τον πωλον* D (lat-*e*). *επιριψαν* D 1 lat-*c e f ff*$_2$ *i* æth. [*επιριψ.* (one ρ), so AB^{1}DEGLRΔ.] rec *εαυτων*, with AR rel: txt BDL.—*τα ιματια* bef *αυτων* D. ins *και* bef *επεβιβασαν* D 1 lat-*c e f ff*$_2$ *i* Syr syr-cu æth.

36. *εαυτων* ABK 1. om *εν τη οδ.* D al.

37. *εγγιζοντων δε αυτων* D syr-cu æth. om *ηδη* DMΓ lat-*a e* Syr syr-cu æth.

28.] Not *immediately* after saying these things;—see on ver. 5: unless they were said in the morning on his departure.

29—38.] Triumphal entry into Jerusalem. Matt. xxi. 1—9. Mark xi. 1—10. John xii. 12—19, where see notes.

29.] The name, when thus put, must be accentuated *Ἐλαιών*, for when it is the genitive of *ἐλαία* the article is prefixed (ver. 37). Luke uses this same expression elsewhere, see reff. Josephus has *διὰ τοῦ ἐλαιῶνος ὄρους*, Antt. vii. 9. 2. **33.**] *τινὲς τῶν ἐκεῖ ἑστηκότων* said this, as in the probably more concise account of Mark;—*οἱ κύριοι αὐτ.* is the *natural inference* as to who they were.

37.] *πρὸς τ. κ.* not merely local, '*at the declivity of*,' but expressing the result of *ἐγγίζοντες*—just about to descend the Mount of Olives.

f ch. ii. 13 reff. g = Matt. vii. 22 reff. h ‖ Mt. reff. i ch. xiii. 35 al. k ch. ii. 14. l ‖ Mt. reff. (see Ps. xcii. 4.) m Matt. xvi. 22. Zech. iii. 3. n Matt. xx. 31 reff. o abs., ch. xii. 33 al. p ch. xxiii. 28 reff. q = ch. xii. 49. Josh. vii. 7. r = Matt. x. 36. Mark i. 37. s Acts ii. 18 (from Joel ii. 29 F.). xvii. 27 (1 Cor. iv. 8) only. Josh. ix. 4. t ch. i. 80. 2 Cor. vi. 2, from Isa. xlix. 8. u ch. xiv. 32. Acts xxviii. 10. 2 Pet. i. 2. v Matt. xi. 26. John xii. 36. Deut. vii. 20.

ἅπαν τὸ πλῆθος τῶν μαθητῶν χαίροντες [f] αἰνεῖν τὸν θεὸν [g] φωνῇ μεγάλῃ περὶ πασῶν ὧν εἶδον [g] δυνάμεων, [38] λέ- γοντες [hi] Εὐλογημένος ὁ [k] ἐρχόμενος βασιλεὺς [i] ἐν ὀνόματι κυρίου· ἐν οὐρανῷ εἰρήνη καὶ [k] δόξα ἐν [kl] ὑψίστοις. [39] Καί τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπαν πρὸς αὐτὸν Διδάσκαλε, [m] ἐπιτίμησον τοῖς μαθηταῖς σου. [40] καὶ ἀπο- κριθεὶς εἶπεν Λέγω ὑμῖν ὅτι ἐὰν οὗτοι [n] σιωπήσουσιν, οἱ λίθοι κράξουσιν. [41] καὶ ὡς [o] ἤγγισεν, ἰδὼν τὴν πόλιν [p] ἔκλαυσεν [p] ἐπ' αὐτήν, [42] λέγων ὅτι [q] εἰ ἔγνως [r] καὶ σὺ [s] [καί] [s] γε] ἐν τῇ [t] ἡμέρᾳ [σου] ταύτῃ [u] τὰ πρὸς εἰρήνην [σου]· νῦν δὲ [v] ἐκρύβη ἀπὸ ὀφθαλμῶν σου. [43] ὅτι

την καταβασιν D al. for ηρξαντο, ηρξατο DLRUVΔ 69 Orig. παν D al. om φωνη μεγαλη D lat-*l*. for πασων, παντων BD: txt AR rel Orig. for δυναμενων, γεινομενων D: om syr-cu.

38. ins *o* bef βασιλευς B. aft κυριου ins ευλογημενος *o* βασιλευς D lat-*a c ff*$_2$ *i* æth. rec ειρηνη bef εν ουρανω, with ADR rel vss: txt BL Orig.—ουρανως A.

39. for και τ., τ. δε D lat-*c*. [ειπαν, so ABDL Orig.]

40. rec aft ειπεν ins *αυτοις*, with ADR rel latt: om BL copt arm Orig. om οτι B^1 69 lat-*a c* Orig. rec σιωπησωσιν (*grammatical emendation*), with E rel latt: σιιγησουσιν D: txt A B[sic: see table] LRΔ, *tacebunt* fuld lat-*e i* Ambr. rec κεκραξονται (*common with LXX: of Ps* xxvii. 1), with AR rel Orig$_1$-ms: κραξονται D al: txt BL Orig-ed$_2$.

41. rec (for αυτην) *αυτη*, with E rel Orig$_{1\text{ or }2}$ Eus: txt ABDHLRΓΔ 1. 69 Iren-gr Orig$_{2\text{ or }3}$ Bas Thl.

42. [και γε] εν τη ημερα [σου] ταυτη bef και συ BL (æth) Orig: txt ADR rel latt Syr (syr-cu) syr copt goth Iren-gr Orig-lat Eus. om και γε BDL lat-*e f* copt goth æth Iren-lat Orig: ins AR rel vulg lat-*a* (*c*) *i* syrr syr-cu arm Eus. om σου ABDL 1 lat-*e f i q* syr-cu copt æth arm Iren-lat Orig Eus Bas: ins R rel vulg lat-*a c* syrr goth. om 2nd σου (*influence of ch* xiv. 32 ?) BL Iren-lat Epiph Orig$_1$: ins AR rel lat-*a* syrr syr-cu copt goth æth arm Orig Eus$_2$. σοι D 69 vulg lat-*c e f i* Orig-lat Eus$_1$.

τὸ πλῆθ. τ. μ.] in the widest sense; = οἱ ὄχλοι, Matt. The *δύναμις*, which dwelt mostly on their minds, was *the raising of Lazarus*, John xii. 17, 18:—but as this perhaps was not known to Luke, we must understand him to mean, *all that they had seen during their journey with Him.* 38.] ἐν οὐρανῷ = ἐν ὑψίστοις, and was probably added by them to fill out the parallelism.

39, 40.] THE PHARISEES MURMUR: OUR LORD'S REPLY. Peculiar to Luke.

39.] These Pharisees could hardly in any sense be *μαθηταί* of Jesus. Their spirit was just that of modern Socinianism: the prophetic expressions used, and the lofty epithets applied to Him, who was merely in their view a *διδάσκαλος*, offended them. 40.] A proverbial expression —but probably not without reference to Habakkuk ii. 11.

41—44.] OUR LORD WEEPS OVER JERUSALEM. Peculiar (in this form) to Luke. 41.] Our Lord stood on the lower part of the Mount of Olives, whence the view of the city even now is very striking. What a history of divine Love and human ingratitude lay before him!

When He grieved, it was for the *hardness of men's hearts:* when He wept, in Bethany and here, it was over the *fruits of sin.* 42.] εἰ ἔγνως—εἰώθασιν οἱ ἐλαίοντες ἐπικόπτεσθαι τοὺς λόγους ὑπὸ τῆς τοῦ πάθους σφοδρότητος, Euthym. Perhaps in the *actual words* spoken by the Lord there may have been an allusion to the *name Jerusalem*:—'Utinam quæ diceris Jerusalem re ipsa esses Jerusalem, ac videres ea, quæ pacem tibi præstare possent.' Wetstein. καὶ σύ, thou also, as well as these My disciples. καί γε] *et quidem*—even: Hartung remarks, Partikellehre i. 397, that this expression is confined to the Attic dialect. But in classic Greek the emphatic word always intervenes between καί and γε,

ʷ ἥξουσιν ἡμέραι ʷ ἐπὶ σὲ ˣ καὶ ʸ περιβαλοῦσιν οἱ ἐχθροί σου ᶻ χάρακά σοι καὶ ᵃ περικυκλώσουσίν σε καὶ ᵇ συνέξουσίν σε ᶜ πάντοθεν, 44 καὶ ᵈ ἐδαφιοῦσίν σε καὶ τὰ τέκνα σου ἐν σοί, καὶ οὐκ ᵉ ἀφήσουσιν λίθον ἐπὶ λίθον ἐν σοί, ᶠ ἀνθ' ὧν οὐκ ᵍ ἔγνως τὸν καιρὸν τῆς ʰ ἐπισκοπῆς σου.

45 Καὶ εἰσελθὼν εἰς τὸ ἱερὸν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας, 46 λέγων αὐτοῖς Γέγραπται ⁱ Καὶ ἔσται ὁ οἶκός μου ᵏ οἶκος ᵏ προσευχῆς· ὑμεῖς δὲ αὐτὸν ἐποιήσατε ˡ σπήλαιον ᵐ λῃστῶν.

47 Καὶ ⁿ ἦν διδάσκων ᵒ τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ· οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς ᵖ ἐζήτουν αὐτὸν ἀπολέσαι, καὶ οἱ ᵠ πρῶτοι τοῦ λαοῦ, 48 καὶ οὐχ ʳ εὕρισκον ˢ τὸ

l λαον

ʷ Matt. xxiii. 36 reff.
ˣ = Matt. xxvi. 45. Mark xv. 25 al.
ʸ = her only. (Matt. vi. 29 reff.) Ezek. iv. 2.
ᶻ here only. Ezek. iv. 2 al.
ᵃ here only. 4 Kings vi. 14.
ᵇ = here only. (ch. viii. 45.) 1 Kings xxiii. 8.
ᶜ Mark i. 45 reff.
ᵈ here only. Isa. iii. 26. Hos. x. 14 al. (-φοι, Acts xxii. 7.)
ᵉ = Matt. xxiv. 2 reff.
ᶠ ch. i. 20 reff.
ᵍ = John i. 10. Rom. vii. 7. Jer. vi. 15. see ch. i. 68.
ʰ = 1 Pet. ii. 12 [v. 6 v. r.] (Acts i 20. 1 Tim. iii. 1) only. Job x. 12.
ⁱ Isa. lvi. 7. Jmn. vii. 11.
ᵏ ‖. Isa. lx. 7. ‖ ‖. John xi. 38. Heb. xi. 38. Rev. vi. 5 only. Gen. xix. 30 al.
ˡ ‖ Mt. reff.
ᵐ Matt. xxi. 13 reff.
ⁿ Matt. xix. 22 reff.
ᵒ ch. xi. 3. Acts xvii. 11.
ᵖ = ch. v. 18. vi. 19. Exod. ii. 15.
ᵠ = Mark vi. 21 reff.
ʳ = ch. v. 19 reff.
ˢ see Mark ix. 28 reff.

43. for περιβαλουσιν, παρεμβαλουσιν C¹L 33: βαλουσιν D.—και βαλουσιν bef επι σε D.

44. om 1st εν σοι D 1 Orig Eus. rec εν σοι bef λιθον, with ACR rel vulg lat-*f* syrr syr-cu goth: txt B[sic: see table] DL 1 ev-y lat-*a c* copt æth. rec (for 2nd λιθον) λιθω, with AC rel: txt BDLRΛ¹ 1. 33 ev-y Orig. om τον CD.—εις καιρον επισκ. σου D.

45. ελθων δε D lat-*e*. rec aft πωλουντας ins εν αυτω (‖ *Mt Mk*), with ADR rel latt syrr syr-cu goth: om BCL 1. 69 lat-*e l* copt arm Orig.—rec adds further και αγοραζοντας (‖ *Mt Mk*), with A C(κ. τους α.) DR rel: om BL 1 copt Orig(ἐν οἷς ἤρξατο ἐκβάλλειν μόνους τοὺς πωλοῦντας, οὐχὶ δὲ καὶ τοὺς ἀγοράζοντας). add και τας τραπεζας των κολλυβιστων εξεχεεν και τας καθεδρας των πωλουντων τας περιστερας DA lat-*a c e ff*₂ *g*₂ *i* syr-with-ast.

46. rec om και, with E rel lat-*a e ff*₂ *i*: for και, οτι (‖ *Mk*) ACDKM 33 vulg lat-*f g*₁.₂ syrr syr-cu copt goth (æth): txt BLR 1. 69 lat-*c* Orig. rec om εσται but aft προσευχης ins εστιν, with AC¹D rel vulg lat-*a* (*e*) *f ff*₂ *g*₁.₂ syrr syr-cu goth: txt BLR 1. 69 lat-*c* (copt) arm Orig. εποιησατε bef αυτον D al vulg lat-*c e f ff*₂ *g*₁.₂ Orig Epiph.

47. om 2nd οι AK¹A. κ. οι πρωτ. τ. λα. bef εζητ. αυτ. απολ. D al latt syrr syr-cu copt æth arm Orig₂.

—so *καί σί γε ἐν τούτοις λίγω*, Æsch. Prom. 1009: whereas in Latin *et quidem* is usually found undivided. **43.**] ὅτι declares, not '*the things hidden from thine eyes*,' so that it should be rendered, '*namely, that the days shall come*,' &c.: but the awful reason which there was for the fervent wish just expressed—**for**, or **because**. χάρακα] a mound with palisades. The account of its being built is in Joseph. B. J. v. 6. 2. When the Jews destroyed this, Titus built a wall round them (Ib. 12. 2),—see Isa. xxix. 2, 3, 4,—to which our Lord here tacitly refers. **44.** ἐδαφ.] is used in *two meanings*:—**shall level thy buildings to the foundation, and dash thy children against the ground**: see reff. τὰ τέκνα is not '*infants*,' but **thy children**, in general. οὐκ ἀφήσ.] See ref. Matt. and note there. ἀνθ' ὧν . . . .] not, '*because of thy sins and rebellions*;' —those might be all blotted out, hadst thou known, recognized, the time of thy visiting by Me. ἐπισκ. is a word of ambiguous meaning—**visitation**, either for good or for evil: see reff. It brings at once here before us the *coming seeking fruit*, ch. xiii. 7—and the *returning of the Lord of the vineyard*, ch. xx. 16. It is however the first or favourable meaning of ἐπισκοπή that is here prominent.

45, 46.] CLEANSING OF THE TEMPLE. See on Matt. xxi. 12, 13: Mark xi. 15—17.

47, 48.] A general description of His employment during these last days, the particulars of which follow. It is rightly however placed at the *end* of a chapter, for it forms a close to the long section

t there only. Gen. xliv. 30 (Judith viii. 24 [21] v. r.) only.
u ch. v. 17 reff.
v — ch. ix. 6 reff.
w ch. ii. 9, 38. xxiv. 4. Acts iv. 1. xii. 7. Luke only, exc. 1 Thess. v. 8. 2 Tim. iv. 2, 6.
x]. Acts iv. 7. ch. i. 17. iv. 14 al.
y]. Matt. xix. 18. xxii. 36 al. 2 Kings xv. 2.
z]. 2 Kings iii. 13. see ch. xxiii 9. Acts xxviii. 26. Jer. xlv. (xxxviii.)14.
a here only. Isa. xliii. 18.
b here only †.
c constr., Acts xxvi. 26.

τί ποιήσωσιν· ὁ λαὸς γὰρ ἅπας [t]ἐξεκρέματο αὐτοῦ [AK] [GT] [M] [U] [Δ]
ἀκούων.

XX. [1] Καὶ ἐγένετο ἐν [u]μιᾷ τῶν ἡμερῶν, διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ [v]εὐαγγελιζομένου, [w]ἐπέστησαν οἱ ἱερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις, [2] καὶ εἶπαν πρὸς αὐτὸν Εἰπὸν ἡμῖν, [x]ἐν [y]ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, ἢ τίς ἐστιν ὁ δούς σοι τὴν ἐξουσίαν ταύτην; [3] ἀποκριθεὶς δὲ εἶπεν πρὸς αὐτούς Ἐρωτήσω ὑμᾶς κἀγὼ [z]λόγον, καὶ εἴπατέ μοι. [4] τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἦν ἢ ἐξ ἀνθρώπων; [5] οἱ δὲ [a]συνελογίσαντο πρὸς ἑαυτοὺς λέγοντες ὅτι ἐὰν εἴπωμεν Ἐξ οὐρανοῦ, ἐρεῖ Διὰ τί οὐκ ἐπιστεύσατε αὐτῷ; [6] ἐὰν δὲ εἴπωμεν Ἐξ ἀνθρώπων, ὁ λαὸς ἅπας [b]καταλιθάσει ἡμᾶς· [c]πεπεισμένος γάρ [c]ἐστιν Ἰωάννην προφήτην εἶναι. [7] καὶ ἀπεκρίθησαν μὴ εἰδέναι πόθεν. [8] καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς Οὐδὲ ἐγὼ λέγω ὑμῖν [x]ἐν [y]ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

48. om το DUΓ¹Δ 1. 69 arm Orig. &c(not *a e*) Syr syr-cu syr-with-ast. (*itacism?*) B Orig: εκρεμαρο D al. D ev-y latt. aft ποιησωσιν ins αυτω D al vulg lat-*c f* γαρ bef λαος D 69 Orig. εξεκρεματο ακουειν DM 69 syrr copt-ms.—ac. bef αυτου

CHAP. XX. 1. for και εγ., εγ. δε D lat-*e*. rec aft των ημερων ins εκεινων, with ACR rel syr goth arm: om BDLQ 1 latt Syr syr-cu copt æth Mcion-e. εν τω ιερω bef τον λαον D lat-*e* Syr syr-cu. rec αρχιερεις (*from* ‖), with BCDLMQRS 1. 33. 69 (S, e sil) vss: txt A rel lat-*a e* goth Thl. om 2nd οι AGVΓΔ arm.

2. [ειπαν, so BLR 69.] rec aft προς αυτον ins λεγοντες (‖ *Mt*), with AQR rel lat-*a* syr goth: pref, BL 1 vulg lat-*c ff*$_2$ *i l* Syr syr-cu: om CD lat-*e f q* copt æth arm. rec (for ειπον) ειπε, with ADQ rel: txt BLR 1. 33.—om ειπ. ημ. (‖ *Mt Mk*) C. for ἡ, και D lat-*a e* Syr. ταυτην bef την εξουσιαν D latt Hil.

3. aft αποκριθεις δε ins ο ιησους C al. επερωτησω D al. rec ins ενα bef λογον (‖ *Mk*), with CDQ rel goth (æth); aft λογον, (‖ *Mt*) AKMU¹ vulg lat-*f g*$_1$ syr-with-ast arm: om BLR 1. 33. 69 forj(with tol) lat-*a c e ff*$_2$ *i q* Syr copt. for και, ον D.

4. ins το bef ιωαννου (‖ *Mk*) DLR: om ABCQ rel.

5. συνελογιζοντο (*imperf as in* ‖) CD latt Syr syr-cu: txt ABQR rel lat-*e* copt goth. om οτι C al lat-*e ff*$_2$ *i q* syr-cu Aug. rec aft δια τι ins ουν (*from* ‖ *Mt*), with ACDKMQS 1. 33 vulg lat-*a e f g*$_{1,2}$ *q* syr arm Aug: om BR rel harl¹ (with mm) lat-*c ff*$_2$ *i l* Syr syr-cu copt æth Thl Euthym.

6. for εαν δε, και εαν D lat-*a c* syr-cu. ins οτι bef εξ C¹ syr-cu. for εξ, απο των *ab* D lat-*a c*. rec (for ο λαος απας) πας ο λαος, with ACQ rel lat-*a f ff*$_2$ syr-cu syr arm, απας ο λαος R: txt BDL 1. 33 vulg lat-*c* Syr copt.—καταλιθασει ημας bef ο λαος απας D. πεπεισμενοι γαρ εισιν D-gr al latt. for ειναι, γεγονεναι D 69 lat-*a c e f ff*$_2$ *i l q*.

7. aft ειδεναι ins αυτους CD. ins το bef ποθεν D 69.

wherein the last journey to Jerusalem has been described.

CHAP. XX. 1—8.] HIS AUTHORITY QUESTIONED. HIS REPLY. Matt. xxi. 23—27. Mark xi. 27—33, where see notes. (The *history of the fig-tree* is not in our text.) 1.] των ἡμ. of the days, viz. of this His being in Jerusalem. ἐπέστ.] without a dative (see ch. ii. 38) does not signify any *suddenness* of approach. 2.] ἤ—or (to speak more definitely).

9 [d] ἤρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύ-
την. [e]Ἄνθρωπος [f]ἐφύτευσεν [f]ἀμπελῶνα καὶ [g]ἐξέδοτο
αὐτὸν [h]γεωργοῖς, καὶ [i]ἀπεδήμησεν χρόνους [k]ἱκανούς.
10 καὶ [l]καιρῷ ἀπέστειλεν πρὸς τοὺς γεωργοὺς δοῦλον, ἵνα
[m]ἀπὸ τοῦ καρποῦ τοῦ [f]ἀμπελῶνος δώσουσιν αὐτῷ. οἱ δὲ
[h]γεωργοὶ [n]δείραντες αὐτὸν [o]ἐξαπέστειλαν κενόν. 11 καὶ
[p]προσέθετο ἕτερον πέμψαι δοῦλον· οἱ δὲ κἀκεῖνον [n]δεί-
ραντες καὶ [q]ἀτιμάσαντες [o]ἐξαπέστειλαν κενόν. 12 καὶ
[r] τριτον [p]προσέθετο τρίτον πέμψαι· οἱ δὲ καὶ τοῦτον [r]τραυμα-
ABCDE τίσαντες [s]ἐξέβαλον. 13 εἶπεν δὲ ὁ κύριος τοῦ [f]ἀμπελῶ-
FGHKL νος Τί ποιήσω; πέμψω τὸν υἱόν μου τὸν [t]ἀγαπητόν·
MQRS
VUΓΔΛ
1. 33. 69. [u]ἴσως τοῦτον [ἰδόντες] [v]ἐντραπήσονται. 14 ἰδόντες δὲ
αὐτὸν οἱ [w]γεωργοὶ [x]διελογίζοντο πρὸς ἀλλήλους λέ-
γοντες Οὗτός ἐστιν ὁ [y]κληρονόμος· ἀποκτείνωμεν αὐτόν,
ἵνα ἡμῶν γένηται ἡ [z]κληρονομία. 15 καὶ [z]ἐκβαλόντες

d — Matt. iv. 17. Gen. xviii. 27.
e Matt. xv. 18 reff. Deut. xx. 6.
f Matt. xx. 1 ref.
g ‖ (Mt. bis) only. Exod. ii. 21. Sir. vii 25.
h ‖ Mt. reff.
i ‖. ch. xv. 13. Matt. xxv. 14 only †.
k ch. viii. 27 ref.
l with ἐν, Matt. xxiv. 45. 1 Pet. v. 6. Ps. i. 3. without ἐν (absol., here only), 2 Cor. vi. 2 (from Isa. xlix. 8). Gal. vi. 9. 1 Tim. ii. 6. vi. 15. Tit. i. 3 only.
m ‖ Mk. [ch. xxiv. 42.] John xxi. 10. cf. Matt. xxv. 8.

n ‖ Mt. ref. o ch. i. 53 ref. p = ch. xix. 11. Acts xii. 3 only. Gen. iv. 2. viii. 12. xviii. 29.
q ‖ Mk. ref. r Acts xix. 16 only. Ezek. xxviii. 16. s ‖. John ix. 34, 35. xii. 31. Gen. iii. 24.
t ‖ Mk. Matt. iii. 17 ref. u here only. Gen. xxxii. 20. 1 Kings xxv. 21 (only †). v ‖ Mt. ref.
w ver. 9. x Matt. xvi. 7, 8 ref. y ‖ Mk. ref. z ‖ Mt. ref.

9. for ηρξατο, ελεγεν, and om προς τον λαον λεγειν D lat-*e*. rec aft ανθρωπος ins τις, with A 69 lat-g_1 Syr syr-cu syr-with-ast: om BCDQR rel latt copt goth æth Orig. αμπελωνα bef ανθρωπος εφυτευσεν C: αμπ. εφ. ανθ. (‖ *Mk*) D lat-*a c f*: txt ABQ rel (Orig). for last και, αυτος δε D lat-*e* arm. [ικανους only on margin in B.]

10 rec ins εν bef καιρω, with AR rel; εν τω CQ copt: om BDL.—for και καιρω, καιρω δε D. rec (for δωσουσιν) δωσιν, with CDR rel: δωσει 69: txt ABLMQ. om οι δε γεωργοι and aft δειραντες ins δε D (syr-cu). transp εξαπεστειλαν and δειραντες BL.

11. for προσεθετο, επεμψεν and om πεμψαι D lat-*e*. aft προσεθετο ins αυτους Q copt: aft πεμψαι, C^1(perhaps) syr. rec πεμψαι bef ετερον, with CQR rel syrr syr-cu (copt) goth æth arm: txt ABL lat-*a c* ff_2 *i*, but for ετερον, υστερον (*by itacism* οωστερον) L.

12. rec πεμψαι bef τριτον, with ACQR rel syrr copt goth: txt BL latt arm.—τριτον επεμψεν, omg προσεθετο, D lat-*e* (æth). om οι δε D lat-*a c e* ff_2 *i*. for και τουτον, κακεινον (‖ *Mk*) AK latt (syr-marg): txt BCQR rel. for εξεβαλον, εξαπεστειλαν κενον (*from ver* 10) D lat-*f i q*.

13. ο δε κ. τ. αμ. ειπεν D lat-*e*. for ισως, τυχον D. om ιδοντες (‖ *Mt Mk*) BCDLQ 1. 33 lat-*a c* ff_2 *i l* syr-cu syr-marg copt arm Ambr: ins AR rel vulg lat-*e f* syrr goth (æth).

14. om οι γεωργοι D lat-*e*. διελογισαντο (*more usual historical tense*) AK latt: txt BCDQR rel lat-*e* syrr syr-cu copt. rec (for αλληλους) εαυτους (‖ *Mk Mt*), with ACQ rel syrr arm-ms: txt BDLR 1. 33 syr-marg copt arm. rec ins δευτε bef αποκτεινωμεν (*from* ‖), with CDR rel tol lat-*e* Syr syr-cu syr-with-ast copt æth(appy) Orig: txt ABKMQ 1 latt goth arm. for ινα ημων γενηται, και ημων εσται (‖ *Mk*) C 1 forj lat-*c e i q* Syr syr-cu. η κληρ. bef γεν. L.

9—19.] PARABLE OF THE VINEYARD LET OUT TO HUSBANDMEN. Matt. xxi. 33—46. Mark xii. 1—12. See notes on Matt. for the sense; and for comparison of the reports, on Mark. 9.] The parable was spoken πρός, to, the *people* —but (ver. 19), πρός, at, with reference to, *the chief priests and scribes*. Bengel suggests that He addressed it to the people, to guard against interruption on the part of the chief priests.

11.] προσέθ. π. a Hebraism: see reff. Gen., Hebrew and LXX. 14. ἰδόντ. δέ] This is taken up from the τοῦτον ἰδόντες of the verse before, and is emphatic —On the contrary, when they saw

αὐτὸν ἔξω τοῦ ᵛ ἀμπελῶνος ἀπέκτειναν. τί οὖν ποιήσει
αὐτοῖς ὁ κύριος τοῦ ᵛ ἀμπελῶνος; 16 ἐλεύσεται καὶ ᵃ ἀπ-
ολέσει τοὺς ᵛ γεωργοὺς τούτους, καὶ δώσει τὸν ᵛ ἀμπελῶνα
ἄλλοις. ἀκούσαντες δὲ εἶπαν ᵇ Μὴ γένοιτο. 17 ὁ δὲ
ᶜ ἐμβλέψας αὐτοῖς εἶπεν ᵈ Τί οὖν ἐστιν τὸ γεγραμμένον
τοῦτο, Λίθον ὃν ᵉ ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος
ᶠᵍ ἐγενήθη ᵍ εἰς ᶠ κεφαλὴν ᶠʰ γωνίας; 18 πᾶς ὁ πεσὼν ἐπ᾽
ἐκεῖνον τὸν λίθον ⁱ συνθλασθήσεται, ἐφ᾽ ὃν δ᾽ ἂν πέσῃ,
ᵏ λικμήσει αὐτόν. 19 καὶ ˡ ἐζήτησαν οἱ γραμματεῖς καὶ οἱ
ἀρχιερεῖς ᵐ ἐπιβαλεῖν ἐπ᾽ αὐτὸν τὰς χεῖρας ἐν ⁿ αὐτῇ τῇ
ὥρᾳ, καὶ ἐφοβήθησαν τὸν λαόν· ἔγνωσαν γὰρ ὅτι ᵒ πρὸς
αὐτοὺς εἶπεν τὴν παραβολὴν ταύτην.

20 Καὶ ᵖ παρατηρήσαντες ἀπέστειλαν ᵠ ἐγκαθέτους ʳ ὑπο-
κρινομένους ἑαυτοὺς δικαίους εἶναι, ἵνα ˢ ἐπιλάβωνται
αὐτοῦ ᵗ λόγου, ᵘ ὥστε ᵛ παραδοῦναι αὐτὸν τῇ ʷ ἀρχῇ καὶ
τῇ ˣ ἐξουσίᾳ τοῦ ἡγεμόνος. 21 καὶ ʸ ἐπηρώτησαν αὐτὸν
λέγοντες Διδάσκαλε, οἴδαμεν ὅτι ᶻ ὀρθῶς λέγεις καὶ διδά-
σκεις, καὶ οὐ ᵃ λαμβάνεις ᵃ πρόσωπον, ἀλλ᾽ ᵇ ἐπ᾽ ᵇ ἀληθείας

a = Matt x. 28. xxii. 7 al.
b here only in Gospels. Rom. iii. 4, &c. L. P. Gen. xliv. 7. Josh. xxii. 29.
c Mark x. 21 reff.
d = ch. viii. 9. xviii. 36.
e ‖ Mt. reff. Psa. cxviii. 22.
f ‖, Acts iv. 11, & 1 Pet. ii. 7, from l. c.
g as above (f). ch. xiii. 19. Rom. xi. 9, from Ps. lxviii. 22. Rev. viii. 11.
h as above (f). Matt. vi. 5. Acts xxvi. 26. Rev. vii. 1. xx. 8 only.
i ‖ Mt. only. Ps. lvii. 6. Micah iii. 3.
k ‖ Mt. only. Job xxvii. 21. Dan. ii. 44 Theod.
l = Matt. xii. 46, 47 reff.
m Matt. xxvi. 50 reff.
n ch. xii. 12.
o = Rom. x. 21, Heb. i. 7, 8.
p ch. vi. 7 reff.
q here only. = Job xix. 12 (xxxi. 9) only. Jos. B. J. vi. 6. 2.
r here only 2. 2 Macc. v. 25.
s = vrr. 26 only. (ch. xxiii. 26 reff.)
t = Matt. v. 37. xxii. 15.
u = ch. ix. 5 reff.
v Matt. xvii. 22 reff.
w = ch. xii. 11. Tit. iii. 1.
x = ch. xxii. 53. Rev. xii. 10.
y Matt. xii. 10 al. fr.
z ch. vii. 43 reff.
a Gal. ii. 6 only. Ps. lxxxi. 2 (see Acts x. 34. James ii. 1, 9.)
b ‖ Mk. ch. iv. 26. Acts iv. 17. x. 34 al. Deut. xxii. 30. (ἐν ὐλ., ‖ Mt. reff.)

15. for εκβαλοντες, λαβοντες (‖ *Mt Mk*) CL. aft αυτον ins εξεβαλον, and aft αμπελωνος ins και (‖ *Mt*) C. om 1st του αμπελωνος Q. om αυτοις (‖ *Mk*) D al forj lat-*a c e q*.

16. om τουτους (‖ *Mk*) D al lat-*e* copt. for απ. δε, οι δε απ. AD lat-*e*: txt BCQR rel. [ειπαν, so BDGLQR 33.]

19. for εζητησαν, εζητουν (‖ *Mk*) CD vulg lat-*c f ff*$_2$ *i* Syr syr-cu copt arm: txt ABR rel lat-*a e* syr goth. rec transp αρχοντες and γραμματεις (‖ *Mt*), with DR rel latt Syr syr-cu: txt ABC K(Treg expr) LM U(Treg) 1. 33 lat-*e* syr copt goth æth arm. om εν D latt. for και εφοβ., εφοβ. δε D lat-*e*. rec την παραβολην ταυτην bef ειπεν (‖ *Mk*), with ACR rel syr goth arm: txt B (D) GL 69 latt Syr copt.—ειρηκεν D.

20. for παρατηρησαντες, αποχωρησαντες D lat-*a c e f ff*$_2$ *g*$_1$ *i l* goth æth. om ειναι D. for αυτου λογου, αυτον λογον C: αυτους λογους L: αυτου λογον ΚΓ: αυτου των λογων D lat-*a c e ff*$_2$ *i l* (arm): txt A B[sic: see table] rel. (R defective.) rec (for ωστε) εις το (*never used by Luke*), with A rel: txt BCDL ev-y. for τη το ηγεμονος, τω ηγεμονι D lat-*e* syr cu.

21. λεγεις bef ορθως D lat-*a e*. for ου, ουδενος (‖ *Mt Mk*) D al Aug Promiss.

him . . . . 17.] The οὖν infers the negation of μὴ γένοιτο—'*How then, supposing your wish to be fulfilled, could this which is written come to pass?*' 19.] καί before ἐφοβήθ. is not *but*: the clause signifies the state of mind in which this their attempt was made: **and they did so in fear of the people.**

20—26.] REPLY CONCERNING THE LAWFULNESS OF TRIBUTE TO CÆSAR. Matt. xxii. 15—22. Mark xii. 13—17, where see notes as before. 20.] παρατηρ., **having watched an opportunity.** ἐγκαθ., see reff., **men suborned,** *instructed and arranged for that purpose.* ὑπολ., not the spies, but the chief priests. αὐτοῦ is not the genitive after λόγου, as in E. V., but after ὑπολ., as in ἐπιλαμβάνεται αὐτοῦ τῆς ἵππου, Xen. Anab. iv. 7. 12:—**that they might lay hold of Him by some saying;** = αὐτὸν ἀγρεύσωσιν λόγῳ, Mark. τῇ ἀρχῇ, **to the Roman power** (genus)—τῇ ἐξ. τ. ἡ., **to the authority of the governor** (species). The *second article* renders the separation of the two neces-

τὴν [c] ὁδὸν τοῦ [c] θεοῦ διδάσκεις. 22 ἔξεστιν ἡμᾶς Καίσαρι [d] φόρον [e] δοῦναι, ἢ οὔ; 23 [f] κατανοήσας δὲ αὐτῶν τὴν [g] πανουργίαν εἶπεν πρὸς αὐτούς· 24 Δείξατέ μοι [h] δηνάριον. τίνος ἔχει [i] εἰκόνα καὶ [j] ἐπιγραφήν; ἀποκριθέντες δὲ εἶπαν Καίσαρος. 25 ὁ δὲ εἶπεν πρὸς αὐτούς· [k] Τοίνυν [l] ἀπόδοτε τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ θεοῦ τῷ θεῷ. 26 καὶ οὐκ [m] ἴσχυσαν [n] ἐπιλαβέσθαι αὐτοῦ ῥήματος [o] ἐναντίον τοῦ λαοῦ, καὶ θαυμάσαντες [p] ἐπὶ τῇ [q] ἀποκρίσει αὐτοῦ [r] ἐσίγησαν. 27 Προσελθόντες δέ τινες τῶν Σαδδουκαίων, οἱ [s] ἀντιλέγοντες [u] ἀνάστασιν [t] μὴ εἶναι, αὐτον ἐπηρώτησαν αὐτὸν 28 λέγοντες· Διδάσκαλε, Μωυσῆς ἔγραψεν ἡμῖν, [v] ἐάν τινος ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα, BDE καὶ οὗτος [w] ἄτεκνος ᾖ, ἵνα [x] λάβῃ ὁ ἀδελφὸς αὐτοῦ HKL τὴν γυναῖκα καὶ [y] ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ. PSUV 29 ἑπτὰ [z] οὖν ἀδελφοὶ ἦσαν. καὶ ὁ πρῶτος [z] λαβὼν ΔΑ 1. 3. 69.

c | Acts xviii. 26 v. r.) see Ps. cxviii. 15 al.
d ch. xxiii. 2. Rom. xiii. 6, 7 only. Judg. i. 28.
e — ‖ ch. xxiii. 2. Heb. vii. 4.
f — Matt. vii.
g | Cor. iii. 19. 2 Cor. iv. 2. xi. 3. Eph. iv. 14 only. Josh. ix. 4. (-γος, 2 Cor. xii. 16.)
h Matt. xx. 2 reff.
i | only in Gospp. Rom. i. 23. Heb. x. 1. Gen. i. 26 al.
j | ch. xxiii. 38 ‖ Mk. only †.
k | Cor. ix. 26. Heb. xiii. 12 (James ii. 24 v. r.) only. Isa. iii. 10. v. 18.

l ‖ Rom. xiii. 7. Dent. xxiii. 21.
m — Matt. viii. 28 reff.
n — ver. 20 only.
o — Mark ii. 12 reff.
p ‖ Mk. reff. Isa. iii. 15.
q ch. ii. 47. John i. 22. xix. 9 only. Job xxxv. 3.
r ch. xviii. 30 reff.
s ch. ii. 34 reff.
t here only. see 1 John ii. 22.
u ‖ Mt. reff.
v Deut. xxv. 5.
w here &c only. Isa. xlix. 21.
x ‖ Mk. Gen. iv. 19. Hos. i. 2, 3.
y — ‖ Mk. (aor. intr., Acts xv. 5) only. Gen. xix. 32, 34.
z — John iv. 5.] Cor. vii. 26.

22. rec (for ημας) ημιν (*more usual*), with CDP rel vss: txt ABL 33. 69. for δουναι, διδοναι DM.—φ. δ. bef καισαρι D vulg lat-*a q* Ambr Promiss.

23. for κατανοησας, επιγνους D lat-*e*. for πανουργιαν, πονηριαν (‖ *Mt*) C¹D goth: txt ABC²P rel Syr. rec at end ins τι με πειραζετε (‖ *Mt Mk*), with ACDP rel: om BL 1 lat-*e* copt arm.—C adds further υποκριται (*from* ‖ *Mt*).

24. rec επιδειξατε (‖ *Mt*), with C rel: txt ABDLMP 33. 69 Euthym. for δηναριον, το νομισμα D Orig-lat. add οι δε εδειξαν και ειπεν (*gloss founded on* ‖) CL 1. 33. 69 (lat-*e*) syr copt arm: om ABDP rel vulg lat-*a* Syr syr-cu goth æth(Treg). ins την bef επιγραφην D. om και επιγραφην P. for αποκριθεντες δε, οι δε (‖ *Mk*) BL 33 Syr syr-marg copt: αποκριθεντες, omg δε (‖ *Mt*), DΓ 1 latt: και απ. G al syr-cu: txt ACP rel lat-*f* syr goth. [ειπαν, so BCL 33.]

25. for ο δε ειπεν, ειπεν δε D. rec (for προς αυτους) αυτοις (‖ *Mt Mk*), with ACDP rel: txt BL 1. 69 lat-*e* goth. rec αποδοτε bef τοινυν, with ACP rel vulg lat-*c f ff*₂ syrr: om τοινυν D lat-*a e i l q* syr-cu: txt BL 69 copt goth arm. ins τω bef καισαρι C¹DL Justin: om ABC³P rel. (*cf digest on* ‖ *Mt Mk.*)

26. for και ουκ ισχυσαν, ουκ ισχυσαν δε D. for αυτου, του BL.—for ρηματος, ρημα, and αυτου ρ. bef επιλαβεσθαι, D latt(not *e*).

27. for αντιλεγοντες, λεγοντες (*from* ‖ *Mt Mk*) BCDL 1. 33 lat-*e* Syr syr-cu copt goth æth: txt AP rel syr (arm). επηρωτων (‖ *Mk*) B lat-*a* syr, επηρωτουν 69.

28. ατεκνος bef εχων γυναικα, omg και ουτος, D. rec (for ᾖ) αποθανη, with A rel lat-*e f i* syr goth: om D: txt BLP 1. 33 vulg lat-*a ff*₂ *g*₁ *l* (Syr syr-cu) copt (æth) arm. εξαναστησει (*itacism*) ΑΕΗΡΓΑ 69.

29. transp ησαν to beg, addg καρ ημειν and omg ουν, (‖ *Mt*) D.

sary. 22.] φόρον = κῆνσον, see on Matt.:—differs from τέλος, '*vectigal*,' customs' duties.

27—40.] REPLY TO THE SADDUCEES RESPECTING THE RESURRECTION. Matt. xxii. 23—33; Mark xii. 18—27, and notes.

27.] οἱ ἀντιλέγοντες—refers to τῶν Σαδ., not to τινες. The main subject of the sentence is sometimes put in the nom., even when the construction requires another case: so 'Ανδρομάχη, θυγάτηρ μεγαλήτορος Ἠετίωνος, Ἠετίων, ὃς ἔναιεν . . . . Hom. Il. ζ. 395. See also κ. 437, and more examples in Bernhardy, Syntax, p. 68. The use of ἀντιλέγ. μή (or τὸ μή) is frequent in Xenophon; see Wetstein: and cf. Thucyd. i. 95, ἀπολύεται τοῦ μὴ ἀδικεῖν,—ii. 49, ἀπορία τοῦ μὴ ἡσυχάζειν. See also Herod. i. 68; Soph. Œd. Tyr. 57. 28.] καὶ οὗτος: see

a Lev. xx. 20, 21. Sir. xvi. 3.
b Matt. xx. 5. Judg. viii. 8 var.
c Mark xii. 19 Deut. xxviii. 54.
d Matt. iv. 2 reff. Jer. xxxvi. (xxix.) 2.
e — Matt. xiv. 4 reff.
f — ch. x. 6. xvi. 8. John xii. 36. Eph. ii. 2. Ezra ii. 2.
g here bis (‖ Mk. v. r.) only †.
h and constr., (ch. xxi. 36 v. r.) Acts v. 41. 2 Thess. i. 5 only †. (2 Macc. xiii. 19 only, but not —.)
i — Acts xxiv. 3. xxvi. 29. xxvii. 3. 2 Tim. ii. 10. Heb. viii. 6. xi. 35 only. 2 Macc. iv. 6. 1 Pet. i. 3. see Matt. xxii. 31 reff.
k here only. l — Mark x. 30 reff.
m Acts iv. 2.
n here only †.
o Matt. v. 9 reff.
p Matt. x. 6 ref.

γυναῖκα [a] ἀπέθανεν [va] ἄτεκνος, 30 καὶ ὁ δεύτερος 31 καὶ ὁ τρίτος [x] ἔλαβεν αὐτήν· [b] ὡσαύτως δὲ καὶ οἱ ἑπτὰ οὐ [c] κατέλιπον τέκνα, καὶ ἀπέθανον. 32 [d] ὕστερον καὶ ἡ γυνὴ ἀπέθανεν. 33 ἡ γυνὴ οὖν ἐν τῇ ἀναστάσει τίνος αὐτῶν [k or l] γίνεται γυνή; οἱ γὰρ ἑπτὰ [e] ἔσχον αὐτὴν γυναῖκα. 34 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς Οἱ [f] υἱοὶ τοῦ αἰῶνος τούτου [Q a] γαμοῦσιν καὶ [g] γαμίσκονται, 35 οἱ δὲ [h] καταξιωθέντες τοῦ [ABC GHK MPQ ΓΔΠ] αἰῶνος [k] ἐκείνου [l] τυχεῖν καὶ τῆς [m] ἀναστάσεως τῆς [m] ἐκ [n] νεκρῶν οὔτε γαμοῦσιν οὔτε [g] γαμίσκονται. 36 οὐδὲ γὰρ [i. L] ἀποθανεῖν ἔτι δύνανται, [n] ἰσάγγελοι γάρ εἰσιν καὶ [o] υἱοί εἰσιν [o] θεοῦ, τῆς ἀναστάσεως [f] υἱοὶ ὄντες. 37 ὅτι δὲ [p] ἐγεί-

30. rec aft και ins ελαβεν, and aft ο δευτερος ins την γυναικα και ουτος απεθανεν ατεκνος, with AP rel syrr syr-cu: om BDL lat-e. 31. om ελαβεν αυτην (‖ Mt) D lat-a e copt æth. ωσαυτως is written twice in AEVΓΔ goth. om δε και D. elz ins και bef ου κατελιπον, with GHKMP[2]Γ 1. 69: om ABD rel lat-e ff$_2$ i q copt æth Thl. for ου κατελιπον, ουκ αφηκαν D. τεκνον DΓ lat-a e copt: σπερμα P[1]. 32. rec aft υστερον ins δε παντων (‖ Mt), with AP rel lat-f q syr-with-ast copt: om δε BDEHSΔΛ 69 latt Syr goth arm-usc: om παντων BDL 1 lat-c ff$_2$ i l Syr syr-cu copt. (om ver lat-a e.) rec απεθανεν bef και η γυνη (‖ Mt: so also rec in ‖ Mk), with AP rel latt syrr syr-cu copt goth æth arm: txt (‖ Mk) BDL 1. 33. 33. rec om 1st η γυνη, and places εν τη bef ουν (‖ Mt), with ADP rel: txt BL (lat-a) syr-marg. for γινεται, εσται (‖ Mt Mk) DGL 1. 33 latt syrr syr-cu copt æth arm: txt ABP rel syr goth. 34. rec aft και ins αποκριθεις (from ‖ Mt: see also in ‖ Mk), with APR rel syr goth æth arm: om BDL latt Syr syr-cu copt. for αυτοις, προς αυτους D lat-e goth. om ο ιησ. D lat-e i. aft τουτου ins γεννωνται και γεννωσιν D mm lat-e syr-cu syr-marg(stating "not in greek"). rec εκγαμισκονται, with QR rel: εκγαμιζονται AKMPUΓΔ 69: γαμουνται D: txt BL 33 Clem Orig Eus. 35. rec εκγαμισκονται, with S(e sil): εκγαμιζονται AP rel: γαμιζονται DLQRΔ 1. 33 Clem: txt B al. 36. rec (for ουδε) ουτε, with QR rel: txt ABDLP. for δυνανται, μελλουσιν D-gr lat-a e syr-marg Tert. om και υιοι εισιν (homœotel) D lat-a c e ff$_2$ i l (Tert) Cypr. ins οι bef υιοι A ev-y. rec ins του bef θεου, with (D)PQR rel: om ABL Bas Nyssen.—τω θεω (itacism?) D.

ch. xix. 2. 29.] οὖν, well then—i. e. '*as an example of this law, ...*'

31.] The οὐ κατ. τέκ. coming before καὶ ἀπέθ. is by a mixture of constructions—**and they had no children by her, and died, leaving none**:—not merely from the emphasis being on the leaving no children (as in Meyer). It is meant to express the absence of offspring *before* their death, *and after*. 34, 35. οἱ υἱοὶ . . . .] Peculiar to Luke, and important. For this present state of men, marriage is an ordained and natural thing; but in τῷ αἰῶνι ἐκείνῳ, which is by the context the state of the *first resurrection* (nothing being said of the rest of the dead, though the *bare fact* might be predicated of them also), they who are found worthy to obtain that state of life and the resurrection from the dead, are no longer under the ordinance of marriage: for neither can they any more die; i. e. they will have no need of a succession and renewal, which is the main purpose of marriage. 36.] The ἰσάγγ. γάρ εἰσιν is alleged, not as shewing them to be ἀπαθεῖς κ. ἀφιλήδονοι (Euthym.), but as setting forth their *immortality*. υἱοὶ θ. is here used, not in its *ethical sense*, as applied to believers in this world,—but its *metaphysical sense*, as denoting the *essential state* of the blessed after the resurrection:—'they are, by their resurrection, *essentially* partakers of

ρονται οἱ [p] νεκροὶ καὶ [q] Μωυσῆς [r] ἐμήνυσεν [s] ἐπὶ τῆς [t] βάτου, ὡς [u] λέγει κύριον τὸν θεὸν Ἀβραὰμ καὶ θεὸν Ἰσαὰκ καὶ θεὸν Ἰακώβ· 38 θεὸς δὲ οὐκ ἔστιν νεκρῶν, ἀλλὰ ζώντων· πάντες γὰρ αὐτῷ [v] ζῶσιν. 39 ἀποκριθέντες δέ τινες τῶν γραμματέων εἶπαν Διδάσκαλε, καλῶς εἶπας. 40 οὐκέτι γὰρ ἐτόλμων [w] ἐπερωτᾶν αὐτὸν οὐδέν. 41 Εἶπεν δὲ πρὸς αὐτούς· [x] Πῶς λέγουσιν τὸν χριστὸν εἶναι [y] Δαυεὶδ [y] υἱόν, 42 καὶ αὐτὸς Δαυεὶδ λέγει ἐν [z] βίβλῳ [z] ψαλμῶν [a] Εἶπεν Κύριος τῷ κυρίῳ μου Κάθου [b] ἐκ δεξιῶν μου 43 ἕως ἂν [c] θῶ τοὺς ἐχθρούς σου [d] ὑποπόδιον τῶν ποδῶν σου; 44 Δαυεὶδ οὖν αὐτὸν κύριον καλεῖ, καὶ πῶς αὐτοῦ υἱός

q Exod. iii. 6. r John xi. 57. Acts xxiii. 30. 1 Cor. x. 28 only †. 2 Macc. iii. 7. vi. 11. xiv. 37 only. s — ‖ Mk. only. see Acts xxiv. 20. t ‖ Mk. ch. vi. 44. Acts vii. 33, 35 only. Exod. iii. 2 (3ce), 3, 4. Deut. xx xiii. 16. Job xxxi. 40 only. u Mark x. 18 reff. v Rom. vi. 10. Ps. xxi. 30. w ver. 31. x — John iv. 9. vii. 15. 1 Cor. xv. 12.

y Matt. i. 1. xx. 30, 31 al. 21, 23 reff. xvii. 5. Heb. i. 2. z Acts i. 20. see ch. xxiv. 44. a Ps. cix. 1. b Matt. xx. c = [1 v. r.] Acts ii. 35, & Heb. i. 13. x. 13, from i. c. Rom. iv. 17, from Gen. d Matt. v. 35 reff.

37. om 1st και D lat-*a c e ff*$_2$ *i* (Cypr). for εμηνυσεν, εδηλωσεν D al. rec ins τον bef θεον (twice), with APQ rel: om BDLR Orig.

38. νεκρων bef ουκ εστιν, omg δε, D.

39. for γραμματεων, σαδδουκαιων Q. [ειπαν, so BDLQ.]

40. rec (for γαρ) δε, with ADPQR rel syr goth: txt BL 33 copt.

41. aft λεγουσιν ins τινες AKM syr-with-ast. rec transp υιον and ειναι, with APQR rel am lat-*a c ff*$_2$ *i* syr copt goth arm Tert: om ειναι D: υιον bef δαυειδ G al: txt BL.

42. for και αυτος, αυτος γαρ (*see digest* ‖ *Mk*) BL R(Treg expr) 1. 33 lat-*l* copt: και αυτος γαρ Q: txt ADP rel latt syrr syr-cu goth. for βιβλω, τη βυβλω D. ins των bef ψαλμων DP 69. for ειπεν, λεγει (‖ *Mk*) D lat-*a c ff*$_2$. rec ins ο bef κυριος (*corrn to LXX: so also in* ‖ *Mt Mk, which of*), with APQR rel copt: om BD.

43. for αν θω, τιθω D. for υποποδιον, υποκατω (‖ *Mt Mk*) D al lat-*a c e ff*$_2$ *i l* Syr syr-cu copt.

44. om ουν (‖ *Mk*) D al lat-*a i* goth. rec κυριον bef αυτον (‖ *Mt*), with DP rel latt (syr): txt ABKLMQRU 33 lat-*f* copt goth arm Cyr. καλει bef αυτον κυριον R Syr syr-cu copt. for καλει, λεγει D-gr. om και D al lat-*a c ff*$_2$ *i l* Syr syr-cu arm. rec υιος bef αυτου (*so also in* ‖ *Mk: from* ‖ *Mt*), with DPQR rel latt: txt ABKM 1 copt.

the divine nature, and so cannot die.' When Meyer says that the Lord *only* speaks of the *risen*, and has not here in His view the 'quick' at the time of His coming, it must be remembered that the 'change' which shall pass on them (1 Cor. xv. 51—54) shall put them into precisely the same ἀφθαρσία as the risen (compare ibid. ver. 42). **37.**] καὶ M., *that very* Moses, whom you allege as shewing by inference the contrary. **38.**] On πάντ. γ. αὐτ. ζ. see on Matt. vv. 31—33: but we have in this argument even a further generalization than in Matt. and Mark. There, it is a *covenant relation* on which the matter rests: here, a life of *all*, living and dead, *in the sight of God*,—so that none are annihilated,—but in the regard of Him who inhabiteth Eternity, the being of *all* is a *living one*, in all its changes. **39, 40.**] Peculiar to Luke;—implied however in Matt. ver. 34, and Mark ver. 28.

41—44.] QUESTION RESPECTING CHRIST AND DAVID. Matt. xxii. 41—46; Mark xii. 35—37, where see notes. Luke omits the question of the lawyer, which occurred *immediately* on the gathering together of the Pharisees after the last incident. This question of our Lord seems to have followed close on that, which (and not that in vv. 27 ff. here) was their *last to Him*, Mark xii. 34. **41.**] πρὸς αὐτούς, i. e. the Scribes. The same thing is signified by πῶς λέγουσιν οἱ γρ. in Mark. In Matt. the question is addressed to the Pharisees. I mention these things as marks of the independence of the accounts. The underlying *fact* is, the Lord addressed the Pharisees and Scribes on a view which they (the Scribes, the Pharisees agreeing) entertained about the Messiah. Hence the three accounts diverge.

42.] On ἐν βίβλ. ψαλμ., Wordsw. says,

ἐστιν; 45 ἀκούοντος δὲ παντὸς τοῦ λαοῦ εἶπεν πρὸς
αὐτοὺς 46 Προσέχετε ἀπὸ τῶν γραμματέων τῶν θε-
λόντων περιπατεῖν ἐν στολαῖς, καὶ φιλούντων ἀσ-
πασμοὺς ἐν ταῖς ἀγοραῖς καὶ πρωτοκαθεδρίας ἐν ταῖς
συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς δείπνοις· 47 οἱ
κατεσθίουσιν τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει
μακρὰ προσεύχονται. οὗτοι λήμψονται περισσότερον
κρίμα. XXI. 1 Ἀναβλέψας δὲ εἶδεν τοὺς βάλ-
λοντας εἰς τὸ γαζοφυλάκιον τὰ δῶρα αὐτῶν πλουσίους,
2 εἶδεν δέ τινα καὶ χήραν πενιχρὰν βάλλουσαν ἐκεῖ δύο
λεπτά, 3 καὶ εἶπεν Ἀληθῶς λέγω ὑμῖν ὅτι ἡ χήρα ἡ
πτωχὴ αὕτη πλείω πάντων ἔβαλεν· 4 ἅπαντες γὰρ
οὗτοι ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον εἰς τὰ
δῶρα, αὕτη δὲ ἐκ τοῦ ὑστερήματος αὐτῆς ἅπαντα τὸν

e Matt. vii. 16 ref. f ‖ Mk. reff. g — Matt. v. 5. xxiii. 6. Rev. xxii. 15. Prov. xxix. 8. h ‖. elsw. L.P. only. ch. i. 29, 41, 44. xi. 43. 1 Cor. xvi. 21. Col. iv. 18. 2 Thess. iii. 17 †. i ch. vii. 32 reff. k ‖. ch. xi. 43 only †. l ‖. ch. (xi. 43 v. r.) xiv. 7, 8 only †. m ‖ Mk. (Mt. v. r.) 2 Cor. xi. 20. Gal. v. 15. Rev. xi. 5 only. Isa. ix. 12. (-φάγειν, Matt. xiii. 4 reff.) n ‖ Mt. reff. o — ‖ Mk. (Mt. v. r.] only. (see ch. xv. 13. xix. 13.) p ‖ Mk. reff. q ‖ Mk. ch. xxiii 40. xxiv. 30. Deut. xxi. 22. r — Matt. xiv. 19 reff. s — ‖. Matt. xxvii. 6. John xii. 6. t ‖ Mk. (3ce.) John viii. 20 only. Neh. x. 37. 2 Macc. v. 18 al. u here only. Exod. xxii. 26 al. v — Matt. ix. 22 reff. w ‖. ch. xii. 59 only †. (-πτόν, Gen. xli. 3, &c.) x — ch. ix. 27 reff. y ‖ Mk. reff. z (-φσεν, ‖ Mk.) here only in Gospels. 2 Cor. viii. 15, 14 al. L P. Judg. xvii. 10.

45. rec (for προς αυτους) τοις μαθηταις αυτου, with APR rel: τοις μαθηταις BD arm: txt Q. (*An ecclesiastical lection begins at* ειπεν: προς αυτους *was therefore variously specified,* τοις μαθηταις αυτου *being borrowed from Mt* xxiii. 1.)

46. εν στολαις bef περιπατειν (‖ *Mk*) AGLR 1. 33. 69 arm.

47. for κατεσθιουσιν, κατεσθιοντες PX, κατεσθοντες (‖ *Mk*) D: txt ABQR rel syrr. om και D latt. μακραν A^1(appy) LX. for προσευχονται, προσευχομενοι (‖ *Mk*) DPR 69 lat-*e*: txt ABQ rel copt.

CHAP. XXI. 1. rec τα δωρα αυτων bef εις το γαζοφυλακιον (*after* ‖ *Mk*), with APQ rel latt syr-cu syr copt æth arm: txt BDLX 1. 33. 69 lat-*e* Syr $Orig_3$. ins τους bef πλουσιους D.

2. rec και bef τινα, with DP vulg lat-*a e f* Syr syr-cu syr-with-ast copt arm: om και BKLMQX Γ(Treg) 33 lat-*c* ff_2 *i* æth $Orig_1$ Bas: txt A rel. (*The unusual position of* και *occasioned its transposition and omission.*) om εκει D al latt Syr syr-cu æth $Orig_3$. λεπτα bef δυο (‖ *Mk*) BLQX 33 vulg lat-*c f* Syr syr-cu copt Orig: txt ADP rel lat-*a e* syr-marg-gr. at end ins ο εστιν κοδραντης (‖ *Mk*) D.

3. αυτη bef η πτωχη (‖ *Mk*) BDLQ 33. 69 vulg lat-*c f* ff_2 *l* arm: txt A rel lat-*a* syr $Orig_3$. rec πλειον (‖ *Mk*), with AB rel Orig: πλειονα L: txt DQX.

4. for απαντες, παντες (‖ *Mk*) BDΔ Orig: txt AQ rel. rec aft τα δωρα ins του θεου, with ADQ rel latt syrr: om BLX 1 syr-cu syr-jer copt. for απαντα, παντα (‖ *Mk*) BDLQX 33. 69 Orig: txt A rel.

"added here as conveying information necessary to Gentile readers." This might be well, did the words occur in the Evangelist's narrative: but surely not, when they are in a discourse of our Lord. If His words were so loosely reported as this, where is any dependence on the accuracy of the Evangelists?

45—47.] DENUNCIATION OF THE SCRIBES. Matt. xxiii. 6, 7. Mark xii. 38—40, with which latter our text almost verbally agrees: see notes there.

45.] This particular, ἀκούον. δὲ π. τ. λ., is only in Luke.

CHAP. XXI. 1—4.] THE WIDOW'S MITES. Mark xii. 41—44, where see notes.

1. ἀναβλέψας] Our Lord as yet has been surrounded with His disciples (see ch. xx. 45), and speaking to them and the multitude. He now lifts up His eyes, and sees at a distance, &c. πλουσ. belongs to τοὺς βάλ., and ὄντας is not to be supplied, nor a comma put after γαζ. It was not the *rich only*, which that would imply—but ὁ ὄχλος (Mark), who were casting gifts in.

4.] εἰς τὰ δῶρ., among (into) the gifts; not *quæ donarent* (Beza), '*as*,' or, '*for*,

[a] βίον ὃν εἶχεν [a] ἔβαλεν. 5 Καί τινων λεγόντων περὶ
τοῦ ἱεροῦ, ὅτι λίθοις καλοῖς καὶ [b] ἀναθήμασιν [c] κεκόσμηται,
εἶπεν 6 [d] Ταῦτα ἃ [e] θεωρεῖτε, [f] ἐλεύσονται ἡμέραι ἐν αἷς
οὐκ [g] ἀφεθήσεται λίθος ἐπὶ λίθῳ ὃς οὐ [h] καταλυθήσεται.
7 ἐπηρώτησαν δὲ αὐτὸν λέγοντες Διδάσκαλε, πότε οὖν
ταῦτα ἔσται; καὶ τί τὸ [i] σημεῖον ὅταν μέλλῃ ταῦτα
πολλαὶ γίνεσθαι; 8 ὁ δὲ εἶπεν [k] Βλέπετε μὴ [l] πλανηθῆτε· πολλοὶ
ℵ Q. γὰρ ἐλεύσονται [m] ἐπὶ τῷ ὀνόματί μου λέγοντες [ὅτι]
A B D E [n] ἐγώ εἰμι· καὶ Ὁ καιρὸς [o] ἤγγικεν. μὴ πορευθῆτε
G H K L [p] ὀπίσω αὐτῶν. 9 ὅταν δὲ [q] ἀκούσητε πολέμους καὶ
M S U V [r] ἀκαταστασίας, μὴ [s] πτοηθῆτε· [t] δεῖ γὰρ [t] γενέσθαι ταῦτα
X Γ Δ Λ πρῶτον, ἀλλ' οὐκ εὐθέως τὸ τέλος. 10 Τότε ἔλεγεν
33. 69. αὐτοῖς [u] Ἐγερθήσεται ἔθνος ἐπ' ἔθνος καὶ βασιλεία ἐπὶ
βασιλείαν, 11 σεισμοί τε μεγάλοι καὶ [v] κατὰ τόπους

[a] ‖ Mk. reff. Cant. viii. 7.
[b] here only (Lev. xxvii. 28, 29 v. r.) — (& with κοσμεῖν) 2 Macc. ix. 16 only.
[c] ch. xi. 25 ‖ Mt. 1 Tim. ii. 9. Ezek. xxiii 41.
[d] constr., see Rom. viii. 8. 2 Cor. xii. 17. Gal. i. 20. Heb. viii. 1.
[e] ch. x. 18 reff.
[f] Matt. ix. 15 reff. Jer. xvi. 14.
[g] ‖. Judg. ii. 23.
[h] ‖ Mt. reff.
[i] ‖. Matt. xii. 38. Exod. iii. 12.
[k] ‖ Mt. reff.
[l] ‖. Matt. xxii. 29. John vii. 47. Isa. xlvi. 8.
[m] ‖. ch. ix. 49.
[n] ellipt., ‖ Mk. John viii. 58. xviii. 5, 6, 8. Deut. xxxii. 39.
[o] = Matt. xxi. 34. ver. 30. ch. xxii. 1.
[p] = Matt. iv. 19 reff. 3 Kings xix. 20.
[q] = ‖. Matt. xi. 2. Acts xxiii. 16 al.
[r] here only in Gospels. 1 Cor. xiv. 33. 2 Cor. vi. 5.
[s] ch. xxiv. 37 only.
[t] = ‖ Mt. reff.
[u] ‖. Isa. xix. 2.
[v] ‖ Mt. reff.

5. αναθεμασιν ADX 1: txt BQ rel syr-marg-gr. κεκοσμηται bef και αναθ. D.

6. om ἃ DL lat-*a c ff*$_2$ *i q* syr-cu æth arm. ins ωδε (‖ *Mt*) bef λιθος X 1. 33 lat-*e* syr-cu æth arm: aft λιθω, BL 69 copt: aft λιθω ins εν τοιχω ωδε D lat-*a c ff*$_2$ *i l q*: om AQ rel vulg lat-*f* syrr.

7. aft αυτον ins οι μαθηται (‖ *Mt*) D al. om ουν D 1 latt Syr syr-cu copt æth arm. for οταν to γενεσθαι, της σης ελευσεως D.

8. om οτι (*so* ‖ *Mt*: *cf* D, *in* ‖ *Mk*) BLX lat-*c* æth (Mcion-t): txt AD rel copt. rec aft μη ins ουν, with A rel vulg lat-*f* ($g_{1.2}$ *l ?*) syr: om BDLX lat-*a c e ff*$_2$ *i* syr-cu copt arm.

9. for πτοηθητε, φοβηθητε D lat-*q*. rec ταυτα bef γενεσθαι (‖ *Mt*), with BL rel lat-*a e* copt: txt ADX.

10. om τοτε ελεγεν αυτοις D lat-*a e ff*$_2$ *i l* Syr syr-cu. aft εγερθησεται ins γαρ D al lat-*a c e ff*$_2$ *i l* Syr syr-cu. [επ', so ADLX 1. 33.]

11. om τε AL am D-lat. rec κατα τοπους bef και (*cf* ‖), with AD rel latt:

gifts,' which would require the omission of the article:—nor so that τὰ δῶρ. = τὸ γαζ.

5—36.] PROPHECY OF HIS COMING, AND OF THE TIMES OF THE END. Matt. xxiv. 1—51 (xxv. 1—46). Mark xiii. 1—37. See notes on both, but especially on Matt. Meyer says truly in loc. that there is no trace in Luke of the discourse being delivered on *the Mount of Olives*—but he adds, that it belongs to the discourses *in the temple*, which begin ch. xx. 1, and that therefore Luke alone mentions ἀναθήματα. He seems to have overlooked the *break* at ver. 7, corresponding to the change of scene. All three speak of the *opening incident* as happening while He was departing from the temple; and Matt. and Mark, of the enquiry being made *afterwards*, on the Mount of Olives,—i. e. in the evening, when He had retired thither (ver. 37),

5.] Meyer has made the same mistake here, and spoken of the τινες as those to whom the *discourse* was delivered. The ἀναθήματα were many and precious. Tacitus, Hist. v. 8, calls it *immensæ opulentiæ templum*: and Jos. B. J. v. 5. 4, gives an account of the gilding, and golden vines (presented by Herod the Great) with bunches of grapes as large as a man, &c. in the temple: see also Antt. xv. 11. 3. 6.] ταῦτα ἃ θ.,—absolute: see reff. 7.] That Luke's account *alone* gives us no trace of a different scene or a different auditory, is a proof of its independence of the others; for how could any rational writer have omitted so interesting a matter of accurate detail, if he had been aware of it? οὖν, on account of what our Lord had said, ver. 6.

8.] ὁ κ. ἤγγ., i. e. the *time of the Kingdom*. They are the words, not of our Lord, but of the πολλοί: see on

[w] λοιμοὶ καὶ λιμοὶ ἔσονται, [x] φόβηθρά τε καὶ σημεῖα ἀπ' οὐρανοῦ μεγάλα ἔσται. 12 πρὸ δὲ τούτων πάντων [y] ἐπιβαλοῦσιν ἐφ' ὑμᾶς τὰς χεῖρας αὐτῶν καὶ [z] διώξουσιν, [a] παραδιδόντες εἰς συναγωγὰς καὶ [b] φυλακάς, [c] ἀπαγομένους [d] ἐπὶ βασιλεῖς καὶ ἡγεμόνας, [e] ἕνεκεν τοῦ [e] ὀνόματός μου. 13 [f] ἀποβήσεται δὲ ὑμῖν [g] εἰς μαρτύριον. 14 [h] θέτε οὖν ἐν ταῖς καρδίαις ὑμῶν μὴ [i] προμελετᾶν [k] ἀπολογηθῆναι· 15 ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν, ἣ οὐ δυνήσονται [l] ἀντιστῆναι ἢ [m] ἀντειπεῖν ἅπαντες οἱ [n] ἀντικείμενοι ὑμῖν. 16 παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ ἀδελφῶν καὶ συγγενῶν καὶ φίλων, καὶ [o] θανατώσουσιν [p] ἐξ ὑμῶν, 17 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ [q] ὄνομά μου. 18 καὶ [q] θρὶξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ

w [1 Mt. v. r.] — here (Acts xxiv. 5) only. Jer. xxxiv. [xxvii.] 8; xxxv. [xxviii.] 8 & xxxix. [xxxii.] 27 compl. only. (Ps. i. 1 al.)
x here only. Isa. xix. 17 only.
y — Matt. xxvi. 50 reff.
z — Matt. v. 10, 11 reff.
a Matt. xvii. 22 reff.
b — Matt. xxv. 36 reff.
c Matt. xxvi. 57. Acts xii. 19 al.
d 1. Acts ix. 21 al.
e Matt. xix. 29 only.
f — Phil. i. 19 (ch. v. 2. John xxi. 9) only. Job xiii. 16.
g Matt. viii. 4 reff. Eccl. iii. 8.
h ch. i. 16 reff.
i here only.
k — ch. xii. 11. Acts xxvi. 1. Luke only, exc. Rom. ii. 15. 2 Cor. xii. 19. Jer. xii. 1. vi. 10 al. Jer. xxvii. (l.) 24.
l Matt. v. 39. Acts vi. 10 al. Jer. xxvii. (l.) 24.
m Acts iv. 14 only. Eccl. viii. 8.
n ch. xiii. 17 reff.
o [Mk. 2 Cor. vi. 9. Exod. ix. 15 vat. 2 Kings viii. 2.
p — Matt. xxiii. 34. ch. xi. 49. 2 Kings x. 32 vat.
q Acts xxvii. 34. 1 Kings xiv. 45. Dan. iii. 27.

txt BL 33 copt æth arm. rec transp λιμοι and λοιμοι (λιμοι *coming aft the verb sin* ||), with ADL rel lat-*e* Syr syr copt: om λοιμοι και X ev-y: om και λιμοι 69: txt B al latt syr-cu Mcion-t. rec φοβητρα, with AL rel: txt BD. απ' ουρ. bef σημεια B: απ' ουρανου και σημεια D latt Ambr: σημεια μεγαλα απ' ουρανου L 33. 69 arm (*all corrections: txt is characteristic*): txt A rel Tert.

12. rec απαντων, with (but e sil) Scr's l m n s: txt ABD rel Scr's mss. ins τας bef συναγωγας BD: om A rel. rec (for απαγ.) αγομενους, with A rel: txt BDL 1 lat-*e*. ενεκα D al.

13. om δε BD.

14. rec (for θετε) θεσθε (*grammatical correction*), with B^2 rel Orig: txt AB^1DLMRX 33. rec εις τας καρδιας, with R rel Orig: txt ABDLX 1. 33 latt Cyr Did Cypr. for προμελεταν, προμελετωντες D.

15. υμιν bef δωσω D. rec αντειπειν ουδε αντιστηναι, with X rel lat-*f* Syr æth αντειπειν η αντιστηναι AKMR 1: txt B(Mai expr) L 69 lat-*e f* arm Orig.—om η αντειπειν D lat-*a c ff*$_2$ *i* syr-cu copt-ms $Cypr_2$. rec (for απαντες) παντες, with ADR rel Orig: txt BL.

16. συγγενεων A 1.

Matt. vv. 4, 5. 10.] τότ. Ω. αὐτ. perhaps implies a break in the discourse which the other reports do not notice.

11.] ἀπ' οὐρ. belongs to both φόβηθ. and σημ.: so does μεγάλα. φόβηθρ. cannot stand alone, especially with τε καί.

12.] Why the words πρὸ δὲ τ. τ. should have made any difficulty, I am at a loss to imagine. The prophecies of vv. 7, 8 in Matt.,—ver. 8 in Mark,—and vv. 10, 11 here,—are a parenthetical warning of what shall happen *before the* τέλος. And then having stated, ἀρχὴ ὠδίνων ταῦτα,—these things shall be the *very beginning of the actual pangs themselves* (see note on Matt.), the prophetic chronology is resumed from οὕπω τὸ τέλος in all three accounts; here, by distinct statement, πρὸ δὲ τούτων πάντων: in Mark by implication, βλέπετε δὲ ὑμ. ἐαυ. παρ. ὑμ., by which δέ, the following words are thrown back to the βλέπετε before:—in Matthew by the gathering up of the parenthetical announcements as πάντα ταῦτα, and thus casting them off, as the ἀρχὴ ὠδίνων belonging to the τέλος, before the discourse proceeds with the τότε taken up from ver. 6. The whole difficulty has arisen from not rightly apprehending the force of ὠδίνων, *as the death-throes of the end*. 13.] εἰς μαρτ., viz. of *your* faithfulness, and (Mark) αὐτοῖς, 'against them:' the dativus incommodi.

15.] Luke only. ἀντικ. corresponds to στόμα, ἀντιστ. to σοφία. 18.] καί—'non modo ab alienis,' Bengel. ὑπ. ἐξ ὑμ., of the Apostles. One of the four who heard this discourse was put to death, Acts xii. 2. 18.] Not *literally*, but *really* true; not corporeally, but in

ἀπόληται. 19 ἐν τῇ [r] ὑπομονῇ ὑμῶν [s] κτήσεσθε τὰς [t] ψυχὰς ὑμῶν. 20 ὅταν δὲ ἴδητε [u] κυκλουμένην ὑπὸ [v] στρατοπέδων Ἰερουσαλήμ, τότε γνῶτε ὅτι [w] ἤγγικεν ἡ [x] ἐρήμωσις αὐτῆς. τοτε BCDE ℵHKL RSUV ΓΔΑΙ. 13. 69. 21 τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη, καὶ οἱ ἐν μέσῳ αὐτῆς [y] ἐκχωρείτωσαν, καὶ οἱ ἐν ταῖς [z] χώραις μὴ εἰσερχέσθωσαν εἰς αὐτήν. 22 ὅτι [a] ἡμέραι [b] ἐκδικήσεως αὗταί εἰσιν, [c] τοῦ [d] πλησθῆναι πάντα τὰ γεγραμμένα. 23 οὐαὶ ταῖς [e] ἐν [e] γαστρὶ [e] ἐχούσαις καὶ ταῖς [f] θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις· ἔσται γὰρ [g] ἀνάγκη μεγάλη ἐπὶ τῆς γῆς καὶ ὀργὴ τῷ λαῷ τούτῳ, 24 καὶ [h] πεσοῦνται [i] στόματι [j] μαχαίρας καὶ [k] αἰχμαλωτισθήσονται εἰς τὰ ἔθνη πάντα, καὶ Ἰερουσαλὴμ [l] ἔσται [m] πατουμένη ὑπὸ ἐθνῶν, ἄχρι οὗ [n] πληρωθῶσιν [o] καιροὶ ἐθνῶν. 25 καὶ ἔσονται

r Rom. ii. 7, v. 3, 4. Jer. xvii. 13.
s Matt. x. 9 reff.
t — Heb. x. 39. James i. 21 al.
u John x. 24. Acts xiv. 20. Heb. xi. 30 (Rev. xx. 9 v. r.) only. Isa. xxxvii. 33.
v here only. Jer. xlviii. (xli.) 12.
w ver. 8 reff.
x Matt. xxiv. 15 ‖ Mk. only. Jer. vii. 34.
y here only. Num. xvi. 45.
z — ch. xii. 16. plur., John iv. 35. James v. 4 only.
a — Rom. ii. 5. Eph. iv. 30 al.

b ch. xviii. 7, 8 reff. c — ch. xxii. 31. d — here only. see ch. i. 23, 57. ii. 6.
e Matt. i. 18 reff. f — ‖ Mk. (reff.) g — 1 Cor. vii. 26. 2 Cor. vi. 4 al. Ps. xxiv. 17. h — Heb. iii. 17. Num. xiv. 32. Jer. xx. 4.
i Heb. xi. 34 only. Josh. xix. 48 al. k Rom. vii. 23. 2 Cor. x. 5. 2 Tim. iii. 6 only. 2 Kings viii. 46. l ch. v. 10 reff. m ch. x. 19. Rev. xi. 2. xiv. 20. xix. 15 only. Isa. xiii. 5. Zech. xii. 3. Dan. viii. 13. n — Mark i. 15. Acts vii. 23, 30 al. Gen. xxv. 24. o — 2 Thess. ii. 6. Rev. xi. 18.

19. rec κτησασθε, with DR rel: txt AB 33 latt syrr syr-cu copt-ms arm Orig Mac Tert.

20. rec ins την bef ιερουσαλημ (*to shew that* ιερ. *is the accusative*), with AL rel Orig$_1$ Eus: om BDR Orig$_2$ Eus-ms. ιερουσαλημ bef υπο στρατοπεδων D. for γνωτε, γνωσεσθε DX lat-*e* Orig$_1$ Eus$_1$: γινωσκεται R Eus-ms(txt in ed), γινωσκετε 1 Eus$_1$. ηγγισεν A 1 al Orig$_2$.

21. ins μη bef εισερχ. D tol.

22. rec (for πλησθηναι) πληρωθηναι, with CX: txt ABDR rel Thl.

23. rec aft ουαι ins δε (‖ *Mt Mk*), with ACR rel vulg lat-*f* syrr syr-cu copt Eus: om BDL lat-*a c e ff*$_2$ *i* Thl-ed. θηλαζομεναις D-gr. rec ins εν bef τω λαω, with E rel syr æth Eus$_1$: om ABCDKLMRX 1. 33. 69 latt copt arm Eus$_1$.

24. ins εν bef στοματι DR latt syrr syr-cu Eus: om ABC rel. μαχαιρης B^{1}Δ: ρομφαιας D. rec παντα bef τα εθνη, with ACD rel vulg lat-*c e f ff*$_2$ *i* syr-cu syr arm Eus: txt BLR lat-*a* copt. [αχρις CDR 69.] rec om ου, with A rel Eus$_1$: txt BCDLR 33. 69 Eus$_1$. ins και εσονται bef καιροι εθνων B: aft καιροι, L syr-marg copt-ms: om ACR rel vss Eus.—om καιροι εθνων D.

25. rec (for εσονται) εσται (*grammatical correction*), with ACR rel Eus: txt BD.

that real and only *life* which the disciple of Christ possesses. 19.] **By your endurance** (of all these things), **ye shall acquire** (not, *possess*, which is only the sense of the perf. κεκτημαι) **your souls**: this endurance being God's appointed way, ἐν (in and by) which your salvation is to be put in your possession. κτησ. as σώσει, Matt. xvi. 25—σῶσαι, ch. ix. 24.

20.] κυκλ., not *circumdari*, but participial, graphically setting forth the scene now before them, as it should then appear. On the variation of expression from Matt. and Mark, see note on Matt. ver. 15. 21.] αὐτῆς belongs to the αὐτῆς of ver. 20, and signifies not Judæa, but *Jerusalem*. ταῖς χώρ., **the fields** —not '*the provinces*:' see reff.

22.] ἐκδικ., a hint perhaps at ch. xviii. 8. The latter part of the verse alludes probably to the prophecy of Daniel, which Luke has omitted, but referred to in ἡ ἐρήμωσις αὐτῆς, ver. 20. 23.] ἐπὶ τ. γ., general—τῷ λ. τούτῳ, particular. The distress on all the earth is not so distinctly the result of the divine anger, as that which shall befall this nation.

24.] A most important addition, serving to fix the meaning of the other two Evangelists,—see notes there,—and carrying on the prophetic announcements, past our own times, even close to the days of the end. πεσοῦνται . . . αἰχμ., viz. *this people*. ἔσται πατ.—see Rev. xi. 2.—The *present* state of Jerusalem. Meyer maintains that the whole of this was to be consummated *in the lifetime of the hearers*, on account of the ἀναπτύξατε,

p ver. 7. Exod. iii. 12.
q Acts vii. 43 (from Amos v. 26). xxvii. 20. Heb. xi. 12 only.
r 2 Cor. ii. 4 only. Job xxx. 3. (see ch. xii. 59 reff.)
s — ch. xiv. 31. Matt. xxii. 37. Rom. v. 17, 21. Jude 14 al. 1 Macc. xi. 15.
t here only. Lev. xxvi. 16. (-σεις, ch. xxiv. 4.)
u here only. Ps. lxxvi. 17. see ch. iv. 37. Acts ii. 2. Heb. xii. 19.
v here only. Jonah i. 15.
w here only †.
x — Matt. xiv. 26. ch. xxii. 45. Heb. v. 7. Ps. cxviii. 28.
y Acts xii. 11 only. Gen. xlix. 10. (-κδις, ch. i. 21.)
z — [ver. 26 v. r.] James v. 1. Judg. ix. 37. a Matt. xxiv. 14 reff.
b ‖ Mt reff. c ‖ Matt. xi. 7 al. Ps. xvii. 7. d Matt. viii. 20 reff. e ‖ Mt. reff.
f ‖. Acts xxvi. 12. Isa. xxxiii. 17. Dan. vii. 13. g ch. xiii. 11 [John viii. 7, 10 rec.] only. Job x. 15 only.
h Matt. xvii. 5 reff. i ch. i. 13 reff. k ver. 8 reff. l here only in Gospp. Rom. viii. 23. Heb. xi. 35. L.P.H. Dan. iv. 33 (LXX.) only. (-τρώσις, Exod. xxi. 3. Zeph. iii. 1. see also Ps. lxviii. 18. Isa. lxiii 4.) m ‖ Mt. reff. n — here (Acts xix. 35) only. (Prov. xxvi. 18 al.) Jos. Ant. iv. 5. 19.
o John v. 19 reff. p ‖ only. Gen. viii. 22. q — Matt. v. 18 reff. Ps. lxxxix. 5. Jer. viii. 20.

[p] σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ [q] ἄστροις, καὶ ἐπὶ τῆς γῆς [r] συνοχὴ ἐθνῶν [s] ἐν [t] ἀπορίᾳ [u] ἤχους θαλάσσης καὶ [v] σάλου, 26 [w] ἀποψυχόντων ἀνθρώπων [x] ἀπὸ φόβου καὶ [y] προσδοκίας τῶν [z] ἐπερχομένων τῇ [a] οἰκουμένῃ· αἱ γὰρ [b] δυνάμεις τῶν οὐρανῶν [c] σαλευθήσονται. 27 καὶ τότε ὄψονται τὸν [d] υἱὸν τοῦ [d] ἀνθρώπου [e] ἐρχόμενον ἐν [e] νεφέλῃ [f] μετὰ δυνάμεως καὶ δόξης πολλῆς. 28 ἀρχομένων δὲ τούτων γίνεσθαι [g] ἀνακύψατε καὶ [h] ἐπάρατε τὰς κεφαλὰς ὑμῶν, [i] διότι [k] ἐγγίζει ἡ [l] ἀπολύτρωσις ὑμῶν. 29 καὶ εἶπεν παραβολὴν αὐτοῖς· [m] Ἴδετε τὴν [m] συκῆν καὶ πάντα τὰ δένδρα. 30 ὅταν [n] προβάλωσιν ἤδη, βλέποντες [o] ἀφ' ἑαυτῶν γινώσκετε ὅτι ἤδη ἐγγὺς τὸ [p] θέρος ἐστίν. 31 οὕτως καὶ ὑμεῖς ὅταν ἴδητε ταῦτα γινόμενα, γινώσκετε ὅτι ἐγγύς ἐστιν ἡ βασιλεία τοῦ θεοῦ. 32 ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ [q] παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν πάντα γένηται. 33 ὁ οὐρανὸς καὶ ἡ γῆ [q] παρελεύσονται, οἱ δὲ

σελ. R. for 2nd εν, και D harl Syr. rec (for ηχους) ηχουσης, with D rel (æth) Eus: txt ABCLMRX 1. 33. 69 latt syrr copt arm Tert.

26. ins των bef ανθρωπων R. for των ουρανων, αι εν τω ουρανω D lat-a c ff$_2$ l Ambr.

27. νεφελαις C al lat-c e f i l q Syr syr-cu syr-marg Tert Ambr. for μετα δυναμεως κ. δοξης πολλης, και δυναμει πολλη κ. δοξη D æth.

28. for αρχομενων, ερχομενων D-gr al. om 1st υμων D lat-i Tert.

30. aft προβαλωσιν ins τον καρπον αυτων D lat-e syr-cu. om ηδη βλεποντες αφ' εαυτων D syr-cu: om βλεποντες latt Syr. for οτι, διοτι A. εγγυς bef 2nd ηδη DLR 33: om ηδη KX vulg lat-a c Syr syr-cu.

31. aft ουτως ins ουν R. om γινομενα D (‖ *Mt*) lat-a.

32. om αν D 33. ταυτα bef παντα 69 (‖ *Mt Mk*) D lat-l Syr syr-cu copt (æth arm).

33. for 1st παρελευσονται, παρελευσεται (‖ *Mt*) CK 1 lat-a e q Thl. rec (for 2nd παρελευσονται) παρελθωσι (‖ *Mt*), with ACR rel: txt BDL 33 copt.

&c. ver. 28. What views of the discourses of our Lord must such an expositor have! —πληρ. καιροὶ ἐθν.—Who could suppose that καιροὶ ἐθνῶν should have been interpreted (by Meyer) the appointed time *until the Gentiles shall have finished this judgment* of wrath—to be ended by the παρουσία, within the lifetime of the hearers? The καιρ. ἐθν. (see reff.) are the *end of the Gentile dispensation*,—just as the καιρός of Jerusalem was the *end*, fulfilment, *of the Jewish dispensation*;—the *great rejection of the Lord by the Gentile world, answering to its type, His rejection by the Jews, being finished, the* καιρὸς *shall come, of which the destruction of Jerusalem was a type,* καιροί = καιρός: no essential difference is to be insisted on. It is plural, because the ἔθνη are plural: each Gentile people having in turn its καιρός. 25, 26.] The greater part of these signs are peculiar to Luke. ἀπορίᾳ ἤχους, despair on account of the noise—so Herodian (see Mey.) iv. 14. 1, ἐν ἀπορίᾳ . . . . . τοῦ πρακτείου. By no possibility can ἤχους be gen. after σημεῖα, as Wordsw.: the καί after ἄστροις having since its occurrence taken up a new subject in apposition. καὶ bef. σάλου—'vocem angustiorem annectit latiori.' Kypke, Observv. in loc. The same may be said of the καί bef. προσδοκ. in ver. 26.

28.] ἐπάρ., i. e. the completion of it

λόγοι μου οὐ μὴ [q]παρελεύσονται. 34 [r]προσέχετε δὲ ἑαυτοῖς, μήποτε [s]βαρηθῶσιν ὑμῶν αἱ καρδίαι [t]ἐν [u]κραιπάλῃ καὶ [v]μέθῃ καὶ [w]μερίμναις [x]βιωτικαῖς, καὶ [y]ἐπιστῇ ἐφ' ὑμᾶς [z]αἰφνίδιος ἡ [a]ἡμέρα ἐκείνη 35 ὡς [b]παγίς· [c]ἐπεισελεύσεται γὰρ ἐπὶ πάντας τοὺς [d]καθημένους ἐπὶ πρόσωπον πάσης τῆς γῆς. 36 [e]ἀγρυπνεῖτε δὲ [f]ἐν παντὶ [f]καιρῷ δεόμενοι ἵνα [g]κατισχύσητε [h]ἐκφυγεῖν ταῦτα πάντα τὰ μέλλοντα γίνεσθαι, καὶ [i]σταθῆναι [k]ἔμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου.

37 [l]Ἦν δὲ τὰς [m]ἡμέρας [l]διδάσκων ἐν τῷ ἱερῷ, τὰς δὲ [m]νύκτας ἐξερχόμενος [n]ηὐλίζετο [o]εἰς τὸ ὄρος τὸ καλούμενον [p]Ἐλαιών. 38 καὶ πᾶς ὁ λαὸς [q]ὤρθριζεν πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ.

..αυτου
13.

r ch. xvii. 8 reff.
s Matt. xxvi. 43 ref.
t — 2 Pet. ii. 18.
u here only †. (-λαῦν, Isa. xxix. 9.)
v here only in Gospp. Rom. xiii. 13. Gal. v. 21 only. Hag. i. 6
w Matt. xiii. 22 ref.
x 1 Cor. vi. 3, 4 only †.
y — 1 Thess. v. 3. 2 Tim. iv. 6 only. see ch. xx. 1 ref.
z 1 Thess. v. 3 only †. Wisd. xvii. 15. 2 Macc. xiv. 1. (-ος, 2 Macc. v. 5)
a Matt. vii. 22 ref.
b Rom. xi. 9 (from Ps. lxviii. 22). 1 Tim. iii. 7. vi. 9. 2 Tim. ii. 26 only.
c here only †. 1 Macc. xvi. 16 only.
d Matt. iv. 16. ch. i. 79. Jer. xxxii. (xxv.) 29, 30. Ezek. xxiii. 24. Mic. vii. 8. Hab. ii. 19. Zech. xiv. 12 only. Job xxi. 32. (-ωσία, 2 Cor. vi. 5.)
e Mark xiii. 33. Eph. vi. 18. Heb. xiii. 17
f Eph. vi. 18 only. Ps. cv. 3.
g Matt. xvi. 18. ch. xxiii 23 only. Isa. xxii. 4. Wisd. xvii. 5.
h Acts xvi. 27. xix. 16. Rom. ii. 3. 2 Cor. xi. 32. 1 Thess. v. 3. Heb. ii. 3. xii. 25 only. Judg. vi. 11.
i see Rev. vi. 17. Wisd. v. 1.
k — Matt. v. 16 al.
l constr., Matt. xix. 22 ref.
m constr., ch. ii. 37. Matt. xii. 40.
n Matt. xxi. 17 only. Judg xix. 6, &c.
o — ch. xi. 7 reff.
p ch. xix. 29 reff. and note.
q here only. Gen. xix. 27 al.

34. om δε D 1. 69 lat-*l* æth Iren-lat$_2$. rec *βαρυνθωσιν*, with D H(Treg expr) 69: txt ABCR rel Bas Cyr. *αι καρδιαι* bef *υμων* ABX 69 latt Iren-lat: txt CDR rel copt Method Epiph. rec transp *αιφνιδιος* and *επιστη*, with C rel syr arm; *αιφ. επ. εφ υμ.* A Syr copt Iren-lat (*both appy to put αιφν. in emphatic place*): om *εφ υμας* X: txt BDLR latt syr-cu æth Method Mcion-t.—*αφνιδιος* (*itacism*) AD(ενιφνιος D^1, *εφνιος* D^2) FKLMXΔ, *εφνιδιως* ΡΓ 1. 33. 69 æth Bas.

35. rec *γαρ* bef *επεισελευσεται*, putting a colon at end of ver 34, with ACR rel vulg lat-*f* syrr syr-cu arm Iren-lat Eus: txt BDL lat-*a b c e ff$_2$ i* copt Method (Cyr) Mcion-t. —rec *επελευσεται*, with ACR rel Eus: *ελευσ.* 69 al: txt BD lat-*a e*. (*The double compound is characteristic of Luke.*) om *παντας* D. *της γης* bef *πασης* AKU^2.

36. rec (for *δε*) *ουν* (*so* || *Mk*), with ACR rel vulg lat-*b c f ff$_2$* syrr syr-cu copt æth arm: txt BD lat-*a e* copt-ms. rec (for *κατισχυσητε*) *καταξιωθητε*, with ACDR rel latt syrr syr-cu arm Tert: txt BLX 1. 33 copt æth. *παντα* bef *ταυτα* AC^{1}M lat-*a e i* syr Tert: om *ταυτα* C^{3}R rel am: txt BDLXΔ 1. 33. 69 vulg lat-*b c f*.

37. rec *εν τω ιερω* bef *διδασκων*, with ACDR rel lat-*a* syr copt: om *διδασκων* G: txt BK vulg lat-*b c e f g$_{1,2}$ i l* Syr syr-cu. om *τας δε νυκτας εξερχομενος* D. *εις το ορος* bef *ηυλιζετο* D. *ηυλησατο* D^1: *ηυληζετο* D^2: *διηυλιζετο* A.

38. for *ιερω, ορει* C^1(perhaps) U. *ακουειν αυτου* bef *εν τω ιερω* D. [at end 13. 69. 124. 346 al ins John vii. 53—viii. 11.]

by My appearing. **34—36.**] Peculiar to Luke. **ἑαυτοῖς** and **ὑμῶν** are emphatic, recalling the thoughts to *themselves*, after the recounting of these outward signs. **35.**] There is meaning in **καθημ.,—sitting securely.** **36.**] **σταθ.**, **to be set**, i. e. *by the angels*—see Matt. ver. 31—before the glorified Son of Man.

37, 38.] Peculiar to Luke. These verses close the scene of our Lord's discourses in Jerusalem which began ch. xx. 1. It does not appear, as Meyer will have it, that Luke believed our Lord to have taught *after this* in the temple. Nothing is said to imply it—a general closing formula like this applies to what *has been* related. **38.**] **ὤρθρ.** is literal,—not figurative, '*came eagerly*,' as De Wette, &c. think, from several places in the LXX. There is no occasion for a figure here. Luke relates nothing of any visits to *Bethany*. He has the name, incidentally only, in ch. xix. 29 and ch. xxiv. 50, where see note. On the whole question regarding the history of the woman taken in adultery (see digest), compare notes, John viii. 1 ff.

r — ch. xxi. 8 reff.
s ‖ Mk. reff.
t ‖ Mt. reff.
u ch. ix. 46 reff.
v Matt. ii. 16. ch. xxiii. 32 al. Exod. xxi. 29.
w ch. iv. 36. ix. 30 ‖. Acts xxv. 19 only. Exod. xxxiv. 26.
x ver. 52. Acts iv. 1. v. 24, 26. xvi. 20, &c. only. L. Neh. ii. 16.
y Matt. xvii. 22 reff.
z John ix. 22. Acts xxiii. 20 (xxiv. 9 v. r.) only. 1 Kings xxii. 18.
a — here only. (Matt. xi. 25 al. 1 Chron. xvi. 4.) 20. Rom. xv. 28. 1 Cor. ix. 6 al.
b ‖ Mt. (reff.) only.
c ch. x. 19. Acts xxvii. 6 — Acts xxiv. 12.
d ver. 35 only †. 2 Macc. xii. 15 only.
f ‖ Mk. reff.

XXII. [1] [r] [v]Ηγγιζεν δὲ ἡ ἑορτὴ τῶν [e] ἀζύμων ἡ λε- [s] γομένη [t] πάσχα· [2] καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμ- [u] ματεῖς τὸ πῶς [v] ἀνέλωσιν αὐτόν, ἐφοβοῦντο γὰρ τὸν λαόν. [3] εἰςῆλθεν δὲ σατανᾶς εἰς [w] Ἰούδαν τὸν καλού- μενον Ἰσκαριώτην, ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα· [4] καὶ ἀπελθὼν [w] συνελάλησεν τοῖς ἀρχιερεῦσιν καὶ [x] στρα- [y] τηγοῖς τὸ πῶς αὐτοῖς [y] παραδῷ αὐτόν. [5] καὶ ἐχάρησαν, καὶ [z] συνέθεντο αὐτῷ ἀργύριον δοῦναι· [6] καὶ [a] ἐξωμο- [y] λόγησεν, καὶ ἐζήτει [b] εὐκαιρίαν [c] τοῦ παραδοῦναι αὐτὸν [d] ἄτερ [e] ὄχλου αὐτοῖς. [7] [v]Ηλθεν δὲ ἡ ἡμέρα τῶν [e] ἀζύμων, [f] ἐν ἧ ἔδει [f] θύεσθαι τὸ [f] πάσχα· [8] καὶ ἀπέστειλεν Πέτρον καὶ

Chap. XXII. 1. ηγγισεν DL lat-*b e g*$_1$ *i q*.

2. οι δε *αρχιερεις και γραμματεις* bef *εζητουν* (omg *και* and 2nd *οι* and insg *δε*) D lat-*e*. om *το* D al. for *ανελωσιν, απωλεσωσιν* D copt. for *γαρ, δε* D al vulg lat-*b c ff*$_2$ *g*$_1$ *i* æth arm.

3. rec ins *ο* bef *σατανας*, with U al copt Eus: om ABCDPR rel Orig. ins *τον* bef *ιουδαν* D. rec *επικαλουμενον* (*more usual*), with ACPR rel Orig Eus: txt BDLX 69 syr-ms copt arm. (om *τον καλουμενον* G.) *ισκαριωθ* D (*-ωδ* in greek) lat-*a* syr-cu Orig. aft *αριθμου* ins *εκ* D.

4. aft *αρχιερευσιν* ins *και τοις γραμματευσιν* (*probably a mere mechanical addn; as Meyer*) C P(omg *τοις*) lat-*a b c e ff*$_2$ *i l* syrr syr-cu æth arm Eus$_2$: om *ABDR* rel vulg lat-*f* copt. rec ins *τοις* bef *στρατηγοις*, with C (S, e sil) UA Eus$_1$: om ABPR rel Orig Eus$_1$.—om *στρατηγοις* D al lat-*a b c e ff*$_2$ *i l q* syr-cu æth. add *του μρου* (*see ver* 52, *Acts* iv. 1, v. 24) CP syrr Eus. om *το* D arm. rec transp *αυτον* and *αυτοις* (*cf* ‖ *Mt Mk*), with AP rel vulg lat-*b c f* arm Orig Eus$_2$ Mcion-e: txt BCGKL, *παραδοι αυτον* (omg *αυτοις*) D lat-*a*.

5. *αργυρια* (‖ *Mt*) ACKUX 69 syr Eus$_1$ Thl: txt BDPR rel Eus$_1$.

6. om *και εξωμολογησεν* C al lat-*a b c ff*$_2$ *i l q* Eus.—ωμολ. D; *ομ.* P. for *του παραδουναι, ινα παραδω* (‖ *Mt*) P. rec *αυτοις* bef *ατερ οχλου*, with P rel lat-*c f ff*$_2$ syrr syr-cu copt æth arm Eus: om *αυτοις* D vulg lat-*a e l*: txt ABCL lat-*b i*.

7. om *η* ACΔ. for *των αζυμων, του πασχα* D lat-*a b e ff*$_2$ *i l* Syr syr-cu. rec ins *εν* bef *ᾗ*, with AP rel latt Eus: om BCDL.

8. ins *τον* bef *πετρον* D.

Chap. XXII. 1, 2.] Conspiracy of the Jewish authorities to kill Jesus. Matt. xxvi. 1—5. Mark xiv. 1, 2. The account of Matt. is the fullest;—see notes there. The words here give us a mere compendium of what took place.

3—6.] Compact of Judas with them to betray Him. Matt. xxvi. 14—16. Mark xiv. 10, 11. Our account is strikingly peculiar and independent of the others. The expression εἰσῆλθ. δὲ σατ. is found in John xiii. 27,—and certainly *in its proper place*. Satan had not yet *entered into* Judas,—only (John xiii. 2) put it into his heart to betray our Lord. 4.] καὶ τοῖς στρατηγοῖς is peculiar to Luke: the others have merely *the chief priests*. On στρατ., see Acts iv. 1. The Levitical guard of the temple would be consulted, because it had been of late especially *in the temple* that our Lord had become obnoxious to them (see ver. 53 and ch. xxi. 37, 38). The words συνεθ. and ἐξωμολ. here seem clearly to imply that the money was *not now paid, but afterwards*, when the treachery was accomplished;—see note on Matt. xxvi. 15. ἄτερ ὄχλ. = *σταμόνας*, Theophyl., or perhaps *χωρὶς θορύβου*, Euthym.

7—14.] Preparation for celebrating the Passover. Matt. xxvi. 17—19. Mark xiv. 12—16. Our account is the fullest of the three, related however nearly to Mark's. ἦλθεν is not '*appropinquabat*,' but '*venit*.'—On this whole subject see notes on Matt. xxvi. 17, and

-σαν F. Ἰωάννην εἰπὼν [g] Πορευθέντες ἑτοιμάσατε ἡμῖν τὸ πάσχα, [g] Matt. ii. 8 al. Joeb. xxiii. 16.
-σω- συθ- ντες... ἵνα φάγωμεν. [9] οἱ δὲ εἶπαν αὐτῷ Ποῦ θέλεις ἑτοιμάσω- [h] ch. ix. 57. Acts x. 23, xx. 22. Heb. vii. 1, 10 only. Num. xxiii. 16.
μεν; [10] ὁ δὲ εἶπεν αὐτοῖς Ἰδοὺ εἰσελθόντων ὑμῶν εἰς
[f] [κερα]- μον... τὴν πόλιν [h] συναντήσει ὑμῖν ἄνθρωπος [i] κεράμιον ὕδατος [i] Mk. only. Isa. v. 10. Jer. xiii. (xxv.) 5 only.
[k] βαστάζων· ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν εἰς ἣν
-της F. εἰσπορεύεται. [11] καὶ ἐρεῖτε τῷ [l] οἰκοδεσπότῃ τῆς οἰκίας [k] — [Mk.
Λέγει σοι ὁ [m] διδάσκαλος Ποῦ ἐστιν τὸ [n] κατάλυμα, ὅπου Matt. iii. 11. John xix. 17 al.
τὸ [o] πάσχα μετὰ τῶν μαθητῶν μου [o] φάγω; [12] κἀκεῖνος [l] Matt. x. 25 al.†
ὑμῖν δείξει [p] ἀνάγαιον μέγα [q] ἐστρωμένον· ἐκεῖ [r] ἑτοιμά- [m] = ‖. John xi. 28.
F [αν]- τοιτ... σατε. [13] ἀπελθόντες δὲ εὗρον καθὼς εἰρήκει αὐτοῖς, [n] ‖ Mk. ch. ii. 7 only. 1 Kings ix. 22.
καὶ ἡτοίμασαν τὸ πάσχα. [14] Καὶ ὅτε ἐγένετο ἡ [s] ὥρα, [o] ‖ Mk. reff.
...εισεν F. [t] ἀνέπεσεν, καὶ οἱ ἀπόστολοι σὺν αὐτῷ. [15] καὶ εἶπεν πρὸς [p] ‖ Mk. only†. [q] — ‖ Mk. Acts ix. 34 only. (Matt. xxi. 8 reff.) Ezek. xxiii. 41.
...αυτους αυτοις. Β. αὐτοὺς [u] Ἐπιθυμίᾳ ἐπεθύμησα τοῦτο τὸ [o] πάσχα [o] φαγεῖν [r] abs., ‖ Mk.
μεθ' ὑμῶν [v] πρὸ τοῦ με [w] παθεῖν· [16] λέγω γὰρ ὑμῖν ὅτι οὐ

ch. ix. 52. Gen. xliii. 16. s = Matt. xxvi. 45. John xvi. 4. t = ch. xi. 37 reff.
u constr., John iii. 29. Acts iv. 17. v. 28. xxiii. 14. Gen. xxxi. 30. v constr., Matt. vi. 8 reff. Acts xxiii. 15 al. w = (see note) Acts i. 3. iii. 18. Heb. xiii. 12.

9. [εἰπαν, so BCDL.] aft ἑτοιμασωμεν ins σοι DP gat lat-*c e ff*$_2$ sah æth; σοι φαγειν το πασχα (‖ *Mt*) B syr-marg-ms.

10. om αυτοις D lat-*e*. for εἰσελθοντων, εἰσερχομενων D. συναντησει CLX; απαντησει D al: txt ABPR rel. βασταζων bef κεραμιον υδατος D. rec (for εις ην) οὗ, with D rel Syr syr-cu(appy): ου εαν (*cf* ‖ *Mk*, οπου αν) AKMPR: txt BCL latt syr arm, εν η X.

11. om σοι (‖ *Mt Mk*) DUX lat-*q* Syr syr-cu. aft καταλυμα ins μου C al sah.

12. for κακεινος, εκεινος D Orig. [αναγαιον, so ABDEGHKLMPR S-marg V: αναγειον C 1.] for μεγα, οιεον D sah.

13. rec ειρηειν, with APR rel: txt BCDL 69 lat-*a*. (ειπεν X al.) for αυτοις, αυτος D^1.

14. rec ins δωδεκα bef αποστολοι, with ACPR rel vulg lat-*f q* syrr copt æth arm Epiph: om BD lat-*a b c e ff*$_2$ *i l* syr-cu sah.—οι δωδεκα, omg αποστολοι, LX.

15. om οτι C^1(perhaps) DX. rec ins ουκετι bef ου μη (*from Mk* xiv. 25), with

John xviii. 28. ἡ ὥρα, the *legal time* of the Passover being sacrificed. So the narrators in the three Gospels evidently intend. 8.] It was a solemn message, and for it were chosen the two chief Apostles. In the report of Matthew, the suggestion is represented as coming from the disciples themselves. The question, ποῦ θέλ. *was* asked, but only in reply to the command of our Lord.

10.] There can, I think, be no question that this direction was given in superhuman foresight, just as that in ch. xix. 30:—see also 1 Sam. x. 2—8, and Matt. xvii. 27. This person carrying water would probably be a *slave*, and the time, towards evening, the usual hour of fetching in water. 11.] The οἰκοδεσπ. was a man of some wealth, and could not be *identical with* the water-carrier (see notes on Matt.). κατάλ. is not here, as in ch. ii. 7, an *inn*, but a room set apart at this season of the feast, by residents in Jerusalem, in which parties coming from the country might eat the Passover. The question therefore would be well understood;—and the room being ἐστρωμένον, and as Mark adds, ἕτοιμον, would be no matter of surprise.

14.] The ὥρα was *evening*, see above on ver. 10, and Matt. xxvi. 20.

15—18.] Peculiar to Luke. The desire of our Lord to eat this His last Passover may be explained from ch. xii. 50: not *merely* from his depth of love for His disciples, though this formed an element in it, —see John xiii. 1 sq. The γάρ in ver. 16 gives us the leading reason. παθεῖν] This is *the only instance in the Gospels, of the absolute use of* πάσχω, as in the Creed, '*He suffered.*' We have several times πολλὰ παθεῖν, ch. ix. 22; xvii. 25; Matt. xvi. 21 al. ταῦτα παθεῖν, ch. xxiv. 26, and οὕτως παθεῖν ditto ver. 46.

16.] The full meaning of this declaration is to be sought in the words τοῦτο τὸ πάσχα.

μὴ φάγω αὐτὸ ἕως [x] ὅτου [y] πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ θεοῦ. 17 καὶ [z] δεξάμενος ποτήριον [a] εὐχαριστήσας εἶπεν Λάβετε τοῦτο καὶ [b] διαμερίσατε εἰς ἑαυτούς· 18 λέγω γὰρ ὑμῖν, οὐ μὴ [c] πίω [d] ἀπὸ τοῦ νῦν] ἀπὸ τοῦ [e] γενήματος τῆς ἀμπέλου [x] ἕως [x] ὅτου ἡ βασιλεία τοῦ θεοῦ ἔλθῃ. 19 Καὶ λαβὼν ἄρτον [a] εὐχαριστήσας [f] ἔκλασεν καὶ ἔδωκεν αὐτοῖς λέγων Τοῦτό [g] ἐστιν τὸ σῶμά μου τὸ ὑπὲρ ὑμῶν διδόμενον· τοῦτο ποιεῖτε [h] εἰς] τὴν [i] ἐμὴν [k] ἀνάμνησιν. 20 καὶ τὸ ποτήριον [l] ὡσαύτως [m] μετὰ τὸ [n] δειπνῆσαι, λέγων Τοῦτο τὸ ποτήριον ἡ [o] καινὴ [o] διαθήκη [p] ἐν τῷ αἵματί μου

x ch. xv. 8 reff. 4 Kings xi. 17 P.
y — John iii. 29. 2 Cor. x. 6 al.
z — ch. ii. 28. xvi. 6. Eph. vi. 17. Jer. xxxii. (xxv.) 28.
a absol., here (bis) & ‖. Matt. xv. 36 ‖ Mk. al. Wisd. xviii. 2.
b ch. xi. 17, 18 reff. Judg. v. 30.
c w. ἀπό, here only. ὅς, ‖ Mt. reff.
d ch. v. 10 reff.
e ‖ Mt. reff. Gen. xli. 26, 27. Exod. xii. 11. Ezek. xxxvii. 11.
f ‖. Matt. xiv. 19. xv. 36 al. Jer. xvi. 7.
g — Matt. xiii. 37. John xv. 1. 1 Cor. x. 4.
h — Matt. viii. 34. Mark i. 4. xiv. 8.
i (= ἡμοῦ) ‖ 1 Cor. bis. John xv. 9.
k ‖ 1 Cor. bis. Heb. x. 3 only. Num. x. 10.
l ch. xx. 31. Judg. viii. 8 vat.
m Matt. xxvi. 29 reff. Gen. v. 4, &c.
n ch. xvii. 8 reff.
o ‖ [Mt.]. 2 Cor. iii. 6. Heb. viii. 8, from Jer. xxxviii. (xxxi.) 31.
p Heb. ix. 23, 25. 1 John v. 6. Zech. ix. 11.

C³DP rel vulg lat-*c e* syrr syr-cu æth arm : om ABC¹HL 1 lat-*a* coptt. rec (for *αυτο*) *εξ αυτου* (*from* ‖), with AC²P rel lat-*f* syr-txt æth arm : *απ' αυτου* (*from below*) D 69 : txt B C¹(appy) L 1 latt syr-marg coptt Epiph. for *πληρωθη, καινον βρωθη* D.

17. ins *το* bef *ποτηριον* (*see ver* 20) ADKMU : om BCL rel coptt. om *και* D syr-cu syr-jer coptt. rec (for *εις εαυτους*) *εαυτοις* (*from John* xix. 24; *Ps.* xxi. 18), with AD rel syr : txt BCLM 1. 69 latt arm.—*αυτ.* L.

18. rec aft *υμιν* ins. *οτι* (*Mt* xxvi. 29, ‖ *Mk*), with A rel latt syrr syr-cu syr-jer : om BCDGL 1 mt lat-*e* æth. rec om *απο του νυν*, with AC rel Syr Iren-lat : ins BKLM lat-e_{once} syr syr-jer coptt æth, and (but bef *ου μη πιω*) DG 1 lat-e_{once} syr-cu arm. [rec *γενν.*, with K (S e sil) : txt ABCD rel.] for *ὅτου, ου* BC²FL 1 : om C¹(appy) : txt AD rel. *ελθη* bef *η β. τ. θ.* D.

19. aft *λεγων* ins *λαβετε* A. om *εις* B¹(sic : see table) : ins AB²CD rel.

19, 20. om *το υπερ* ver 19 to end of ver 20 D lat-*a b e ff*$_2$ *i l* : lat-*b e* read instead vv. 17, 18, omg them above : similarly syr-cu substitutes vv. 17, 18 for ver 20.

20. rec *ωσαυτως* bef *και το ποτηριον* (*aft* ‖ 1 *Cor*), with A rel : txt BL copt.

It was *that particular* Passover, not *merely* the Passover generally,—though of course that also,—that was to receive its fulfilment in the kingdom of God. And to this fulfilment our Lord alludes again in ver. 30, *ἵνα ἔσθητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου*. It is to this marriage supper of the Lamb, that the parable Matt. xxii. 1—14 in its ultimate application refers : nor can we help thinking on the faithless apostle at this very supper, in ib. vv. 11—13 :—see notes there.

17.] Some (e. g. De Wette) suppose that it is here implied that our Lord *did not drink of the cup Himself*. But surely this cannot be so. The two members of the speech are strictly parallel : and if He desired to *eat* the Passover with them, He would also *drink of the cup*, which formed a usual part of the ceremonial. This seems to me to be implied in **δεξάμενος** : *λαβών* is the word used by all *afterwards*, when He did *not* partake of the bread and wine. This most important addition in our narrative, amounts I believe to a solemn declaration of the *fulfilment of the Passover rite*, in both its usual divisions,—the eating the flesh of the lamb, and drinking the cup of thanksgiving. Henceforward, He who fulfilled the Law for man will no more eat and drink of it. I remark this, in order further to observe that *this division of the cup* is not only not *identical with*, but has *no reference to*, the subsequent one in ver. 20. That was the *institution of a new rite* ;—this the *abrogation of an old one*, now fulfilled, or about to be so, in the person of the true Lamb of God. This is generally supposed to have been the *first* cup in the Passover-meal, with which the whole was introduced. On the possible connexion of this speech of our Lord with the celebration of the Passover at this particular time, see note on Matt. xxvi. 17.

After these verses, in order of time, follows *the washing of the disciples' feet* in John xiii. 1—20, referred to in our ver. 27.

19, 20.] INSTITUTION OF THE LORD'S SUPPER. Matt. xxvi. 26—29. Mark xiv. 22—24. 1 Cor. xi. 23—25. See notes on Matthew. 20. **τὸ ὑπὲρ ὑμῶν**

T εκχυν ...

τὸ ὑπὲρ ὑμῶν [q] ἐκχυννόμενον. 21 [r] πλὴν ἰδοὺ ἡ χεὶρ τοῦ παραδιδόντος με μετ' ἐμοῦ ἐπὶ τῆς τραπέζης. 22 ὅτι ὁ υἱὸς μὲν τοῦ ἀνθρώπου κατὰ τὸ [s] ὡρισμένον [t] πορεύεται, [r] πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ παραδίδοται. 23 καὶ αὐτοὶ ἤρξαντο [u] συνζητεῖν πρὸς ἑαυτοὺς [v] τὸ τίς ἄρα [w] εἴη ἐξ αὐτῶν ὁ τοῦτο μέλλων πράσσειν. 24 ἐγένετο [t] δὲ καὶ [x] φιλονεικία ἐν αὐτοῖς [v] τὸ τίς αὐτῶν [y] δοκεῖ εἶναι

q Matt. xxiii. 35 reff.
r — Matt. xi. 22 al. Judg. iv. 9.
s Acts ii. 23. x. 42. xi. 29. xvii. 26, 31. Rom. i. 4. Heb. iv. 7 only. L.P.H. Num. xxxiv. 6.
t — Gen. xv. 2 Symm. (see John xiv. 2, 28.)

u Mark i. 27 reff. v vv. 2, 4. w opt., ch. ix. 46. xv. 26. see Acts xvii. 27. xxiv. 19. Winer, edn. 6, § 41. 4. c. x here only †. 2 Macc. iv. 4 only. (-κοι, 1 Cor. xi. 16. -κειν, Prov. x. 12.) y — 1 Cor. xi. 16. Gal. ii. 6.

[ἐκχυννομενον, so AB[1]ELUΔ.]

21. om μετ' εμου D al Syr.

22. rec (for οτι) και, with A rel vulg lat-*c* syrr syr-cu: om lat-*a i* D-lat Orig: txt B-gr DLT copt. rec μεν bef υιος (‖ *Mt Mk*), with A rel: μεν bef *o* υιος D: txt BLT coptt. rec πορευεται bef κατα το ωρισμενον (‖), with A rel lat-*f* syr syr-cu coptt æth: txt BDGLT 69 latt arm Orig. om τω ανθρωπω D lat-*e* syr-cu Tert.

23. for και αυτοι, αυτοι δε D lat-*e f* sah. om το DL sah(appy) Orig. om εξ αυτων D al lat-*a b e ff*$_2$ *i* syr-cu.

24. om αυτων, and for δοκει ειναι, αν ειη D lat-*a f* Syr syr-cu (coptt).

ἐκχυννόμενον] These words cannot be said of ποτήριον, '*nam poculum plenum non effunditur, sed bibitur*' (Bengel), but are said πρὸς τὸ σημαινόμενον, which is the wine poured out from the grapes (τὸ γέννημα τῆς ἀμπέλου) and represents the Blood poured out from the Lord's Body. Here follows, in Matt. ver. 29, Mark ver. 25, a second declaration, respecting *not drinking any more of this fruit of the vine.*

21—23.] ANNOUNCEMENT OF A BETRAYER. See notes on Matt. xxvi. 20—25. I would not venture absolutely to maintain that this announcement is *identical* with that one; but I own the arguments of Stier and others to prove them distinct, fail to convince me. The expression πλὴν ἰδού bears marks of verbal accuracy, and inclines us to believe that this announcement was made *after the institution of the cup*, as here related. 'Notwithstanding this My declaration of love, in giving My Body and Blood for you, there is one here present who shall betray Me.'

ἐπὶ τ. τρ.] viz. in dipping into the dish with the Lord. πορεύεται] A somewhat similar πορεύεσθαι to this occurs ch. xiii. 33; but that is used of our Lord's ministerial progress; this of His progress through suffering to glory.

24—30.] DISPUTE FOR PRE-EMINENCE. OUR LORD'S REPLY. Without attempting to decide the question whether this incident is strictly narrated in order of time, or identical with one of those strifes on this point related Matt. xviii. 1, xx. 20, I will offer one or two remarks on it as it here stands. (1) Its having happened at this time is not altogether unaccountable. They had been just enquiring *among themselves* (ver. 23), *who among them should do this thing.* May it not reasonably be supposed, that some of them (Judas *at least*) would be anxiously employed in *self-justification*, and that this would lead, in some part of the table, to a dispute of the kind here introduced? The natural effect of the Lord's rebuke would be to give rise to a different spirit among them, and the question, "*Lord, is it I?*" may have been the offspring of this better mind;—but see note on Matt. vv. 20—25. (2) It is surprising to find the very declaration of our Lord on the former strife related in this Gospel (ch. ix. 46—48), repeated as having been made *at this Paschal meal*,—by John, xiii. 20. May not this lead us to suppose that there has been a transposition of some of the circumstances regarding these various contentions among the Apostles, and that these words occurring in John may possibly *point to a strife of this kind?* (3) The ἐγὼ εἰμὶ ἐν μέσῳ ὑμῶν ὡς ὁ διακονῶν is too clear an allusion to the *washing of their feet by the Lord*, to have escaped even those Commentators who are slow to discern such hints (e. g. De Wette). The appeal, if *it had taken place*, is natural and intelligible; but not otherwise. (4) The diction is repeatedly allusive to their *then* employment: ἀνακείμενος—διατίθεμαι—ἔσθειν καὶ πίνειν—ἐν τῇ βασιλείᾳ μου—all these have reference to things present, or words spoken, during that meal.—

μείζων. 25 ὁ δὲ εἶπεν αὐτοῖς Οἱ βασιλεῖς τῶν ἐθνῶν [a] κυριεύουσιν αὐτῶν, καὶ οἱ [a] ἐξουσιάζοντες αὐτῶν [b] εὐεργέται καλοῦνται. 26 ὑμεῖς δὲ οὐχ [c] οὕτως, ἀλλ' ὁ [d] μείζων ἐν ὑμῖν γινέσθω ὡς ὁ νεώτερος, καὶ ὁ [e] ἡγούμενος ὡς ὁ [f] διακονῶν. 27 τίς γὰρ μείζων, ὁ [g] ἀνακείμενος ἢ ὁ [f] διακονῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δὲ εἰμι [h] ἐν μέσῳ ὑμῶν ὡς ὁ [f] διακονῶν. 28 ὑμεῖς δέ ἐστε οἱ [i] διαμεμενηκότες μετ' ἐμοῦ ἐν τοῖς [k] πειρασμοῖς μου. 29 κἀγὼ [l] διατίθεμαι ὑμῖν καθὼς [l] διέθετό μοι ὁ πατήρ μου βασιλείαν, 30 ἵνα [m] ἔσθητε καὶ πίνητε [m] ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου, καὶ κάθησθε ἐπὶ θρόνων [n] κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραήλ. 31 Σίμων Σίμων, ἰδοὺ ὁ σατανᾶς

a here only in Gosp. elsw. Paul (Rom. vi. 9, 14. vii. 1. xiv. 9. 2 Cor. i. 24 1 Tim vi. 16) only. Gen. iii. 16.
a 1 Cor. vi. 12. vii. 4 bis only. Eccl. ix. 17.
b here only †. Wisd. xix. 4. 2 Macc. iv. 2 only. (-νειν, Acts x. 38.)
c see ch. xii. 21, 38.
d comp., Sir. i. 4.
e — Acts xv. 22 al. 1 Chron. xvi. 5.
f Mark x. 45 reff.
g Matt. xxii. 10, 11 reff.
h ch. ii. 46. Matt. xviii. 20.
i here bis only in Gosp. Acts iii. 26. 18.
k ch. i. 22 reff.
l Heb. viii. 10 & x. 16 (from Jer. xxxviii. [xxxi.] 33). ix. 16, 17 only. Gen. xv. 18 al. in 2 Kings ix. 11, 13.
m — Matt. xix. 28. 1 Cor. vi. 2, 3.
n Gen. xlix. 16 al. see Dan. vii. 22.

26. rec γενεσθω, with A rel: txt BDLT 1. for νεωτερος, μικροτερος D vulg lat-*a c ff*$_2$ *i l*. διακονος D.

27. for ver, μαλλον η ο ανακειμενος εγω γαρ εν μεσω υμων ηλθον ουχ ως ο ανακειμενος αλλ' ως ο διακονων και υμεις ηυξηθητε εν τη διακονια μου ως ο διακονων D. εν μεσω υμων bef ειμι BLT vulg lat-*c f ff*$_2$ Eus: om ειμι D (as above): txt A rel.

28 om υμεις δε εστε D.

29. διατιθημι A 1: add διαθηκην A. om μου DΓ lat-*c*.

30 rec εσθιητε, with AD^{2}Q rel Eus: txt BD^{1}T. om 2nd μου D am(with for tol) lat-*c l* syr-cu. rec (for καθησθε) καθισησθε, with H: καθεζησθε D-gr: καθησεσθε AB^{2}GLQ 1. 69 (-σθαι AL): και θεισεσθε (*see Mt* xix. 28) X rel: txt B^{1}T, καθησθαι B(as corrected by original scribe: see table) Δ. (*The* -σθαι *is too obvious an itacism to bring the infin seriously into question, as in Meyer.*) ins δωδεκα bef θρον. (|| *Mt*) DX mm lat-*a b f* syr-cu syr-w-ast sah arm Orig Ath Tert; aft θρον., 69 lat-*c*. for θρονων, θρονους (|| *Mt*) D 69. om τας D^1. τας δωδεκα φυλας bef κρινοντες BT lat-*i*.

31. rec pref ειπε δε ο κυριος (*to mark the supposed beginning of a new subject*), with ADQ rel: om BLT coptt.

I therefore infer that the strife *did happen at this time, in the order related here.*

25.] See on Matt. xx. 25. The expression here οἱ ἐξ. αὐτ. εὐ. καλ. also seems to be connected with what had just taken place. 'Among *them*, the εὐεργέται are those who ἐξουσιάζουσιν αὐτῶν—but among *you*, I, your εὐεργέτης (see vv. 19, 20, ὑπὲρ ὑμῶν, bis), *do not so*, but am in the midst of you as your servant.'

Ptolemy εὐεργέτης at once occurs to us;—numerous other examples are given by Wetstein.

26.] οὕτως, i. e. ἔσεσθε.

27.] Compare John xiii. 13—17.

28.] These words could hardly have been spoken except on this occasion, when τὸ περὶ ἐμοῦ τέλος ἔχει, ver. 37.

29, 30.] See above, and note on Matt. xix. 28, see also Rev. ii. 27. The word βασιλείαν belongs to both verbs—not, '*I appoint to you* (as my Father hath appointed to me a kingdom) *that ye* &c.,' but, **I appoint to you, as my Father hath appointed to me, a kingdom, that ye** &c. ἐπὶ τῆς τρ., see above, ver. 21, and note on ver. 16.

31—34.] APPEAL TO PETER: HIS CONFIDENCE, AND OUR LORD'S REPLY. (See Matt. xxvi. 30—35: Mark xiv. 26—31: John xiii. 36—38.) The speech appears to *proceed continuously*. There are marks in these words of our Lord, of close connexion with what has gone before. *His* way which the Father διέθετο to Him, is *to His kingdom*—but it is *through* πειρασμοί. To *these*, who have been with Him in these trials, He διατίθεται βασιλείαν,—but *His* way to it must be *their* way, and here is the πειρασμός,—the sifting as wheat. The sudden address to Simon may perhaps have been occasioned by some remark of his,—or, which I think more probable, may have been made in consequence of some part taken by *him* in

ο ἐξητήσατο ὑμᾶς, τοῦ ᵖ σινιάσαι ὡς τὸν σῖτον· 32 ἐγὼ δὲ ᵠ ἐδεήθην ʳ περὶ σοῦ, ἵνα μὴ ˢ ἐκλίπῃ ἡ πίστις σου· καὶ σὺ ᵗ ποτὲ ᵘ ἐπιστρέψας ᵛ στήρισον τοὺς ἀδελφούς σου. 33 ὁ δὲ εἶπεν αὐτῷ Κύριε, μετὰ σοῦ ἕτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι. 34 ὁ δὲ εἶπεν Λέγω σοι, Πέτρε, οὐ ʷ φωνήσει σήμερον ˣ ἀλέκτωρ ἕως τρίς ʸ ἀπαρνήσῃ μὴ εἰδέναι με. 35 καὶ εἶπεν αὐτοῖς Ὅτε ἀπέστειλα ὑμᾶς

o here only†. Jos. Antt. v. 2. 9.
p here only†.
q with περί, here only. Gen. xxv. 21.
r with ὑπέρ. Acts viii. 24.
s — ch. iv. 32. John xvi. 26. xvii. 9, 20. Isa. xlv. 11.
t ch. xvi. 9. Heb. i. 1 (from Ps. ci. 27) only.

† Rom. i. 10. Phil. iv. 10 al. u — Matt. xiii. 15 reff. (7) v — Acts xviii. 23. Rom. i. 11. xvi. 25. 1 Pet. v. 10. 2 Pet. i. 12. Ps. i. 12. (-γμος, 2 Pet. iii. 17.) w — ‖ & vv. 60, 61 ‖ only. Jer. xvii. 11.
x here, &c. ‖ only. Prov. xxx. 31 only. y ‖. ch. xii. 9. Isa. xxxi. 7 only. see Gal. v. 7. 1 John ii. 22. with μή, here only.

32. rec εκλειπη, with AQ rel: txt BDKLMTUX 1. for και συ ποτε επιστρεψας, συ δε επιστραψον και D lat-*a* Gelas. rec στηριξον, with D rel: txt ABKLMQT 1. (X doubtful, see Treg)

33. for ο δε ειπεν, ειπεν δε A lat-*a b f ff*$_2$ *i q*.

34. rec aft ου ins μη (*see John* xiii. 38), with AD rel: om BLQTX. rec (for εως) πριν η (*from* ‖ *Mk*), with A rel syr-txt æth: πριν (‖ *Mt*) Q al: εως ου (‖ *John*) KMX; εως οτου D: txt BLT 69 latt Syr syr-marg coptt. με bef απαρνησῃ BLT 69: με bef ειδεναι Q 1 lat-*f*; με απαρνησῃ μη ειδεναι με D syr-cu: txt A rel vulg syrr sah. om μη BLMQTX 1 copt: ins AD rel Syr syr-cu sah arm.

the preceding strife for precedence. Such sudden and earnest addresses spring forth from deep love and concern awakened for another. **31. ἐξητήσ.**] not only '*hath desired to have you*,' E.V., but **hath obtained you**;—'his desire is granted.'

ὑμᾶς—*all*. This must include Judas, though it does not follow that he was present—the sifting separated the chaff from the wheat, which chaff he was, see Amos ix. 9. **32. ἐγὼ δὲ ἐδ. π. σοῦ**] As Peter was the *foremost* (the rest are here addressed through him), so he was in the greatest danger. It must not be supposed that our Lord's prayer was not heard, because Peter's faith *did fail*, in his denial; **ἐκλίπῃ** implies a *total extinction* which Peter's faith *did not suffer*.

Though the **ὑμᾶς** included Judas, he is not included in the *prayer*;—see John xvii. 6—12. We may notice here, that our Lord speaks of the total failure of *even an Apostle's faith*, as *possible*.

ἐπιστρέψας] There can, I think, be little doubt that this word is here used in the general N. T. sense, of *returning as a penitent* after sin, turning to God; and not in the almost expletive meaning which it has in such passages as Ps. lxxxiv. 6, **ὁ θεός, σὺ ἐπιστρέψας ζωώσεις ἡμᾶς** (although even here it may have a somewhat similar sense to the above—see Joel ii. 14: Acts vii. 42). **στήρισον**] The use of this word and the cognate substantive *thrice by Peter in his two epistles* (see reff.), and in the first passage in a connexion with the mention of *Satan's temptations*, is remarkable. **33, 34.**] Whether these words are in close connexion with the preceding, may I think be doubted. They may represent the same reply of our Lord as we have recorded in John xiii. 38. One thing seems clear, without any attempt at minutely harmonizing: that *two announcements were made* by our Lord to Peter of his future denial, occasioned by *two very different professions of his*. One, —*during the last meal*, i. e. before going out, and occasioned by Peter's professed readiness to go to prison and to death (= to lay down his life) for and with the Lord:—the other,—*on the way to the Mount of Olives*, after the declaration that all should be offended, and occasioned by Peter's profession that though all should be offended, yet would not he. Nothing is more natural or common than the repetition, by the warm-hearted and ardent, of professions like these, in spite of warning: —and when De Wette calls such an interpretation 'eine Nothhülfe,' all that we can say is, to disclaim any wish to clear up difficulties, except by going into their depths and examining them honestly and diligently. If the above view be correct, I conceive that the account in John of this profession and our Lord's answer, being in strict coherence, and arising out of the subject of conversation, must be taken as the *exact* one: and Luke must be supposed to have inserted them here *without being aware of the intermediate remarks* which led to them. This is the only place in the Gospels where our Lord addresses Peter by the name **Πέτρε**. And it

z ver. 6 only †. 2 Macc. xii. 15 only.
a here bis and ch. x. 4. xii. 33 only. Job xiv. 17 only.
b ch. ix. 3 reff.
c Mart. x. 10. ch. x. 4. Exod. xii. 11.
d — Rom. iii. 23. Eccl. vi. 2.
e — ch. x. 8. xix. 21. Mark xv. 24.
f ellips., ch. iii. 11. 1 Cor. xi. 22.
g Matt. xiii. 44. 2 Chron. xxxiv. 11.
h — Matt. xxiv. 6 ref.
i — ch. xviii. 31. Rev. x. 7. Ezra i. 1.
k — ch. xxiii. 31. Matt. xvii. 12. John xiv. 30. 1 Cor. ix. 18.
l Matt. xix. 18. Gal. v. 14.
m — (Acts ii. 23. 1 Cor. ix. 21 &c.) 2 Thess. ii. 8. 1 Tim. i. 9. 2 Pet. ii. 5 only. Isa. liii. 12.
n Rom. viii. 36 (from Ps. xliv. 22). ix. 9.
o Matt. xxvi. 73. Mark x. 35 al.
p ch. xxiv. 27. Acts xxiv. 10. xxviii. 23, 31. Phil. ii. 19, 20.
q Mark iii. 26 (Heb. vii. 3) only. Jos. Ant. ii. 5. 3, ταῦτα . . . τέλος ἔλαβε.

35. [βαλλαντιου, so ABDQ &c. ειπαν, so BDL. rec ουδενος, with DLTU Λ i(e sil) Orig: txt ABQ rel.]

36. for ουν, δε BL 69 coptt: txt AQT rel.—ο δε ειπεν D lat-*e*. om αυτοις D 1 lat-*a b e ff₂ i*. αρει D. for πωλησατω, πωλησαι D: πωλησει EGHSVΔΛ 69 arm. for αγορασατω, αγορασει DEFHSUVΓΛ 69 Chr Thl.

37. om υμιν D lat-*b*. rec ins ετι bef τουτο, with T rel vulg lat-*a c e i* syrr syr-cu arm: om ABDHLQX 1 lat-*b f* coptt æth. for 2nd το, οτι A lat-*a c e ff₂ i* Ambr. ins των bef ανομων D. om 2nd γαρ D lat-*a e ff₂ i* syr-cu: ins A B(sic: see table) rel syr coptt. rec (for το bef περι) τα, with A rel Syr syr-marg: txt BDLQ(T) 1 lat-*b* syr-cu syr coptt.—το bef γαρ T.

is remarkable as occurring in the very place where He forewarns him of his approaching denial of Himself.

35—38.] FOREWARNING OF PERILS AT HAND. Peculiar to Luke. The meaning of our Lord in this much controverted passage appears to be, *to forewarn the Apostles of the outward dangers which will await them henceforward in their mission*:—unlike the time when He sent them forth without earthly appliances, upheld by His special Providence, they must now make use of common resources for sustenance, yea and even of the sword itself for defence. This they misunderstand, and point to the two swords which they have,—for which they are rebuked (see below). **35.**] See ch. ix. 3; x. 4; also Matt. x. 9. **36.**] αἴρειν was the very word used in the prohibition before. There is a question what should be supplied after μὴ ἔχων. Very many authorities make μάχαιραν understood (as in E. V.);—but the simpler construction and better sense is to place μὴ ἔχων in contrast with ἔχων, **He who has a purse**, &c., **and he who has none, let him** &c., see reff. Thus the sense will be complete —for he who *has a purse*, can buy a sword, *without selling his garment*. μάχαιρα must be here used in the sense of **a sword**, —compare ver. 49:—and not a *knife to eat with*, which some have understood. The 'sword of the Spirit' (Olshausen and others) is *wholly out of the question*. The saying is both a description to them of their altered situation with reference to the world without, and a declaration that self-defence and self-provision would henceforward be necessary. It forms a *decisive testimony, from the mouth of the Lord Himself, against the views of the Quakers and some other sects on these points*. But it does not warrant *aggression* by Christians, nor, as some R. Catholics (see the bull "Unam sanctam" of Boniface VIII., cited in Wordsw. ad loc.), *spreading the Gospel by the sword*.

37.] The connexion is this: 'your situation among men will be one of neglect and even of danger;—for I myself (see Matt. x. 24, 25) am about to be reckoned among transgressors.' By the very form of the expression it is evident, that the sword alluded to could have no reference to *that night's danger*, or *the defending Him from it*. τὸ περὶ ἐμοῦ τέλος ἔχει] The prophecy cited closes the section of Isaiah, which eminently predicts the Lord's sufferings (ch. lii. 13—liii. 12). τὸ περὶ ἐμοῦ—supply γεγραμμένον, or perhaps more *generally*, 'determined in the counsel of God.' τέλος ἔχει does not merely mean '*must be fulfilled*,' which would be an assertion without any special reference here—but (as E. V.) **have an end**;—are coming to the *completion* of their accomplishment.

[q] ἔχει. 38 οἱ δὲ εἶπαν Κύριε, ἰδοὺ μάχαιραι ὧδε δύο. ὁ δὲ εἶπεν αὐτοῖς [r] Ἱκανόν ἐστιν. 39 Καὶ ἐξελθὼν ἐπορεύθη [s] κατὰ τὸ [t] ἔθος εἰς τὸ ὄρος τῶν ἐλαιῶν, ἠκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταί. 40 γενόμενος δὲ [t] ἐπὶ τοῦ τόπου εἶπεν αὐτοῖς [u] Προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν. 41 καὶ αὐτὸς [v] ἀπεσπάσθη ἀπ' αὐτῶν [w] ὡσεὶ λίθου [x] βολήν, καὶ [y] θεὶς τὰ [y] γόνατα προσηύχετο 42 λέγων Πάτερ, [z] εἰ βούλει [a] παρενεγκεῖν τοῦτο τὸ ποτήριον ἀπ' ἐμοῦ· [b] πλὴν μὴ τὸ [c] θέλημά μου ἀλλὰ τὸ σὸν [c] γενέσθω. 43 [d] ὤφθη δὲ αὐτῷ ἄγγελος ἀπ' οὐρανοῦ [e] ἐνισχύων αὐτόν.

R. -εφ ει βουλει... ...αυτου F.

r = 2 Cor. ii. 6. Gen. xxx. 15.
s ch. i. 9 reff.
t Mark ix. 3 al.
u constr., here only. see James v. 17.
v = Acts xxi. 1 (Matt. xxvi. 31. Acts xx. 30) only. 2 Macc. xii. 10, 17.
w = ch. i. 56. Judg. iii. 29.
x here only. Gen. xxi. 16.
y Mark xv. 19 reff.
z apostop., ch. xiii. 9 reff.
a = ‖ Mk. (reff.) only.
b = ver. 21.
c ‖ Mt. Mk.
d Matt. xvii. 3 al. Exod. iii. 2.
e = here only. 2 Kings xxii. vi. 10. Acts xxi. 14. 40 al. fam., Acts ix. 19 only. Gen. xlviii. 2.

38. [ειπαν, so BDLQ.] ιδου bef κυριε D. δυο bef μαχαιραι ωδε D em copt æth. for ικανον εστιν, αρκει D.

39. for επορευθη, επορευτο D al. [και (bef οι μαθηται) is written over the line by the original scribe in B: see table.] rec aft οι μαθηται ins αυτου (‖ *Mt*), with Q rel lat-*a b c* Syr syr-cu sah æth: om ABDLM²T 1 vulg lat-*q* syr copt arm.

40. γενομενοις T. om δε T. om του D. for εισελθειν, εισελθητε D ev-y latt: εμπεσειν 69: ελθειν Δ-gr. [εισελθειν is written over the line by the original scribe in B: see table.]

41. for απεσπαθη, απεσταθη D: απεστη G al lat-*c f l.* προσευχετο D: προσευξατο T.

42. μη to γενεσθω bef ει βουλει . . . απ' εμου, omg πλην, D lat-*a c e ff*₂. for παρενεγκειν, παρενεγκε (‖ *Mk*) B D-gr T 1 latt syr-cu syr æth Orig Damasc Ambr, παρενεγκαι KLMR 69: txt AQ rel Dion-alex Bas. rec το ποτηριον bef τουτο (‖ *Mt Mk*), with AR rel latt Bas Orig: txt BDLQT lat-*f ff*₂ coptt. γενεσθω (AB)QRT rel (γειν. ABΔ): txt DESXΔ 69.

Vv. 43, 44 om BRT 124 lat-*f* copt-wilk sah-woide arm-mss, and A(which has nevertheless the Ammonian section marked) 69(but ins "with all known evangelistaria" [Scriv.] aft Matt xxvi. 39) Hil: ins DQN rel(and the mass of cursives) latt syrr syr-cu syr-jer copt-schw sah-ms(Zoega) æth arm Justin Iren-gr Hippol Eus-canon:

So τετέλεσται, John xix. 30. **38.**] Two of them were armed,—either from excess of zeal to defend Him, excited by His announcement of His sufferings during this feast,—or perhaps because they had brought their weapons from Galilee as protection by the way. The road from Jericho to Jerusalem (see ch. x. 30) was much infested with robbers;—and it was the custom for the priests, and even the quiet and ascetic Essenes, to *carry weapons* when travelling. Chrysostom (Hom. in Matt. lxxxiv. p. 797) gives a curious explanation of the two swords: *εἰκὸς οὖν καὶ μαχαίρας εἶναι ἐκεῖ διὰ τὸ ἀρνίον.* This certainly agrees with the number of the disciples sent to get ready the Passover: but it has nothing else to recommend it. They exhibit their swords, misunderstanding His words and supposing them to apply to that night. Our Lord breaks off the matter with **ἱκανόν ἐστιν**,—'*It is enough*;' not '*they are sufficient*;'—but, It is well,—we are sufficiently provided—'it was not to this that My words referred.' The rebuke is parallel with, though milder than, the one in Mark viii. 17,—as the misunderstanding was somewhat similar.

39—46.] CHRIST'S AGONY AT THE MOUNT OF OLIVES. Matt. xxvi. 36—46. Mark xiv. 32—42. John xviii. 1. For all comment on the general narrative, see notes on Matthew. Our account is compendious, combines the three prayers of our Lord into one, and makes no mention of the Three Apostles being taken apart from the rest. On the other hand it inserts the very important additional details of vv. 43, 44, besides the particularity of **ὡσεὶ λίθου βολήν**, ver. 41. **42.**] **εἰ** is not to be *rendered* 'utinam,' but 'si,' and the sentence is broken off at **ἐμοῦ**: thus rendering the meaning equivalent to a wish. Some suppose **παρενεγκεῖν** to be an inf. *for an imperative*, but incorrectly.

43.] The principal testimonies of the fathers, &c. against and for vv. 43, 44,

f here only †. 2 Macc. iii. 14, 16. xv. 19 only. g Acts xii. 6. 44 καὶ γενόμενος ἐν [f]ἀγωνίᾳ [g]ἐκτενέστερον προσηύχετο. ABΓΓ GHL MQRT ΓΥΨΣ
ἐγένετο δὲ ὁ [h]ἱδρὼς αὐτοῦ [i]ὡσεὶ [k]θρόμβοι αἵματος
1 Pet. i. 22 only. Jonah iii. 8. (-νήν, 1 Pet. iv. 8. -γία or -ναία, Judith iv. 2.) h here only. Gen. xlix. 12. A 1. 2 Macc. ii. 27 only. i — Matt. iii. 16. Acts ii. 3. k here only †.

ins Tit-bostr Chr Jer Cæsar Dion-alex Arius-in-Epiph &c, but in L the Ammonian Section and Eusebian canon are wanting, and in ESVΔ 24. 36. 161. 166. 274 they are marked with asterisks, and in Γ 123. 344 Scr's d o with obeli. [The chief details of the patristic evidence are as follows:—

I. On the side of the omission. HILARY, after saying that Luke subjoins the two facts as above, adds *Nec eame ignorandum a nobis est et in græcis et in latinis codicibus complurimis, vel de adveniente angelo vel de sudore sanguinis nil scriptum reperiri* (de Trinitate lib. x. p. 1062). The verses are not commented upon in CYRIL's homilies on this gospel, lately edited in the Syriac by Rev. R. Payne Smith. JEROME says *In quibusdam exemplaribus tam græcis quam latinis invenitur scribente Luca "Apparuit illi angelus"* &c. (cont. Pelag. lib. ii. vol. iv. p. 521, ed. Ben.)

II. In support of the passage. JUSTIN MARTYR (cont. Tryph. 103, p. 199) ἐν γὰρ τοῖς ἀπομνημονεύμασι ἃ φημι ὑπὸ τῶν ἀποστόλων αὐτοῦ καὶ τῶν ἐκείνοις παρακολουθησάντων συντετάχθαι, ὅτι "ἱδρὼς ὡσεὶ θρόμβοι" κατεχεῖτο αὐτοῦ εὐχομένου καὶ λέγοντος κ.τ.λ. IRENÆUS (lib. iii. cap. 22, p. 219) οὐδ' ἂν ἱδρῶσι θρόμβους αἵματος. HIPPOLYTUS (cont. Noet. cap. 18, p. 828) ἀγωνιῶν ἱδροῖ, καὶ ὑπ' ἀγγέλου ἐνδυναμοῦται ὁ ἐνδυναμῶν τοὺς εἰς αὐτὸν πιστεύοντας; and again (quoted in Theod. as given by Tregelles) ὅτε "ὡσεὶ θρόμβοι αἵματος" εἶπών, οὐ θρόμβους ἱδρῶτος ἀπεφήνατο αἵματος, and lower down, τοιοῦτόν ἐστι κἀκεῖνο τὸ εἰρημένον, ὡς ἄγγελος ἦν παρεστηκὼς τῷ σωτῆρι καὶ ἐνισχύων αὐτόν. EPIPHANIUS (vol. ii. p. 36) ἀλλὰ καὶ "ἔκλασεν" κεῖται ἐν τῷ κατὰ Λουκᾶν εὐαγγελίῳ [usually but erroneously referred to ch. xix. 41] ἐν τοῖς ἀδιορθώτοις ἀντιγράφοις καὶ κέχρηται τῇ μαρτυρίᾳ ὁ ἅγιος Εἰρηναῖος ἐν τῷ κατὰ αἱρέσεων πρὸς τοὺς δοκήσει τὸν χριστὸν πεφηνέναι λέγοντας. ὀρθόδοξοι δὲ ἀφείλοντο τὸ ῥητὸν φοβηθέντες καὶ μὴ νοήσαντες αὐτοῦ τὸ τέλος καὶ τὸ ἰσχυρότατον· καὶ γενόμενος ἐν ἀγωνίᾳ ἱδρῶσι, καὶ ἐγίνετο ὁ ἱδρὼς αὐτοῦ ὡς θρόμβοι αἵματος, καὶ ὤφθη ἄγγελος ἐνισχύων αὐτόν.]

43. for απ', απο του DQU 69 copt-dz. εκησχυων L.

44. for ωσει, ως D: ως αι Λ. rec καταβαινοντες, with ADQ rel: txt ℵB

are collected in the digest. With the early and weighty evidence there cited in favour of the passage, it is impossible that it should have been an apocryphal insertion. It was perhaps, as Epiph. states of ἔκλασεν, expunged by the orthodox, who imagined they found in it an inconsistency with the divine nature of our Lord. We have reason to be thankful, that orthodoxy has been better understood since. The strengthening by means of the angel is *physical*—and the appearance likewise. See an interesting reply to the scoffs of Julian on this point, in Theodore of Mopsuestia, in loc. ed. Migne, p. 723. It is strange how Olshausen can have so far deceived himself as to imagine that ὤφθη αὐτῷ can imply a merely inward and spiritual accession of strength from above. It is strange likewise that the analogy of the ministration of angels in the Lord's former temptation should not have occurred to those modern Commentators who have objected to this circumstance as improbable. This strengthening probably took place *between the first and the second prayer*;—and the effect of it is the ἐκτενέστερον προσεύχεσθαι of ver. 44, and the entire resignation expressed in the second and third prayer of Matthew's narrative.

44.] The intention of the Evangelist seems clearly to be, to convey the idea that the sweat was (not *fell* like, but *was*) *like drops of blood*;—i. e. *coloured with blood*,—for so I understand the ὡσεί, as just distinguishing the drops *highly coloured with blood*, from *pure blood*. Aristotle, speaking of certain morbid states of the blood, says, ἐξυγραινομένου δὲ λίαν νοσοῦσιν γίνεται γὰρ ἰχωροειδὲς, καὶ διορρεῖ, οὕτως ὥστε ἤδη τινὲς ὕδατος αἱματώδη ἱδρῶτα, Hist. Anim. iii. 19. To suppose that it only *fell like drops of blood* (why not drops of any thing else? and drops of blood *from what*, and *where*?) is to nullify the force of the sentence, and make the insertion of αἵματος not only superfluous but absurd. We must not forget, in asking on what testimony this rests, that the marks of such drops would be visible after the termination of the agony. An interesting example of a sweat of blood under circumstances of

[1] καταβαίνοντος ἐπὶ τὴν γῆν. [45] καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς, ἐλθὼν πρὸς τοὺς μαθητὰς εὗρεν [m] κοιμωμένους αὐτοὺς [n] ἀπὸ τῆς λύπης, [46] καὶ εἶπεν αὐτοῖς Τί καθεύδετε; [o] ἀναστάντες προσεύχεσθε ἵνα μὴ [p] εἰσέλθητε εἰς [q] πειρασμόν.

[47] [r] Ἔτι αὐτοῦ λαλοῦντος ἰδοὺ ὄχλος, καὶ ὁ λεγόμενος Ἰούδας, εἷς τῶν δώδεκα, [r] προήρχετο αὐτούς, καὶ [s] ἤγγισεν τῷ Ἰησοῦ [t] φιλῆσαι αὐτόν. [48] Ἰησοῦς δὲ εἶπεν αὐτῷ Ἰούδα, [u] φιλήματι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδως; [49] ἰδόντες δὲ [v] οἱ περὶ αὐτὸν τὸ [w] ἐσόμενον, εἶπαν Κύριε, [x] εἰ [y] πατάξομεν [z] ἐν [a] μαχαίρῃ; [50] καὶ [y] ἐπάταξεν [b] εἷς [b] τις ἐξ αὐτῶν τοῦ ἀρχιερέως τὸν δοῦλον, καὶ [c] ἀφεῖλεν τὸ οὖς αὐτοῦ τὸ δεξιόν. [51] ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν [d] Ἐᾶτε [e] ἕως τούτου. καὶ ἁψάμενος τοῦ [f] ὠτίου

.και ειπεν Q.

1 — Matt. vii. 26, 27. ch. ix. 54. Job xxxviii. 30.
m — Matt. xxviii. 13 reff. 4 Kings iv. 20 al. fr.
n — Matt. xiii. 44 reff.
o Mark x. 1. Gen. xxiii. 8, 19.
p ‖. — Heb. iii. 11.
q ver. 28.
r constr., Mark vi. 33 only ‖. see ch. i. 17.
s constr., ch. xv. 1 reff.
t — ‖. Gen. xxvii. 26, 27.
u ‖ ch. vii. 45 reff. Cant. i. 2.
v Mark iv. 10 reff.
w — ch. xii. 55. Matt. xxiv. 3 al.
x — Matt. xii. 10 reff. ch. xiv. 3. Acts xix. 2.
a — Matt. xii. 24, d Matt. xxiv. f ‖ Mt. (Mk.

3 Kings i. 27. 27, 28 al. 48 reff. absol., here only. v. r.) John xviii. 26 only. y Matt. xxvi. 51 reff. b Matt. xix. 16. John xi. 49. Deut. xv. 17. z Jer. xxxiii. (xxvi.) 23. c ‖ Mt. Mk. 1 Kings v. 4. e — Mark vi. 23. xiv. 34 al. 2 Kings vii. 13.

vulg lat-*a c ff*$_2$ *g*$_{1.2}$ copt-dz. της γης QU.

45. for προς, επι D al. εις aft μαθητας ins *αυτου*, with 1 latt Syr syr-cu syr-with-ast coptt æth: om ABQRT rel lat-*f* arm. rec *αυτους* bef *κοιμωμενους* (‖ *Mt Mk*), with AQR rel latt syrr syr-cu: txt BDLT 69.

46. om τι D. εις πειρασμον bef εισελθητε D.

47. rec aft ετι ins δε, with DEHSVΓΔ lat-*b c e* arm: om AB R(appy) T rel vulg lat-*l q* syr copt. aft οχλος ins πολυς D al syr-cu. for λεγομενος, καλουμενος D 1. aft ιουδας ins ισκαριωθ D. for προηρχετο, προηγεν D 1. 69 Syr. rec (for *αυτους*) *αυτων* (with some cursive?): *αυτοις* ΓΛ Scr's c f ev-y: txt ABD rel. for last clause, *και εγγισας εφιλησεν τον ιησουν* D lat-*a b c e ff*$_2$ *i* syr-cu copt-mss. add *τουτο γαρ σημειον δεδωκει αυτοις ον αν φιλησω αυτος εστιν* (‖ *Mt Mk*) DEHX 69 lat-*b c* syrr æth arm.

48. rec δε bef ιησους, prefixing ὁ (‖ *Mt*), with ADR rel: txt BLTX. for *αυτω*, *τω* D.

49. for *ισομενον*, *γενομενον* D al lat-*ff*$_2$ Syr syr-marg copt arm. [*ειπαν*, so BDLTX.] rec ins *αυτω* bef *κυριε*, with AR rel latt syrr syr-cu: om BLTX lat-*ff*$_2$ *i l q* coptt.—for *κυριε*, *τω κυριω* D. [*μαχαιρη*, so B^{1}DLT.]

50. rec *τον δουλον* bef *του αρχιερεως* (*from* ‖), with ADRT rel latt: txt BL 69. for *αφειλεν*, *αφειλατο* D. rec *αυτου* bef *το ους* (*from* ‖), with AR rel; *αυτου το ωτιον* DK: txt BLT 69.

51. om δε A sah. om ὁ B. for *αψαμενος* to *αυτον*, *εκτεινας την χειρα ηψατο αυτου και απεκατεσταθη το ους αυτου* D lat-*a e ff*$_2$ (*i l*). rec aft *ωτιον* ins *αυτου*, with A rel: om BLRT.

strong terror, accompanied by loss of speech, is given in an article by Dr. Schneider in Casper's Wochenschrift for 1848: and cited in the Medical Gazette for December of that year. **45.**] ἀπὸ τῆς λύπης—the effect of anxiety and watching. The words *may possibly* express an inference of the evangelist (Meyer): but I would rather understand them as exactly describing the cause of their sleeping.

47—53.] BETHAYAL AND APPREHENSION OF JESUS. Matt. xxvi. 47—56. Mark xiv. 43—52. John xviii. 2—11. Our narrative is here distinguished even more than before by minute and striking details (see on the whole the notes to Matt.). The first of these is the address to Judas ver. 48, calling the traitor by name, and setting before him the whole magnitude of his crime in the very words in which the treason had lately (Matt. ver. 45: Mark ver. 41) and so often (Matt. xxvi. 2; xx. 18; xvii. 22) been announced. Another is in ver. 49, where the disciples seeing τὸ ἐσόμενον,

ἰάσατο αὐτόν. 52 εἶπεν δὲ Ἰησοῦς πρὸς τοὺς [s]παραγενομένους ἐπ' αὐτὸν ἀρχιερεῖς καὶ [h]στρατηγοὺς τοῦ ἱεροῦ καὶ πρεσβυτέρους Ὡς ἐπὶ [i]λῃστὴν ἐξεληλύθατε [k]μετὰ μαχαιρῶν καὶ [l]ξύλων; 53 [m]καθ' ἡμέραν ὄντος μου μεθ' ὑμῶν ἐν τῷ ἱερῷ οὐκ [n]ἐξετείνατε τὰς χεῖρας ἐπ' ἐμέ. ἀλλὰ αὕτη ἐστὶν ὑμῶν ἡ [o]ὥρα καὶ ἡ [p q]ἐξουσία τοῦ [q r]σκότους.

54 [s]Συλλαβόντες δὲ αὐτὸν ἤγαγον καὶ εἰσήγαγον εἰς τὴν οἰκίαν τοῦ ἀρχιερέως. ὁ δὲ Πέτρος ἠκολούθει [t]μακρόθεν· 55 [u]περιψάντων δὲ πῦρ ἐν μέσῳ τῆς [v]αὐλῆς καὶ [w]συγκαθισάντων ἐκάθητο ὁ Πέτρος [x]μέσος αὐτῶν.

g w. ἐπί, here only. 2 Macc. iv. 34. (see ch. viii. 9 reff. John viii. 2 al.)
h ver. 4 reff.
i Matt. xxi. 13 t. John x. 1, 8. Ezek. xxii. 9.
k Acts xxiv. 18.
l = ξ (Mt. bis) only.
m Mt. reff.
n = here only. (Matt. viii. 3 reff.) Jer. xxviii. (li.) 25.
o see John ii. 4 reff.
p = ch. xx. 20. Rev. xii. 10.
q Col. i. 13.
r = Eph. v. 8, 11. vi. 12.
s Matt. xxvi. 48 reff.
t ch. xviii. 13. xxiii. 49 only. (also. ἀπὸ μ., ξ Mt. reff.) Gen. xxi. 16.
u here only †. (2 Macc. iii. 7.) — Phalar. Ep. v. p. 28 (said of the bull), περιψήσαμεν. ὡς αὐτοὺς ἐκκρέμασθαι τῶν πραισθῶμαι.
v Matt. xxvi. 3 reff.
w instr., here (tr., Eph. ii. 6) only. Exod xviii. 14.
x = John i. 26 reff.

52. rec ins *ο* bef *ιησους*, with RT rel: om AB.—om *ο ιησ.* D 1 lat-*e* syr-cu arm. for *ιερου, λαου* D-gr. for *εξεληλυθατε, εξηλθατε* (*from* ||) BDLRT 69: -*θετε* KMX 1 Orig Eus Bas-sel: txt A rel.

53. ins *το* bef *καθ ημεραν* D. *εν τω ιερω* bef *μεθ' υμων* D al. [*αλλα*, so DEGLTUΔΛ.] rec *υμων* bef *εστιν*, with A rel: om *εστιν* H: txt BDGKLMRTX. om 2nd *ἡ* D al. for *του σκοτους, το σκοτος* D-gr.

54. om *και εισηγαγον* DΓ 1 vulg lat-*a b e f ff*$_2$ *i l* Syr syr-cu seth (Eus). rec aft *εισηγαγον* ins *αυτον*, with X rel syr-cu syr-w-ob coptt seth: om ABDKLMRT 1 latt Syr seth Orig Eus Thl. rec (for *την οικιαν του οικου*, with ADR rel: txt BKLMT 1 Orig Eus Thl. aft *ηκολ.* ins *αυτω* D 69 em lat-*b* copt (sah). ins *απο* bef *μακροθεν* DΛ.

55. rec (for *περιαψ.*) *αψαντων*, with ADR rel: txt BLT Eus$_{\text{pt}}$. *περισαθισαντων* DG 1 vulg lat-*b f ff*$_2$ arm: txt ABRT rel lat-*a* syr. rec adds *αυτων*, with A rel vulg lat-*f*; aft *δε*, R: om BDKLTA lat-*a b e ff*$_2$ *l* arm. ins *και* bef *ο πετρος* D lat-*b c f i* copt arm. rec (for *μεσος*) *εν μεσω*, with (AR, *εμμεσω*) X rel: *μετ* D: txt BLT 1. aft *αυτων* ins *θερμαινομενος* (|| *Mk*) D.

ask **Κύριε, εἰ πατάξ. ἐν μαχαίρῃ**; which question refers to, and is the filling up of their misunderstanding of our Lord in ver. 38. Again ver. 51 is peculiar to Luke.

51.] **ἐᾶτε ἕως τούτου** I understand as addressed, not to the disciples, but to the multitude, or rather *to those who were holding Him*;—His hands were held,—and He says, **Suffer, permit me, thus far**: i. e. to touch the ear of the wounded person. If this interpretation be correct, it furnishes an additional token of the truthfulness of our narrative—for the previous laying hold of Jesus has not been mentioned here, but in Matthew (ver. 50) and Mark (ver. 46).

53.] There is an important addition here to the other reports of our Lord's speech;—**ἀλλὰ . . . . σκότους**. It stands here instead of the declaration that *this was done that the Scriptures might be fulfilled* (Matt. ver. 56. Mark ver. 49). The inner sense of those words is indeed implied here—but we cannot venture to say that our report is of the same saying. Our Lord here distinguishes between the power exercised over Him by *men*, and that by *the Evil One*:—but so as to make the **ἐξουσία** which rules over *them* to be that of darkness—while His own assertion of this shews that all was by the determinate counsel and foreknowledge of God. In the word **σκότους** there is also an allusion to the time—midnight. Compare with this declaration of the power of darkness over Him, the declaration, in ch. iv. 13, that the devil left Him **ἄχρι καιροῦ**.

54.] Matt. xxvi. 57. Mark xiv. 53. John xviii. 13. Our narrative leaves it undecided *who this high-priest was*,—inasmuch as, ch. iii. 2, *Annas and Caiphas* are mentioned as high-priests. From John we find that it was *Annas*; who having questioned Jesus, sent Him bound to Caiaphas, before whom His trial took place. Luke omits this trial altogether—or perhaps gives the substance of it in the

καθημ. t.

56 ἰδοῦσα δὲ αὐτὸν [y] παιδίσκη τις καθήμενον [z] πρὸς τῷ [z] φῶς καὶ [a] ἀτενίσασα αὐτῷ εἶπεν Καὶ οὗτος σὺν αὐτῷ ἦν. 57 ὁ δὲ [b] ἠρνήσατο [αὐτὸν] λέγων Οὐκ οἶδα αὐτόν, γύναι. 58 καὶ [c] μετὰ [cd] βραχὺ ἕτερος ἰδὼν αὐτὸν ἔφη Καὶ σὺ [e] ἐξ αὐτῶν εἶ. ὁ δὲ Πέτρος ἔφη [f] Ἄνθρωπε, οὐκ εἰμί. 59 καὶ [f] διαστάσης [g] ὡσεὶ ὥρας μιᾶς ἄλλος τις [h] διϊσχυρίζετο λέγων [i] Ἐπ' ἀληθείας καὶ οὗτος μετ' αὐτοῦ ἦν, καὶ γὰρ Γαλιλαῖός ἐστιν. 60 εἶπεν δὲ ὁ Πέτρος, [f] Ἄνθρωπε, οὐκ οἶδα ὃ λέγεις. καὶ παραχρῆμα ἔτι λαλοῦντος αὐτοῦ [k] ἐφώνησεν [k] ἀλέκτωρ· 61 καὶ [l] στραφεὶς ὁ κύριος [m] ἐνέβλεψεν τῷ Πέτρῳ· καὶ [n] ὑπεμνήσθη ὁ Πέτρος τοῦ λόγου τοῦ κυρίου ὡς εἶπεν αὐτῷ ὅτι πρὶν [k] ἀλέκτορα [k] φωνῆσαι σήμερον, [k] ἀπαρνήσῃ με τρίς. 62 καὶ ἐξελθὼν ἔξω [ὁ Πέτρος] ἔκλαυσεν [o] πικρῶς.

63 Καὶ οἱ ἄνδρες οἱ [p] συνέχοντες αὐτὸν [q] ἐνέπαιζον αὐτῷ [r] δέροντες· 64 καὶ [s] περικαλύψαντες αὐτὸν [t] ἐπηρώ-

y ch. xii. 45 reff.
z — Mark xiv. 54 (reff.).
a ch. iv. 20 reff.
b Matt. x. 33 reff.
c here only.
d of time, Acts v. 34. xxvii. 28 (Heb. ii. 7, 9, from Ps. viii. 5†) only. (John vi 7. Heb. xiii. 22 only.) Isa. lvii. 17.
e 1. John i. 24. Acts xxi. 8 and freq.
f ch. xxiv. 51. Acts xxvii. 28 only †. Isa. lix. 2. (-στημα, Acts v. 7.)
g ver. 41.
h Acts xii. 15 only †.
i — ch. iv. 25. (Mark xii. 14 reff.)
k ver. 34 (reff.).
l Matt. vii. 6 al.
m Mark x. 21 reff.
n pass., here only. John xiv. 26.

2 Tim. ii. 4. Tit. iii. 1. 2 Pet. i. 12. 3 John 10. Jude 5 only †. (-μνησις, 2 Tim. i. 5.) o | Mt. (reff.) only. p — here only. (Matt. iv. 24 al.) 2 Kings xx. 3. q Matt. ii. 16. xxvii. 29 al. Gen. xxxix. 17. r Matt. xxi. 35 reff. s | Mk. Heb. ix. 4 only. Exod. xxviii. 32. 3 Kings vii. 42. viii. 7 only. t ch. xxiii. 6 reff.

57. om 1st αυτον (|| *Mt Mk*) B D-gr² KLMSTX 1 lat-*a b c f ff₂ l* Syr syr-cu coptt æth arm: ins AD¹ rel vulg syr. rec γυναι bef ουκ οιδα αυτον, with A rel latt syrr syr-cu; om γυναι D: txt BLTX coptt (æth) arm.

58. for εφη και συ εξ αυτων ει, ειπεν το αυτο D syr-cu. om πετρος D (lat-*a b ff₂ i*). rec (for εφη) ειπεν, with A (D) rel: txt BKLMT 69.

59. for λεγων επ' αληθειας, επ' αληθειας λεγω D.

60. rec ins ο bef αλεκτωρ, with (some cursive?) sah: om ABDT rel Scr's mss copt arm.

61. for και στρ., στρ. δε D sah. ins πετρος bef κυριος (but marked as if thought to be an interpolation) T. for κυριος, ιησους D al Syr syr-txt copt. om ο πετρος D al gat. for λογου, ρηματος (|| *Mt Mk*) BLTX: txt AD rel. om οτι D lat-*a b c e ff₂ i* arm. aft πριν ins η B. rec om σημερον (|| *Mt Mk*), with AD rel latt Syr syr-cu: ins BKLMTX (69) fuld (lat-*b f l*) syr-w-ast copt sah-woide-txt (æth). transp τρις and απαρνηση D. at end ins μη ειδεναι με D.

62. om ο πετρος (*see* || *Mt Mk*) BDKLMTX 1 syr-cu coptt arm: ins A rel vulg lat-*c f g₁,₂ q* syrr æth.

63. for και οι, οι δε D lat-*c* sah. rec (for αυτον) τον ιησουν, with A rel Syr syr-cu syr-txt æth: txt BDLMT latt Syr-ms syr-marg coptt arm. om δεροντες D 69 lat-*a b c* Syr.

64. rec aft περικαλυψαντες αυτον ins στυπτον αυτου το προσωπον και (*for* αυτον,

account (vv. 66—71) of the morning assembly of the Sanhedrim. See notes on Matt.

55—62.] PETER'S THREE DENIALS OF JESUS. Matt. xxvi. 69—75. Mark xiv. 66—72. John xviii. 17, 18, 25—27. See throughout, table and notes in Matthew.

56. ἕτερος] In Matt. it is ἄλλη,—in Mark ἡ παιδίσκη. 61.] See extract from Robinson's notes on Matt. ver. 69. If, as there supposed, the trial was going on *in an open chamber looking on the court* (αὐλή), the look might well have been given from a considerable distance. *We* need not enquire, *how* our Lord could hear what was going on round the fire in the court, as some Commentators have done. But even were such an enquiry necessary, I see no difficulty in answering it. The anathemas of Peter, spoken to οἱ παριστῶτες with vehemence, and the crowing of the cock,—were not these audible? But our Lord needed not these to attract His attention.

63—65.] HE IS MOCKED. Luke does not, as some Commentators say, place this

τῶν λέγοντες [u] Προφήτευσον, τίς ἐστιν ὁ [v] παίσας σε; 65 καὶ ἕτερα πολλὰ [w] βλασφημοῦντες ἔλεγον [x] εἰς αὐτόν. 66 Καὶ ὡς ἐγένετο ἡμέρα, [y] συνήχθη τὸ [z] πρεσβυτέριον τοῦ λαοῦ, ἀρχιερεῖς τε καὶ γραμματεῖς, καὶ [a] ἀπήγαγον αὐτὸν εἰς τὸ [b] συνέδριον αὐτῶν 67 λέγοντες Εἰ σὺ εἶ ὁ χριστός, εἰπὸν ἡμῖν. εἶπεν δὲ αὐτοῖς Ἐὰν ὑμῖν εἴπω, οὐ μὴ πιστεύσητε. 68 ἐὰν δὲ ἐρωτήσω, οὐ μὴ ἀποκριθῆτέ [μοι ἢ [c] ἀπολύσητε]. 69 [d] ἀπὸ τοῦ νῦν δὲ [e] ἔσται ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος [f] ἐκ δεξιῶν τῆς [g] δυνάμεως τοῦ θεοῦ.

u — ‖ only. v ‖ Mt. refl. w Mark xv. 29. Acts xxvi. 11. 4 Kings xix. 4, 6, 22. x Mark iii. 29. 2 Macc. vii. 31 y Matt. xiii. 2 refl. Ps. ii. 2. z Acts xxii. 5. 1 Tim. iv. 14 only†. Susan. 5o F. only. a ch. xxiii. 26 refl. b Luke, here only. Matt. xxvi. 3, 59 al. Prov. xxii. 10. c Matt. xviii. 27 refl. d ch. v. 10 refl. e constr., Matt. xvi. 19 bis. xviii. 18 bis. ch. vi. 40. xii. 52. Heb. ii. 18, from Isa. viii. 17. f — Matt. xx. 21, 23 refl. Psa. cix. 1. g — ‖ only.

αυτου το πρ. from ‖ *Mk, then united with txt, στυπτον being used to account for παισας below*), with A rel vulg lat-*f* syrr æth ; *αυτου το προσωπον* 1 ; *αυτου τε προσωπον στυπτον αυτον* D al lat-*a q* arm : txt BKLMT lat-*b c e ff*$_2$ *i l* copt. rec aft *επηρωτων* ins *αυτον*, with A rel : om B(D)KLMTX lat-*b*. for *επηρωτων λεγοντες*, *ελεγον* D (lat-*b ff*$_2$ *q*) Syr syr-cu.

65. for *ετερα, αλλα* D. for *εις αυτον, εις εαυτους* D-gr.

66. for *αρχ. τε, και αρχ.* D al lat-*a b o* : om *τε* EGHSUΓΔΛ. rec *αναγαγον*, with A rel : txt BDKT 69 syr-marg Orig. rec *εαυτων*, with AΔ : txt BDT rel sah Orig.

67. om *σι* DL. rec (for *ειπον*) *ειπε*, with A rel : txt BLT.—om *ειπον ημιν* D. for *ειπειν δε, ο δε ειπεν* D.

68. rec aft *εαν δε* ins *και* (*combination of two readings*), with AT rel vulg lat-*f* syr copt : *εαν*, omg *δε*, D lat-*a b ff*$_2$ *i q* : txt BL Syr æth arm Cyr. om (*homœotel?*) *μοι η απολυσητε* BLT copt : om *η απολυσητε* 1 forj sah : ins AD rel vss.

69. rec om *δε*, with E rel Syr copt-dz sah : ins ABDLTX vulg lat-*a b e f i l* syr-with-ast copt æth arm Cyr.

mocking *before the trial* in Caiaphas's house, but in the same place as Matt. vv. 67, 68, and Mark ver. 65, viz. *after* what happened there. The trial he *omits altogether*, having found no report of it. How those who take this view of Luke's arrangement can yet suppose him to have had Matt. and Mark before him while writing, I am wholly at a loss to conceive.

66—71.] HEARING BEFORE THE COUNCIL. (Probably) Matt. xxvii. 1. Mark xiv. 1. It seems probable that Luke here gives us an account of a *second and formal judgment held in the morning*. The similarity of the things said at the two hearings may be accounted for by remembering that they were both more or less formal processes in legal courts, one the precognition, the other, the decision, at which the things said before would be likely to be nearly repeated. 66. ὡς ἐγ. ἡμ.] Some trace of a meeting of the Sanhedrim after daylight I believe our Evangelist to have found, see Matt. xxvii. 1 —and to have therefore related as then happening, the following account of what really took place at the former meeting.

67.] λέγοντες—but first took place the *μαρτυρία* referred to in ver. 71; and the person who said this was the high-priest, and with an adjuration, Matt. ver. 63. The ordinary rendering is the most natural and correct: If thou art (not if thou *be*) the Christ, tell us. The others, '*Tell us whether thou be the Christ;*' and, '*Art thou the Christ? tell us*' (see the question in ver. 49), are forced and unusual. 68.] I believe these words to have been said as a formal protest on the part of our Lord against the spirit and tendency of the question asked Him, before He gives an answer to it: and as such, I regard them as an original and most valuable report.—'*It is with no view to examine and believe, that you ask this question: nor, were I to attempt to adduce from your own mouths my innocence, would you answer Me* [*or release Me*]. *I am well aware of the intention of this question:* BUT (πλήν, Matt. ver. 64) *the time is come for the confession to be made*:—ἀπὸ τοῦ νῦν κ.τ.λ.' 69.] On ἀπὸ τ. ν. = ἀπ' ἄρτι, see notes on Matt. καθ. ἐκ δ. τ. δυν. is common to all Three: only Luke adds τοῦ θεοῦ.

R. ειπαν

70 εἶπαν δὲ πάντες Σὺ οὖν εἶ ὁ [h] υἱὸς τοῦ θεοῦ; ὁ δὲ πρὸς αὐτοὺς ἔφη Ὑμεῖς [i] λέγετε ὅτι [j] ἐγώ εἰμι. 71 οἱ δὲ εἶπαν Τί ἔτι [k] ἔχομεν [l] μαρτυρίας [k] χρείαν; αὐτοὶ γὰρ ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ. XXIII. 1 Καὶ [m] ἀναστὰν ἅπαν τὸ πλῆθος αὐτῶν ἤγαγον αὐτὸν ἐπὶ τὸν Πιλάτον. 2 ἤρξαντο δὲ κατηγορεῖν αὐτοῦ λέγοντες Τοῦτον εὕραμεν [n] διαστρέφοντα τὸ ἔθνος [ἡμῶν] καὶ [o] κωλύοντα [p] φόρους Καίσαρι [q] διδόναι, [καὶ] λέγοντα ἑαυτὸν χριστὸν βασιλέα εἶναι. 3 ὁ δὲ Πιλάτος ἠρώτησεν αὐτὸν λέγων Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη [r] Σὺ λέγεις. 4 ὁ δὲ Πιλάτος εἶπεν πρὸς τοὺς ἀρχιερεῖς

h Matt. iv. 3 note.
i see ch. xxiii. 3 reff.
j ch. xxi. 8 reff.
k Matt. vi. 8 reff.
l Mark xiv. 55, 56, 59. Acts xxii. 18. 1 Tim. iii. 7. Tit. i. 13 only, exc. John passim. Prov. xxv. 13
m Mark vii. 24 reff.
n ch. ix. 41 | Mt. Acts xiii. 8, 10. xx. 30. Phil. ii. 15 only. 3 Kings xviii. 17.
o = Matt. xix. 14 reff. 1 Tim. iv. 3.
p ch. xx. 22. Rom. xiii. 6, 7 only. Judg. i. 28.
q = ch. xx. 22 reff.
r = | (and plur., ch. xxii. 70) only.

70. [ειπαν, so BLT.] for δε, ουν AKM 1. 69. om ουν DKΛ 69 lat-*a* syr-cu sah-ms. for προς αυτους εφη, ειπεν αυτοις D.

71. [ειπαν, so BDLRTX.] rec χρειαν bef εχομεν μαρτυριας (|| *Mt Mk*), with AD rel: txt BLT.—μαρτυρων (|| *Mt Mk*) D 69 sah Thl Ambr. ηκουσαμεν γαρ, omg αυτοι, D lat-*a b c e*.

CHAP. XXIII. 1. for αναστας, ανασταντες D al Syr syr-cu sah. for απαν, παν R: ολον L. om απαν το πληθος αυτων D. rec ηγαγαν (*grammatical correction*), with (but e sil) 1 Scr's c d g o q r s: txt ABDRT rel syrr syr-cu coptt arm. om τον D al.

2. rec ευρομεν, with AB^{2}DRT rel: ευρον D^1-gr: txt B^{1}LX 1. om ημων A rel Eus: ins (*perhaps a reminiscence of ch* vii. 5) BDHKLMRT 69 latt syrr syr-cu coptt æth arm Euthym Aug: om A rel Mcion-e Eus Epiph Cyr Thdrt. rec καισαρι bef φορ., with ART rel syr Eus Thdrt: διδοναι bef καισαρι D: txt BL latt Syr syr-cu Constt.—φορον AKMR syr-cu syr coptt Eus Thdrt$_{\frac{1}{2}}$. om 2nd και A R(appy) rel lat-*a c* coptt: ins BLT vulg lat-*b e f* syrr syr-cu.—for [και] λεγ., λεγ. δε D. for εαυτον, αυτον BGT.

3. rec επηρωτησεν (|| *Mt Mk*), with AD rel: txt BRT. om ο bef βασιλευς T. for αποκριθεις αυτω εφη, απεκριθη αυτω λεγων D (1 lat-*a*).

70.] We find ὁ υἱὸς τ. θ. used as synonymous with ὁ υἱ. τ. ἀνθ. καθ. ἐκ δ. τῆς δυν. τοῦ θ., i. e. with the glorified Messiah. On ὑμ. λέγ. . . . . see note on Matt., ver. 64. 71.] How would it have been possible that these words should have been said, if no μαρτυρία had been brought forward at this examination, and if the *very same question* had been asked at the termination of the former one?

CHAP. XXIII. 1—5.] HE IS ACCUSED BEFORE PILATE. Matt. xxvii. 2, 11—14. Mark xv. 1—5. John xviii. 28—38. Our account, not entering at length into the words said, gives a particular and original narrative of the things transacted at this interview. 2.] This charge was intended to represent the result of their previous judgment, εὕραμεν;—whereas, in fact, *no such matter had been before them*: but they falsely allege it before Pilate, knowing that it was the point on which his judgment was likely to be most severe. The words themselves which they use are not so false, as the spirit, and impression which they convey. The κωλύοντα φ. Κ. διδ. was, however, *false entirely* (see ch. xx. 22 ff.); and is just one of those instances where those who are determined to effect their purpose by falsehood, do so, in spite of the fact having been precisely the contrary to that which they assert.

3.] This question is related in all four Gospels. But in John the answer is widely different from the distinct affirmation in the other three, amounting perhaps to it in substance—at all events affirming that He was 'a King'—which was the form of their charge. I believe therefore that the Three give merely the general import of the Lord's answer, which John relates in full. It is hardly possible, if Jesus had affirmed the fact so strongly and barely as the Three relate it, that Pilate should have made the avowal in ver. 4—which John completely explains. 4.] The preceding question

ABDEG HKLS RsTUV XΓΔΛ 1. 22

s vv. 14, 22. Acts xix. 40 only †.
καὶ τοὺς ὄχλους Οὐδὲν εὑρίσκω [s]αἴτιον ἐν τῷ ἀνθρώπῳ
t here only †. Gir. xxix. 1. 1 Macc. vi. 6 only.
τούτῳ. 5 οἱ δὲ [t]ἐπίσχυον λέγοντες ὅτι [u]ἀνασείει τὸν
u Mark xv. 11 only †. Job ii. 3 Aq.
λαόν, διδάσκων [v]καθ' ὅλης τῆς Ἰουδαίας, [καὶ] [w]ἀρξά-
v ch. iv. 14. Acts ix. 31, 42. x. 37.
μενος [w]ἀπὸ τῆς Γαλιλαίας [x]ἕως ὧδε. 6 Πιλάτος δὲ
w Matt. xx. 8 reff.
ἀκούσας [Γαλιλαίαν] [y]ἐπηρώτησεν εἰ ὁ ἄνθρωπος Γαλι-
x Mark xiv. 54. xv. 38 | Mt. John ii. 7. 2 Chron. xxvi. 8.
λαῖός [z]ἐστιν, 7 καὶ [a]ἐπιγνοὺς ὅτι ἐκ τῆς [b]ἐξουσίας
y Matt. xii. 10 al. fr. in Gospp. elsw. Acts (i. 6 v. r.). v. 27. xxiii. 34. Rom x. 20, from Isa. lxv. 1. 1 Cor. xiv. 35 only.
Ἡρῴδου [z]ἐστίν, [c]ἀνέπεμψεν αὐτὸν πρὸς Ἡρῴδην, [d]ὄντα
καὶ αὐτὸν ἐν Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέραις.
8 ὁ δὲ Ἡρῴδης ἰδὼν τὸν Ἰησοῦν [d]ἐχάρη [de]λίαν· [f]ἦν
z constr. John i. 40 reff.
γὰρ ἐξ [g]ἱκανῶν χρόνων θέλων ἰδεῖν αὐτὸν [h]διὰ τὸ
ἀκούειν περὶ αὐτοῦ, καὶ ἤλπιζέν τι [i]σημεῖον ἰδεῖν ὑπ'
αὐτοῦ [k]γινόμενον. 9 ἐπηρώτα δὲ αὐτὸν ἐν [l]λόγοις
a = ch. vii. 37 reff. b = Eph. ii. 2. 4 Kings xx. 13. c vv. 11, 15. Acts xxv. 21. Philem. 11 only †.
d 2 John 4. 3 John 3 only. e Matt. ii. 16. Mark i. 26. ix. 3. Gen. i. 31. f Matt. xix. 22 reff.
g ch. viii. 27 reff. h Matt. xiii. 5 reff. i ch. xxi. 7, 25 al. Exod. iii. 12. k ch. x. 13. Acts viii. 13. Gen. ii. 4. l ch. xx. 8 ‖. Acts ii. 40. xxviii. 26. m = Matt. xxviii. 12 reff.
[m]ἱκανοῖς, αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ. 10 εἱστήκεισαν

5. ενισχυον DH 69. om οτι D T^{1}(appy) vulg lat-*a b e f ff$_2$* syr-cu æth. for ιουδαιας, γης D. om και ADR rel: ins BLT am(with em fuld ing) syrr syr-cu copt.

6. om γαλιλαιαν BLT copt: ins ADR rel vss.—pref την D. for ο ανθρωπος γαλιλαιος, απο της γαλιλαιας ο ανθρωπος D lat-*a b e ff$_2$ i*.—[ὁ is written over by the original scribe in B: see table.]

7. for και επιγν., επιγν. δε D. ins τον bef ηρωδην B. from προς to αυτον, τω ηρωδι οντι αυτω D. for ταυταις, εκειναις D latt.

8. rec (for εξ ικανων χρονων θελων) θελων εξ ικανου, with AR rel; θελων εκ ικανου χρονου HM 1: εξ ικανου χρονου θελων X 69: txt B (DL) T lat-*c*.—om θελων L.—θελων ιδειν αυτον bef εξ ικανων χρονων D lat-*b e f i* Syr syr-cu. rec aft ακουειν ins πολλα, with ART rel latt syrr: om BDKLM 1 syr-cu coptt æth. ελπιζειν T.

9. om αυτον T. for ουδεν απεκρινατο αυτω, ουκ απεκριθη αυτον ουδεν D lat-*e*.

had been asked *within* the prætorium—a fact of which our narrator is not aware,—representing the whole as a continuous conversation in presence of the Jews; see John, ver. 38. We may remark (and on this see Matt., ver. 18: Mark, ver. 10) that Pilate must have known well that a man who had really done that, whereof Jesus was accused, would be *no such object of hatred to the Sanhedrim*. This knowledge was doubtless accompanied (as the above-cited verses imply) with a previous acquaintance with some of the sayings and doings of Jesus, from which Pilate had probably formed his own opinion that He was *no such King* as His foes would represent Him. This is now confirmed by His own words (as related by John); and Pilate wishes to dismiss Him, finding no fault in Him. 5.] Possibly they thought of the matter mentioned ch. xiii. 1, in introducing Galilee into their charge. ἐπίσχ.] **they strengthened, redoubled, the charge**—or perhaps intransitive, **they became urgent.**

6—12.] HE IS SENT TO HEROD, AND BY HIM RETURNED TO PILATE. Peculiar to Luke; see remarks on ver. 12. Pilate, conscious that he must either do the duty of an upright judge and offend the Jews, or sacrifice his duty to his popularity, first attempts to get rid of the matter altogether by sending his prisoner to Herod, on occasion of this word *Galilee*. This was Herod Antipas, tetrarch of Galilee and Peræa (see ch. iii. 1 and note on Matt. xiv. 1), who had come up to keep the feast. 7. ἀνέπεμψεν] "Propriam Romani juris vocem usurpavit. Nam *remittitur* reus qui alicubi comprehensus mittitur ad judicem aut originis aut habitationis. Itaque Pilatus Herodi, ut Tetrarchæ ejus loci unde esse Jesus dicebatur, potestatem permisit Jesum abducendi in Galilæam, ibique, si vellet, cognoscendi de ejus causa: ut fieri inter Romanos provinciarum rectores solebat." Grotius. So Vespasian, in judging the inhabitants of Tarichææ (Jos. B. J. iii. 10.

δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς [n] εὐτόνως κατηγο-
ροῦντες αὐτοῦ. 11 [o] ἐξουθενήσας δὲ αὐτὸν ὁ Ἡρῴδης
σὺν τοῖς [p] στρατεύμασιν αὐτοῦ καὶ [q] ἐμπαίξας, [r] περι-
... ενεμψ. R. F ηρωδης ...
βαλὼν [s] ἐσθῆτα [tu] λαμπρὰν [v] ἀνέπεμψεν αὐτὸν τῷ Πιλάτῳ.
12 ἐγένοντο δὲ φίλοι ὅ τε Ἡρῴδης καὶ ὁ Πιλάτος ἐν αὐτῇ
τῇ ἡμέρᾳ [w] μετ' ἀλλήλων· [x] προϋπῆρχον γὰρ ἐν ἔχθρᾳ
ὄντες πρὸς [y] ἑαυτούς. 13 Πιλάτος δὲ [z] συγκαλεσάμενος
τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαὸν 14 εἶπεν
πρὸς αὐτούς [a] Προσηνέγκατέ μοι τὸν ἄνθρωπον τοῦτον
ὡς [b] ἀποστρέφοντα τὸν λαόν, καὶ ἰδοὺ ἐγὼ [c] ἐνώπιον
ὑμῶν [d] ἀνακρίνας οὐδὲν εὗρον [e] ἐν τῷ ἀνθρώπῳ τούτῳ

n Acts xviii.28 only. Josh. vi. 7. (-ον, 2 Macc. xii. 26.)
o ch. xviii. 9 reff.
p Matt. xxii. 7 reff.
q Matt. ii. 16. xx. 19 al. Exod. x. 2. Ps. civ. 26.
r Matt. vi. 29, 31 reff.
s ch. xxiv. 4 only in Gospp. Acts (i. 10 v. r.) x. 30. xii. 21. James ii. 2 bis, 3 only †. 2 Macc. viii. 35 al.
t Acts x. 30. James ii. 2, 3.
u as above (t).
v — Philem. 11
w — Matt. xx. 2. 1 Cor. vi. 6. 17 only (†). Rev. xv. 6. xix. 8 al.? only †. Sir. xxix. 22 al. Cant. v. 10 Symm.
x Acts viii. 9 only. Job xiii. 9. xxi. 34 only (†).
y = Mark x. 26 reff.
z = ch. xv. 6 reff.
a — here [ch. xii. 11 v. r.] only.
b — here only. Josh. xxii. 16 al.
c — ch. v. 26.
d here only in Gospp. — Acts iv. 9. xii. 19. xxiv. 8. xxviii. 18. (1 Cor. ii. 14 al. L.P. 1 Kings xx. 12.) Susan. 48, 51 only.
e vv. 4, 22. Acts xxiii. 9. xxiv. 20 al.

11. rec aft περιβαλων ins αυτον, with AD rel lat-*b c e f ff*$_2$ coptt; αυτω RSUΓ 69: om BLT vulg lat-*a*. for ανεπεμψεν, επεμψεν LR lat-*c*. om τω AM.

12. for ver, οντες δε εν αηδια ο πιλατος και ο ηρωδης εγενοντο φιλοι εν αυτη τη ημερα D lat-*c*. rec transp πιλατος and ηρωδης, with A(D) rel syrr copt arm: txt BLT vulg lat-*a b e f ff*$_2$ syr-cu sah æth. for εαυτους, αυτους BLT.

13. for συγκαλεσαμενος, συνκαλεσας D. ins παντα bef τον λαον D lat-*c* syr-cu.

14. προσηνεγκα (sic) T.—κατηνεγκατε D. for και ιδου εγω, καγω δε D. ανακρινας bef ενωπιον υμων D Syr syr-cu copt. for εν τω ανθρωπω τουτω

10), allowed Agrippa to dispose of those ἐκ τῆς ἑαυτοῦ βασιλείας. 8, 9.] The reason of our Lord's silence is sufficiently shewn, in the account of Herod's feelings at seeing Him. "Noluit Christus miraculis et sermonibus, ut non ad auditorum curiositatem aut propriam jactantiam, ita nec ad suam ipsius a morte liberationem uti." Drusius. 10.] The accusations, of *worldly kingship* and of *blasphemy*, would probably be here *united*, as Herod was a Jew, and able to appreciate the latter. 11.] στρατ. are the *bodyguard in attendance upon Herod*.

ἐσθῆτα λαμπρ.] Variously interpreted:—either *purple*, as befitting a king,—and why should this not be the very χλαμὺς κοκκίνη afterwards used by Pilate's soldiers (Matt. xxvii. 21; ἱμάτιον πορφυροῦν, John xix. 2)?—or *white*, as λαμπρ. is rendered by some (but see note), Acts x. 30.

12.] The cause of the quarrel is uncertain: apparently something concerning Herod's power of jurisdiction, which was conceded by Pilate in this sending Jesus to Him, and again waived by Herod in sending Him back again. From chap. xiii. 1, Pilate appears to have encroached on that jurisdiction. The remarks of some Commentators about their *uniting in enmity against Christ* (so even, recently, Wordsworth), are quite beside the purpose. The present feeling of Pilate was any thing but hostile to the person of Christ; and Herod, by his treatment of Him, shews that he thought Him beneath his judicial notice. This remission of Jesus to Herod seems not to have been known to either of the other three Evangelists. It is worthy of notice that they all relate the mocking by the soldiers of Pilate, which Luke omits,—whereas he gives it as taking place before Herod. This is one of the very few cases where the nature of the history shews that *both* happened.

Let the student ask himself, How could John, if he composed his Gospel with that of Luke before him, have here given us a narrative in which so important a fact as this is not only not related, but absolutely *cannot find any place of insertion?* Its *real place* is after John ver. 38;—but obviously nothing was further from the mind of that Evangelist, for he represents Pilate as speaking continuously.

13—25.] FURTHER HEARING BEFORE PILATE, WHO STRIVES TO RELEASE HIM, BUT ULTIMATELY YIELDS TO THE JEWS. Matt. xxvii. 15—26. Mark xv. 6—15. John xviii. 39, 40. Our account, while

f ver. 4 reff. g constr., here only. (Matt. xxvii. 12 reff.) h ver. 7 reff. i = ch. xii. 48. Acts xxiii. 29. xxv. 26. xxvi. 31. k = ver. 22. 2 Cor. vi. 9. Heb. xii. 6, 7, 10. 2 Chron. x. 11. Prov. xix. 18. l Matt. xviii. 27 reff. m ch. xiv. 18. 1 Cor. vii. 37. Heb. vii. 27. Jude 3 only. n 1. ch. ii. 41. o Mark i. 22. vi. 49. ch. iv. 38. viii. 28 only. Judg. vii. 20. p here only †. (-θήν, 2 Macc. x. 24.) q = Matt. xxiv. 39. Acts xxi. 36. Isa. lvii. 1. r constr. w. aor. part., here only. s = 1 Mk. ver. 26. Acts xxiv. 6. Prov. xvii. 14. t here only. see ver. 25. u = John iii. 35 reff. v Matt. xi. 16 reff. w Acts xii. 22. xxi. 34. xxii. 24 only †. Esdr. ix. 47. 2 Macc. i. 28 only. x Mark xiv. 41 reff. y ver. 4 reff. z ver. 16 reff. a = here only. (John xi. 38 reff) b Matt. xxiv. 31 al. c constr., Acts iii. 14 (vii. 45). 3 Kings xix. 4.

[f] αἴτιον ὧν [g] κατηγορεῖτε κατ' αὐτοῦ. 15 ἀλλ' οὐδὲ
Ἡρῴδης· [h] ἀνέπεμψα γὰρ ὑμᾶς πρὸς αὐτόν, καὶ ἰδοὺ
οὐδὲν [i] ἄξιον θανάτου ἐστὶν πεπραγμένον αὐτῷ. 16 [k] παι-
δεύσας οὖν αὐτὸν [l] ἀπολύσω. [17 [m] ἀνάγκην δὲ [m] εἶχεν
[l] ἀπολύειν αὐτοῖς [n] κατὰ ἑορτὴν ἕνα.] 18 [o] ἀνέκραγον δὲ
[p] παμπληθεὶ λέγοντες [q] Αἶρε τοῦτον, [l] ἀπόλυσον δὲ ἡμῖν
τὸν Βαραββᾶν, 19 ὅστις [r] ἦν διὰ [s] στάσιν τινὰ γενομένην
ἐν τῇ πόλει καὶ φόνον [t] βληθεὶς [tu] ἐν τῇ φυλακῇ. 20 πάλιν
οὖν ὁ Πιλᾶτος [v] προσεφώνησεν θέλων ἀπολῦσαι τὸν P Δαπε
Ἰησοῦν. 21 οἱ δὲ [w] ἐπεφώνουν λέγοντες Σταύρου σταύ- ...τον Τ.
ABDEF
ρου αὐτόν. 22 ὁ δὲ [z] τρίτον εἶπεν πρὸς αὐτούς Τί γὰρ GHKL
MPSU
κακὸν ἐποίησεν οὗτος; οὐδὲν [y] αἴτιον θανάτου εὗρον ΧΓΔΛ
1. 69.
ἐν αὐτῷ· [z] παιδεύσας οὖν αὐτὸν ἀπολύσω. 23 οἱ δὲ
[a] ἐπέκειντο φωναῖς [b] μεγάλαις [c] αἰτούμενοι αὐτὸν στραυ-

αιτιον, αιτιον εν αυτω D. om *ων* to *αυτου* D al. om *κατ' αὐτοῦ* ALA 1 latt.

15. for *ανεπεμψα γαρ υμας προς αυτον, ανεπεμψεν γαρ αυτον προς ημας* (*to suit ver* 11) BKLMT 69 lat-*f* coptt: txt AD rel syrr syr-cu.—*υμας* B(Btly) 69 gat(with mm) syr-marg. om *ιδου* D al syr-cu. ins *εν* bef *αυτω* DΧΓ 69 lat-*c* copt Thl. *πεπραγμενον* bef *εστιν* D latt.

17. om ver ABKLT fuld lat-*a* copt-dz sah: ins X rel vulg lat-*b c e f* syrr copt-wilk æth-ms, and (aft ver 19) D syr-cu æth-ed. (*The evidence of the best Greek mss, if taken alone, would lead to the erasure of the verse as an interpolation founded on the other gospels. But* 1, *the words are very different from those in* ‖ : 2, *they contain an idiom in Luke's manner, αναγκην ειχεν, which an interpolator would hardly have substituted for the* ‖ : 3, *they might have been erased here as occurring too soon, and inad aft ver* 19 *as in* D, *and thus have dropped out* : 4, *the words* ΑΝΑΓΚΗΝΔΕ *and* ΑΝΕΚΡΑΓΟΝΔΕ *may have occasioned omn by homœotel.*) *κατα εορτην* bef *απολυειν αυτοις* D.

18. rec *ανεκραξαν*, with AD rel: txt BLT lat-*a* Cyr. om *δε* T[1] 69. *απαντλησθει* T. *αιρε τουτον* twice in D. om *τον* A rel Thl: ins BDLTX 1. 69 (S, e sil) Orig Cyr.

19. rec (for *βληθεις εν τη φυλακη*) *βεβλημενος εις φυλακην*, with AD rel: *βεβλημενος εν τη φυλακη* X: txt BLT.—(ins *την* 1: om *τη* T.)

20. for *ουν, δε* ABDLT latt Syr coptt: txt X rel syr. aft *προσεφωνησεν* ins *αυτοις* BL Aug; *αυτους* D; *προς αυτους* 69 vulg lat-*b c e f ff*$_2$ *g*$_1$ *l*: om APT rel syrr arm.

21. for *επεφωνουν, εκραξαν* D lat-*c*. rec (for *σταυρου σταυρου*) *σταυρωσον σταυρωσον* (*from* ‖ *Mk*), with AP rel: txt BD Coisl-oct-marg Orig Eus Cyr.

22. for *ουδεν αιτιον, ουδεμιαν αιτιαν* D vss, *ουδεν αξιον* L al lat-*a c* syr-cu syr-marg. for *ευρον, ευρισκω* D al vulg lat-*b c e f ff*$_2$ *l* syr-cu. *απολυσω* bef *αυτον* D coptt.

entirely distinct in *form* from the others, is in *substance* nearly allied to them. In a few points it approaches John very nearly, compare ver. 18 with John ver. 40, also *ἵνα* ver. 17, with John ver. 39. The second declaration of our Lord's innocence by Pilate is in John's account united with the first, ver. 38. In the three first Gospels, as asserted in our ver. 14, the questioning takes place in the presence of the Jews: not so, however, in John (see xviii. 28).

15.] **ἐστὶν πεπ. αὐτῷ**—is done by him—not '*to* him,' see ch. xxiv. 35, *ἐγνώσθη αὐτοῖς*. 16.] '*Hic cœpit nimium concedere Pilatus*,' Bengel. If there be

ρωθῆναι, καὶ [d] κατίσχυον αἱ φωναὶ αὐτῶν [καὶ τῶν ἀρχ-
ιερέων]· [24] καὶ Πιλάτος [e] ἐπέκρινεν γενέσθαι τὸ [f] αἴτημα
αὐτῶν, [25] ἀπέλυσεν δὲ τὸν διὰ [g] στάσιν καὶ φόνον [h] βεβλη-
C ως την μένον [h] εἰς φυλακήν, ὃν ᾐτοῦντο, τὸν δὲ Ἰησοῦν [i] παρ-
ἔδωκεν τῷ [k] θελήματι αὐτῶν. [26] καὶ ὡς [l] ἀπήγαγον
33 επι- αὐτόν, [m] ἐπιλαβόμενοι Σίμωνά τινα Κυρηναῖον ἐρχό-
λαβομε- μενον ἀπ' ἀγροῦ, [n] ἐπέθηκαν αὐτῷ τὸν σταυρὸν φέρειν
νοι... [o] ὄπισθεν τοῦ Ἰησοῦ. [27] ἠκολούθει δὲ αὐτῷ πολὺ
πλῆθος τοῦ λαοῦ, καὶ γυναικῶν, αἳ [p] ἐκόπτοντο καὶ
[q] ἐθρήνουν αὐτόν. [28] στραφεὶς δὲ πρὸς αὐτὰς Ἰησοῦς
εἶπεν [r] Θυγατέρες Ἰερουσαλήμ, μὴ [s] κλαίετε [t] ἐπ' ἐμέ,

d Matt. xvi. 18. ch. xxi. 36 only. Exod. xvii. 11.
e here only †. 2 Macc. iv. 47 only.
f Phil. iv. 6. 1 John v. 15 only. 1 Kings i. 17.
g — ver. 19. h Matt. v. 25 al.
i Matt. xvii. 22. Mark xxiii. 26.
k — John i. 13. 2 Pet. i. 21. Sir. viii. 15.
l — Matt. xxvi. 57. ch. xxi. 12. xxii. 26. Ep. Jer. 18. abs., Acts xii. 19.
m w. acc., Acts ix. 27. xvi. 19. xviii. 17 only. w. gen., ch. ix. 47 al. Joel ii. 9.
n John xix. 2. Acts xv. 28. Exod. xxii. 25.
o — Matt. xv. 23 (reff.) only. Gen. xviii. 10.
p Matt. xi. 17 reff. Gen. xxiii. 2.
q constr., here only. (Matt. xi. 17 ref.) Jer. xxii. 10.
r — Matt. xxi. 5, from Zech. ix. 9. Ps. cxxxvi. 8. Isa. x. 32.
s w. ἐπί, here bis & ch. xix. 41 only.
t — Rev. i. 7. Matt. xv. 32. Acts vii. 54.

23. for σταυρωθηναι, σταυρωσαι B.—σταυρωθηναι bef αυτον D. om και των αρχιερεων (*homoiotel?*) BL vulg lat-*a b e ff*$_2$ *g*$_1$ *l* coptt: ins ADP rel lat-*c f* syrr syr-cu arm.

24. rec (for και) ο δε, with AP rel lat-*f* syrr sah arm: txt BL vulg lat-*a b e ff*$_2$ syr-cu copt æth.—for κ. π. επεκρ., επεκρινεν δε ο πιλατος D.

25. rec aft απελυσεν ins αυτοις (‖ *Mt Mk*), with KM 1. 69 vulg lat-*b c* &c Syr syr-cu syr-with-ob æth arm: om ABDP rel lat-*a* coptt. for δια to φονον, ενεκα φονου D. rec ins την bef φυλακην, with ACP rel coptt: om BDFK 69 arm Orig.

26. for και ως, ως δε D. for απηγαγον, απηγον B al. rec σιμωνος τινος κυρηναιου του ερχομενου (*probably grammatical correction, and του mistake from the preceding* -ου), with Scr's g(e sil), and (omg του) AP rel Scr's mss: 69 combines both (-να τινα -αιον, -ινου): txt BCDLX 33 (om τινα L al, τινα bef σιμωνα [‖ *Mk*] CD).

27. for αυτω πολυ πληθος, το πληθος αυτω D. for γυναικων, γυναικες D al lat-*c f* Syr syr-cu. rec aft αι ins και, with C^{3}P rel syr: om ABC^{1}DLX 33 latt Syr syr-cu coptt æth arm Thl. αυτον bef και εθρηνουν D.

28. rec ins ο bef ιησ., with ACDP rel: om BL.—om ο ιησ. Γ.—ο ιησ. bef προς αυτους C ev-y; ο ιησ. ειπεν bef προς αυτους D al. om επ, εφ, and επι D lat-*b c* Ambr.

no fault in Him, why should He be *corrected at all?*—the Jews perceive their advantage, and *from this moment follow it up*. 23.] κατίσχυον—got the upper hand, **prevailed**; see reff.

25. τὸν δ. σ. κ. τ. λ.] The description is inserted for the sake of contrast;—see Acts iii. 14. Luke omits the scourging and mocking of Jesus. It is *just possible* that he might have omitted the mocking, because he had related a similar incident before Herod; but how shall we say this of the scourging, if he had seen any narratives which contained it? The break between vv. 25 and 26 is harsh in the extreme, and if Luke had any materials wherewith to fill it up, I have no doubt he would have done so.

26—33.] HE IS LED FORTH TO CRUCIFIXION. Matt. xxvii. 31—34. Mark xv. 20—23. John xix. 16, 17. Our account is original—containing the affecting narrative vv. 27—32, peculiar to itself. 26. ἐρχόμενον ἀπ' ἀγρ.] See on Mark. ὄπισθεν τ. Ἰη. is peculiar to Luke, and a note of accuracy.

27.] These were not the women who had followed Him from Galilee, but the ordinary crowd collected in the streets on such occasions, and consisting, as is usually the case (and especially at an execution), *principally of women*. Their weeping appears to have been of that kind of well-meant sympathy which is excited by any affecting sight, such as that of an innocent person delivered to so cruel a death. This description need not of course exclude many who may have wept from deeper and more personal motives, as having heard Him teach, or received some benefit of healing from Him, or the like.

28.] στραφείς—after He was relieved from the burden of the cross. This word comes from an eye-witness. ἐπ' ἐμέ—*His* future course was not one to be bewailed—see especially on this saying, Heb. xii. 2,—

u Matt. xi. 22. Judg. iv. 9. v Matt. ix. 15 reff. w ch. i. 7. Gal. iv. 27 (from Isa. liv. 1) only. Gen. xi. 30. x = ch. i. 41, 42, 44. John iii. 4. Ps. xxii. 10. y = ch. i. 13, 57. John xvi. 21. Gal. iv. 24. z Matt. xxvi. 22. ch. xiii. 26 al. Gen. xviii. 27. a Matt. xxiv. 19. Mark xiii. 17. Luke x. 8 al. b Matt. viii. 24 reff. c ch. iii. 5 (from Isa. xl. 4) only. 1 Kings x. 12. Hosea x. 12. d Matt. viii. 24 reff. e Matt. xvii. 12. ch. xxii. 37. John xiv. 30. 1 Cor. ix. 16. f here only. Judg. xvi. 7, 8. Job viii. 16 only. — χλωρ., Ezek. xx. 47. g = Rev. ii. 7. xxii. 2, 14, 19 only. (ch. xxii. 53 ‖ al.) Exod. ix. 25. Xen. Anab. vi. 4. 4. 5. h = here only. (John v. 3 reff.) Ezek. xvii. 24.

[u]πλὴν [t]ἐφ' ἑαυτὰς [s]κλαίετε καὶ [t]ἐπὶ τὰ τέκνα ὑμῶν, 29 ὅτι ἰδοὺ [v]ἔρχονται [v]ἡμέραι ἐν αἷς ἐροῦσιν Μακάριαι αἱ [w]στεῖραι, καὶ αἱ [x]κοιλίαι αἳ οὐκ [y]ἐγέννησαν, καὶ [z]μαστοὶ οἳ οὐκ [a]ἔθρεψαν. 30 τότε [b]ἄρξονται λέγειν τοῖς ὄρεσιν Πέσατε ἐφ' ἡμᾶς, καὶ τοῖς [c]βουνοῖς [d]Καλύψατε ἡμᾶς. 31 ὅτι εἰ [e]ἐν τῷ [f]ὑγρῷ [g]ξύλῳ ταῦτα ποιοῦσιν, [e]ἐν τῷ [h]ξηρῷ τί γέ-

Q — τοῦτ — ABCDE FGHK MPΔΣ VΞΓΛΠ 1. 33. 69

aft ἐμε ins μηδὲ πενθειτε D. for πλην, αλλ' D latt Ambr Jer Leo.

29. om ἰδου D 69 lat-*a b e ff*$_2$ syr-cu æth arm Leo. ημεραι bef ερχονται CX sah: ελευσονται ημεραι D 69 latt æth. rec om 1st αι (*homœotel*), with ADP rel arm: ins BCX 1. 69 coptt. μαζοι C, μασθοι D^{1}FGΓ. rec (for εθρεψαν) εθηλασαν, with AP rel vulg lat-*f* syrr syr-cu: εξεθρεψαν C^{3}D 1: txt BC^{1}L syr-marg.

30. αρξωνται APΔ 33. rec πεσετε, with ABC^{3}DP rel: txt C^{1}LQXΔ.

31. om 1st τω BC: ins ADPQ rel. for ταυτα, τουτο C Ambr$_3$. for γενηται,

ὃς *ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς ὑπέμεινεν σταυρόν, αἰσχύνης καταφρονήσας*. Nor again were His sacred sufferings a mere popular tragedy for street-bewailing; the sinners should weep for *themselves*, not for *Him*. **ἐφ' ἑαυτὰς . . . καὶ ἐπὶ τὰ τέκνα ὑμῶν**—see Matt. ver. 25, where the people called down the vengeance of His blood on themselves **καὶ ἐπὶ τὰ τέκνα ἡμῶν**. *Many of those who now bewailed Him perished in the siege of Jerusalem.* Those who now were young wives, would not be more than *sixty* when (A.D. 70) the city was taken. But to *their children* more especially belonged the miseries of which the Lord here speaks. 29. **ἔρχονται ἡμ.**] Between this and then would be time for *that effectual weeping*, which might save both themselves and their children;—see Acts ii. 37, 38,—but of which few availed themselves. These few are remarkably hinted at in the change to the third person, which excludes them—**ἐροῦσιν**, i. e. not '*men in general*,' nor '*My enemies*,'—but 'the impenitent among you,—those who weep merely tears of idle sympathy for Me, and none of repentance for themselves;—those who are *in Jerusalem* and its misery, which My disciples *will not be*.' On the saying itself, compare the whole of Hosea ix., especially vv. 12—16. 30.] This is cited from the next chapter of Hosea (x. 8). It was partially and primarily accomplished, when multitudes of the Jews towards the end of the siege sought to escape death by hiding themselves in the subterranean passages and sewers under the city . . . . *οὓς δ' ἐν τοῖς ὑπονόμοις ἀνηρεύνων, καὶ τὸ ἔδαφος ἀναρρήγνυντες ὅσοις μὲν ἐνετύγχανον ἀνεῖλον. εὑρέθησαν δὲ καὶ ἐκεῖ νεκροὶ πλείους δισχιλίων*, Jos. B. J. vi. 9. 4. But the words are too solemn, and too often used in a more awful connexion, for a further meaning to escape our notice: see Isa. ii. 10, 19, 21, and Rev. vi. 16, where is the striking expression **ἀπὸ τῆς ὀργῆς τοῦ ἀρνίου**—of Him who now was the victim about to be offered. And the whole warning—as every other respecting the destruction of Jerusalem—looks through the type to the antitype, the great day of His wrath. *Now*, **ἔρχονται ἡμέραι**—then **ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς αὐτοῦ**, Rev. vi. 17. It is interesting to see how often David, who had passed so long in hiding among the rocks of the wilderness from Saul, calls the Lord *his Rock* (see Ps. xviii. 2, 46; xlii. 9, &c.). They who have this defence, will not need to call on the rocks to hide them.

31.] This verse—*the solemn close of our Lord's teaching on earth*—compares His own sufferings with that awful judgment which shall in the end overtake sinners, the unrepentant human kind—the *dry tree*. These things—**ταῦτα**—were *a* judgment on sin;—He *bore our sins*;—He,—the vine, the *green tree*, the fruit-bearing tree,—of Whom His people are the branches,—if He, if they in Him and in themselves, are so treated, so tried with sufferings,—*what shall become of them who are cast forth as a branch and are withered?* Read 1 Peter iv. 12—18;—ver. 18 is a paraphrase of our text. Theophylact's comment is excellent: *εἰ ταῦτα ποιοῦσιν ἐν ἐμοὶ ἐγκάρπῳ καὶ ἀειθαλεῖ καὶ ἀειζώῳ διὰ τὴν θεότητα, τί γένηται ἐν ὑμῖν ἀκάρποις καὶ πάσης*

νηται; 32 ἤγοντο δὲ καὶ ἕτεροι δύο [i] κακοῦργοι σὺν αὐτῷ
—στε P. [k] ἀναιρεθῆναι. 33 Καὶ ὅτε ἦλθον ἐπὶ τὸν τόπον τὸν
καλούμενον [l] Κρανίον, ἐκεῖ ἐσταύρωσαν αὐτὸν καὶ τοὺς
[i] κακούργους, [m] ὃν μὲν [n] ἐκ [n] δεξιῶν [m] ὃν δὲ ἐξ [o] ἀριστερῶν.
34 [q] ὁ δὲ Ἰησοῦς ἔλεγεν Πάτερ, [p] ἄφες αὐτοῖς· οὐ γὰρ
οἴδασιν τί ποιοῦσιν. [q] διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ

i ver. 39. 2 Tim. ii. 9 only. Prov. xxi. 15. Sir. xl. 23. xxx. (xxxiii.) 26 only.
k — Matt. ii. 16. Exod. xxi. 29.
l (Mt. reff.) only.
m Matt. xiii. 8 reff.
n Matt. xx. 21, 23 reff.
o Matt. vi. 8. Mark x. 37. 2 Cor. vi. 7 only. 1 Chron. xii. 2.
p — Matt. vi. 12 reff.
q Mt. reff.

γενησεται DK³A: γινεται EFS ev-y.

32. κακουργοι bef δυο B coptt.

33. rec απηλθον, with A rel: txt BCDLQ 33. 69 latt Syr syr-cu syr-marg.—ηλθαν D. for καλουμενον, λεγομενον (‖ *Mt*) CGXA Mcion-e. aft κακουργους ins ομου D. for αριστερων, ενωνυμων (‖ *Mt Mk*) C¹LQ 33. 69.

34. om ο δε to ποιουσιν B lat-*a b* copt-dz sah: ins AC D-marg(and lat) Q rel vulg lat-*c e f ff*₂ syrr syr-cu copt Iren-lat Orig-lat Eus Eus-canon hom-Clem Constt Chr$_{\text{oft}}$ Hil Ambr Jer. (*The non-occurrence of the words in the other gospels had probably something to do with the omission: the citation of them by Irenæus and their occurrence in the ancient versions seems to prove that we have here a grave error in Cod. Vat. or in the ms from which it was derived.*) for ιησ., κυριος Q syr-marg.

δικαιοσύνης ζωοποιοῦ ἱστερημένοις;—The explanations which make the green-tree = the young, and the dry = the old (Bengel),—or the green-tree = the women, comparatively innocent, the dry = the guilty (Baumgarten-Crusius), at the destruction of Jerusalem,—seem to me unworthy of the place which the words hold, though the latter agrees with the symbolism of Ezek. xx. 47, compared with xxi. 4. 32.] ἕτ. δ. κακ. do not go together, see ch. x. 1 and note;—the comma usually placed after two in the E. V. is right, although not required in the Greek because implied in ἕτεροι. The best translation is, two others, malefactors.

33—49.] THE CRUCIFIXION, MOCKING, LAST WORDS, AND DEATH OF JESUS. Matt. xxvii. 35—50. Mark xv. 24—37. John xix. 18—30; with however some particulars inserted which appear later in the other gospels. 34.] Spoken apparently *during the act of the crucifixion*, or immediately that the crosses were set up. Now first, in the fullest sense, from the wounds in His Hands and Feet, is His Blood shed, εἰς ἄφεσιν ἁμαρτιῶν (Matt. xxvi. 28), and He inaugurates His intercessional office by a prayer for His murderers, —ἄφες αὐτοῖς. This also is a fulfilment of Scripture, Isa. liii. 12;—where the contents of our verses 33, 34 are remarkably pointed out. His *teaching* ended at ver. 31. His *High-Priesthood* is now begun. His first three sayings on the Cross are *for others*: see ver. 43; John xix. 26, 27.

πάτερ] He is the *Son of God*, and He speaks in the fulness of this covenant relation.—ἐγὼ ᾔδειν ὅτι πάντοτέ μου ἀκούεις:—it is not merely *a prayer*—but *the* prayer of the Great Intercessor, which is always heard. Notice that though on the Cross, there is no alienation, no wrath of condemnation, between the Father and the Son. ἄφες αὐτοῖς—*who are here intended?* Doubtless, first and directly, *the four soldiers*, whose work it had been to crucify Him. The ποιοῦσιν points directly at this: and it is surely a mistake to suppose that they *wanted no forgiveness*, because they were merely *doing their duty*. Stier remarks, "This is only a misleading fallacy, for they were sinners even as others, and their obedient and unsuspecting performance of their duty was not without a sinful pleasure in doing it, or at all events formed part of their entire standing as sinners, included in that *sin of the world*, to which the Lord here ascribes His Crucifixion" (vi. 403, edn. 2). But not only to *them*, but to them as the representatives of that sin of the world, does this prayer apply. The nominative to ποιοῦσιν is οἱ ἄνθρωποι—*mankind*,—the Jewish nation, as the next moving agent in His death,—but all of us, inasmuch as for our sins He was bruised. οὐ γὰρ οἴδασιν τί ποιοῦσιν, primarily, as before, spoken of the *soldiers*,—then of the *council*, who delivered Him up, see John xi. 49, ὑμεῖς οὐκ οἴδατε οὐδέν,—then of *all*, whose sin is from lack of knowledge of the truth, of

r ‖ only. Joel iii. 3. Obad. 11. Jonah i. 7. see Acts i. 26.
s ch. xvi. 14 only. Ps. ii. 4 al.
t — 1 Pet. ii. 4, 6 from Isa. xxviii. 16. see Matt. xxiv. 22 reff.
u ver. 11.
v Matt. xxvii. 34 reff.
w Matt. xxvii. 11 reff.
x ‖ Mk. ch. xx. 24 ‖ only †.

r ἔβαλον κλήρους. 35 καὶ εἱστήκει ὁ λαὸς θεωρῶν. ἐξ-
εμυκτήριζον δὲ καὶ οἱ ἄρχοντες λέγοντες Ἄλλους ἔσωσεν,
s σωσάτω ἑαυτόν, εἰ οὗτός ἐστιν ὁ χριστὸς τοῦ θεοῦ ὁ
t ἐκλεκτός. 36 u ἐνέπαιξαν δὲ αὐτῷ καὶ οἱ στρατιῶται —conf. Lk. P.
προσερχόμενοι, v ὄξος προσφέροντες αὐτῷ 37 καὶ λέγοντες
Εἰ σὺ εἶ ὁ w βασιλεὺς τῶν w Ἰουδαίων, σῶσον σεαυτόν.
38 ἦν δὲ καὶ x ἐπιγραφὴ ἐπ' αὐτῷ [y γράμμασιν Ἑλληνικοῖς R rec-pasc- ABCDK GHKL MQRSV ΓΔΛΠ 1. 33 6

y — Gal. vi. 11 only. (ch. xvi. 6 al.)

for ελεγεν, ειπεν AKM. om πατερ A. διεμεριζοντο D sah. for εβαλον, βαλοντες (‖ *Mt Mk*) D lat-*a*. rec (for κληρους) κληρον (*from Mt Mk Jn*), with BCDQ rel lat-*b c*: txt AX 1. 33 vulg lat-*a e f ff*$_2$ *l* syr-marg arm Aug^{excpe}(*Locus dicendo sortes . . . . quamvis nonnulli codices sortem reperiantur habere*).

35. for θεωρων εξεμυκτηριζον, ορων εμυκτηριζον D. aft δε ins αυτον D 1. 69 latt syrr syr-cu arm Eus.—om 2nd και D 1 latt Eus. om οι αρχοντες D. rec aft αρχοντες ins συν αυτοις (*to shew, aft* ‖, *that* the people also *derided Him*), with A rel vulg lat-*f* syr-cu syr Eus: om BCDLQX 33. 69 lat-*b c e ff*$_2$ *l* Syr copt sth. for λεγοντες, και ελεγαν αυτω D æth. σωσας and σεαυτον σωσον D lat-*c*. for ουτος, υιος BD: for χριστος, υιος 69. for εστιν, εἰ D lat-*c*. rec o bef του θεου, with AC^{3}Q rel: ο εκλεκτος bef του θεου C^1 lat-*c ff*$_2$: του θεου bef ὁ χριστος εἰ, insg ει twice and omg ὁ, D: txt BL 1 (69) Eus.—[B does not omit ὁ as Mai ed 1: see table.]

36. rec ενεπαιζον (*conforming to εξεμυκτηριζον above*), with ACDQ rel vss: txt BL sah. rec ins και bef οξος, with C^{3}Q rel vulg lat-*b c e f* syrr æth arm: om ABC^{1}L lat-*a* coptt.—aft οξος ins τε D.

37. om και D am lat-*b* copt-dz sah. aft λεγοντες ins χαιρε D lat-*c* syr-cu. om 1st ει (*error, supposing it repeated? ει συ ει*) A 1 lat-*a e ff*$_2$.—om ει συ ει D lat-*c*. om σωσον σεαυτον and ins περιθεντες αυτω και ακανθινον στεφανον D (lat-*c* syr-cu).

38. ins η bef επιγραφη (‖ *Mk*) CDGSU. rec ins γεγραμμενη bef επ' αυτω (‖ *Mt*), with C^3 rel syrr syr-cu æth arm; aft επ' αυτω, C^{1}X 33. 69: ins επιγεγραμμενη bef επ' αυτω (‖ *Mk*) ADQ lat-*b*: om BL coptt. om γραμμασιν ελληνικοις και ρωμαικοις και εβραικοις (*gloss founded on* ‖ *John?*) BC^{1}L lat-*a* syr-cu coptt: ins

what sin is, and what it *has done*—even the crucifixion of the Lord. But certainly from this intercession is excluded *that one sin*—strikingly brought out by the passage thus cited as committed by him who said it, viz. Caiaphas,—and hinted at again by our Lord, John xix. 11—and perhaps also by the awful answer Matt. xxvi. 64, σὺ εἶπας—'thou *saidst* it'—viz. in prophecy, John xi. 49; see also Matt. xxvi. 25,—and on the sin alluded to, Matt. xii. 31; 1 John v. 16. Observe that between the two members of this prayer lies the work of the Spirit leading to repentance—the prayer that they may have their eyes opened, and *know* what they have done: which is the necessary subjective condition of forgiveness of sins, see 2 Tim. ii. 25, 26. **35.**] The insults of *the people* are by no means excluded, even with σὺν αὐτοῖς omitted: nay they are implied, by the δὲ καὶ which follows. To find a discrepancy with Matt. and Mark here, is surely unfair (Meyer, De Wette):—the people's *standing looking on*, does not describe their mind towards Jesus: Luke reports no more than he knew: and the inference may be drawn that those whom he has related to have cried out an hour ago, 'Crucify him,'—would not have stood by in silence. On ver. 48, see note there.

οἱ ἄρχοντες are the chief priests and members of the Sanhedrim: Matt. ver. 41. τ. θ. ὁ ἐκλ., either the Christ of God, His elect one,—or, the elect Christ of God; I prefer the former: but either way, χρ. τ. θεοῦ must be taken together, not as in rec. **36.**] A different incident from that related Matt. ver. 48; Mark ver. 36; John vv. 28, 29. It was about the time of the mid-day meal of the soldiers,—and they in mockery offered Him their posca or sour wine, to drink with them. **38.**] See on Matt. ver. 37.

ἐπ' αὐτῷ, over Him, on the pro-

καὶ Ῥωμαϊκοῖς καὶ Ἑβραϊκοῖς], Ὁ [w] βασιλεὺς τῶν [w] Ἰουδαίων οὗτος. 39 εἷς δὲ τῶν [x] κρεμασθέντων [x] κακούργων [b] ἐβλασφήμει αὐτὸν Οὐχὶ σὺ εἶ ὁ χριστός; σῶσον σεαυτὸν καὶ ἡμᾶς. 40 ἀποκριθεὶς δὲ ὁ ἕτερος [c] ἐπιτιμῶν αὐτῷ ἔφη Οὐδὲ φοβῇ σὺ τὸν θεόν, ὅτι ἐν τῷ αὐτῷ [d] κρίματι εἶ; 41 καὶ ἡμεῖς μὲν [e] δικαίως· [f] ἄξια γὰρ ὧν ἐπράξαμεν [g] ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν [h] ἄτοπον [i] ἔπραξεν. 42 καὶ ἔλεγεν Ἰησοῦ μνήσθητί μου, ὅταν [k] ἔλθῃς ἐν τῇ βασιλείᾳ σου.

[w] ch. xviii. 6 reff.
[x] vv. 33, 38 reff.
[b] Mark viii. 38, 33 reff.
[c] Mark viii. 33 reff.
[d] ch. xx. 47 Mk. xxiv. 20. Deut. xxi. 22.
[e] 1 Cor. xv. 34. 1 Thess. ii. 10. Tit. ii. 12. 1 Pet. ii. 20 only. Dan. i. 10.
[f] = Matt. iii. 8. Acts xxvi. 20. Job xxxiii. 27.
[g] ch. xvi. 25 reff.
[k] Matt. xvi. 28.
[h] Acts xxv. 5. xxviii. 6. 2 Thess. iii. 2 only. Job iv. 8.
[i] 1 Job xxvii. 6.

A(D)QR rel latt syrr æth arm.—om και (twice: *as* ‖ *Jn*) D. rec ουτος, subjoining εστιν, bef *o βασιλευς των ιουδαιων* (‖ *Mt*), with AQR rel vulg lat-*b* syrr syr-cu copt æth arm Orig: om ουτος C lat-*c*: txt BDL lat-*a e ff*$_2$.—add εστιν D al lat-*e ff*$_2$.—[B does not om ὁ as Mai ed. 1: see table.]

39. om κρεμασθεντων D al. rec aft αυτον ins λεγων, with ACQR rel Orig-lat: om BL lat-*l*.—om ουχι to end as well as λεγων D. rec (for ουχι) ει (*see ch* iv. 3 *and* ‖ *Mt*), with AC^{3}QR rel: txt BC^{1}L lat-*a b ff*$_2$ syr-cu coptt æth arm.

40. rec επετιμα and (for εφη) λεγων (*to avoid the two participles αποκριθεις and επιτιμων*), with AC^{2}DQR rel latt syr (æth) arm: (επετιμησεν E^1 syr-cu:) txt BC^{1}LX copt. for ουδε, οτι ου D. for ει, εσμεν C^1 syr-cu syr-jer coptt æth Chr. at end ins και ημεις εσμεν και ημεις μεν D.

41. om και C^1 coptt. for απολαμβανομεν, απελαβαμεν C. for ατοπον, πονηρον D.

42. rec ins τω bef ιησου, with AC^{2}QR rel: om BC^{1}L coptt.—for ελεγεν ιησου, στραφεις προς τον κυριον ειπεν αυτω D. rec aft μου ins κυριε (*added, from* ιησου *being mistaken for dative*), with AC^{2}R rel lat-*b* syrr æth arm Orig-lat Eus Ambr Hil: bef μνησθητι, Q lat-*c e f ff*$_2$ *l* syr-cu Hil$_1$: om BC^{1}DLM lat-*a* syr-jer coptt Orig$_1$. om οταν ελθῃς Q. (see also D below.) for εν τῃ βασιλεια, εις την βασιλειαν (*see note*) BL vulg Hil Ambr: txt ACQR rel Orig Eus.—εν τῃ ημερα της ελευσεως σου, omg οταν ελθῃς, D.

jecting upright beam of the cross.

39—43.] Peculiar to Luke. Matthew and Mark have merely a general and less accurate report of the same incident.

All were now mocking; the soldiers, the rulers, the mob:—and the evil-minded thief, perhaps out of bravado before the crowd, puts in his scoff also.

40.] Bengel supports the notion that this penitent thief was a *Gentile*. But surely this is an unwarranted assumption. What should a Gentile know of Paradise, or of the kingdom of the Messiah as about to come? The silence of the penitent is broken by the ἡμᾶς of the other compromising him in the scoff. οὐδέ alludes to the multitude—**Dost *thou too* not fear God?** ὅτι—(as thou oughtest to do), **seeing that . . . .** 41. ἡμεῖς] He classes himself with the other in condemnation, but not in his prayer afterwards. ἄτοπον, **unseemly.** This is a remarkable testimony to the innocence of Jesus from one who was probably executed for his share in those very tumults which He was accused of having excited. 42.] The thief had heard of the announcements which Jesus had made,—or at all events of the popular rumour concerning his Kingdom. His faith lays hold on the truth that this *is* the King of the Jews in a higher and immortal sense. There is nothing so astounding in this man's faith *dogmatically* considered, as De Wette thinks; he merely *joins* the common belief of the Jews of a Messianic Kingdom, in which the ancient Fathers were to rise, &c.,—with the conviction, that *Jesus is the Messiah*. What is *really* astounding, is the *power* and *strength* of that faith, which, amidst shame and pain and mockery, could thus lift itself to the apprehension of *the Crucified* as this King. This thief would fill a conspicuous place in a list of the triumphs of faith supplementary to Heb. xi. ἐν τ. βασ.] The Vulgate, which is followed by Luther,—and the E.V.,—renders this as if it were εἰς τὴν βασ. (see var. readd.), which is a sad mistake, as it destroys the force of the expression. It is **in thy Kingdom—with thy Kingdom**, so ἐλθῃ ἐν τῇ δόξῃ αὐτοῦ, Matt. xxv. 31, which we (E.V.) have translated rightly. The above

1 Matt. v. 18 reff.
m 2 Cor. xii. 4. Rev. ii. 7 only. Gen. ii. 8 and fr.
n = ch. i. 56. xxii. 41, 59. Judg. iii. 29.

43 καὶ εἶπεν αὐτῷ [1] Ἀμήν σοι λέγω, σήμερον μετ' ἐμοῦ ἔσῃ ABCDE GHKL
ἐν τῷ [m] παραδείσῳ. 44 Καὶ ἦν [ἤδη] [n] ὡσεὶ ὥρα ἕκτη, MQRSU
καὶ σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως ὥρας ἐνάτης. VΓΧΔΛ 1. 33. 69.

43. rec aft αυτω ins ο ιησους, with AC (D) QR rel: om BL lat-e^1 coptt.—for και το λεγω, αποκριθεις δε ο ιησους ειπεν αυτω τω επληστηι θαρσει D. rec λεγω bef σοι, with AC^{3}QR rel latt syrr syr-cu coptt æth: txt BC^{1}L arm.

44. rec (for και ην) ην δε, with AC^{3}QR rel vulg lat-f syrr arm: txt BC^{1}DL lat-a b e ff_2 q copt Orig-lat. (There is probably a mistake in the Bentley collation of B.) rec om ηδη, with AC^{3}DQR rel latt Syr syr-cu sah arm Orig-lat: ins BC^{1}L syr (copt) Orig-lat$_1$.

mistake entirely loses ἦλθῃς—making it merely '*comest into*,' just as we say to '*come into*' an estate: whereas it is the chief word in the clause, and ἐν τῇ β. σου its qualification, **at Thy coming in Thy Kingdom**. It will be seen that there is no necessity for supposing the man to have been *a disciple*, as some have done.

It is remarkable how, in three following sayings, the Lord appears as Prophet, Priest, and King: as *Prophet*, to the *daughters of Jerusalem*;—as *Priest*, interceding for forgiveness;—as *King*, acknowledged by the penitent thief, and answering his prayer. **43.** ἀμήν σοι λ. . . . .] The Lord surpasses his prayer in the answer; the ἀμήν σοι λέγω, σήμερον, is the reply to the uncertain ὅταν of the thief. σήμερον] **This day**: *before the close of this natural day*. The attempt to join it with σοι λέγω, considering that it not only violates common sense, but destroys the force of our Lord's promise, is surely something worse than silly; see below. μετ' ἐμοῦ ἔσῃ—can bear no other meaning than **thou shalt be with Me**, in the ordinary sense of the words, 'I shall be in Paradise, and thou with Me.' ἐν τῷ παρ.] On these words rests the whole exegesis of the saying. *What is this* PARADISE? The *word* is used of the *garden of Eden* by the LXX, Gen. ii. 8, &c., and subsequently became, in the Jewish theology, the name for that part of Hades, the abode of the dead, where the souls of the righteous await the resurrection. It was also the name for a supernal or heavenly abode, see reff. N. T. The *former of these* is, I believe, here primarily to be understood;—but only as *introductory, and that immediately, to the latter*. By the death of Christ only was *Paradise* first opened, in the *true sense of the word*. He Himself, when speaking of Lazarus (ch. xvi. 22), does not place him in Paradise, but in Abraham's bosom—in that place which the Jews *called* Paradise, but by an anticipation which our Lord did not sanction. I believe the matter to have been thus. Our Lord spoke (as Grotius has remarked) to the thief so as He knew the thief would understand Him; but He spoke with a fuller and more blessed meaning than he could understand then. For *that day, on that very evening*, was 'Paradise' truly 'regained'—opened by the death of Christ. We know (1 Pet. iii. 18, 19, where see note; iv. 6) that our Lord went down into the depths of death,—announced His triumph—(for His death was His triumph) to the imprisoned spirits,—and in that moment—for change of *state*, to the *disembodied*, is all that *change of place* implies—they perhaps were in the Paradise of God,—in the blessed heavenly place, implied by the word, 2 Cor. xii. That this is not *fulness* of glory as yet, is evident;—for the glorified *body* is not yet joined to their spirits,—they are not yet perfect (Heb. xi. 40); but it is a degree of bliss compared to which their former degree was but as imprisonment.

This work of the Lord I believe to have been accomplished *on the instant of His death*, and the penitent to have followed Him at *his death*—some little time after—into the Paradise of God. That our Lord *returned* to take his glorified Body, was in accordance with His design, and He became thereby the *first-fruits of the holy dead*, who shall like Him put on the body of the resurrection, and be translated from disembodied and imperfect bliss in the Paradise of God, to the perfection of glorified humanity in His glory, and with Him, *not in Paradise*, but *at God's right hand*. **44—46.**] Our account is very short and epitomizing—containing however, peculiar to itself, the *last word of our Lord on the cross*. The impression conveyed by this account, if we had no other, would be that the veil was rent *before* the death of Jesus;—but the more detailed account of Matthew corrects this.

P τουτο τασμα

45 καὶ [n] ἐσκοτίσθη ὁ ἥλιος, καὶ [o] ἐσχίσθη τὸ [p] καταπέτασμα
τοῦ ναοῦ [q] μέσον. 46 καὶ [rs] φωνήσας [s] φωνῇ [s] μεγάλῃ ὁ
Ἰησοῦς εἶπεν Πάτερ, εἰς χεῖράς σου [t] παρατίθεμαι τὸ
[u] πνεῦμά μου. τοῦτο δὲ εἰπὼν [v] ἐξέπνευσεν. 47 ἰδὼν δὲ
ὁ ἑκατόνταρχος τὸ γενόμενον [w] ἐδόξαζεν τὸν θεὸν λέγων

n Matt. xxiv. 29 reff. — o — ‖ Mt. Mk. ch. v. 36. Isa. xlviii. 21. p ‖ Mt. Mk. Heb. vi. 19. ix. 3. x. 20 only. Exod. xxvi. 35 al. — q — Acts i. 18. Gen. xv. 10.

r — ch. viii. 8 reff. s Acts xvi. 28. Rev. xiv. 18. t ch. xii. 48 reff. Psa. xxx. 5.
u — ‖ Mt. J. Acts vii. 59. Eccl. xii. 7. v ‖ Mk. bis only †. w ch. v. 25, 26 reff.

45. for *και εσκοτισθη ο ηλιος, του ηλιου εκλειποντος* B C[1](appy) L(-λιπ-) syr-marg coptt(appy) Orig("*in quibusdam exemplaribus*"): om C[2](appy) 33 : txt AC[3] (D) QR rel latt syrr syr-cu sth (arm) Orig-lat("*secundum pleraque exemplaria*") Mcion-e.—for *και εσκ., εσκ. δε* D.—[Origen (iii. 923) says *Et forsitan ausus est aliquis quasi manifestius aliquid dicere volens pro "Et obscuratus est sol" ponere "Deficiente sole:" existimans quod non aliter potuissent fieri tenebræ nisi sole deficiente.* This is confirmed by the "Acta Pilati" (ed. Tischdf. A. xi. 2) *ἔκλειψις ἡλίου γέγονεν κατὰ τὸ εἰωθός.*] for *και εσχισθη, εσχισθη δε* (*in pursuance of former alteration*) BC[1]L 1. 33: txt ACQR rel latt syrr syr-cu arm. om last clause (but see next ver) D.

46. *ο ιησ.* bef *φωνη μεγαλη* C (D) Syr syr-cu coptt.—*μεγαλη* bef *φωνη* D-gr. rec (for *παρατιθεμαι*) *παραθησομαι* (*from* LXX), with L rel: *παρατιθημι* D[1]R 1 Constt Ath Bas Nyssen Epiph Cyr Thdrt Thl (*παρτιθειμι* D[2]): txt ABCKMPQU 33 Justin Orig Thdot Eus$_2$ Cyr-jer. rec (for *τουτο δε*) *και ταυτα*, with AC[3]QR rel vulg lat-*f ff$_2$* syr copt-wilk arm: *και τουτο* KMP 69 lat-*b e l q* copt-2-mss Ambr: om *δε* L al Syr sah: txt BC[1]D lat-*c* copt-schw. (om clause X.) *εξεπν*[. .]*σεθαι* Q. at end ins (omg last clause of ver 45) *και το καταπετασμα του ναου εσχισθη* D.

47. for *ιδων το γενομενον, και ο εκατονταρχος φωνησας* D. *τα γενομενα* R al Orig-lat$_2$; *το γεγονος* C[1]: om D. rec *εδοξασε*, with ACPQ rel vulg lat-*a f* Syr

45.] The words *ἐσκοτ. ὁ ἥλ.* are probably added to give solemnity to the preceding, assigning its reason; so that the gloss *τοῦ ἡλ. ἐκλείποντος* shews a right apprehension of the words. It can hardly be, as Mey., that the *earth* was darkened till the ninth hour, and *then* the *sun* became dark also. **46.**] The use of *φωνῇ μεγάλῃ* shews that *this was the cry* to which Matt. and Mark allude. The words are from the LXX, varying however from the common reading *παραθήσομαι*, and giving the verb in the present, which is also the rendering of the Hebrew (תְּפִלָּתִי). These words have in them an important and deep meaning. They accompany that, which in our Lord's case was strictly speaking the *act* of death. It was *His own act*—not 'feeling the approach of death,' as some, not apprehending the matter, have commented; but a *determinate delivering up of His spirit to the Father.*—*παρέδωκεν τὸ πνεῦμα*, John: see John x. 18—*οὐδεὶς αἴρει αὐτὴν ἀπ' ἐμοῦ. ἀλλ' ἐγὼ τίθημι αὐτὴν ἀπ' ἐμαυτοῦ.* None of the Evangelists say 'He *died*:' although that expression is ever after used of His death stated as one great fact:—but it is, *ἀφῆκεν τὸ πν.*, Matt.; *ἐξέπνευσεν*, Mk. Luke; *παρέδωκεν τὸ πνεῦμα*, John.

The *πνεῦμα* here is the *Personality* —the human soul informed by the Spirit, *in union:* not separated, so that His soul went to Hades, and His spirit to the Father (Olshausen). Both are delivered into the hand of the Father—by Whom quickened (but *ζωοποιηθεὶς πνεύματι* of 1 Pet. iii. 18 is to be rendered 'quickened *in* the spirit'—*by the Father* is understood in *ζωοποιηθεὶς*) He worked His great victory over death and Hell. See again 1 Pet. iii. 18, 19 and notes, and Rom. viii. 10, 11. The latter part of the verse in Ps. xxxi. '*for Thou hast redeemed me, O Lord, thou God of truth,*' is not applicable here. The whole Psalm is not strictly prophetic, but is applied by the Lord to Himself. **47—49.**] Our account, as well as that of Mark, ascribes the impression made on the centurion to that which took place at the death of Jesus, —i. e. *ὅτι οὕτως ἐξέπνευσεν.* Something in the manner and words convinced him that this man was the Son of God; which expression he uses doubtless with reference to what he had before heard, but especially to the words just uttered—"*Father*, into Thy hands I commend my spirit." Luke has not so exactly expressed the words,—but the E. V. has wrongly and ungrammatically rendered them, and made 'a righteous man' (Luke)

x Mark xi. 32. 1 Tim. v. 3 al. Num. xxii. 37 only.
y 2 Tim. iv. 16 only. Ps. lxxxii. 8 only.
z = Matt. iii. 7 (note).
a here only †. 2 Macc. v. 26. xv. 12 only.
b Matt. xxvii. 55. xxviii. 1. Mark iii. 11 al⁶. ch. x. 18 al⁵. John ii. 23 al¹². Acts iii. 16 al¹³. Rev. xi. 11, 12. Epp. Heb. vii. 4. 1 John iii. 17 only. Josh. viii. 20 rat. Ps lxiii. 9.
c John xiii. 25 reff.
d ch. ii. 20 reff.
e = ch. ii. 44 (reff.).

x-x Οντως ο ανθρωπος ουτος δικαιος ην. 48 και παντες οι y συνπαραγενομενοι οχλοι z επι την a θεωριαν ταυτην, b θεωρησαντες τα γενομενα, τυπτοντες τα c στηθη d υπ- εστρεφον. 49 ειστηκεισαν δε παντες οι e γνωστοι αυτω f μακροθεν, και γυναικες αι g συνακολουθουσαι αυτω απο της Γαλιλαιας, οραωσαι ταυτα.

50 Και ιδου ανηρ h ονοματι Ιωσηφ, i βουλευτης k υπ- αρχων, ανηρ αγαθος και δικαιος, 51 ουτος ουκ ην l συνκατατεθειμενος τη m βουλη και τη n πραξει o αυτων, απο Αριμαθαιας πολεως των Ιουδαιων, ος p προσεδεχετο την βασιλειαν του θεου, 52 ουτος προσελθων τω Πιλατω q ητησατο το σωμα του Ιησου· 53 και r καθελων s εν- ετυλιξεν αυτο t σινδονι, και εθηκεν αυτον εν u μνημματι

f ch. xxii. 64 reff. only. prea. part., Mark i. 4. vi. 14. 14 reff.
g Mark v. 37. xiv. 51 only. Num. xxxii. 11 Ald. (συνεστ. vat. F.) 2 Macc. ii. 4. h ch. i. 5 al. fr. i ‖ Mk. only. Job iii. 14. xii. 17 only. k ch. xvi. 1 here only. = Exod. xxiii. 1. (-θεσις. 2 Cor. vi. 16.) m = Acts xxvii. 12, 42. Gen xlix. 6.
n Matt. xvi. 27 reff. o indef. pron., John viii. 44 reff. p = ‖ Mk. ch. ii. 26, 38. Titus ii. 13. Jude 21. Ps. liv. 8. q = Matt xxvii. 20 reff. r ‖ Mk. Acts xiii. 29. Josh. viii. 29. s ‖ Mt. t ‖ Mt. Mk. (bis). Mark xiv. 51, 52 only. Judg. xiv. 12. u Mark v. 3, 5 reff.

syr-cu copt-ms sah Orig-lat: txt BDLR lat-*c e ff₂ q* copt Cyr. δικαιος ην bef ο ανθρωπος ουτος D.

48. [συνπαραγενομενοι, so AB¹CDELPQRΔ.] for οχλοι to ταυτην, επι θεωρεια οχλοι D lat-*c*. rec θεωρουντες (*joining it to foregoing*), with PQ rel vulg lat-*a b*: txt BC D-gr LRX 33 lat-*c* syrr syr-cu (copt ?).—om θεωρ. τα γενομενα A. rec ins εαυτων bef τα στηθη (*reminiscence of ch* xviii. 13, *where see digest*), with C²QR rel; αυτων UXΓ 69: ins εαυτων bef στηθη P al; om ABC¹DL 1 forj arm. aft στηθη ins και τα μετωπα D.

49. rec (for 1st αυτω) αυτου, with CDR rel latt syr copt: txt ABLP 33. ins απο bef μακροθεν (*from ‖ Mt Mk*) BDL 1. 33 latt coptt: om ACPR rel. aft και ins αι B sah. rec συνακολουθησασαι, with ADP rel: συνακολουθησαι Δ: txt BCLRX 33.

50. ins και ο bef 2nd ανηρ C; και, LX 33. om 2nd ανηρ DΓ lat-*a b e ff₂ q*. om και bef δικαιος B sah.

51. συνκατατεθειμενος (for -θειμενος) CDLXΔ 1. 69: txt ABP rel.—[συνε., so ABCDHLPΔ 33.] rec ins και bef προσεδεχετο, with A rel syr; και αυτος (‖ *Mt Mk*) KMPUX arm: om BCDL 1. 33. 69 vulg lat-*a b e f ff₂ l* coptt.—rec aft προσεδεχετο further ins και αυτος, with A rel vulg lat-*f ff₂* syr seth: om BCDLΓ 69 lat-*a b e l* Syr syr-cu copt.

52. om ουτος D¹ seth.

53. rec aft καθελων ins αυτο, with AP rel lat-*b* syrr syr-cu; αυτον U al lat-*q*: om BCDL 33. 69 latt. for αυτο, το σωμα του ιησου εν D. rec (for αυτον) αυτο (*repetition of preceding*), with AP rel lat-*c*: om 1. 69 lat-*e* arm: txt B[sic: see table] CD vulg lat-*a b f ff₂* copt. for μνημματι λαξευτω, μνημειω λελατομημενω

stand in the place of 'the Son of God' (Mark);—whereas they only give the *general sense* of the persuasion of the centurion. **Truly, this man was innocent**:—and if innocent (nay, more, δικαιος, **just, truthful**), He *was the Son of God, for He had asserted it.* 48.] Peculiar to Luke. τα γενομενα are the darkness and other prodigies, after which we have no more *raillery*:—men's tempers are changed, and we here see the result. τυπτοντες . . . . a sign of self-accusation, at least for the time,—which is renewed on the preaching of Peter, Acts ii. 37. 49.] See on Matt. and Mark.

50—56.] BURIAL OF THE BODY OF JESUS BY JOSEPH OF ARIMATHEA. Matt. xxvii. 57—61. Mark xv. 42—47. John xix. 38—42: see notes on Matt.

51. ουτος . . . .] Peculiar to Luke. The meaning is, he had absented himself, and taken no part in their (the council's) determination against Jesus.

[v] λαξευτῷ, οὗ [w] οὐκ [x] ἦν οὐδεὶς οὔπω κείμενος. 54 καὶ [v] here only. Deut. iv. 49 only. (-εύειν, Exod. xxxiv. 1, 4. -ευτήρων, Ps. lxxiii 6.)
F σαββ. ἡμέρα ἦν [y] παρασκευῆς, καὶ [z] σάββατον [a] ἐπέφωσκεν. w Acts viii. 39 al.
55 [b] κατακολουθήσασαι δὲ γυναῖκες, αἵτινες [c] ἦσαν [c] συν- x constr., Matt. xix. 23 reff.
ελεληλυθυῖαι αὐτῷ ἐκ τῆς Γαλιλαίας, [d] ἐθεάσαντο τὸ μνημεῖον y I Mt. reff.
καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ, 56 [e] ὑποστρέψασαι δὲ ἡτοίμα- z no art., John v. 9.
σαν [f] ἀρώματα καὶ [g] μύρα. καὶ τὸ μὲν σάββατον [h] ἡσύχα- a Matt. xxviii. 1 only. Job xli. 9 (10) F. only.
σαν κατὰ τὴν [i] ἐντολήν. [XXIV.] 1 [j] τῇ δὲ [k] μιᾷ τῶν b Acts xvi. 17 only. Jer. xvii. 16.
...βαθεος σαββάτων [l] ὄρθρου [m] βαθέως ἦλθον ἐπὶ τὸ [n] μνῆμα φέρου- P.
σαι ἃ ἡτοίμασαν [f] ἀρώματα. 2 εὗρον δὲ τὸν λίθον [o] ἀπο-

1 Macc. vi. 28 only. c = Acts i. 21. ix. 39. x. 28. xxi. 16. d Matt. vi. 1 aP. (Mark xvi. 11, 14 only.) ch. v. 27. vii. 24. John i. 14 al⁶. Acts i. 11 al². Paul, Rom. xv. 24 only. 1 John i. 1 al². 2 Chron. xxii. 6. 2 Macc. ii. 4. iii. 36 only. e ver. 48. f here (bis) & | Mk. John xix. 40 only. 4 Kings xx. 13. g Matt. xxvi. 7 reff. Exod. xxx. 25. h = here only. (ch. xiv. 4 reff.) i Matt. xix. 17. 1 Tim. vi. 14. k = Acts xx. 7. 1 Cor. xvi. 2. Gen. i. 5. Ezra iii. 6. l [John viii. 2.] Acts v. 21 only. Esth. v. 14. (-ρινός, ver. 23.) m = here only. see note. n Mark v. 3, 5 reff. o | Mt. Mk. (bis v. r.) only. Gen. xxix. 3, 8, 10. Judith xiii. 9 only.

(‖ *Mk*) D. rec (for *ουδεις ουπω*) *ουδεπω ουδεις* (‖ *Jn*), with X rel syr-cu arm Orig-lat: *ουδεποτε ουδεις* A: *ουδεις ουδεπω* CKMPU 33. 69: *ουπω ουδεις* D Orig: txt ABL 1 syrr. add *και θεντος αυτου επεθηκεν τω μνημειω λιθον ον μογις εικοσι εκυλιον* D lat-*c* sah: *και προσεκυλισε λιθον μεγαν επι την θυραν του μνημειου* (‖ *Mt Mk*) U copt æth-mss.

54. for *ver*, *ην δε ημερα προσαββατου* D: so lat-*c*, adding *cenæ puræ*. rec (for *παρασκευης*) *παροσκευη*, with AC²P rel lat-*f ff*₂ Eus: txt BC¹L vulg copttt. om *και* bef *σαββατον* AC²P rel lat-*c* sah Eus Thl: ins BCLΔ 1. 33. 69 latt Syr syr-cu syr-with-ob copt arm Eus.

55. for *κατακολουθησασαι, κατηκολουθησαν* D lat-*c ff*₂ syrr. rec ins *και* bef *γυναικες*, with S(e sil); *αι* BLPX 1. 33. 69 syr-cu copttt; *δυο* D lat-*a b e ff*₂ *q*: om AC rel Eus Thl. *εκ της γαλιλαιας* bef *αυτω* BL Eus: om *αυτω* C¹(appy) D lat-*c* æth: txt AC²P rel vss Eus. for *εκ, απο* D lat-*c f* Eus. ins *και* bef *εθεασαντο* D lat-*c*. *το μνημα αυτου*, omg *και ως ετεθη σωμα*, D.

56. om *δε* C¹ æth: *και υποστρ.* C² vulg lat-*b c e f ff*₂ Syr syr-cu Mcion-e. om *κατα την εντολην* D.

CHAP. XXIV. 1. for *τη δε μια, μια δε* D. *ορθου* (sic)AC. [rec *βαθεος*, with EKPUV (S, e sil): txt ABCD rel Eus.] *επι το μνημα* bef *ηλθον* BLℵ Dion-alex: txt ACD rel vulg lat-*f* syrr syr-cu copttt Tert.—for *ηλθον, ηρχοντο* D.—for *μνημα, μνημειον* ℵ. for *μνημα, μνημειον* (‖ *Mk Jn*) C¹FXΔ Dion-alex Eus. om *αρωματα* D lat-*a b c e ff*₂ *l* syr-cu sah. rec at end adds *και τινες συν αυταις* (*harmonistic insn, cf Mark* xvi. 1, *and our ver* 10), with AC²D lat-*f q* (syrr syr-cu) æth-pl arm Eus: om BC¹L 33 latt copt æth-rom Dion-alex Eus Aug: D lat-*c* sah add further (*from* ‖ *Mk*) *ελογιζοντο δε εν εαυταις, τις αρα αποκυλισει τον λιθον.*

2. ins *ελθουσαι δε* bef *ευρον* D lat-*c* sah. for *απο, εκ* C¹H Eus.

53.] Notice the similarity of our *οὐκ ἦν οὐδεὶς οὔπω κείμενος* to St. John's *οὐδέπω οὐδεὶς ἐτέθη*. 54.] *παρασκευή*—'the day before the sabbath,'—which now *ἐπέφωσκεν*, drew on;—a *natural* word, used of the *conventional* (Jewish) day beginning at sunset. There is no reference to the lighting of candles in the evening or on the sabbath. Lightfoot (in loc.) has shewn that such use of the word was common among the Jews, who called the evening (the beginning) of a day אור, 'light.' 55.] Only Mary Magdalene and Mary the mother of Joses ('the other Mary,' Matt.),—Mark. 56.] They bought their spices, &c. *in the short time before sunset*. The *μέν* before *σάβ.* answers to *δέ*, ch. xxiv. 1, which ought therefore to continue the sense, as I have punctuated it in the text.

CHAP. XXIV. 1—12.] THE WOMEN COMING TO THE SEPULCHRE LEARN THAT HE IS RISEN, AND ANNOUNCE IT TO THE APOSTLES, BUT ARE DISBELIEVED. Matt. xxviii. 1—10. Mark xvi. 1—8. John xx. 1—10; see notes on Matt. 1.] *ὄρθρ. βαθ.*, deep dawn, i. e. just beginning to dawn (in Plato, Crito, § 1, we have *οὐ πρῳὶ ἔτι ἐστίν; πάνυ μὲν οὖν. κηνίκα μάλιστα; ὄρθρος βαθύς*) = *σκοτίας ἔτι*

p ch. xi. 44 reff. Isa. xxvi. 19.
q Matt. xiii. 4. Ezek. ix. 6.
r John xiii. 22 reff.
s ch. viii. 1 al. Gen. xxiv. 30.
t ch. ii. 9 reff. xx. 1.
u ch. xxiii. 11 reff. (-ησις, Acts i. 10.)
v ch. xvii. 24 (reff.) only.
w ver. 37. Acts x. 4. xxii. 9. xxiv. 23. Rev. xi. 13 only t. Sir. xix. 24. 1 Macc. xiii. 2 vat. only.
x John xix. 30. (Matt. viii. 20 reff.)

κεκυλισμένον ἀπὸ τοῦ [p] μνημείου. [3] εἰσελθοῦσαι δὲ οὐχ
εὗρον τὸ σῶμα τοῦ κυρίου Ἰησοῦ. [4] καὶ ἐγένετο [q] ἐν τῷ —στον L.
[r] ἀπορεῖσθαι αὐτὰς περὶ τούτου, [s] καὶ ἰδοὺ ἄνδρες δύο
[t] ἐπέστησαν αὐταῖς ἐν [u] ἐσθῆτι [v] ἀστραπτούσῃ. [5] [w] ἐμφόβων
δὲ γενομένων αὐτῶν καὶ [x] κλινουσῶν τὸ πρόσωπον εἰς τὴν V. κλινον —σαν L.
γῆν, εἶπαν πρὸς αὐτάς Τί ζητεῖτε τὸν ζῶντα [y] μετὰ τῶν
νεκρῶν; [6] οὐκ ἔστιν ὧδε, ἀλλὰ ἠγέρθη. μνήσθητε ὡς
ἐλάλησεν ὑμῖν ἔτι ὢν ἐν τῇ Γαλιλαίᾳ, [7] [z] λέγων τὸν [z] υἱὸν
τοῦ ἀνθρώπου [z] ὅτι δεῖ παραδοθῆναι εἰς χεῖρας ἀνθρώπων —σθαι L.
ἁμαρτωλῶν, καὶ σταυρωθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἀνα-

y = ch. xi. 7. xv. 29, 30. xxii. 37.
z constr., John viii. 54 reff.

3. rec (for εισελθ. δε) και εισελθ. (‖ *Mk*), with AC³ rel vulg lat-*f q* syrr syr-cu æth arm: txt BC¹DL 1. 33 lat-*a b c e ff₂ l* coptt Eus₂. om του κυριου ιησου D lat-*a b e ff₂ l* Eus: om του κυριου 42 lat-*f* Syr syr-cu. (*Tischdf has followed* D &c, *but they do not carry weight enough alone to decide: besides*, 1, το σωμα *is not used absolutely in Luke's narrative: and*, 2, ο κυριος ιησους *is a very common expression with our Evangelist, see Acts* i. 21, iv. 33, vii. 59, viii. 16, xi. 20 *&c.*)

4. for και εγ., εγ. δε C copt-dz sah. rec διαπορεισθαι, with A rel, διαπορειν 1: txt BCDL. for περι τουτου, περι αυτου D Eus. om και D vulg lat-*a c e f ff₂* syr-cu coptt. rec δυο bef ανδρες, with D lat-*b c e ff₂* Syr syr-cu Eus₆: txt ABC rel lat-*a f* syr coptt arm Eus₁ Thl. for επεστησαν, παρεστησεισαν C¹. rec (for εσθητι αστραπτουση) εσθησεσιν αστραπτουσαις, with AC rel syr coptt; εσθησεσιν λευκαις L: txt BDℵ latt Orig Eus.

5. for εμφοβων to κλινουσων, ενφοβαι δε γενομεναι εκειναι εκλειναν D lat-*c*. for το προσωπον, τα προσωπα (*alteration to suit the other plurals: cf* αυτων *of* C¹ *&c*) BC¹DGLX 1. 33 syrr syr-cu sah: txt AC³ rel latt copt. (om το Δ.)—add αυτων C¹ al D-lat coptt. ins οι δε bef ειπ. D lat-*c*. [ειπαν, so BCDL Mcion-e.]

6. om ουκ to ηγερθη D lat-*a b e ff₂ l*. om αλλα (‖ *Mt*) C¹ᵛlat-*g₂* Syr. [αλλα, so BLX 33.] aft μνησθητε ins δε D. for ως, οσα D lat-*c ff₂* Syr syr-cu Mcion-e-t.

7. om λεγων D lat-*a ff₂* æth. rec οτι δει bef τον υιον του ανθρωπου, with AC²D rel vss Tert: txt B C¹(appy) Lℵ lat-*a* syr-cu. om αμαρτωλων D lat-*b e ff₂ l*.

οὔσης, John, and *τῇ ἐπιφωσκ. εἰς μίαν σαβ.* Matt., and *λίαν πρωΐ*, Mark; but not *ἀνατείλαντος τοῦ ἡλ.*, Mark also: see notes there. **βαθέως** may be an old form of the gen. as rendered above, or the adv.

ἦλθον—the same women as those afterwards mentioned (ver. 10) who told the Apostles the intelligence. The reference is to *γυναῖκες αἵτινες*, &c. ch. xxiii. 55. **ἀρώματα**, which (ch. xxiii. 56) they had made ready before the sabbath; in Mark xvi. 1, had bought the evening before, *διαγεν. τοῦ σαβ.* 2.] This agrees with the more detailed account in Mark:—and, as regards the majority of the women, may also with that in Matt.:—but not as regards the two Maries.

4.] **ἐπέστ.** does not determine the *position* of the angels. It is merely **came upon them** under ordinary circumstances;—**appeared to them**, in a supernatural connexion: see reff. On the *two* angels here, see note on Mark ver. 5; to which I will just add, that the Harmonistic view, as represented by Greswell (loc. cit.), strangely enough puts together the angel in Matthew, and the angel in Mark, and makes the *two* angels in Luke: see Acts i. 10.

ἄνδρες—to all appearance; the Evangelist does not mean that they *were* such, as clearly appears from what follows.

5.] **τὸν ζῶντα**, simply **the living**,—**Him who liveth**, as addressed to the women; but Olshausen's view of a deeper meaning in the words (Bibl. Com. ii. 47) should be borne in mind;—*τὸ κυρίως ζῆν παρὰ μόνῳ κυρίῳ συγχάνει*, Orig. vol. iv. p. 71.

6, 7.] See ch. ix. 22; xviii. 32. The mention of *Galilee* is remarkable, as occurring in the angelic speeches in Matt. and Mark in quite another connexion. Here it is said to the women, as *being from*

στῆναι. 8 καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ, 9 καὶ [a] ὑποστρέψασαι ἀπὸ τοῦ μνημείου [b] ἀπήγγειλαν ταῦτα πάντα τοῖς ἕνδεκα καὶ πᾶσιν τοῖς λοιποῖς. 10 [ἦσαν δὲ] ἡ Μαγδαληνὴ Μαρία καὶ Ἰωάννα καὶ Μαρία [ἡ] [c] Ἰακώβου καὶ αἱ λοιπαὶ σὺν αὐταῖς [αἳ] ἔλεγον πρὸς τοὺς ἀποστόλους ταῦτα. 11 καὶ [d] ἐφάνησαν [e] ἐνώπιον αὐτῶν [f] ὡσεὶ [g] λῆρος τὰ ῥήματα ταῦτα, καὶ [h] ἠπίστουν αὐταῖς. 12 ὁ δὲ Πέτρος [i] ἀναστὰς ἔδραμεν [k] ἐπὶ τὸ μνημεῖον, καὶ [l] παρακύψας βλέπει τὰ [m] ὀθόνια κείμενα [n] μόνα, καὶ ἀπῆλθεν [o] πρὸς ἑαυτὸν θαυμάζων τὸ [p] γεγονός. 13 Καὶ ἰδοὺ δύο ἐξ αὐτῶν [q] ἦσαν πορευόμενοι ἐν αὐτῇ τῇ ἡμέρᾳ εἰς

I. λοιπ ταυτα... ABDEF GHI.K LMSUV ΧΓΔΑ l. 33. 69.

a ch. ii. 20 reff., xxiii. 56.
b [Mt. (J. v. r.) Matt. viii. 33, Mark xvi. 10.
c see note.
d plur., John xix. 31.
1 Cor. x. 6, 11. Rev. i. 19. iii. 2. Ps. cxliv. 10. Wisd., edn. 6, § 58. 3. a.
e ch. i. 15 reff.
f — Matt. iii. 16 Acts ii. 3.
g here only †. (-ρώδης, 2 Macc. xii. 44.)
h ver. 41 reff. i Mark vii. 24 reff.
k — Matt. xxi. 19. ch. xii. 58.
l John xx. 5, 11. James i. 25. 1 Pet. i. 12 only. Gen. xxvi. 8. Judg. xiv. 18 var. Hos. ii. 5, 9 only. Num. xxiv. 25.
m John xix. 40. xx. 5, 6, 7 only.
n John xvi. 32. 2 Kings xviii. 24.
o — 1 J. only.
p Mark v. 14. ch. viii. 35, 56. Esth. iv. 4.
q Matt. xix. 22 reff.

9. om απο του μνημειου D lat-*a b c ff*$_2$ *l* arm. παντα bef ταυτα D rel lat-*c*: om παντα syr-cu sah æth: txt ABGLM S(e sil) 1. 33 Eus.

10. om ησαν δε AD syr-cu copt æth: ins B rel lat-*c* Syr syr-with-ast arm Eus.—for ησαν, ην KU 1. 69 vulg lat-*a b f ff*$_2$ *q* copt-dz sah. μαρια bef η μαγδαληνη D latt coptt. om ἡ EFGH^{2}LΔ copt: ins ABD rel syr sah Eus. (*The insn may be from Mt* xxvii. 56; *Mk* xvi. 1: *without the art, it is more Luke's manner, see ch* vi. 16; *Acts* i. 13.) om 2nd αι ABDEFGHLΓΔ lat-*b e ff*$_2$ *q* syr-cu: ins X rel vulg lat-*a c f* Syr syr-with-ast copt arm.

11. rec (for ταυτα) αυτων, with AI$_e$ rel lat-*f* syr arm: txt BDL latt Syr syr-cu syr-marg coptt (æth) Eus.

12. om ver D lat-*a b e l* syr-jer(ins in marg) Eus-canon (*see note*). om κειμενα (*homœotel*) B al syr-cu coptt Eus Thl-comm: μονα bef κειμενα (*restitution in wrong place*) L vulg lat-*c* arm: om μονα (*homœotel*) AK 69 am(with harl mt): txt DI$_e$ rel. απηλθον (*John* xx. 10) A. for εαυτον, αυτον (*see* BL *in Jn*) BL: txt A rel Eus. (I$_e$ def.)

13. om και ιδου D. εν αυτη τη ημερα bef ησαν BℵΓ. for και to πορευομενοι, ησαν δε δυο πορευομενοι εξ αυτων D lat-*e*. for ημερα, ωρα AG.

Galilee, see ch. xxiii. 55—and meaning, 'when He was yet with you.' 9.] See note on Mark ver. 8. 10.] It seems as if the testimony of one of the disciples who went to Emmaus had been the ground of the whole former part—perhaps of the whole—of this chapter. We find consequently this account exactly agreeing with his report afterwards, ver. 23, 24. Joanna was the wife of Chuza, Herod's steward, ch. viii. 2. On Μαρία [ἡ] Ἰακώβου, and the questions connected with it, see Prolegg. to Vol. IV. ch. ii. § i. 4. It will be observed (see var. readd.) that the omission of the second αἳ (as in Lachm.) will make this verse mean: 'It was Mary, &c.; also the rest with them told the Apostles these things.' 11.] ἐφάνησαν, a plural, with τὰ ῥήμ., is not without meaning. The ῥήματα were the (perhaps slightly differing) accounts of many persons. 12.] This verse cannot well be interpolated from John xx., for the only reason for the insertion would be, to tally with ver. 24, and in that case it certainly *would not mention Peter alone*. That Cleopas says, ver. 24, some of us went, &c. must not be pressed too much, although it does certainly look as if he knew of more than one (see note there). The similarity in diction to John xx. 5, 10 (παρακύψας βλέπει τὰ ὀθόνια κείμενα, and ἀπῆλθεν πρὸς ἑαυτ., being common to the two passages) indicates a common origin, and, if I mistake not, one distinct from the rest of the narrative in this chapter. The meaning of πρὸς ἑαυτόν, as belonging to ἀπῆλθεν and not to θαυμάζων, is fixed by the expression in John, l. c.

13—35.] JESUS APPEARS TO TWO OF THE DISCIPLES AT EMMAUS. Peculiar to Luke:—the incident (but from another source) is alluded to in the fragmentary addition to Mark xvi. (ver. 12.) 13.] ἐξ αὐτῶν, not of the *Apostles*—the last mentioned were οἱ ἕνδεκα καὶ πάντες οἱ λοιποί, ver. 9: see also ver. 22, ἐξ ἡμῶν. One of them, ver. 18, was called Kleopas (= Κλεόπατρος, probably a different name from Κλωπᾶς, John xix. 25 (קְלוֹפָא): see

r = Matt. xv. 8 reff. Ezek. xxii. 5.
s John vi. 19 reff.
t here bis. Acts xx. 11. xxiv. 26 only. Prov. xxiii. 30.
u Mark x. 32 reff.
v ver. 4.
w Mark ix. 10 reff.
x rcd., ch. viii. 1 al Gen. xxiv. 30. y ch. xii. 38 reff.
z ch. vii. 11. xiv. 25. Mark x. 1 only. Exod. xxiii. 15. Judg. xi. 8 F. 2m, 27. Rom. vi. 6 al. Exod. vii. 14.
e here only †. 2 Macc. xi. 13 only.

κώμην [r] ἀπέχουσαν [s] σταδίους ἑξήκοντα ἀπὸ Ἰερουσαλήμ, N κωμ- σαν— P om σαν— ABDL FGH: KLMN PSU ΓΔΛ 33. 69
ᾗ ὄνομα Ἐμμαούς, 14 καὶ αὐτοὶ [t] ὡμίλουν πρὸς ἀλλήλους
περὶ πάντων τῶν [u] συμβεβηκότων τούτων. 15 καὶ ἐγέ-
νετο [v] ἐν τῷ [t] ὁμιλεῖν αὐτοὺς καὶ [w] συνζητεῖν, [x] καὶ αὐτὸς
Ἰησοῦς [y] ἐγγίσας [z] συνεπορεύετο αὐτοῖς· 16 οἱ δὲ ὀφ-
θαλμοὶ αὐτῶν [a] ἐκρατοῦντο [b] τοῦ μὴ [c] ἐπιγνῶναι αὐτόν.
17 εἶπεν δὲ πρὸς αὐτούς [d] Τίνες οἱ λόγοι οὗτοι, οὓς [e] ἀντι-
βάλλετε πρὸς ἀλλήλους περιπατοῦντες[; καὶ ἐστάθησαν]
[f] σκυθρωποί[.]; 18 ἀποκριθεὶς δὲ εἷς ὀνόματι Κλεόπας, εἶπεν

a = here only. b ch. iv. 42. Acts x. 47. xiv. 18. xx. c = Matt. xiv. 35 reff. d = Mark vi. 2. ch. viii. 9 reff.
f Matt. vi. 16 only. Gen. xl. 7. Sir. xxv. 23 only. Dan. i. 10 Theod.

ins εκατον bef εξηκοντα I_eK^{1}N^1 fuld lat-g_1 syr-marg-ms syr-jer. for η ονομα εμμαους, ονοματι ουλεμμαους D.

14. for και αυτοι ωμ., ωμ. δε D lat-*c e* (sah). for αλληλους, εαυτους D: om A lat-*a b ff*$_2$. om των D^1.

15. [συνζητειν, so ABDGLNPΔ.] om 3rd και B^1 lat-*c e* syr-cu sah. (και is written over in B, possibly only *secunda manu*: see table.) for αυτος, αυτους B^1: om D lat-*a c e* syr-cu sah æth. rec ins *o* bef ιησ., with DNP rel: om ABLℵ coptt. (I_e def.)

17. for ειπεν δε, *o* δε ειπεν D lat-*c e* Orig. om προς αυτους D. for αλληλους, εαυτους D-gr. rec (for και εσταθησαν) και εστε, with AL NP rel; και εσταθησαν B; κ. εστησαν L: om D Cyr.—(και εστε [= και εστε], followed by an erasure of 5 letters, A^1.)

18. rec ins ὁ bef εις, with A rel: om BDE^{1}LNPΔ 1. 69 syr-jer coptt. (I_e defective.) —τις X. add εξ αυτων I_eP 33. 69 gat lat-*a b f ff*$_2$ *l* syrr syr-cu syr-jer copt-wilk sah æth arm Cyr. rec (for ονοματι) *ω ονομα*, with ADP rel: txt BLNXℵ lat-*b*.

note on Matt. x. 3). Who the other was, is idle to conjecture. Origen, in several places, calls him Simon; apparently from having read λέγοντες in ver. 34, and referring ὤφθη τ. Σ. to the present appearance. Epiphanius says it was Nathanael; Theophylact, Luke himself. This may shew what such reports are worth. Wieseler (Chron. vol. i. p. 431) believes the two to have been, James the son of Alphæus or Clopas or Cleopas (but see above) journeying *with his father*, and the appearance on the road to Emmaus to be the same as ὤφθη Ἰακώβῳ, 1 Cor. xv. 7. Our narrative seems to have been from the report of Cleopas. Ἐμμαούς] Joseph. B. J. vii. 6. 6, mentions this Emmaus as sixty stades from Jerusalem. There were two other places of the same name: (1) a town afterwards called Nicopolis, twenty-two Roman miles from Jerusalem, where Judas Maccabeus defeated the Syrian general Gorgias: see 1 Macc. iii. 40—57. (2) Another Emmaus is mentioned Jos. B. J. iv. 1. 3, πρὸ τῆς Τιβεριάδος—where he adds, μεθερμηνευομένη δὲ Ἀμμαοῦς θερμὰ λέγοιτ' ἄν, ἔστι γὰρ ἐν αὐτῇ πηγὴ θερμῶν ὑδάτων πρὸς ἄκεσιν ἐπιτήδειος. This was the case also with the other places of the name. Our Emmaus is now called Cubeibi (?).

15.] καὶ ἐγέν. . . . . καὶ . . . , the ordinary construction. The last *καί* does not mean '*also*.' αὐτὸς Ἰη.] Jesus Himself, of whom they had been speaking. But this expression forbids the supposition that He was here, *strictly speaking*, *ἐν ἑτέρᾳ μορφῇ*, as we find it less precisely expressed in Mark xvi. 12. The reason why they did not know Him was (ver. 16), that *their eyes were supernaturally influenced, so that they could not*;—see also ver. 31. No change took place in *Him*—nor apparently in *them*, beyond a power upon them, which prevented the recognition just so much as to delay it till aroused by the well-known action and manner of His breaking the bread. The *cause* of this was the will of the Lord himself, who would not be seen by them till the time when He saw fit. ἐγγίσας—from *behind*: see ver. 18, where they take Him for an inhabitant of Jerusalem. 17.] He had apparently been walking with them some little time before this was said. ἀντιβάλλετε λόγους implies to dispute with some earnestness: but there is no *blame* implied in the words. Possibly, though both were sad, they may have taken *different views*:—and in the answer of Cleopas we have that of the one who was

πρὸς αὐτὸν Σὺ [s] μόνος [h] παροικεῖς Ἰερουσαλὴμ καὶ οὐκ ἔγνως τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις; ...οι F. [19] καὶ εἶπεν αὐτοῖς Ποῖα; οἱ δὲ εἶπον αὐτῷ [i] Τὰ περὶ Ἰησοῦ τοῦ Ναζαρηνοῦ, ὃς ἐγένετο [k] ἀνὴρ προφήτης [l] δυνα- ...θεου I$_o$. τὸς ἐν [l] ἔργῳ καὶ [l] λόγῳ [m] ἐναντίον τοῦ θεοῦ καὶ παντὸς τοῦ λαοῦ, [20] ὅπως τε [n] παρέδωκαν αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν εἰς [o] κρίμα θανάτου καὶ ἐσταύρωσαν αὐτόν. [21] ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτός ἐστιν ὁ μέλλων [p] λυτροῦσθαι τὸν Ἰσραήλ. ἀλλά γε καὶ [q] σὺν πᾶσιν τοῦ- ...τριτην ταυτην N. τοις τρίτην ταύτην ἡμέραν [r] ἄγει [σήμερον] [s] ἀφ' οὗ

s — 1 Cor. xiv. 36. Col. iv. 11. 2 Tim. iv. 11.
h Heb. xi. 9 only. Gen. xxii. 10. xvii. 8. Exod. vi. 4.
i ch. xxii. 37. Acts xxiv. 10. Phil. i 27. ii. 19, 20 al.
k Acts iii. 14. Judg. vi. 8.
l Acts vii. 22.
m Mark ii. 12 reff.
n ch. xii. 58 reff.
o ch. xx. 47
l Mk. xxiii. 40. Deut. xxi. 23.
p Titus ii. 14. 1 Pet. i. 18 only. Exod. vi. 6. Ps. cvi. 2. cxxix. 8. Isa. xli. 4. Jer. xxxviii. (xxxi.) 11. (-τρωσις, ch. i. 68.)
q — here only. Neh. v. 18. 3 Macc. i. 22.
r — [Matt. xiv. 6 v. r.] Acts xix. 38 only. 2 Macc. ii. 16.
s ch. xiii. 7 reff.

(I$_o$ def.) rec ins εν bef ιερουσαλημ, with A 69 latt Orig Hil Sevrn: om AB D-gr I NP rel Cyr Thl. om και D lat-a b c e ff$_2$ Syr syr-cu.

19. for και ειπεν αυτοις, ο δε ειπεν αυτω D. om οι δε ειπον αυτω D. rec ναζωραιου, with ADNP rel Orig: txt BI$_o$L Orig. transp λογω and εργω DN Syr æth. ins εν bef λογω A lat-c. for εναντιον, ενωπιον D lat-c e l Aug.

20. for οπως τε, ως D lat-a b c e f copt. αυτον bef παρεδωκαν AKP 1. 69 latt; τουτον παρ. D.

21. ελπιζομεν PΔΛN 69: ηλπιζωμεν X: ηλπιζαμεν B[sic: see table]. for εστιν, ην D lat-c e Aug Ambrst. rec om και, with ANP rel vss: ins BDLΔ 1. 33 syr-marg arm. om ταυτην D al latt syr. om σημερον BN 1 Syr syr-cu copt æth arm: ins bef αγει D.

most disposed to abandon all hope.

18. **μόνος παρ.**] They took Him (but we must not think of a *peculiar dialect* as giving that impression) for one who had been at Jerusalem at the feast:—and asked, **Dost thou lodge alone at Jerusalem?**

παροικ. (with or without **ἐν**, see reff.) in the LXX is to **sojourn in**—not to *dwell in*. 19—24.] Stier well remarks, that the Lord here gives us an instructive example how far, in the wisdom of love, we may carry *dissimulation, without speaking untruth*. (See the citation from Jer. Taylor below, on ver. 29.) He does not assert, that he was one of the strangers at this feast at Jerusalem, nor does He deny that he knew what had been done there in those days, but He puts the question by, with **What things?**

οἱ δὲ εἶπ.] Either, one spoke and the other assented; or perhaps each spoke, sometimes one and sometimes the other;—only we must not break up these verses and allot an imagined portion to each. They contain the substance of what was said, as the reporter of the incident afterwards put it together. **ὃς ἐγ. ἀν. πρ. κ.τ.λ.**: see a similar general description of Him to the Jewish people, Acts ii. 22. They had repeatedly acknowledged Him as a Prophet: see especially Matt. xxi. 11, 46. The phrase **δυν. ἐν λόγοις κ. ἔργοις** occurs of Moses, ref. Acts.

ἐγένετο, was, not *became* (or *was becoming*), as Meyer renders it. They speak of the whole life of Jesus as a thing past.

20.] **ὅπως** depends on **οὐκ ἔγνως**, ver. 18. **ἡμῶν**] Therefore the two disciples were *Jews*, not Hellenists, as some have supposed. That "they say our, not as excluding, but as including the stranger," as alleged in former editions, is not a safe view from the evidently exclusive use of **ἡμεῖς** in the next verse. **παρέδωκαν**, to Pilate.

21.] **ἠλπ.** is a word of weakened trust, and shrinking from the avowal that they 'believed' this. **λυτροῦσθαι**—in the theocratic sense—including both the spiritual and political kingdom: see ch. i. 68, 69, 74, 75, and compare Acts i. 6.

σὺν π. τ., rightly rendered in E. V. **beside all this**: see reff.

ἄγει, not *impersonal* (as al. and recently Wordsw.), nor to be supplied with a nom. case **θεός** or **ὁ ἥλιος**, &c., but spoken of *Jesus*. **He is now in the third day, since** &c. This is the usage of later Greek:—and the words are spoken not without a reference, in the mind of the speaker, to

ταῦτα ἐγένετο. 22 [t] ἀλλὰ καὶ γυναῖκές τινες ἐξ ἡμῶν [v] ἐξέστησαν ἡμᾶς, [w] γενόμεναι [x] ὀρθριναὶ [y] ἐπὶ τὸ μνημεῖον, 23 καὶ μὴ εὑροῦσαι τὸ σῶμα αὐτοῦ ἦλθον λέγουσαι καὶ [z] ὀπτασίαν ἀγγέλων ἑωρακέναι, οἳ λέγουσιν αὐτὸν ζῆν. 24 καὶ [a] ἀπῆλθόν τινες τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον, καὶ ABDE GHKL MPSUV ΧΓΛΑΙΙ 1. 33. 69. εὗρον οὕτως [b] καθὼς αἱ γυναῖκες εἶπον, αὐτὸν δὲ οὐκ εἶδον. 25 καὶ αὐτὸς εἶπεν πρὸς αὐτούς [γ] Ὦ [c] ἀνόητοι καὶ [d] βραδεῖς τῇ καρδίᾳ [e] τοῦ πιστεύειν [f] ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προφῆται. 26 οὐχὶ ταῦτα [g] ἔδει παθεῖν τὸν χριστὸν καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ; 27 καὶ [h] ἀρξάμενος ἀπὸ [i] Μωυσέως καὶ ἀπὸ πάντων τῶν [j] προφητῶν [k] διερμήνευσεν αὐτοῖς ἐν πάσαις ταῖς [l] γραφαῖς [m] τὰ περὶ αὐτοῦ.

t Matt. xxi. 21. John v. 18.
v tr., Acts viii. 9 only. (Matt. xii. 23 reff.)
w Job xii. 17.
x Matt. xxvi. 6. ch. xxii. 40.
y here only. (-ρυος, ver. 1. -ρυσε, Job xxix. 7. -ρίζειν, ch. xxi. 38.)
z ch. i. 22 reff.
a Matt. xiv. 25 reff.
b ch. vi. 31 al. fr. Eccl. v. 14.
c here only in Gospp. elsw. Paul (Rom. i. 14. Gal. iii. 1, 3. 1 Tim. vi. 9. Tit. iii. 3) only. Prov. xvii. 28.
d James i. 19 bis only †. see Exod. iv. 10.
e constr., Acts xxiii. 13. 1 Cor. xvi. 4.
f constr., Rom. iv. 18. Num. xiv. 11. w. pers., Rom. ix. 33 (from Isa. xxviii. 16 F.) al.
g = Matt. xxiv. 6 reff.
h Matt. xx. 8 reff.
i ch. xvi. 29, 31.
k Acts ix. 36. 1 Cor. xii. 30. xiv. 5, 18, 27 only L.P.†
2 Macc. i. 36 only. (-νεντής, 1 Cor. xiv. 28.)
l = John v. 39 reff.
m ch. xxii. 37 reff.

γεγονεν D.

22. om εξ ημων D æth. γεναμεναι B al. rec for (ορθριναι) ορθριαι, with P rel: txt ABDK^{1}LΔ 1.

23. om 2nd και D lat-*c e* Syr syr-cu coptt æth. [From this point we have before us in every case the readings of Cod. ℵ. Supplementary readings for the preceding pages will be found in the Prolegomena.]

24. ins εκ bef των D latt syrr syr-cu. for καθως, ως D. rec ins και bef αι, with APℵ rel syr copt: om BD latt Syr syr-cu sah æth arm. ειπον bef αι γυναικες D lat-*c e* Syr syr-cu. for ειδον, ειδομεν D lat-*e*.

25. for και αυτος, ο δε D lat-*c e*. for αυτους, εαυτους A. om του πιστευειν D.

26. for ουχι, οτι D Dial.

27. ins ην bef αρξαμενος D gat(with mm) lat-*a b c e ff*$_2$ *g*$_1$ Aug. om 2nd απο D al latt. rec (for διερμηνευσεν) διηρμηνευσεν, with EHK (SV, e sil): διερμηνευσεν A rel: txt BLUℵ$^{corr.}$.—ερμηνευειν D: και διερμηνευειν ℵ^{1}. om πασαις D lat-*g*$_1$ copt-ms. Steph εαυτου, with A B[sic: see table] ℵ rel: txt DELMVΧ 1. 33. 69.

His promise of rising on the third day.

22.] ἀλλὰ καί, but, moreover—equivalent to 'certainly, thus much has happened, that' . . . . ὀρθριναί is the later form, for which the Attic ὄρθριαι has been substituted: see var. readd. ἐξ ἡμῶν—'disciples, as we are.' The *Apostles* are distinguished presently as οἱ σὺν ἡμῖν, ver. 24. 23.] This agrees exactly with Luke's own narrative, but not with Matthew's, in which they had seen *the Lord Himself*. There seems however to be some hint that the *women* had made some such report in the αὐτὸν δὲ οὐκ εἶδον said below of the τινὲς τῶν σὺν ἡμῖν. 24.] τινὲς . . . . see ver. 12 and note. It is natural, even in accordance with ver. 12, that the antithesis to τινές before, and the loose way of speaking to a stranger, who (they believed) was not acquainted with any among them, might cause them here to use τινές, without any reference to Peter being *accompanied*. But what wonder, if the reports of such a day of anxiety and confusion were themselves disjointed and confused?

25.] ἀνόητοι, *without understanding*:—βρ. τ. κ. *sluggish*—in disposition—to *believe*: these were both shewn in their not having apprehended, from the fulfilment of the sufferings and death of Christ, the sequel of that death, the resurrection. 26. παθεῖν καὶ εἰσελ.] The sufferings were the appointed way by which Christ should enter into His glory. παθεῖν καὶ εἰσελ. = παθόντα εἰσελ. It was not the *entering into His glory*, but the *suffering*, about which they wanted persuading. 27.] ἀρξάμ. belongs to *both* the following clauses, and cannot, as Stier would take it, stand by itself, leaving ἀπό in both clauses to be construed with διερμ. A similar expression is found Acts iii. 24. He began with Moses first;—He

28 καὶ [a] ἤγγισαν εἰς τὴν κώμην [o] οὗ ἐπορεύοντο, καὶ αὐτὸς [p] προσεποιήσατο [q] πορρώτερον πορεύεσθαι, 29 καὶ [r] παρεβιάσαντο αὐτὸν λέγοντες Μεῖνον μεθ' ἡμῶν, ὅτι [s] πρὸς [t] ἑσπέραν ἐστὶν καὶ [u] κέκλικεν ἤδη ἡ ἡμέρα. καὶ εἰσῆλθεν [v] τοῦ μεῖναι σὺν αὐτοῖς. 30 καὶ ἐγένετο [w] ἐν τῷ [x] κατακλιθῆναι αὐτὸν μετ' αὐτῶν, λαβὼν τὸν ἄρτον [y] εὐλόγησεν

a — ch. xix. 29 [Mt. Mk. Ps. xxvi. 2. o ch. x. 1 reff. so ἐκεῖ, Matt. ii. 23 al. Gen. xx. 13. p here [John viii. 6 v. r.] only. — 1 Kings xxi. 13 (Job xix. 14. Sir. xxxiv. [xxxi.]30) only. q Matt. xv. 8 reff. compar., here only †. r Acts xvi. 15 only. Gen. xix. 9. s — here only. Numb. ix. 3. t Acts iv. 3 xxviii. 23 only. Gen. i. 5, &c. u — ch. ix. 12 only. Judg. xix. 11 F. Jer. vi. 4. (Matt. viii. 20 refl.) v Matt. iii. 13 reff. w Matt. xiii. 4 al. Ezek. ix. 3. x ch. vii. 36. ix. 14. xiv. 8 only. 1 Kings xvi. 11. Judith xii. 15. y Matt. xiv. 19. 1 Cor. xiv. 16. 1 Kings ix. 13.

28. ηγγισαν B. rec προσεποιειτο, with P rel lat-*a* syrr: txt ABDLℵ 1 vulg lat-*b c e ff*$_2$ *g*$_1$. rec πορρωτερω, with DLPℵ rel: txt AB.

29. παρεβιαζοντο MP. om εστιν D forj(with mm tol) lat-*a b c e ff*$_2$ *l* Syr. rec om ηδη, with ADP rel gat[1] lat-*c* syr-cu sah æth arm: ins BL 1. 33 latt Syr syr-with-ob copt. om του bef μειναι, and for συν αυτοις, μετ αυτων D.

30. om μετ αυτων D lat-*e* syr-cu. om του D al Eus. om κλασας D.

began with each as He came to them.

τὰ π. αὐτοῦ, the things concerning him, i. e. concerning Jesus of Nazareth, the speaker being regarded as a different person. This has been missed, and *αὐτοῦ* altered to *ἑαυτοῦ*. De Wette remarks, "It were much to be wished that we knew what prophecies of the death and triumph of Jesus are here meant. There are but few that point to the subject." But I take the **τὰ περὶ αὐτοῦ** to mean something very different from mere *prophetical passages*. The *whole Scriptures* are a *testimony to Him:* the whole history of the chosen people, with its types, and its law, and its prophecies, is a *shewing forth of Him:* and it was here the *whole,*—**πᾶσαι αἱ γρ.,**—that He laid out before them. This general leading into the meaning of the whole, *as a whole,* fulfilled in Him, would be much more opportune to the place, and time occupied, than a direct exposition of selected passages.

The *things* concerning Him (E. V.) is right: not, 'the *parts* concerning Him.'

Observe the testimony which this verse gives to the divine authority, and the Christian interpretation, of the O. T. Scriptures: so that the denial of the references to Christ's death and glory in the O. T. is henceforth *nothing less than a denial of His own teaching.* 29.]

παρεβ., they constrained Him. It is not implied that He *said* any thing to indicate that He would go further—but simply, that He was passing on. "Our blessed Saviour pretended that He would pass forth beyond Emmaus: but if he intended not to do it, yet He did no injury to the two disciples, for whose good it was that He intended to make this offer: and neither did He prevaricate the strictness of simplicity and sincerity, because they were persons with whom He had made no contracts; to whom He had passed no obligation; and in the nature of the thing, it is proper and natural, by an offer, to give an occasion to another to do a good action: and in case it succeeds not, then to do what we intended not; and so the offer was conditional." Jer. Taylor, Sermon on Christian Simplicity. Works (Heber), vi. 156. **μεθ' ἡμῶν** does not imply that they lived at Emmaus; merely in the same quarters with us. 30.] I believe that there was something in the manner of His breaking the bread, and helping and giving it to them, which was his own appointed means of opening their eyes to the recognition of Him. But we must not suppose any reference to, much less any celebration of, the Sacrament of the Lord's Supper. *Neither of these disciples was present at its institution* (but see Wieseler's conjecture, which is at all events worth consideration, in note on ver. 13); and certainly it had never been celebrated since. With this simple consideration will fall to the ground all that Romanists have built on this incident, even to making it a defence of administration in one kind only. See Wordsw., who gives, in reply, a solution as artificial and unwarranted as the argument of the R. Catholics: shewing the danger of departing from the plain sense of Holy Scripture in search of fanciful allusions. The analogy of such a breaking and giving with His institution of that holy ordinance becomes lost, when we force the incident into an example of the ordinance itself. The Lord at their meal takes on Him the office of the *master of the house* (which alone would shew that it was not *their house,* but an inn), perhaps on account of the superior place which His discourse had won for Him in their estimation:—and as

καὶ [s]κλάσας [a]ἐπεδίδου αὐτοῖς· 31 αὐτῶν δὲ [b]διηνοίχθησαν ΑΕΓΙ GHKΠ
οἱ ὀφθαλμοί, καὶ [c]ἐπέγνωσαν αὐτόν· καὶ αὐτὸς [d]ἄφαντος MPSU
ἐγένετο ἀπ' αὐτῶν. 32 καὶ εἶπαν πρὸς ἀλλήλους Οὐχὶ Lat vt
ἡ καρδία ἡμῶν [e]καιομένη ἦν [ἐν ἡμῖν] ὡς ἐλάλει ἡμῖν
ἐν τῇ ὁδῷ, ὡς [f]διήνοιγεν ἡμῖν τὰς [g]γραφάς; 33 καὶ
[h]ἀναστάντες αὐτῇ τῇ ὥρᾳ [i]ὑπέστρεψαν εἰς Ἰερουσαλήμ,
καὶ εὗρον [k]ἠθροισμένους τοὺς ἕνδεκα καὶ τοὺς σὺν αὐτοῖς,
34 λέγοντας ὅτι [l]ὄντως ἠγέρθη ὁ κύριος καὶ [m]ὤφθη Σίμωνι.
35 καὶ αὐτοὶ [n]ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ, καὶ ὡς ἐγνώσθη
[o]αὐτοῖς ἐν τῇ [p]κλάσει τοῦ ἄρτου.

a Matt. xiv. 19 al. Jer. xvi. 7.
a Matt. vii. 9, 10 refl.
b ch. i. 26, from Exod. xiii. 2. vv. 32, 45. Acts vii. 56. xvi. 14. xvii 3. Luke only, exc. Mark vii. 34, 35. 4 Kings vi. 17.
c ver. 16.
d here only †.
e = here only. see Ps. xxxviii. 3.
f vv. 31, 45.
g ver. 27.
h Mark vii. 24 refl.
i ch. ii. 20 refl. 25 only. Deut. i. 41.)
a John i. 18 refl. Judg. vii. 18.
k here only. 1 Kings vii. 5. Num. xx. 2 var. (συνηθρ. F. συν., Acts xii. 12. xix. 1 ch. xxiii. 47 refl.
m ch. xxii. 43. Matt. xvii. 3 al. Exod. iii. 2.
o dat., 2 Cor. xii. 20.
p Acts ii. 42 only †.

for επεδιδου, προεδιδου D.

31. for 1st clause, λαβοντων δε αυτων τον αρτον απ' αυτου ηνυγησαν οι οφθ. αυτ. D lat-*c e* (Orig). διηνυγησαν [= -νοιγ-] ℵ¹. (χθ written over by *corrector.*) om και επεγνωσαν αυτον (*passing from* και το και) ℵ¹.

32. for και, οι δε D lat-*c e*. [ειπαν, so BLℵ 33.] for αλληλους, εαυτους D. for ημων καιομενη ην, ην ημων κεκαλυμμενη D lat-*c l*. om εν ημιν BD tol¹ lat-*c e l* syr-cu Orig₂: ins APℵ rel vss Orig$_{gr}$. for ελαλει, ελαλησεν A Orig$_{gr}$ rec ins και bef ως, with AP rel vulg lat-*f ff*$_2$ syrr: om BDLℵ 33 lat-*a b c e* syr-cu coptt. for διηνοιγεν, ηνυγεν D.

33. aft αναστ. ins λυπουμενοι D lat-*c e* sah. rec συνηθροισμενους, with AP rel Cyr: txt BDℵ 33 Eus.

34. λεγοντες D. rec ηγερθη ο κυριος bef οντως, with A rel vulg *syr*: txt BDLPℵ 1 lat-*a c f* Syr syr-cu æth arm.

35. for ως, οτι D lat-*c e*.

the Jewish rule was, that "three eating together were bound to give thanks" (Berac. 45, 1, cited by Meyer), He fulfils this duty. In doing so, perhaps the well-known manner of His taking bread, &c., perhaps the marks of the nails in His hands, then first noticed, or these together, as *secondary* means,—but certainly *His own will and permission to be seen by them*, opened their eyes to know Him.

31.] **ἄφαντος**, not **αὐτοῖς**, which would imply His Body to have remained, but *invisible to them*: but **ἀπ' αὐτῶν**, implying, besides the supernatural disappearance, a real objective *removal from them*.

32.] 'Was there not something heart-kindling in His discourse by the way, which would have led us to suppose that it was none but the Lord Himself?' not that they *did* suppose it,—but the words are a sort of self-reproach for not having done so. Compare Matt. vii. 29. **ἐλάλει ἡμῖν**, as Bengel remarks, is more than **συνελάλει ἡμ.**:—**He spoke to us**, not merely, '*with us*,' as E. V. 33.] 'Jam non timent iter nocturnum, quod antea dissuaserant ignoto comiti.' Bengel. The *whole eleven* were not there—Thomas was not present, if at least the appearance which follows be the same as that in John xx. 19, which there seems no reason to doubt. Some have derived an argument from this incompleteness in their number, for the second of the travellers being also an Apostle; see above on ver. 13. Who these **οἱ σὺν αὐτοῖς** are, we learn from Acts i. 14. 34.] This *appearance to Simon* (i. e. Peter—the other Simon would not be thus named without explanation; see ch. v. 3 ff.) is only hinted at here,—but is asserted again, 1 Cor. xv. 5, in immediate connexion with that which here follows. It is not clear whether it took place before or after that on the way to Emmaus. 35.] **And they**—the travellers, distinguished from the others—not '*they also*,' for thus we should leave the clause without a copula. **ἐν τῇ κλ.**] We can hardly after **ἐγνώσθη** exclude that sense of in, which gives that which follows a share in the instrumentality: being the element, in and by means of which. The example cited by De Wette, **ἐν τῇ ἀναστάσει**, Matt. xxii. 28, for the sense, '*during* the breaking,' &c. does not apply, inasmuch as in that case there is no verb: John xiii. 35 is far more to the point, and almost decides for the other sense. That

36 Ταῦτα δὲ αὐτῶν λαλούντων αὐτὸς ἔστη ἐν μέσῳ αὐτῶν, καὶ λέγει αὐτοῖς [q] Εἰρήνη ὑμῖν. 37 [r] πτοηθέντες δὲ καὶ [s] ἔμφοβοι γενόμενοι ἐδόκουν [t] πνεῦμα [u] θεωρεῖν. 38 καὶ εἶπεν αὐτοῖς Τί [v] τεταραγμένοι ἐστέ, καὶ διὰ τί [w] διαλογισμοὶ [x] ἀναβαίνουσιν ἐν τῇ καρδίᾳ ὑμῶν; 39 ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου, ὅτι ἐγώ εἰμι αὐτός. [y] ψηλαφήσατέ με καὶ ἴδετε, ὅτι [z] πνεῦμα σάρκα καὶ ὀστέα οὐκ ἔχει [a] καθὼς ἐμὲ [b] θεωρεῖτε ἔχοντα. 40 καὶ τοῦτο εἰπὼν [c] ἐπ]έδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας.

...θεωρειν P.

N πνευμα...

q ch. x. 5. John xx. 19, 21, 26.
r ch. xxi. 9 only. Deut. xxxi. 6. (-πατε, 1 Pet. iii. 6.)
s ver. 5.
t = John iv. 24 reff.
u ch. xxiii. 48 reff.
v Matt. ii. 3. Mark vi. 50. John xii. 27. xiii. 21 al.
w Esth vii. 6.
x Matt. xv. 19 al. = ch. ix. 46. Phil. ii. 14. 1 Tim. ii. 8. Sir. ix. 16.
y Acts xvii. 27. Heb. xii. 18. 1 John i. 1 only. Gen. xxvii. 12. Heb. xi. 22 only. Gen. ii. 23. xvi. 1. xxii. 19. ch. xvii. 14. Isa. xxxvii. 26, but not =.
z = Acts vii. 23. Isa. lxv. 16. Matt. xxiii. 27. John xix. 36, from Numb. ix. 12. a ch. vi. 31 al. fr. Eccl. vi. 4.
b ver. 37.
c Matt. [Eph. v. 30.]

36. rec aft αυτος ins ο ιησους (*beginning of ecclesiastical lection*), with A rel am syrr copt arm; aft εστη, P vulg-ed lat-ff_2; ο κυριος H lat-*c*: om BDLℵ lat-*a b e* syr-cu sah Cyr Ambr. for εστη, εσταθη D. om και to υμιν D lat-*a b e* ff_2 *l*. (Possibly *from* || *John: but as the whole is nearly related to that narrative, and the authority weak, Tischdf is certainly not justified in expunging it.*)
at end add (*from* || *John*) εγω ειμι μη φοβεισθε GP vulg lat-*c f* $g_{1.2}$ Syr copt æth arm Ambr Aug.

37. at beg ins αυτοι, and δε bef πτοηθεντες, D. for πτοηθεντες, θροηθεντες B: φοβηθεντες ℵ. for πνευμα, φαντασμα D Mcion-t.

38. for 1st και, ο δε D lat-*c e*. for δια τι, τι (*mechanical repetition*) BA Mcion-t: ινατι DL Dial. rec (for τη καρδια) ταις καρδιαις, with A rel vulg lat-*f* syrr syr-cu copt Tert Hil Ambr Vig: txt BD gat(with mm) lat-*a b c e* ff_2 *l* sah æth Vig.

39. rec αυτος bef εγω ειμι, with A rel am syr Eus Thdrt Hil: αυτος bef ειμι D vulg lat-*c e* ff_2: txt BL 33 lat-*a b f l* Dial Ambr. om με D vulg lat-*a b* syr-cu syr-with-ob syr-jer Hil. for οτι, το D-gr. ins και bef σαρκα B^1 Iren-lat. for θεωρ., βλεπετε D.

40. om ver D lat-*a b e* ff_2 *l* (see above on ver 36. *Had this been interpolated from* || *John, we certainly should have found* ποδας *by some altered to* πλευραν, *either here only, or in ver* 39 *also*). for επεδειξεν, εδειξεν (*from* || *John, where there is no variation*) BGHLNXℵ 1. 33 Cyr Damasc Thl: txt A rel.

this should have been so, does not exclude the supernatural opening of their eyes: see above, on ver. 31.

36—49.] APPEARANCE OF JESUS TO THE DISCIPLES. Mark xvi. 14. John xx. 19—23. The identity of these appearances need hardly be insisted on. On Mark's narrative, see notes there. That of John presents no difficulties, on one supposition, —*that he had not seen* this of Luke. The particulars related by him are mostly additional, but not altogether so. **36.**] ἔστη ἐν μέσῳ—while they were speaking of these things,—possibly not entirely crediting the account, as seems hinted at in Mark xvi. 13,—the Lord appeared, the doors being shut, in the midst (John xx. 19 and notes). εἰρ. ὑμ., the ordinary Jewish salutation, שָׁלוֹם לָכֶם, see ch. x. 5, but of more than ordinary meaning in the mouth of the Lord: see John xiv. 27.

37.] On account of His sudden appearance, and the likeness to one whom they knew to have been dead. πνεῦμα is a *ghost* or *spectre*—an appearance of the dead to the living; not exactly as φάντασμα, Matt. xiv. 26, which might have been *any* appearance of a supernatural kind.

38.] διαλογ., not merely '*thoughts*,' as E. V., but questionings. **39.**] There seems to be some doubt whether the reference to His hands and feet were on account of the *marks of the nails*, to prove His *identity*,—or as being the *uncovered parts* of His body, and to prove His *corporeity*. Both views seem supported by the text, and I think both were united. The sight of the Hands and Feet, which they recognized as His, might at once convince them of the *reality* of the appearance, and the identity of the Person. The account of John confirms the idea that He shewed them the marks of the nails, both by *His side* being added, and by the expressions of Thomas which followed. The same seems also implied in our ver. 40.

The assertion of the Lord must not be taken as representing merely 'the popu-

41 ἔτι δὲ [d] ἀπιστούντων αὐτῶν [e] ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων εἶπεν αὐτοῖς [f] Ἔχετέ τι [f] βρώσιμον [g] ἐνθάδε; 42 οἱ δὲ [h] ἐπέδωκαν αὐτῷ ἰχθύος [i] ὀπτοῦ μέρος [καὶ [k] ἀπὸ [l] μελισσίου [m] κηρίου]. 43 καὶ λαβὼν [n] ἐνώπιον αὐτῶν ἔφαγεν. 44 εἶπεν δὲ πρὸς αὐτοὺς Οὗτοι οἱ λόγοι μου οὓς ἐλάλησα πρὸς ὑμᾶς ἔτι ὢν σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ [o] Μωυσέως καὶ [o] προφήταις καὶ [p] ψαλμοῖς περὶ ἐμοῦ. 45 Τότε [q] διήνοιξεν αὐτῶν τὸν [r] νοῦν [s] τοῦ [t] συνιέναι τὰς [u] γραφάς, 46 καὶ εἶπεν αὐτοῖς ὅτι οὕτως γέγραπται παθεῖν τὸν χριστὸν καὶ

d ver. 11. Matt. xvi. 11, 16. Acts xxviii. 24. Rom. iii. 3. 2 Tim. ii. 13 only †. Wisd. i. 2 al.
e — Matt. xiii. 44 reff
f here only. Levit. xix. 23. Neh. ix. 25. Ezek. xlvii. 12 only.
g John iv. 15, 16 reff.†
h ver. 30.
i here only. Exod. xii. 8, 9. Isa. xliv. 16 F. only.
k — ch. xx. 10.
l here only †. (-σα, Deut.
m here only. 1 Kings xiv. 27. Prov. xvi. 24.
n — ch. i. 19. Gen. xxiv. 51.
o see ver. 27.
p — ch. xx. 42.
q vv. 31, 32.
r — Phil. iv. 7. Rev. xiii. 8.
s Matt. iii. 15 reff. ver. 16.
t Matt. xiii. 14, 15 (f om Isa. ix. 9, 10), 51. ch. ii. 50. Hos. xiv. 10.
u vv. 27, 32.

41. for αυτων, αυτω A. και θαυμαζοντων bef απο της χαρας A latt(not gat lat-*f*) Cyr Aug. om αυτοις D vulg lat-*a b l*. for ενθαδε, ωδε ℵ¹.

42. for οι δε, και D lat-*e* syr-cu. om και απο μελισσιου κηριου (*homoiotel*: ΚΑΙΑ *to* ΚΑΙΑ) ABDLℵ lat-*e* copt-ds Clem Orig Eus Epiph Ath Cyr: ins N rel Syr syr-cu syr-with-ast copt æth arm Ps-Justin.

43. for αυτων, παντων A. aft εφαγεν ins και τα επιλοιπα εδωκεν αυτοις K vulg lat-*c l* syr-cu syr-with-ob syr-jer copt æth arm Aug.

44. for ειπεν δε, και ειπεν D vulg lat-*a c f ff*₂ Syr æth. rec (for προς αυτους) αυτοις, with ADN rel lat-*a e*: txt BLXℵ 33 vulg lat-*b c*. rec om μου, with ℵ rel latt syrr copt-schw Iren-lat Aug: ins ABDKLNX 33 copt æth Hil. for ετι ων, εν ω ημην D Iren-lat. πλησθηναι D¹. απαντα B.

45. συνειναι B¹ℵ^{corr}.

46. rec aft γεγραπται ins και ουτως εδει (εδει *was substd for* γεγραπται, *from ver* 26, *then both readings were adopted and united by* και), with AC²N rel vulg lat-*f q* Iren-lat Cypr Aug: om BC¹DLℵ gat(with mm) lat-*a b c e ff*₂ *l* copt æth Iren-lat$_1$ Hil Aug. τον χριστον bef παθειν D latt copt Iren-lat Cypr Hil. om εκ νεκρων D latt Epiph Iren-lat Cypr.

lar notion concerning spirits' (Dr. Burton); *He who is the Truth, does not speak thus of that which He knows, and has created.* He declares to us the truth, that those appearances to which He was now likened by the disciples, and spirits in general, have not flesh and bones. Observe σάρκα κ. ὀστία—but not αἷμα. This the resurrection Body probably *had not*,—as being the *animal life*:—see notes on John vi. 51, and John xx. 27. 41.] ἀπὸ τῆς χ., from their joy: the joy which they felt. Wetstein quotes Livy, xxxix. 49, *vix sibimet ipsi præ necopinato gaudio credentes.* 42.] This was done further to convince them of his real corporeity. The omission of the words καὶ . . . . κηρίου in the best MSS. is remarkable: see var. readd. It may possibly have arisen from an idea in some transcriber that this meal is the same as that in John xxi. 9. The words could hardly have been an interpolation. 44.] Certainly, from the recurrence of δέ, which implies immediate sequence, Luke, at the time of writing his Gospel, was not aware of any Galilæan appearances of the Lord, nor indeed of any later than this one. That he corrects this in Acts i., shews him meantime to have become acquainted with some other sources of information, not however perhaps including the Galilæan appearances (see Prolegomena to Luke, § iv. 2).

The following discourse apparently contains a summary of many things said during the last forty days before the ascension;—they cannot have been said *on this evening*;—for after the command in ver. 49, the disciples would not have gone away into Galilee. Whether *the Evangelist regarded* it as a summary, is to me extremely doubtful. Knowing apparently of no Galilæan appearances, he seems to relate the command of ver. 49, both here and in the Acts, as intended to apply to the *whole time* between the Resurrection and the Ascension. οὗτοι οἱ λ., 'behold the realization of the words,' &c. οὓς ἐλ.: see ch. xviii. 31—33; xxii. 37; Matt. xxvi. 56 al.; but doubt-

ᵛ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ, 47 καὶ ᵛ κηρυχθῆναι ˣ ἐπὶ τῷ ὀνόματι αὐτοῦ ʸ μετάνοιαν καὶ ᶻ ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, ᵃ ἀρξάμενοι ᵃ ἀπὸ Ἰερουσαλήμ. 48 ὑμεῖς ᵇ μάρτυρες τούτων. 49 καὶ ἰδοὺ ἐγὼ ᶜ ἐξαποστέλλω τὴν ...δε N. ᵈ ἐπαγγελίαν τοῦ πατρός μου ἐφ' ὑμᾶς· ὑμεῖς δὲ ᵉ καθίσατε ἐν τῇ πόλει ᶠ ἕως οὗ ᵍ ἐνδύσησθε ἐξ ʰ ὕψους ⁱ δύναμιν. 50 ᵏˡ ἐξήγαγεν δὲ αὐτοὺς [ˡ ἔξω] ἕως πρὸς Βηθανίαν,

v — Mark vi. 14. ch. xvi. 13 al. fr. w — ch. iii. 3 al. x — Matt. xxiv. 5 ||. Acts iv. 17, 18 al. y Mark i. 4 reff. z ch. i. 77. Heb. ix. 22. Matt. xxvi. 28. Deut. xv. 2, 3.

a Matt. xx. 8 reff. b Gospp., Matt. xviii. 16. xxvi. 65 | Mk. only. constr., Acts i. 8, 22. ii. 32 al. fr. c ch. i. 53 reff. d here only in Gospp. Amos ix. 6. — Acts i. 4. ii. 33. Gal. iii. 14. e — Acts xviii. 11. Exod. xvi. 29 var. Judg. xi. 17. f Matt. i. 25. ch. xii. 50 al. Gen. viii. 7. g — 1 Cor. xv. 53, 54. Col. iii. 10, 12. Ps. xciii. 1. cxxxi. 9, 16. Isa. li. 9. h — ch. i. 79 (reff.). i — ch. x. 19. Rom. xv. 19. 1 Cor. ii. 4. k Mark xv. 20. John x. 3. Acts v. 19. vii. 36, 40 (from Exod. xxxii. 1) al. l here (Mark viii. 23 v. r.) only. Gen. xv. 5. xix. 17.

47. for 2nd και, εις B copt. for εις, ως επι D lat-*c* *e*. rec *αρξαμενον*, with AC³ rel syrr, *-νων* DΔ syr-marg-ms(*"from* one *greek ms"*): *-νος* S al lat-*a c l* Aug$_1$: *-νην* 1: txt BC¹LNX 33 copt æth.

48. at beg ins και D. rec aft *υμεις* ins *δε*, with AC²DN rel latt syr Aug: om BC¹L mt copt. rec ins *εστε* bef *μαρτυρες*, with AC³ rel am lat-*a b c e f* syrr copt arm: aft *μαρτυρες*, C¹ vulg-ed lat-*ff*$_2$: om BD æth Aug$_1$.

49. om *ιδου* D latt Syr copt, for *και ιδου εγω, καγω* L 33: *εγω* bef *ιδου* 1. rec (for *εξαποστελλω*) *αποστελλω*, with ACDN rel: txt B (L) XΔ 33. om *του πατρος* D. rec aft *πολει* ins *ιερουσαλημ* (*gloss*), with AC³ rel lat-*f q* syrr æth arm Chr: om BC¹DLℵ latt copt Ambr Jer Gaud Aug Vig Promiss Fulg. for *ου, ορου* D 1. rec *δυναμιν* bef *εξ υψους*, with AC²D rel latt syr æth Chr: txt BC¹Lℵ 1. 33 Eus$_2$ Aug.

50. om *εξω* BC¹Lℵ 1. 33 lat-*a e* Syr copt arm Aug: ins AC²D rel vulg lat-*b c* syr æth. om *εως* D vulg lat-*b c e ff*$_2$ *l*. rec (for *προς*) *εις*, with AC³ rel

less He had often said things to them on these matters, which have not been recorded for us. So in John x. 25, we have perhaps a reference to a saying not recorded. This threefold division of the O. T. is the ordinary Jewish one, into the Law (תּוֹרָה), Prophets (נְבִיאִים), and Hagiographa (כְּתוּבִים),—the first containing the Pentateuch;—the second Joshua, Judges, the four books of Kings, and the Prophets, except Daniel;—the third the Psalms, and all the rest of the canonical books:—Daniel, Esther, Ezra, and Nehemiah being reckoned as one book, and the Chronicles closing the canon.

47. **ἀρξάμενοι**] See reff. The substance of the preaching of the Gospel literally corresponded to this description—see Acts ii. 38: *μετανοήσατε, καὶ βαπτισθήτω ἕκαστος ὑμῶν ἐπὶ τῷ ὀν. Ἰησοῦ χρ. εἰς ἄφεσιν ἁμαρτιῶν*,—were the words of the first sermon preached at Jerusalem.

48. **ὑμεῖς**] From what follows, Acts i. 22, if these words are to be taken in their strict sense, they must have been spoken *only to the Apostles*;—they may however have been more general, and said to all present. 49.] This promise is explained (Acts i. 5) to be the *baptism with the Holy Ghost*,—and the time is limited to 'not many days hence.'

ἐγὼ ἐξαπ.] The procession of the Holy Spirit from the Son is clearly here declared, as well as that from the Father. And consequently we find Peter, in Acts ii. 33, referring back to *these very words*, in ascribing the outpouring of the Spirit to the now exalted Saviour. In that verse, the ἐγώ of this is filled up by *τῇ δεξιᾷ τοῦ θεοῦ ὑψωθείς*—the proper supplement of it here also. The promise itself is not found in the three Gospels, but expressly and frequently in John xiv.—xvi.: see xiv. 16—26; xv. 26; xvi. 7—11, 13, 14. The present, ἐξαποστέλλω, is not = a future, but implies that the actual work is done, and the state brought in, by which that sending is accomplished;—viz. the giving of the *πᾶσα ἐξουσία ἐν οὐρανῷ κ. ἐπὶ γῆς*, Matt. xxviii. 18. No stress need be laid on **καθίσατε**: see reff. The word Ἰερουσ. is probably interpolated by some who, believing these words to represent the Galilæan discourse, placed it here for an explanation: or perhaps Acts i. 4 gave occasion to it. This command must have been (historically) uttered *after the return from Galilee*: see above. **ἐνδύσ.**] Though the verb is used in the O. T. (see Judg. vi. 34; 2 Chron. xxiv. 20; 1 Chron. xii. 18) of *inspiration by the Spirit*, it here has its full meaning, of *abiding upon and characterizing*, as a garment does the

m — 1 Tim. iii. 8. Ps. lxii. 4 (6).
n ver. 30.
o Matt. xiii. 4 al. Ezek. ix. 8.
p ch. xxii. 59. Acts xxvii. 28 only.
q pass., here only. (Matt. xvii. 1 reff.)
r w. acc., Matt. iv. 10 ‖. John iv. (22.) 23, 24. Rev. ix. 20. xiii. 8, 12, 15. xiv. 9, 11. xx. 4 bis only.
s Judg. vii. 15 F.
t Matt. xviii. 10 reff. Prov. xiii. 9. xix. 5.
u ch. i. 64 reff.
v ch. ii. 18 al. Luke only, exc. Rom. xv. 11 (from Ps cxvi. 1).
w Rev.

καὶ [m] ἐπάρας τὰς [m] χεῖρας αὐτοῦ [n] εὐλόγησεν αὐτούς. ABCD FHK. M(U) XΓΔΛ
51 καὶ ἐγένετο [o] ἐν τῷ εὐλογεῖν αὐτὸν αὐτούς, [p] διέστη ἀπ' αὐτῶν καὶ [q] ἀνεφέρετο εἰς τὸν οὐρανόν. 52 καὶ αὐτοὶ
[r] προσκυνήσαντες αὐτὸν [s] ὑπέστρεψαν εἰς [t] Ἰερουσαλὴμ
[t] μετὰ χαρᾶς μεγάλης, 53 καὶ ἦσαν [u] διὰ παντὸς ἐν τῷ
ἱερῷ [v] αἰνοῦντες καὶ] [w] εὐλογοῦντες τὸν θεόν.

ΚΑΤΑ ΛΟΥΚΑΝ.

vulg lat-*b c f ff₂ l*: txt BC¹DLℵ 1 lat-*a*. for και επ., επ. δε D. om αυτου D lat-*ff₂*.

51. απεστη D. om και ανεφέρετο εις τον ουρανον (*homœotel: νεαι το νεαι. To exclude the words, as Griesb Tischdf, is rash in the extreme, in the known inaccuracy of* D) DN¹ lat-*a b e ff₂ l* Aug.

52. om προσκυνησαντες αυτον (*homœotel: αυτοι to αυτον*) D lat-*a b e ff₂ l* Aug. [μεγαλης is written on margin in B by the original scribe.]

53. om εν τω ιερω A¹. om αινουντες και (*homœotel: the eye passing, before copying, from -ουντες to -ουντες*) BC¹LN copt: ins AC²D rel vss. om και ευλογουντες (*homœotel*) D bodl(with gat) lat-*a b e ff₂ l* copt Aug. rec at end adds αμην, with ABC³ rel vulg(with am ing tol) lat-*c f* syrr æth: om C¹(appy) DLℵ 1. 33 fuld(with forj) lat-*a b e ff₂ l* syr-jer copt arm Euthym Jer Bede.

SUBSCRIPTION: ευαγγελιον κατα λουκαν A²CKLSUΔΛℵ 33: ευαγγ. κ. λ. επληρωθη αρχεται κατα μαρκον D: om A¹FMXΓ 69: ευαγγ. κ. λ. εξεδοθη μετα χρονους ις της του χυ αναληψεως, KS Syr: txt B.

person: this, as Stier remarks, was the true and complete clothing of the nakedness of the Fall. 50.] The Ascension appears to be related as taking place *after the above words were spoken*—but there is an uncertainty and want of specification about the narrative, which forbids us to conclude that it is intended as following immediately upon them. This however can only be said as taking the other Gospels and Acts i. into account:—if we had *none but the Gospel of Luke* we should certainly say that the Lord ascended *after the appearance to the Apostles and others, on the evening of the day of His resurrection.* εξήγ. [ἔξω], i. e. probably, after the words ἐν τῇ πόλει just occurring, outside *Jerusalem*: as in ref. Mark: but the ἔξω might only apply to the house in which they were, see other reff., and Matt. xxvi. 75.

ἕως πρὸς B.—not quite to the village itself, but over the brow of the Mount of Olives where it descends on Bethany: see Acts i. 12. (The synonymousness of these two expressions may shew that the same is meant, when, Mark xi. 11, our Lord is said to have gone out at night *to Bethany*, and, Luke xxi. 37, *to the Mount of Olives.*) 51.] διέστη—not, '*He went a little distance from them previous to His ascension,*'—as Meyer would interpret it; but the two verbs belong to one and the same incident,—**He was parted from them and borne up into heaven.** We need not understand, '*by an angel,*' or '*by a cloud,*' nor need ἀνεφ. be middle; the *absolute passive* is best. The tense is *imperfect*, signifying the *continuance of the going up* during the προσκυν. of the next verse. The more particular account of the Ascension is given Acts i. 9—12, where see notes. That account is in perfect accordance with this, but supplementary to it.

52. προσκ.] This had been done before by the women, Matt. xxviii. 9, and by the disciples on the mountain in Galilee. This however was a more solemn act of worship, now paid to Him as exalted to God's right hand. 53.] διὰ παντός, **continually**,—not '*all* their time;'—daily, at the hours of prayer: see Acts i. 13, 14; iii. 1.

A few words must be appended here on a point which has been much stirred in Germany, even among the more orthodox Commentators; THE HISTORIC REALITY OF THE CIRCUMSTANCES OF THE ASCENSION. On those among them who doubt *the fact of an Ascension at all*, I have nothing to say, standing as I do alto-

gether on different ground from them.

The Lord Himself foretold His Ascension, John vi. 62; xx. 17:—it was immediately after His disappearance from the earth *expressly announced by the Apostles*, Acts ii. 33, 34; v. 31:—*continued to be an article of their preaching and teaching*, 1 Pet. iii. 22; Eph. ii. 6; iv. 10; 1 Tim. iii. 16. *So far* should we have been assured of it, had we *not possessed* the testimonies of Luke, here and in the Acts:—for the fragment superadded to the Gospel of Mark merely *states the fact*, not the *manner of it*. But, to take first the *à priori* view,—*is it probable that our Lord would have left so weighty a fact in His history on earth, without witnesses?* And might we not have concluded from the wording of John vi. 62, that our Lord must have intended an ascension *in the sight of some of those to whom He spoke*, and that the Evangelist himself *gives that hint, by recording those words without comment, that he had seen it?* Then again, is there any thing in the bodily state of our Lord after His resurrection which raises any even the least difficulty here? He appeared suddenly, and vanished suddenly, when He pleased:—when it pleased Him, He ate, He spoke, He walked; but his Body was the Body of the Resurrection;—only not yet his σῶμα τῆς δόξης (Phil. iii. 21), because He had *not yet assumed* that glory: but that He *could* assume it, and did assume it at his Ascension, will be granted by all who believe in Him as the Son of God. So that it seems, *on à priori grounds*, probable that, *granted the fact of the Ascension*, it did take place in some such manner as our accounts relate:—*in the sight of the disciples*, and *by the uplifting of the risen Body of the Lord towards that which is to those on this earth the visible heaven.* This being so, let us now, secondly, regard the matter *à posteriori*. We possess two accounts of the circumstances of this ascension, written by the same person, and that person a contemporary of the Apostles themselves. Of the *genuineness* of these accounts there never was a doubt. How improbable that Luke should have related *what any Apostles or apostolic persons might have contradicted?* How improbable that the universal Church, founded by those who are said to have been eye-witnesses of this event, should have *received these two accounts as authentic, if they were not so?* That *these accounts themselves* are never referred to in the Epistles, is surely no argument against them. If an occasion had arisen, such as necessitated the writing of 1 Cor. xv., there can be little doubt that St. Paul would have been as particular in the circumstances of the Ascension, as he has been in those of the Resurrection. The fact is, that by far the greatest difficulty remains to be solved by those who can imagine a myth or fiction on this subject to have arisen in the first age of the Church. Such a supposition is not more repugnant to our Christian faith and reverence, than it is to common sense and historical consistency.

ΕΥΑΓΓΕΛΙΟΝ

ΚΑΤΑ ΙΩΑΝΝΗΝ.

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a — Gen. i. 1. (Acts xi. 15.) see 1 John i.
b — besides here, Rev. xix. 13. 1 John i. 1 (see note there). John only.
c — Matt. xiii. 56. Mark vi. 3. ix. 19. Luke ix. 41. 2 Thess. ii. 5. 1 Cor. xvi. 6, 7. Gal. i. 18. iv. 18.

I. [1] [a] Ἐν ἀρχῇ ἦν ὁ [b] λόγος, καὶ ὁ [b] λόγος [c] ἦν [c] πρὸς

TITLE: Steph τὸ κατα ιωαννην ευαγγελιον: elz τὸ κ. ιω. αγιον ευαγ.: κατα ιωαννην B(one ν) DN: ευαγ. εκ του κ. ι. 69: txt AC rel.

CHAP. I. 1—18.] Prologue: in which is contained the substance and subject of the whole Gospel. THE ETERNAL WORD OF GOD, THE SOURCE OF ALL EXISTENCE, LIFE, AND LIGHT, BECAME FLESH, DWELT AMONG US, WAS WITNESSED TO BY JOHN, REJECTED BY HIS OWN PEOPLE, BUT RECEIVED BY SOME, WHO HAD POWER GIVEN THEM TO BECOME THE SONS OF GOD. HE WAS THE PERFECTION AND END OF GOD'S REVELATION OF HIMSELF; WHICH WAS PARTIALLY MADE IN THE LAW, BUT FULLY DECLARED IN JESUS CHRIST.

1—5.] THE ETERNAL PRÆ-EXISTENCE OF THE λόγος: HIS PERSONAL DISTINCTNESS; BUT ESSENTIAL UNITY WITH GOD. HIS WORKING IN CREATION, AND IN THE ENLIGHTENING OF MEN, BEFORE HIS MANIFESTATION IN THE FLESH; HIS NON-APPREHENSION BY THEM.

1.] Before commenting on the truths here declared, it is absolutely necessary to discuss the one word on which the whole turns: viz. ὁ λόγος. This term is used by John *without explanation*, as bearing a meaning well known to his readers. The enquiry concerning that meaning must therefore be conducted on *historical*, not on mere *grammatical* grounds. And the most important elements of the enquiry are, (I.) *the usage of speech as regards the word*, by John himself and other biblical writers: and (II.) *the purely historical information* which we possess on the *ideas attached to the word*.

(α) From the first consideration we find, that in other biblical authors, as well as in John, the word is never used to signify the divine *Reason* or *Mind*; nor indeed those of any human creature. These ideas are expressed by πνεῦμα or καρδία, or νοῦς, or ἡ σοφία τοῦ θεοῦ. In the classics the word λόγος never signifies the *subjective faculty* of reason, but the *reason to be given, objectively*, of any thing or things. The usual Scripture meaning of λόγος is *speech*, or *word*. ὁ λόγος τοῦ θ. is *the creative, declarative, injunctive Word of God*. (β) That this is also the import in our prologue, is manifest, from the evident relation which it bears to the opening of the history of creation in Genesis. ὁ λόγος is not an *attribute* of God, but an *acting reality*, by which the Eternal and Infinite is the great first cause of the created and finite. (γ) Again this λόγος is undoubtedly in our prologue, *personal*:—not an abstraction merely, nor a personification,—not the speaking word of God, once manifested in the prophets but afterwards fully declared in Christ, as Luthardt (i. 280 ff.), comparing our prologue with Heb. i. 1,—but a PERSON: for ὁ λόγος ἦν πρὸς τὸν θεόν, and ὁ λόγος σὰρξ ἐγένετο: also θεὸς ἦν ὁ λόγος, not θεοῦ

τὸν θεόν, καὶ θεὸς ἦν ὁ [b]λόγος. [2] οὗτος [c]ἦν ἐν ἀρχῇ

CHAP. I. 1. ins ο bef θεος L Nyssen$_1$(om$_2$).

ἦν,—which certainly would be said of none but a PERSON. (δ) Moreover, the λόγος is *identical with* JESUS CHRIST, as the præ-existing Son of God. A comparison of vv. 14 and 15 will place this beyond doubt. (ε) And Jesus Christ is the Word of God, not because He *speaks the word* (as if ὁ λόγος = ὁ λέγων, which is contrary to all usage, in which it = not ὁ λέγων, but τὸ λεγόμενον);—nor because He is the One promised or spoken of, = ὁ λεγόμενος,—which is even less according to analogy;—nor because He is the Author and source of the λόγος as spoken in the Scriptures, &c.,—any more than his being called ζωή and φῶς implies only that He is the *Giver* of life and light: but because *the Word dwells in and speaks from him*, just as the Light dwells in and shines from, and the Life lives in and works from, Him. (ζ) This λόγος which became flesh, *is not from, nor of, Time or Space* (ch. iii. 31; viii. 58); but *eternally præ-existent*,—and *manifested in Time and Space*, for the gracious ends of divine Love in Redemption (ch. iii. 16, 17). (η) This λόγος spoke in the law and prophets, yet partially and imperfectly (ver. 17; ch. v. 39, 46); but in the personal λόγος, spoke forth in fulness of grace and truth. It was He who made the worlds (ver. 3); He, who appeared to Isaiah (Isa. vi. compare ch. xii. 41); He, whose glory is manifested in His power over nature (ch. ii. 11); He, by reception of whom the new birth is wrought (ch. i. 12, 13); who has power over all flesh (ch. xvii. 2),—and can bestow eternal life (ibid.); whose very sufferings were His glory, and the glorifying of God (ch. xvii. 1 al.); and who, after those sufferings, resumed, and now has, the glory which He had with the Father before the world began (ch. xviii. 5, 24). (θ) Luthardt, in his Commentary on this Gospel, has propounded (vol. i. p. 280 ff.) the following view of the word λόγος and its usage: Jesus Christ is the fulness of that word of God which was fragmentarily manifested in the prophets (Heb. i. 1). But in this prologue, ὁ λόγος is not to be taken as *identical with* Jesus not yet incarnate, nor is He the subject of vv. 1 ff. And he urges ch. x. 35, 36 (see note there, where I have discussed this) as a key text to the meaning of λόγος. It seems to me, that while much of his view is true and sound, that part of it will not hold which denies the identity of the præ-existent λόγος with Jesus, in the Apostle's mind. Had he intended by the λόγος of vv. 1—4 any other than the personal Son of God who in ver. 14 became flesh, I do not see how ἦν πρὸς τὸν θεόν, and θεὸς ἦν, could be used of ὁ λόγος. Nor again can I consent with him to disconnect the use of λόγος by St. John from its previous history. The reasons given in this note for believing such use, as matter of fact, to have been prepared by the Alexandrine philosophy, are no way affected by the objections which he alleges, the difference between the λόγος of St. John and that of Philo, and the corrupt character of the philosophy itself. II. (α) We are now secondly to enquire, how it came that St. John found this *word* λόγος *so ready made to his hands, as to require no explanation*. The answer to this will be found by tracing the *gradual personification* of the *Word*, or *Wisdom of God*, in the O. T. and Jewish writings. (β) We find faint traces of this personification in the *book of Psalms*: see Ps. xxxiii. 4, 6; cxix. 89, 105; cvii. 20; cxlvii. 15, 18. But it was not the mere offspring of poetic diction. For the whole form and expression of the O. T. revelation was that of the *Word of God*. The Mosaic History opens with '*God said*, Let there be light.' *Spoken* commands, either openly, or in visions, were the communications from God to man. It is the Word, in all the Prophets; the Word, in the Law; in short, the Word, in all God's dealings with his people: see further, Isa. xl. 8; lv. 10, 11: Jer. xxiii. 29 al. (γ) And as the *Word* of God was the constant idea for his revelations *relatively to man*, so was the *Wisdom* of God, for those which related to *His own essence and attributes*. That this was a later form of expression than the simple recognition of the divine Word in the Mosaic and early historical books, would naturally be the case, in the unfolding of spiritual knowledge and divine contemplation. His Almightiness was first felt, before His Wisdom and moral Purity were appreciated. In the books of Job (ch. xxviii. 12 ff.) and the Proverbs (ch. viii., ix.) we find this *Wisdom of God* personified; in the latter in very plain and striking terms; and this not poetically only, but practically; ascribing to the

d Col. i. 16. Heb. i. 2. e = Heb. iv. 3. xi. 3. Gen. ii. 4. Ps. cxlviii. 5. f = ch. xv. 5. Eph. iii. 12.

c πρὸς τὸν θεόν· 3 πάντα d δι' αὐτοῦ e ἐγένετο, καὶ f χωρὶς

Wisdom of God all his revelation of Himself in His works of Creation and Providence. So that this *Wisdom* embraced in fact in itself the *Power* of God; and there wanted but the highest divine attribute, *Love*, to complete the idea. But this was reserved for the N. T. manifestation. (δ) The next evidences of the gradual personification of the *Wisdom of God* are found in the two Apocryphal Books, the Wisdom of Jesus the Son of Sirach, and the Wisdom of Solomon. The first of these, *originally written in Hebrew* (see Winer, Realwörterbuch, s. v.), belongs probably to the latter half of the second century before Christ. In ch. i. 1, Wisdom is said to be παρὰ κυρίου, καὶ μετ' αὐτοῦ εἰς τὸν αἰῶνα: and in ver. 4, προτέρα πάντων ἔκτισται σοφία. Then in ch. xxiv. 9—21, the same strain is continued; πρὸ τοῦ αἰῶνος ἀπ' ἀρχῆς ἔκτισέν με κ.τ.λ., and the passage concludes with these remarkable words, οἱ ἐσθίοντές με ἔτι πεινάσουσιν, καὶ οἱ πίνοντές με ἔτι διψήσουσιν. In the book of the Wisdom of Solomon, dating probably about 100 A.C., we find (in ch. vi. 22—ch. ix.) a similar personification and eulogy of Wisdom. In this remarkable passage we have Wisdom called πάρεδρος τῶν σῶν θρόνων (ch. ix. 4)—said to have been παροῦσα ὅτε ἐποίεις τὸν κόσμον (ch. ix. 9)—parallelized with ὁ λόγος σου (ch. ix. 1, 2: see also ch. xvi. 12). In ch. xviii. 15, 16, the παντοδύναμος λόγος is set forth as an Angel coming down from heaven, and destroying the Egyptians.

It seems highly probable that the author's monotheistic views were confused by the admixture of Platonism, and that he regarded Wisdom as a kind of soul of the world. He occasionally puts her for God, occasionally for an attribute of God. But he had not attained that near approach to a *personal* view which we shall find in the next step of our enquiry. (ε) The large body of Jews resident in Alexandria were celebrated for their *gnosis*, or religious philosophy. The origin of this philosophy must be referred to the mixture of the Jewish religious element with the speculative philosophies of the Greeks, more especially with that of Plato, and with ideas acquired during the captivity from Oriental sources. One of these Alexandrine writers in the second century A.C. was Aristobulus, some fragments of whose works have been preserved to us. He tells us that by the θεία φωνή we are not to understand a ῥητὸν λόγον, but ἔργων κατασκευάς—the whole working of God in the creation of the world. But the most complete representation of the Judæo-alexandrine gnosis has come down to us in the works of Philo, who flourished cir. A.D. 40—50. It would be out of the province of a note to give a review of the system of Philo: the result only of such review (see Lücke, vol. i. 272—283) will be enough. He identifies the λόγος with the σοφία of God; it is the εἰκὼν θεοῦ (Mangey, vol. i. p. 6 al. fr.); the ἀρχέτυπος κ. παραδείγμα φωτός, αὐτὸς δὲ οὐδενὶ τῶν γεγονότων ὅμοιος (i. 632): ὁ πρεσβύτερος τῶν γενέσεων εἰληφότων (i. 487): πρεσβύτερος υἱὸς τοῦ τῶν ὄντων πατρός (i. 414): ὁ πρωτόγονος αὐτοῦ, ὁ ἄγγελος πρεσβύτατος, ὡς ἀρχάγγελος πολυώνυμος ὑπάρχων (i. 427): σκιὰ θεοῦ, ᾧ καθάπερ ὀργάνῳ χρησάμενος ἐκοσμοποίει (i. 106): δι' οὗ ὁ κόσμος κατεσκευάσθη (i. 162): τῷ δὲ ἀρχαγγέλῳ κ. πρεσβυτάτῳ λόγῳ δωρεὰν ἐξαίρετον ἔδωκεν ὁ τὰ ὅλα γεννήσας πατήρ, ἵνα μεθόριος στὰς τὸ γενόμενον διακρίνῃ τοῦ πεποιηκότος.—ἀγάλλεται δὲ ἐπὶ τῇ δωρεᾷ, ... οὔτε ἀγέννητος ὡς ὁ θεὸς ὤν, οὐδὲ γεννητὸς ὡς ὑμεῖς, ἀλλὰ μέσος τῶν ἄκρων, ἀμφοτέροις ὁμηρεύων (i. 501 f.): δύο γάρ, ὡς ἔοικεν, ἱερὰ θεοῦ, ἓν μὲν δὲ ὁ κόσμος, ἐν ᾧ καὶ ἀρχιερεὺς ὁ πρωτόγονος αὐτοῦ θεῖος λόγος (i. 653): ὁ τοῦ θεοῦ ὕπαρχος (i. 308): περιέχει πάντα καὶ πεπλήρωκεν (ii. 655): δεύτερος θεός, ὃς ἐστιν ἐκείνου λόγος (ii. 625, fragment, from Eusebius Præp. Evang. vii. 13, vol. iii. p. 545). These instances, the number of which might be much enlarged, will serve to shew how remarkably near to the diction and import of some passages in our Gospel Philo approached in speaking of the λόγος.

At the same time there is a *wide and unmistakeable difference* between his λόγος and that of the Apostle. He does not distinguish it from the *Spirit of God* (Lücke, i. p. 278), nor does he connect it with any Messianic ideas, though these latter were familiar to him. Besides, his views are strangely compounded of Platonism and Judaism. The λόγος seems to be one comprehending, or ruling, the δυνάμεις or ἰδέαι of God, which, although borrowed from Plato, he Judaically calls ἄγγελοι, and the λόγος their ἀρχάγγελος. We see by this however how fixed and prepared *the term*, and many of its attributes, were in the religious philosophy of the Alexandrine Jews. (On the question

3 Cδε εν... αὐτοῦ [e] ἐγένετο [g] οὐδὲ [g] ἓν ὃ [e] γέγονεν. 4 ἐν αὐτῷ [h] ζωὴ [g] Matt. xxvii. 14 refl. [h] ch. v. 26. 1 John i. 2.

3. for *ουδε εν, ουδεν* DN[1] 1 al Heracl. (Clem Orig Eus have both.) *ο γεγονεν* is joined *to follg* in AC[1]D G[1](appy) L Frag-mosq[1] em lat-*a b e f ff*$_2$ syr-cu syr-jer sah Ptol Val Heracl Thdot Iren-gr Clem Orig Eus Ath Cyr-jer Cyr Hil Ambr(discusses the two ways): *to foregoing* in C[3] &c vulg lat-*c* syrr copt Ign Epiph Chr Thl Euthym Cypr Arnob Jer. (*See note.*)

whether the λόγος of Philo is to be taken as strictly *personal*, see Dorner's remarks on Lücke, in his Lehre von der Person Christi, i. p. 22 note.) (ζ) Meanwhile the Chaldee paraphrasts of the O. T. had habitually used such expressions as יְקָרָא, or שְׁכִינָה, or מֵימְרָא, 'the glory,' or 'the presence,' or 'the word,' of God,—in places where nothing but His own agency could be understood. The latter of these —the Memra, or word of God,—is used in so strictly personal a sense, that there can be little doubt that the Paraphrasts understood by it a divine Person or Emanation. (η) From these elements, the Alexandrine and Jewish views of the λόγος or *σοφία* of God, there appear to have arisen very early among Christians, both orthodox and heretic, formal expressions, in which these or equivalent terms were used. Of this the Apostle Paul furnishes the most eminent example. His teacher Gamaliel united in his instruction both these elements, and they are very perceptible in the writings of his pupil. But *we do not find in them any direct use of the term* λόγος, *as personally applied to the Son of God.* This shews him to have spoken mainly according to the Jewish school,—among whom, as Origen states, he could find none who held *τὸ τὸν λόγον εἶναι τὸν υἱὸν τοῦ θεοῦ* (cont. Cels. ii. 31, vol. i. p. 413). (θ) We find a much nearer approximation to the Alexandrine method of speech in the Epistle to the Hebrews, written evidently by some disciple intimately acquainted with the Alexandrine gnosis (see the opening verses, and especially *φέρων τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ*). But even there *we have not the* λόγος *identified personally with the Lord Jesus Christ*, nor indeed *personally spoken of at all*,—however near some passages may seem to approach to this usage (ch. iv. 12, 13; xi. 3). (ι) The Alexandrine gnosis was immediately connected with Ephesus, where the Gospel of John was probably written. Apollos (Acts xviii. 24) came thither *from Alexandria*; and Cerinthus is related by Theodoret (fab. hær. ii. 3, vol. iv. p. 389) to have studied and formed his philosophic system in Egypt, before coming to Ephesus. (κ) These notices will serve to account for the term λόγος being already found by St. John framed to his use; and the antignostic tendency of his writings will furnish an additional reason why he should rescue such important truths as the præ-existence and attributes of the divine λόγος from the perversions which false philosophy had begun to make of them. (λ) In all that has been said in this note, no insinuation has been conveyed that either the Apostle Paul, or the writer to the Hebrews, or John, *adopted in any degree their* TEACHING *from the existing philosophies.* Their teaching (which is totally distinct from any of those philosophies, as will be shewn in this commentary) is that of the Holy Spirit;—and the existing philosophies, with all their follies and inadequacies, must be regarded, *in so far as they* by their terms or ideas subserved the work which the Spirit had to do by the Apostles and teachers of Christianity, as so many providential preparations of the minds of men to receive the fuller effulgence of the Truth as it is in Jesus, which shines forth in these Scriptures.

The substance of this note has been derived from Dr. Lücke's Commentary, vol. i. p. 249—294; De Wette's Handbuch, on John i. 1; Dorner, Lehre von der Person Christi, i. p. 15 ff.; Olshausen, Comm. ii. p. 30 ff.

ἐν ἀρχῇ] = *πρὸ τοῦ τὸν κόσμον εἶναι*, ch. xvii. 5. The expression is indefinite, and must be interpreted relatively to the matter spoken of. Thus in Acts xi. 15, it is 'the beginning of the Gospel:' and by the same principle of interpretation, *here* it is **the beginning of all things**, on account of the *πάντα δι' αὐτ.* ἐγ. ver. 3.

These words, if they do not *assert*, at least *imply*, the *eternal præ-existence* of the divine Word. For *ἐν ἀρχῇ ἦν* is not said of an *act done ἐν ἀρχῇ* (as in Gen. i. 1), but of a *state existing ἐν ἀρχῇ*, and therefore without beginning itself. *ἦν*, not equivalent to *ἐστιν* (see *ἐγώ εἰμι*, ch. viii. 58 al.), as Euthymius and others have supposed; but Origen has given the true reason for the indefinite past being used,—*ἦν μὲν κυριώτερον ἐπὶ*

ἦν, καὶ ἡ [h] ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων· [5] καὶ τὸ

4. for 1st ην, εστιν DN mss-in-Orig-Aug gat(with mm) lat-*a b c* &c(not *g*) syr-cu sah Clem, Val-in-Iren Hil Ambr Vig. (Aug and Victorin have both.) [των ανθρωπων is omd in the text of B, but is added on the marg by the original scribe.]

του θεου λογου το ἐστιν εἰπεῖν· ἀλλ' ἐπεὶ πρὸς διαφορὰν τῆς ἐνανθρωπήσεως γενομένης ἔν τινι καιρῷ, ἀντὶ τοῦ ἔστιν τῷ ἦν ὁ εὐαγγελιστὴς κέχρηται (in Catena, Lücke, p. 296). The existence of an enduring and unlimited state of being, implied in ἦν, is contrasted with ἐγένετο in ver. 3, and especially in ver. 14. καὶ ὁ λ. ἦν πρὸς τ. θ.] The usage of πρός here, as with (i. e. 'chez'), is sufficiently borne out by the reff. Basil remarks (Lücke, i. 297) that John says πρὸς τὸν θ., not ἐν τῷ θ., ἵνα τὸ ἰδιάζον τῆς ὑποστάσεως παραστήσῃ, ... ἵνα μὴ πρόφασιν δῷ τῇ συγχύσει τῆς ὑποστάσεως. Both the inner substantial union, and the distinct personality of the λόγος are here asserted. The former is distinctly repeated in the next words. καὶ θ. ἦν ὁ λ.] **and the Word was God.** As regards the *form* of the sentence, it is strictly parallel with πνεῦμα ὁ θεός, ch. iv. 24. But the *sense* to be conveyed here is as weighty a consideration as the form of the sentence. Had John intended to say, '*God was the Word*,'—what meaning could his assertion possibly have conveyed? None other than a contradiction to his last assertion, by which he had distinguished God from the Word. And not only would this be the case, but the assertion would be inconsistent with the whole historical idea of the λόγος, making this term to signify merely an attribute of God, just as when it is said ὁ θεὸς ἀγάπη ἐστίν. Not to mention the unprecedented inversion of subject and predicate which this would occasion; ὁ λόγος *having been the subject before*, and again *resumed as the subject afterwards*.

The *rendering* of the words being then as above, their *meaning* is the next question. The omission of the article before θεός is not *mere usage*; it could not have been here expressed, whatever place the words might hold in the sentence. ὁ λόγος ἦν ὁ θεός would give a sense liable to the objections first stated, and destroy the idea of the λόγος altogether. θεός must then be taken as implying **God**, *in substance and essence*,—not ὁ θεός, 'the Father,' *in Person*. It does not = θεῖος, nor is it to be rendered *a God*—but, as in σὰρξ ἐγένετο, σάρξ expresses that *state* into which the Divine Word entered by a definite act, so in θεὸς ἦν, θεός expresses that *essence* which was His ἐν ἀρχῇ:—that He was *very God*. So that this first verse might be connected thus: the Logos was from eternity,—was with God (the Father),—and was Himself God.

2.] In order to direct the mind to the difference (in unity) between this λόγος and ὁ θεός, John recalls the reader's attention to the two first clauses of ver. 1, which he now combines, in order to pass on to the *creative work*, which distinctly belongs to the λόγος. Thus also this verse fixes the reference of αὐτοῦ in ver. 3, which might otherwise, after the mention of θεός, have seemed ambiguous.

3.] πάντα = τὰ πάντα (1 Cor. viii. 6. Col. i. 16), = ὁ κόσμος, ver. 10. This parallelism of itself refutes the Socinian interpretation of πάντα, 'all Christian graces and virtues,' 'the whole moral world.' But the history of the term λόγος forbids such an explanation entirely. For Philo (i. 162) says εὐρήσεις αἴτιον μὲν αὐτοῦ (τοῦ κόσμου) τὸν θεόν, ὑφ' οὗ γέγονεν· ὕλην δέ, τὰ τέσσαρα στοιχεῖα, ἐξ ὧν συνεκράθη· ὄργανον δέ, λόγον θεοῦ, δι' οὗ κατεσκευάσθη: see also Col. i. 16, and Heb. i. 2. Olshausen observes, that we never read in Scripture that 'Christ made the world;' but 'the Father made the world διά the Son,' or 'the world was made ὑπό the Father, and διά the Son:' because the Son *never works of Himself*, but always *as the revelation of the Father*; His work is the Father's *will*, and the Father has no Will, except the Son, who is *all His will* (ἐν ᾧ εὐδόκησεν). The Christian Fathers rightly therefore rejected the semi-arian formula, 'The Son was begotten by an act of the Father's will;' for He is *that Will Himself*. καὶ χωρ. αὐτ.] This addition is not merely a Hebraistic parallelism, but a distinct denial of the eternity and uncreatedness of matter as held by the Gnostics. They set *matter*, as a separate existence, over against God, and made it the origin of evil:—but John excludes any such notion. Nothing was made without Him (the λόγος); all matter, and *implicitly* evil itself, in the deep and inscrutable purposes of creation (for it οὐκ ἦν ἐν τῇ ἀρχῇ ἀλλὰ γέγονεν), δι' αὐτοῦ ἐγένετο. The punctuation at the end of the verse is uncertain, if we regard solely manuscript authority, but rests

φῶς ἐν τῇ [l] σκοτίᾳ [k] φαίνει, καὶ ἡ [l] σκοτία αὐτὸ οὐ [l] κατ- [l — 1 John ii. 8. John only, exc. Matt. iv. 16. x. 27. Luke xii. 3.]
ἔλαβεν.

Job xxviii. 3 only. 12, 13. see Acts iv. 13. x. 34. k — ch. v. 35. 1 John ii. 8. Rev. i. 16. l — Phil. iii.

5. *αυτον* (B ?) 13 al Thdot. (*αυτῶ* B Bch, on the authority of Blanchini.)

on the sense of the passage, which is rendered weak, and inconsistent with analogy, by placing the period after *οὐδὲ ἕν*:—*weak*, because in that case we must render 'That which was made by Him was life (i. e. having life), and that life was the light of men;' but *how* was that life, i. e. that living creation which was made by Him, the light of men?—*inconsistent with grammatical analogy*, for John never uses *γενίσθαι ἐν* for 'to be made by.' Besides which, John's usage of beginning a sentence with *ἐν* and a demonstrative pron. should have its weight: cf. ch. xiii. 35; xv. 8; xvi. 26: 1 John ii. 3, 4, 5; iii. (8,) 10, 16, 19, 24; iv. 2 al. fr. Compare also *ἐν τούτῳ ἡ ἀλήθεια οὐκ ἔστιν*, 1 John ii. 4,—*ἁμαρτία ἐν αὐτῷ οὐκ ἔστιν*, ib. iii. 5. I have determined therefore for the ordinary punctuation. It is said to have been first adopted owing to an abuse of the passage by the Macedonian heretics, who maintained that if the exclusion was *complete*, the Holy Spirit can also not have been without His creating power, i. e. was created by Him. But this would be refuted without including ὃ *γέγονεν*, for the Holy Spirit ἦν, not ἐγένετο.

4.] *ἐν αὐτ. ζωὴ ἦν*—compare 1 John v. 11, i. 1, 2, and ch. vi. 33. ζωή is not merely '*spiritual life*,' nor '*the recovery of blessedness*,'—as Tholuck, Kuinoel, &c. explain it:—the λόγος is the source of *all life* to the creature, not indeed ultimately, but mediately (see ch. v. 26: 1 John v. 11). *κ. ἡ ζωὴ ἦν τ. φῶς τ. ἀνθ.*] This is not to be understood of the *teaching of the Incarnate Logos*, but of the *enlightening and life-sustaining influence of the eternal Son of God*, in Whom was life. In the material world, light, the offspring of the Word of God, is the condition of life, and without it life degenerates and expires:—so also in the spiritual world that *life* which is in Him, is to the creature the very condition of all development and furtherance of the life of the spirit. All knowledge, all purity, all love, all happiness, spring up and grow from this life, which is the light to them all. It is not φῶς, but τὸ φῶς:—because this is *the only* true light: see ver. 9, also 1 John i. 5. 5.] As *light* and *life* are closely connected ideas, so are *death* and *darkness*. The whole world, lying in death and in darkness, is the σκοτία here spoken of:—not merely the *ἐσκοτωμένοι* (Eph. iv. 18; see ib. v. 7, 8), but the *whole mass*, with the sole exception (see below, ver. 12) of ὅσοι *ἔλαβον αὐτόν* (compare ch. iii. 19; 1 John v. 19).

This φαίνει is not merely the historical present, but describes the whole process of the light of life in the Eternal Word shining in this evil and dark world; both by the O. T. revelations, and (see ch. x. 16; xi. 52) by all the scattered fragments of light glittering among the thick darkness of heathendom. *καὶ . . . κατέλ.*] **and the darkness comprehended** (understood, apprehended) **it not**. That this is the meaning, will be clear from the context. John states here as a *general* fact, what he afterwards states of the appearance of the Incarnate Word to the chosen people, ver. 11. The sentences are strictly parallel. *τὸ φ. ἐν τῇ σκ. φαίνει* || *εἰς τὰ ἴδια ἦλθεν*, and *κ. ἡ σκ. αὐτὸ οὐ κατέλ.* || *καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον*. In the first, he is speaking of the *whole shining of this light over the world*; in the second, of its *historical manifestation to the Jews*. In both cases, *the Divine Word was rejected*. *παρέλαβον* is used in the second case as expressing the personal assumption to oneself as a friend or companion: see reff. Lücke observes (i. 313), that the almost tragic tone of this verse is prevalent through the Gospel of John and his first epistle, see ch. iii. 19; xii. 37 ff. al.: and is occasionally found in Paul also, see Rom. i. 18 ff. The other interpretation of *κατέλαβεν*, '*overtook*,' '*came upon*' (for that of '*overcame*' [Orig., Theophyl., Euthym.] is not admissible, the word never importing this), is unobjectionable as far as the *usage* of the word is concerned (see ch. xii. 35: Mark ix. 18); but yields no sense in the context.

The connexion of the two members of our verse by καί is not, "The Light shineth in the darkness, *and therefore* (i. e. because darkness is the opposition to light, and they exclude one another) the darkness comprehended it not;" but, "The Light shineth in the darkness, *and yet* (notwithstanding that the effect of light in darkness is so great and immediate in the physical world) the darkness compre-

6 [m] Ἐγένετο ἄνθρωπος ἀπεσταλμένος [n] παρὰ θεοῦ, ABCT
[o] ὄνομα αὐτῷ Ἰωάννης· 7 οὗτος ἦλθεν [p] εἰς [q] μαρτυρίαν, LMΔΠ
ἵνα [r] μαρτυρήσῃ περὶ τοῦ [s] φωτός, ἵνα πάντες πιστεύσωσιν [t] δι' αὐτοῦ. 8 οὐκ ἦν ἐκεῖνος τὸ [s] φῶς, ἀλλ' [t] ἵνα [r] μαρτυρήσῃ περὶ τοῦ [s] φωτός. 9 [u] Ἦν τὸ φῶς τὸ [v] ἀληθινόν, ὃ

m Judg. xix. 1. see ch. iii. 1.
n = Matt. xxi. 42, from Ps. cxviii. 22. Luke ii. 1. 2 Tim. i. 18.
o ch. iii. 1. 1 Kings i. 1. Jos. Ant. xx. 9. 1. see Matt. xxvii. 32. Luke i. 27, ii. 25. &c. Acts xxii. 16. 1 John v. 9. and passim. see Acts xxiii. 11. 3. xiii. 18. Mark xiv. 49.
p = Matt. iii. 11. xxvi. 18, 28. 1 Kings ix. 14. Rev. i. 2, 9. xii. 11, 17 al.
q = ver. 19. ch. iii. 11, 32. Acts xxiii. 11. 1 John ii. 8, 9, 10. a constr. Mark i. 6, 22. xv. 43. ver. 22. Acts viii. 28. xxi. 3 al. fr.
r w. περί, John only, ver 15. ch. ii. 25 only. t constr. ch. iv. 39. 1 John ii. 8, 9, 10. Heb. viii. 9. ix. 24. Jer. ii. 21.
s = John only. ch. iii. 19, &c. t constr. ch. iv. 39. 1 John ii. 8, 9, 10. Heb. viii. 9. ix. 24. Jer. ii. 21.
u = John only. ch. iii. 19, &c. 1 John ii. 8, 9, 10. Heb. viii. 9. ix. 24. Jer. ii. 21.
v ch. iv. 23. vi. 32. 1 John ii. 8. Heb. viii. 2. ix. 24. Jer. ii. 21.

6. for θεου, κυριου D[1]. [*N.B.* D-lat is defective as far as ch. iii. 16.] ins ην bef ονομα D[1]ℵ[1], simly latt Iren-lat: om ℵ[1a] (also perhaps ℵ[1]-corr) &c.
7. πιστευσουσιν D.

hended it not:" see καί below, ver. 11.

6—18.] THE MANIFESTATION AND WORKING OF THE DIVINE WORD, JESUS CHRIST, THE SON OF GOD, INCARNATE IN OUR FLESH. 6.] The Evangelist now passes to the *historic manifestation* of the Word. μετελήλυθως ἐπὶ τὴν ἐπιφάνειαν τοῦ υἱοῦ, τίνα ἂν εὕρειν ἀρχὴν ἑτέραν, ἢ τὰ κατὰ τὸν Ἰωάννην; (Theodor. Mopsuest. in loc. p. 729, ed. Migne.) He *enunciates* briefly in these verses 6, 7, what he afterwards, vv. 19—36, narrates with historical detail. ἐγένετο—not belonging to ἀπεσταλμένος, but to ἄνθρ.: the ordinary opening of an historical period, see Luke i. 5. No stress on ἐγένετο, as distinguished from ἦν, ver. 1 (Olshausen), see ch. iii. 1. **There was—a man sent, &c.** In ἀπεστ. παρὰ θεοῦ we have possibly a reference to Mal. iii. 1.

7.] The purpose of John's coming was to *bear witness to a fact*, which fact (ver. 33) was made known to him by divine revelation. εἰς μαρτυρίαν, not as E. V., '*for a witness*,' but, **for witness**, for the purpose of bearing witness: so A. V. R.

ἵνα μαρτ. κ.τ.λ. is an expansion of εἰς μαρτ.:—the subject of his testimony was to be **the Light**,—and the aim of it, **that all might believe** (εἰς τὸ φῶς, see ch. xii. 36) **through** *him* (i. e. John: not τοῦ φωτός [Grot.], which confuses the whole, for then we must understand εἰς θεόν after πιστ. which is here out of place).

8.] John was himself ὁ λύχνος ὁ καιόμενος καὶ φαίνων (ch. v. 35), see note on Matt. v. 14, but not τὸ φῶς. On ἵνα, see reff.: it belongs to ἦν, not to ἦλθεν above. And thus there is no ellipsis of '*came*' or '**was sent**:' John simply *was*, in order to &c. 9.] The word ἀληθινόν (see reff.) in this connexion imports **original**, 'archetypal,' and is used of the true genuine sources and patterns of those things which we find here below only in fragmentary imitations and derivations. Such an *original* was the Light here spoken of;—but John was only a derived light,—not lumen *illuminans*, but lumen *illuminatum*. The construction of this verse has been much disputed. Is ἐρχόμενον εἰς τ. κ. to be taken with ἄνθρωπον (as latt syrr copt Orig Eus, Epiph Chr Cyr Thl Euthym and most of the ancient Commentators and E. V.), or does it belong to τὸ φῶς τὸ ἀλ.? The former construction can only be defended by a Rabbinical usage, by which כָּל בָּא שׁוּלָם means 'all men' (Schöttgen, i. 223). But it is very questionable whether John ever speaks thus. Certainly he does not, in any of the passages commonly cited to defend this rendering, ch. xviii. 37 (which is spoken by Christ of Himself and His Mission); xvi. 21, 28; xii. 46. And even if he had thus spoken, how harsh and how unmeaning is the sentence; whether with Euthym. we lay an emphasis on ἦν, or with E. V. &c. supply τοῦτο before it. If this latter had been intended, surely it would have been more distinctly expressed; and even when it is supplied, we have in this verse only a less forcible repetition of ver. 4. It seems then that we must join ἐρχ. εἰς τ. κ. with τ. φῶς τ. ἀληθ. But even then, three ways of rendering are apparently open to us. The first of these, which is that of Socinus, takes ἐρχόμ. κ.τ.λ. as meaning, '*at its coming into the world*.' This however—besides the sense being inconsistent with ver. 4—leaves the opening clause without a demonstrative pronoun, as before. Then, secondly, ἐρχόμενον might seem to be used in the sense in which we frequently have ἐρχόμενος, as a quasi-future, 'who was, or is, to come;' see Matt. xi. 3; Mark x. 30 al. fr.; ch. vi. 14; xi. 27, in which last two places it is joined, as here, with εἰς τὸν κόσμον. But if this be adopted (which even constructionally is very doubtful), the only sense will be that the true light, &c. *was to come*; i. e. *had*

w φωτίζει πάντα ἄνθρωπον, ux ἐρχόμενον εἰς τὸν x κόσμον. w — Eph. i. 18. iii. 9. Ps. cxviii. 130.
...και ο H. 10 ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ y ἐγένετο, καὶ x ch. xii. 46. xvi. 28. 1 Tim. i. 15.
ὁ κόσμος αὐτὸν οὐκ ἔγνω. 11 εἰς z τὰ ἴδια ἦλθεν, καὶ y ver. 3.
a οἱ ἴδιοι αὐτὸν οὐ b παρέλαβον. 12 ὅσοι δὲ c ἔλαβον z ch. viii. 44. (xv. 9.) xvi. 32. xix. 27. Luke xviii. 28. Acts xxi. 6. 1 Thess. iv. 11 only. Esth. v. 10.
αὐτόν, d ἔδωκεν αὐτοῖς de ἐξουσίαν f τέκνα f θεοῦ γενέσθαι,
H των οι ουκ... τοῖς gh πιστεύουσιν gh εἰς τὸ b ὄνομα αὐτοῦ, 13 οἳ οὐκ i ἐξ

a ch. xiii. 1. Acts iv. 23. xxiv. 23. 1 Tim. v. 8 only. 2 Macc. xii. 22. b Matt. i. 20, 24. Cant. viii. 2.
c — ch. v. 43. xiii. 20 (8ce). Matt. xiii. 20 ‖ Mk. d Matt. xxviii 18
reff. ch. v. 27. xvii. 2. Rev. ii. 26. vi. 8. ix. 3 al. 1 Macc. i. 13. e ch. x. 18. xix. 10 bis, 11.
f ch. xi. 52. Rom. viii. 16, (17.) 21. ix. 8. Phil. ii. 15. 1 John iii. 1, 2, 10. v. 2 only. g ch. ii.
11 reff. h ch. ii. 23. iii. 18. 1 John v. 13 only. i — Matt. i. 18, 20. 1 Cor. viii. 6. xi. 8.

10. for αυτου, αυτον ℵ¹.
12. om δε D lat-e Tert Cypr₁. ελαβαν B¹.

not yet come; which manifestly is not correct;—for it *had come*, when John gave his witness; and the whole of these verses 6—13 relate to the time when He *had appeared*, and *come* to His own. We are driven then to the only legitimate rendering, which is to take ἦν ἐρχόμενον as equivalent to an imperfect **came**:—this usage being frequent in the N. T., see reff.:—i. e. at the time when John bore this witness, the true light which lighteth every man, came—was in process of manifesting Himself,—into the world. Tholuck objects to this construction that ἦν is too far from ἐρχόμενον:—but Lücke answers, that ἦσαν and νηστεύοντες are nearly as far separated in Mark ii. 18. ὃ φωτ. πάντα ἄνθ. is a further expansion of τὸ ἀληθινόν. 10.] The **κόσμος** is the created world, into which He came (ver. 9), which was made by Him (ver. 3), which nevertheless (i. e. as here represented by *man*, the only creature who γινώσκει) knew, recognized Him not. καί is as in ver. 5. αὐτόν, not αὐτό, because though τὸ φῶς has been the subject, yet the δι' αὐτοῦ ἐγένετο brings in again the creative λόγος, Who *is* the Light. The three members of the sentence form a climax;—**He was in the world** (and therefore the world should have known Him), **and the world was made by Him** (much more then should it have known Him), **and the world knew Him not.** 11.] τὰ ἴδια here cannot well mean *the world*, or οἱ ἴδιοι *mankind in general*: it would be difficult to point out any Scripture usage to justify such a meaning. But abundance of passages bear out the meaning which makes τὰ ἴδια His own inheritance or possession, i. e. Judæa; and οἱ ἴδιοι, the Jews; compare especially the parable Matt. xxi. 33 ff.; and Sir. xxiv. 7 ff. And thus ἦλθεν forms a nearer step in the approach to the declaration in ver. 14. He *came to* His own. On παρέλ. see reff.,—and above on ver. 5. 12.] The ὅσοι . . . . primarily refers to the ἐκλογή *among the Jews* who have just been spoken of: but also, by implication, being opposed to both ὁ κόσμος and οἱ ἴδιοι, the ἐκλογή in all the world. ἔλαβον = παρέλαβον above—as many as recognized Him as that which He was—the Word of God and Light of men. ἔδωκεν αὐτ. ἐξουσ.] ἐξουσ. is not merely *capability* = δύναμιν (Lücke),—still less *privilege* or *prerogative* (Chrysost. and others),—but **power** (De Wette); involving all the actions and states needful to their so becoming, and removing all the obstacles in their way (e. g. the wrath of God, and the guilt of sin). τέκνα θ. γενέσθαι] The spiritual life owes its beginning to a *birth from above*, ch. iii. 3—7. And this birth is owing to the Holy Spirit of God; so that this is equivalent to saying, 'As many as received Him, to them gave He His Holy Spirit.' And we find that it was so: see Acts x. 44. τέκνα θ. is a more comprehensive expression than υἱοὶ τ. θ. which brings out rather our *adoption*, and hope of inheritance (Rom. viii. 14 ff.), whereas the other involves the *whole generation and process* of our life in the Spirit, as being from and of God, and consequently our *likeness* to God, walking in light as He is in light (1 John i. 5—7)—free from sin (ib. iii. 9; v. 18) and death (ch. viii. 51). τοῖς π. εἰς τ. ὄν. αὐτ.] τὸ ὄνομα αὐτ. is *His manifestation as that which He has given Himself out to be*: i. e. *as a Saviour from sin*; see Matt. i. 21, καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. 13.] The Jews grounded their claim to be children of God on their descent from Abraham. John here negatives any such claim, and asserts the exclusive divine birth of all who become children of God by faith. It is to be noticed that the conjunctions here are not the merely disjunctive ones οὔτε . . . . οὔτε which would necessitate the ranging the

b — Matt. iii. 11 ‖ Mk. vv. 27, 30 only. Neh. xiii. 19. c — ver. 30 only. Gen. xlviii. 20. d — ver. 30. ch. xv. 18. e John, here only. — Eph. iii. 19. Rom. xv. 29. see Ps. xxiii. 1. f Matt. x. 8. Rom. i. 5. g — here only. see Isa. lvii. 16.

b ὁ ὀπίσω μου ἐρχόμενος, c ἔμπροσθέν μου γέγονεν, ὅτι d πρῶτός μου ἦν. 16 ὅτι ἐκ τοῦ e πληρώματος αὐτοῦ ἡμεῖς πάντες f ἐλάβομεν, καὶ χάριν g ἀντὶ χάριτος· 17 ὅτι

16. rec (for ὁτι) και (*possibly the occurrence of* ὁτι *thrice following gave offence*), with AC³ rel vulg lat-*c f* syrr syr-cu Orig₂ Chr: txt BC¹DLXΝ̂ 33 lat-*a b e ff₂ q* syr-jer copt æth arm Hippol Orig₃ Eus Cyr Hil Aug.

sisting. κέκραγεν] *crieth* (the *perfect* being, in sense, *present*; '*hath cried*,' so that the voice is still sounding), see ch. vii. 37: 'clamat Johannes cum fiducia et gaudio, uti magnum præconem decet.' Bengel. οὗτος ἦν ὃν εἶπον . . . .] This form of the words seems to shew, as indeed would appear from the announcement of his own office by the Baptist, that he had uttered these words in the power of the Spirit concerning Him whose forerunner he was *before he saw and recognized Him in the flesh*. Then, *on doing so*, he exclaimed, **This was He of whom I said**, &c. This view seems to be borne out by his own statement, ver. 33, and by the order of the narrative in Matt. iii. 11, 12, 13. ὀπίσω μ. ἐρχ.] In point of *time*; not of *birth* merely or principally, nor of *commencement of official life*: but, inasmuch as John was His *Forerunner*, on account of official *position*. ἔμπροσθέν μ. γέγονεν] The E. V. is here very accurate,—**is preferred before me**; the γέγονεν setting forth the advancement to official dignity before which John's office waned and decreased (ch. iii. 30), which took place even while John's course was being fulfilled. The only objection to '*preferred*' is, its possible ambiguity. Even Dr. Johnson has fallen into the mistake, in his Dictionary, of quoting this passage as an instance of the sense "to love more than another." '*Is advanced*,' 'hath come to be' [which however again is ambiguous], are other possible renderings. This sense of ἔμπροσθεν (besides reff.) is justified by classical usage in Plato, who uses ἔμπροσθεν τιθέναι for *præponere*, Legg. vii. 805. See also i. 631; v. 743. Also Demosthenes, κατὰ Διονυσοδώρου, p. 1296. 26, ... τὰς αἰτίας τῶν ἠδικημένων ἔμπροσθεν οὔσας τοῦ δικαίου. ὅτι πρῶτός μου ἦν] The only sense which these words will bear, is, **because** (or, for, but better *because*) **He** *was* (not ἐγένετο, but ἦν as in ver. 1) **before me**; i. e. 'He *existed*, was in being, before me.' The question raised by Lücke and De Wette, whether it is probable that the Baptist had, or expressed such views of the præ-existence of Christ, is not one for us to deal with, in the face of so direct a testimony as is given to the *fact*, here and in ch. iii. 27 ff. In all probability, the Evangelist was himself a disciple of the Baptist: and if he has given us a fuller and somewhat differing account of his testimony to Christ, it is because his means of information were ampler than those of the other Evangelists. The questioners seem to forget that the Baptist was divinely raised up and commissioned, *and full of the Holy Ghost*, and *spoke in that power*; his declarations were not therefore merely conclusions which he had arrived at by natural means,—the study of the prophecies, &c. (Lücke, p. 353): but *inspirations and revelations of the Spirit*. This last is fully recognized by Olshausen (ii. 61). 16.] Origen (in Evang. Johan. tom. vi. 2, vol. iv. p. 102) blames Heracleon for terminating the testimony of John at the end of ver. 17, and makes it continue to the end of ver. 18. But this can hardly be, for then ἡμεῖς πάντες would bear no very definite meaning, and the assertions in ver. 17 would be alien from the character of the Baptist, belonging as they do to the more mature development of Christian doctrines. I cannot doubt that this and the following verses *belong to the Evangelist*, and are a carrying onwards of his declarations concerning the divine Word. Ver. 15 is not parenthetical, but confirmatory of ver. 14, and this verse *grounds itself on the fact* of ver. 14, *corroborated by the testimony* of ver. 15,—*that He dwelt among us, and that we saw His glory, full of grace and truth*. τὸ πλήρωμα is *that of which He was* πλήρης, ver. 14, and is not connected with the Gnostic *pleroma* at all. See reff. ἡμεῖς πάντες] All who believe on Him; see ver. 12. ἐλάβομεν, καί] **received, and that** . . . . 'our relation to Him has been that of recipients out of His fulness, and the thing received has been' . . . . So Herod. i. 102, ἔχων δύο ταῦτα ἔθνεα, καὶ ἀμφότερα ἰσχυρά. χάριν ἀντ. χάριτος] The ancient interpretation, τὴν καινὴν διαθήκην ἀντὶ τῆς παλαιᾶς (Euthym.), is certainly wrong, for the ἐλά-

ὁ νόμος [h] διὰ Μωυσέως [i] ἐδόθη, ἡ [j] χάρις καὶ ἡ [j] ἀλήθεια [h] Matt. i. 23. Gal. iii. 19 al.
διὰ Ἰησοῦ χριστοῦ [k] ἐγένετο. [18] θεὸν οὐδεὶς ἑώρακεν [i] ch. vii. 19, 22. Acts vii.

8. Gal. iii. 21. Ezek. xx. 11 al. j ver. 14. k — Luke iii. 2. ch. x. 36. Acts x. 37.

βομεν is spoken entirely of *the times of the Incarnate Word*: and besides, ὁ *νόμος* and *χάρις* are distinctly *opposed* to one another in the next verse. The prep. *ἀντί* is properly used of any thing which *supersedes* another, or occupies its place. This is in fact its ordinary usage when *exchange* is spoken of: the possession of the thing gotten succeeds to, supersedes, the possession of the thing given in exchange, and I possess τοῦτο *ἀντὶ* ἐκείνου. Thus also we have received *χάριν ἀντὶ χάριτος*, *continual accessions of grace*; new grace coming upon and superseding the former. Thus in Theognis, Sentt. 343 ff. (Lücke), *τεθναίην δ' εἰ μή τι κακῶν ἄμπαυμα μιμνίων* | *εὑροίμην, δοίης δ' ἀντ' ἀνιῶν ἀνίας*. And Chrysostom, de Sacerdotio, 6. 13, vol. i. p. 435, *σὺ δέ με ἐκπίμπεις, ἑτέραν ἀντ' ἑτέρας φροντίδα ἐνθείς*. Also Philo, i. 254, speaking of this very word *χάρις*:—*τὰς πρώτας ἀεὶ χάριτας . . . . . ἐπισχὼν καὶ ταμιευσάμενος εἰς αὖθις ἑτέρας ἀντὶ ἐκείνων καὶ τρίτας ἀντὶ δευτέρων, καὶ ἀεὶ νέας ἀντὶ παλαιοτέρων, τότε μὲν διαφορούσας, τότε δ' αὖ καὶ τὰς αὐτὰς ἐπιδίδωσι*. 17.] The connexion of this verse with the foregoing lies in the words τοῦ *πληρώμ. αὐτοῦ* (ver. 16), and in *χάρις κ. ἀλ.* (ver. 14.) 'We received from His fulness continual additions of grace, *because that fulness is not, like the law, a positive enactment, finite and circumscribed*, of which it could be said that it ἐδόθη, but the *bringing in of grace and truth*, which ἐγένετο by Jesus Christ.' ἐδόθη and ἐγένετο have been variously distinguished,—*αὐθεντικὸν μὲν τὸ* ἐγένετο, *δουλικὸν δὲ τὸ* ἐδόθη, Theophyl. Similarly Bengel, 'Mosis non sua est lex: Christi sua est gratia et veritas.' Clem. Alex. Pæd. i. 7, p. 134 P, says: *διὸ καί φησιν ἡ γραφὴ "ὁ νόμος* διὰ Μωυσέως *ἐδόθη," οὐχὶ* ὑπὸ *Μωυσέως, ἀλλὰ ὑπὸ μὲν τοῦ λόγου, διὰ Μωυσέως δὲ τοῦ θεράποντος αὐτοῦ· διὸ καὶ πρόσκαιρος ἐγένετο, ἡ δὲ ἀΐδιος χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ χριστοῦ ἐγένετο, κ.τ.λ.* Origen (in Joan. tom. vi. c. 3, vol. iv. p. 107) speaks very similarly. But the distinction laid down above, which is hinted at by De Wette, seems to me to be the most obvious, and best suited to the context, where the πλήρωμα of Christ is set against the *narrowness of positive enactment* in the law. Certainly, the distinction must not be lost sight of, nor denied, as Lücke attempts to do: for Bengel truly observes: "Nullus philosophus tam accurate verba ponit, differentiamque eorum observat, quam Johannes, in hoc præsertim capite." χάριτος κ. ἀλ.] I must again caution the student against any such wholly inadequate explanations as that these words are put 'per Hendiadyn' for *χάρις ἀληθινή*. It is in this way that the depths of Scripture have been covered over by the rubbish of expositors. Such was not the method of investigation pursued by the great men of former centuries: witness Origen in loc.: *εἰ γὰρ Ἰησοῦς ἐστιν ὁ φάσκων "ἐγώ εἰμι ἡ ἀλήθεια," πῶς ἡ ἀλήθεια διὰ Ἰησοῦ χριστοῦ γίνεται; αὐτὸς γάρ τις δι' ἑαυτοῦ οὐ γίνεται. ἀλλὰ νοητέον ὅτι ἡ αὐτοαλήθεια ἡ οὐσιώδης καὶ ἐν' οὕτως εἰπω πρωτότυπος τῆς ἐν ταῖς λογικαῖς ψυχαῖς ἀληθείας . . . . οὐχὶ διὰ Ἰησοῦ χριστοῦ ἐγένετο, οὐδ' ὅλως διά τινος, ἀλλ' ὑπὸ θεοῦ ἐγένετο· ὡς καὶ ὁ λόγος οὐ διά τινος, ὁ ἐν ἀρχῇ πρὸς τὸν θεόν, καὶ ἡ σοφία, ἣν ἔκτισεν ἀρχὴν ὁδῶν αὐτοῦ ὁ θεός, οὐ διά τινος, οὕτως οὐδὲ ἡ ἀλήθεια διά τινος. ἡ δὲ παρ' ἀνθρώποις ἀλήθεια διὰ Ἰησοῦ χριστοῦ ἐγένετο· οἷον ἡ ἐν Παύλῳ ἀλ. καὶ τοῖς ἀποστόλοις διὰ Ἰησοῦ χριστοῦ ἐγένετο* (vol. iv. p. 107).

18.] The connexion is: 'Moses could not give out of the *πλήρωμα* of grace and truth, for he had no *immediate* sight of God, and no man can have: there is but One who can ἐξηγεῖσθαι θεόν, the *μονογενὴς υἱός*, who is no mere *man*, but abides in the bosom of the Father.'

θ. οὐδ. ἑώρ. π.] The *sight of God* here meant, is not only bodily sight (though of that it is true, see Exod. xxxiii. 20: 1 Tim. vi. 16), but *intuitive* and *infallible knowledge*, which enables Him who has it to declare the nature and will of God: see ch. iii. 11; vi. 46; xiv. 7. The Evangelist speaks in this verse in accordance with the sayings of the gnosis whose phraseology he has adopted; *τίς ἑώρακεν αὐτὸν καὶ ἐκδιηγήσεται*; Sir. xliii. 31.

ὁ μον. υἱός] As regards the reading ὁ *μονογενὴς* θεός, the authorities for and against it will be found in the digest. It seems to have arisen from a confusion of the contracted forms of writing, ΥC and ΘC. The question, which reading to adopt, is one which, in the balance of authorities, must be provisionally decided by the consideration that as far as we can see, we should be introducing great harshness into the sentence, and a new and strange term into Scripture, by adopting θεός: a con-

1 ver. 14. m constr., Matt. ii. 23. Mark i. 21, 39. xiii. 16. n Luke xvi. 22 reff. o = ver. 33. ch. v. 11. ix. 37. x. 1 al. xxiv. 35. Acts x. 8. xv. 12, 14. xxi. 19 only. Levit. xiv. 57. 1 Chron. xvi. 24. p John, here only. Luke

πώποτε· ὁ [1] μονογενὴς υἱός, ὁ ὢν [m] εἰς τὸν [n] κόλπον τοῦ πατρός, [o] ἐκεῖνος [p] ἐξηγήσατο.

18. [μονογενὴς θεὸς BC[1]LN 33 Syr syr-marg copt æth-rom Thdot Clem Ep-syn-Ancyr Epiph$_2$ Did$_2$—pref ὁ ℵ^{3a} Clem : *o μονογενης υιος* A rel (and apparently, all other mss) latt syr-cu syr-txt syr-jer æth-pl arm Hippol Ps-Ign Ep-syn-Ant Ps-Archel-lat Eus$_{5 \text{ or } 6}$ Eustath Ath$_7$ emp-Julian$_2$(apud Cyr) Naz Chr$_8$ Thdor-mops Thdrt Damasc, Thdor-stud$_2$ Thl Euthym$_2$ Tert Hil$_7$ Phœbad Ambr$_7$ Jer Aug$_3$ Maximin-arian Vig-tapa. [A detailed account of the most important parts of the patristic testimony is in this case very necessary.

TERTULLIAN wrote against Praxeas (cap. xv. vol. ii. pp. 172 ff. ed. Migne) as follows: *Ecce enim et in Evangeliis et in Apostolis visibilem et invisibilem deum deprehendo; sub manifesta et personali distinctione conditionis utriusque. Exclamat quodammodo Johannes: "Deum nemo vidit unquam," utique nec retro. Ademit enim temporis quæstionem, dicendo deum nunquam visum. Confirmat et Apostolus de deo; "Quem nemo vidit hominum sed nec videre potest," scilicet quia morietur, qui videbit. . . . . Et ideo quoniam sermonem dei deum dixerat* [Joh. i. 1] *ne* [al. *ut*] *adjuvaret adversariorum præsumptionem quasi patrem ipsum vidisset, ad distinguendum inter invisibilem patrem et filium visibilem, superdicit ex abundanti: "Deum nemo vidit unquam." Quem deum: sermonem? Atquin "vidimus et audivimus et contrectavimus de sermone vitæ" prædictum est. Sed quem deum? scilicet patrem apud quem deum erat sermo, "unigenitus* [*scilicet*] *filius qui in sinum* [al. *est in sinu*] *patris ipse disseruit." . . . . . Filius ergo visus est semper, et filius conversatus est semper, et filius operatus est semper, ex auctoritate patris et voluntate: quia "filius nihil a semetipso potest facere, nisi viderit patrem facientem;" in sensu scilicet facientem. Pater enim* [*in*] *sensu agit. Filius vero, quod in patris sinu est videns perficit. Sic "omnia per filium facta sunt et sine illo factum est nihil."* There cannot therefore be the smallest doubt that Tertullian really read *filius*. Equally clear is the evidence of HIPPOLYTUS: Ὁρῶν δὲ τὸν θεὸν οὐδ' εἰς εἰ μὴ μόνος ὁ παῖς, καὶ τίλιος ἄνθρωπος, καὶ μόνος διηγησάμενος τὴν βουλὴν τοῦ πατρός. λέγει γὰρ καὶ Ἰωάννης Θεὸν οὐδεὶς ἑώρακεν πώποτε· μονογενὴς υἱός, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρός, αὐτὸς διηγήσατο. (Contr. Hær. Noeti, c. v. p. 812, Migne. Patrol. vol. x.) On the same side is the SYNODICAL EPISTLE OF THE ANTIOCHENE COUNCIL which condemned Paul of Samosata: Ἀλλὰ μὴν καὶ τὸν νόμον ὁμοίως Μωυσῆ φαμὲν διδόσθαι διακονοῦντος τοῦ υἱοῦ τοῦ θεοῦ [Gal. iii. 19: Exod. iii. 2, 4, 16, and iv. 1] . . . . [Exod. xxxiii. 17—19] ὅπερ τελειοῦται οὕτως . . . [xxxiv. 5, 6] ὁ γὰρ ἄνω παρελεύσεσθαι ἐπαγγειλάμενος, ὁ υἱὸς τοῦ θεοῦ κύριος· καὶ ἐκάλεσεν ἐν ὀνόματι κυρίου τοῦ πατρός. οὗτός ἐστιν ὃς καὶ ἀληθεύει λέγων . . . [Joh. vi. 46 and 37]. καὶ "Θεὸν οὐδεὶς ἑώρακε πώποτε· ὁ μονογενὴς υἱὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρός, ἐκεῖνος ἐξηγήσατο." καὶ ὁ ἀπόστολος ἐν ἄλλῳ. . . . [1 Tim. i. 17]. τὸν δὲ υἱόν, παρὰ τῷ πατρὶ ὄντα θεὸν μὲν καὶ κύριον τῶν γενητῶν ἁπάντων ε.τ.λ. (was sent from heaven and became incarnate). Routh, Rel. Sacr. iii. pp. 295—297, ed. 1846. With regard to EUSEBIUS, the facts seem to be as follows:—that he distinctly "quotes the passage "with the reading υἱός not less than six times. In one case indeed (De Eccles. Theol. "lib. i. c. 9 [vol. vi. p. 840, ed. Migne]) the words ἡ μονογενὴς θεός are added after "ὁ μονογενὴς υἱός. This passage *alone*, however, when carefully examined with the "*context*, seems enough to disprove this claim; and when it is taken in connexion with "at least *five* other unequivocal quotations in which Eusebius reads υἱός, there really "appears to be no room for doubt." (Mr. E. Abbot in the Andover "Bibliotheca Sacra," Oct. 1861.) The summary of the chapter in which the passage above referred to occurs is "that the Son does not subsist in the same way as τὰ πολλὰ κτίσματα." After quoting "This is my beloved Son," Eusebius goes on: Αὐτοῦ τοιγαροῦν τοῦ τῶν ὅλων θεοῦ ταύτην αὐτῷ τὴν μαρτυρίαν παρασχομένου τοῦ τε εὐαγγελιστοῦ διαρρήδην αὐτὸν Υἱὸν μονογενῆ εἶναι διδάσκοντος ὅτ' ὢν ἐφη "Θεὸν οὐδεὶς ἑώρακε πώποτε· ὁ μονογενὴς υἱός, ἡ μονογενὴς θεός, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρός, ἐκεῖνος ἐξηγήσατο." "ATHANASIUS apparently knew of no other reading but υἱός: he "distinctly quotes the text 4 times, and refers to it thrice in addition. HILARY

sequence which ought to have no weight whatever where authority is overpowering, but may fairly be weighed where this is not so. The "præstat procliviori ardua"

19 Καὶ [q] αὕτη ἐστὶν ἡ [r] μαρτυρία τοῦ Ἰωάννου, [q] ὅτε

[q] constr., Rom. xi. 27, from Isa. xxvii. 9.
[r] ver. 7.

"has *commented* on his quotation of Joh. i. 18 (De Trin. lib. vi. cap. 39 [vol. ii. p. 163]) "in such a way as to demonstrate that he read *Filius*. He remarks: *Naturæ fides* "*non satis explicata videbatur ex nomine 'Filii,' nisi proprietatis extrinsecus virtus* "*per exceptionis significantiam adderetur. Præter 'Filium' enim, et 'unigenitum'* "*cognominans, suspicionem adoptionis penitus exsecuit.* The only passage, so far as "I know, in all Hilary's writings, which has even the appearance of supporting the "reading *unigenitus Deus* is in his work De Trin. lib. xii. cap. 24 [vol. ii. p. 422]. "Having quoted Exod. iii. 14, *'Misit me ad vos is qui est'* (Sept. ὁ ὤν), and remark- "ing *Deo proprium esse* id quod est *non ambigens sensus est*, he goes on to argue that "this expression implies eternity, and then says: *Quod igitur et per Moysen de Deo* "*significatum . . . . id ipsum unigenito Deo esse proprium Evangelia testantur: cum* "*in principio* erat *verbum* (John i. 1), *et cum hoc apud Deum* erat, *et cum* erat *lumen* "*verum* (ver. 9), *et cum unigenitus Deus in sinu Patris* est (ver. 18), *et cum Jesus* "*Christus super omnia Deus* est (Rom. ix. 5). 'Erat' *igitur atque* 'est;' *quia ab eo* "*est, qui quod est semper est.* From this it will be perceived that Hilary's argument "rests wholly on the word *'est.'*" [Notwithstanding this, however, the impression naturally derived from the passage is that Hilary is here put as distinctly quoting Joh. i. 18 (with the reading θεός) as Rom. ix. 5 immediately below. H. A.] "The *expression* "*'unigenitus Deus'* is a favourite one with Hilary. It occurs in his treatise De "Trinitate about one hundred and four times." (Abbot, *ut supra.*) The following is Abbot's list of the seven places in which Hilary quotes the passage with the reading *Filius:* Tract. in Psalm. cxxxviii. cap. 35 [Migne, vol. i. p. 578]; De Trin. lib. ii. cap. 23 [Migne ii. 40]; lib. iv. capp. 8 [p. 76], 42 [p. 101]; lib. v. capp. 33, 34 [pp. 125, 126]; and lib. vi. cap. 39 [p. 163].

The concurrent testimony of Hippolytus, the Synodical epistle from Antioch, Eusebius, Athanasius, and apparently the whole of the Latin Fathers, is very strong. On the other side we have the Excerpta Theodoti, Epiphanius, Didymus, and perhaps Clement of Alexandria and the Synod of Ancyra A.D. 358.

THEODOTUS says, Joh. i. 1 is interpreted by the Valentinians thus: "*ἀρχὴν μὲν γὰρ τὸν μονογενῆ λέγουσιν, ὃν καὶ θεὸν προαγορεύεσθαι, ὡς καὶ ἐν τοῖς ἑξῆς ἀντικρυς θεὸν αὐτὸν δηλοῖ λέγων Ὁ μονογενὴς θεός, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρός, ἐκεῖνος ἐξηγήσατο.*" (Excerpta Theod. inter Opp. Clem. Alex. § 6, p. 958 P: but see Theod. § 9, p. 959.) CLEMENT OF ALEXANDRIA, speaking of the difficulty of knowing God and of the impossibility of declaring God in words, brings forward Rom. xi. 33; 1 Cor. ii. 6, 7; Col. ii. 2, 3; Mt. xiii. 11; Ps. lxxvii.; and Matt. xiii. 33: having added quotations from Solon and Empedocles, he goes on: "*καὶ Ἰωάννης ὁ ἀπόστολος Θεὸν οὐδεὶς ἑώρακεν πώποτε· ὁ μονογενὴς θεός, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρός, ἐκεῖνος ἐξηγήσατο. τὸ δ' ἀόρατον καὶ ἄῤῥητον, κόλπον ὀνομάσας θεοῦ. . . . . τοῦ δὲ ἀγεννήτου οὐδὲν προϋπάρχει. λείπεται δὴ θείᾳ χάριτι καὶ μόνῳ τῷ παρ' αὐτὸν λόγῳ τὸ ἄγνωστον νοεῖν· καθὸ καὶ ὁ Λουκᾶς . . . .* Acts xvii. 22, 23." (Strom. v. pp. 695, 696 P.) The only other passage in which Clement quotes Joh. i. 18 is in "Quis dives salvetur," the opening words of ch. xxxvii., p. 946 P: *Τί γὰρ ἔτι δεῖ θεῷ τὰ τῆς ἀγάπης μυστήρια; καὶ τότε ἐποπτεύσεις τὸν κόλπον τοῦ πατρός, ὃν ὁ μονογενὴς υἱὸς θεὸς μόνος ἐξηγήσατο.* It appears then that Clement knew of and used a reading or interpretation (it may be only the latter) of Joh. i. 18 which sanctioned the use of the term *μονογενὴς θεός.* "EPIPHANIUS has quoted the "passage three times with the reading *θεός.* (Hær. lxv. cap. 5 [*bis?*] p. 612, and lxx. "cap. 7, p. 817.) In the remark, however, which follows the quotation in the first "passage, *θεός* and *υἱός* are interchanged:—*καί φησι,* Ὁ *μονογενὴς θεός· ὁ μὲν γὰρ* "*λόγος ἐστὶν ἐκ πατρὸς γεννηθείς, ὁ πατὴρ δὲ οὐκ ἐγεννήθη· διὰ τοῦτο μονογενὴς* "*υἱός.* DIDYMUS has quoted the passage twice with the reading *θεός.* (De Trinit. "lib. i. cap. 26, p. 393, and lib. ii. cap. 5, p. 495.) He also says *ὁ υἱὸς εἰκλῆται μονο-* "*γενὴς θεὸς λόγος, καὶ εἷς κύριος Ἰησοῦς χριστός* (lib. i. c. 15, p. 313). But here it "may be doubted whether a comma should be placed after *μονογενής,* or after *θεός,* or "after neither. The SECOND (semi-arian) SYNOD OF ANCYRA *may* have read "*θεός* in Joh. i. 18, but the evidence is not decisive. After quoting Prov. viii. 22 &c.,

finds in this case a legitimate limit.

ὁ ὢν εἰς τ. κόλπον] The expression must not be understood as referring to the custom of reclining ἐν τῷ κόλπῳ, as in ch.

s — (see note) ch. ii. 18, 20. v. 10 al. fr. ἀπέστειλαν πρὸς αὐτὸν οἱ Ἰουδαῖοι ἐξ Ἰεροσολύμων ΑΥΓ Γ[illegible] Lat[illegible]

"Col. i. 15 &c., and the first verses of the Proem to the Gospel of John, without any
"allusion, however, to Joh. i. 18 . . . ὡς ἔχειν τὴν ἐπὶ στόματος δύο καὶ τριῶν μαρτύρων
"εἰς ἀπόδειξιν τῆς κατ' οὐσίαν πρὸς πατέρα τοῦ υἱοῦ ὁμοιότητος. Ὁ μὲν γὰρ [Solomon]
"τοῦ σοφοῦ τὴν σοφίαν υἱόν· ὁ δὲ [John] τοῦ θεοῦ τὸν λόγον μονογενῆ θεόν· ὁ δὲ
"[Paul] τοῦ θεοῦ τὸν υἱὸν εἰκόνα φησί (Apud Epiph. Hær. lxxiii. cap. 8, p. 854). We
"have no reason to suppose, *à priori*, that the reference to John is verbally accurate any
"more than that to Proverbs, where we find neither the word υἱός, nor the expression
"ἡ σοφία τοῦ σοφοῦ. It is not uncommon with the Fathers to give as the language of
"scripture, expressions formed from several passages combined, or which they regard as
"fully authorized by scripture though not occurring there in so many words." (Abbot, *ut supra*.)

The evidence from Irenæus, Origen, Basil, and Cyril of Alexandria, is contradictory and uncertain. It is hardly possible to decide what was the reading of the copies known to IRENÆUS: he quotes the passage three times *unigenitus Filius Dei* Hær. iii. 11. 6, p. 189, *unigenitus Filius* ib. iv. 20. 6, p. 255, *unigenitus Deus* ib. iv. 20. 11, p. 256; in no case is either word absolutely inconsistent with his context; as far as Irenæus' argument is concerned we might read 'He who is in the bosom of the Father hath declared Him.' In the two first cases we have *Filius* in the immediate context; in the third, *Verbum*, though *Filius Dei* is not far off. On the one hand, the translator *may* have conformed two of the quotations to the received Latin version. On the other hand, had Irenæus read θεός, his subject ("seeing God") must almost have compelled him to give some distinct exposition of its bearing.
"ORIGEN has θεός, In Joan. tom. ii. c. 29, vol. iv. p. 89, and xxxii. c. 18, p. 438.
"In both [only the former in Migne] these passages, however, the very literal version
"of Ferrari, made from a manuscript now lost, reads *unigenitus* alone, without either
"*Deus* or *Filius*. On the other hand we have υἱός, Contra Cels. lib. ii. c. 71 [vol. i.
"p. 440] . . . . So De la Rue and Lommatsch from two mss.; the earlier edn. of
"Hœschel founded on a single ms., instead of ὁ μονογενὴς υἱός reads καὶ μονογενὴς
"γε ὢν θεός. . . . Υἱὸς τοῦ θεοῦ occurs In Joan. tom. vi. cap. 2, p. 102, as edited
"by De la Rue and Lommatsch from the Bodleian ms., the earlier edn. of Huet, which
"was founded on a single ms.; reads υἱὸς θεός. A little after, in two allusions to the
"passage, ὁ μονογενής is used alone. BASIL . . . has θεός once, and in another
"passage mentions υἱὸς ἀληθινός, μονογενὴς θεός, δύναμις θεοῦ, σοφία, and λόγος as
"names given to Christ in Scripture; but he twice quotes the text in question with
"the reading υἱός. CYRIL OF ALEXANDRIA, as edited by Aubert, has θεός four
"times, and υἱός three times. His commentary on the passage, as printed, favours
"θεός, but its evidence is somewhat weakened by various readings." (Abbot, *ut supra*.)]

om ο ων ℵ¹. (corrd 1. m. or 2. m.: see plate xxii. ed. Tischdf.)

19. rec om προς αυτον, with C³ℵ rel Orig: ins BC¹ 33 lat-*a b c* Syr syr-cu copt (æth) arm Chr, and (aft λεγειτας) AX 69 vulg lat-*e f ff*₂ *l q* syr. απεκριθησαν ℵ-corr¹.

xiii. 23: for by this explanation confusion is introduced into the imagery, and the real depth of the truth hidden. The expression signifies, as Chrysostom observes, συγγένεια καὶ ἑνότης τῆς οὐσίας:—and is derived from the fond and intimate union of children and parents. The *present* participle, as in ch. iii. 13, is used to signify *essential truth*, without any particular regard to time. On the use of εἰς, see reff. It is not 'put for' ἐν: indeed it would be well for the student to bear in mind as a general rule, that *no word or expression is ever 'put for' another:* words are the index of thoughts,—and where an unusual construction is found, it points to some reason in the mind of the writer for using it, which reason is lost in the ordinary shallow method of accounting for it by saying that it is 'put for' some other word. So here, εἰς τὸν κόλπον is not = ἐν τῷ κόλπῳ, but is a carrying on of the thought expressed in ver. 1, by πρὸς τὸν θεόν: it is a pregnant construction, involving in it the begetting of the Son and His being the λόγος of the Father,—His proceeding forth from God. It is a similar expression, on the side of His Unity with the Father, to εἰμὶ παρὰ τοῦ θεοῦ, on the side of His manifestation to men. We have similar expressions, uniting the verb of rest with the preposition of motion, in ἐς θρόνους ἕζοντο, Od. δ. 51. εἰς ἀνάγειν ἐτιμεθ', Eur. Iph. T. 624: see Kühner, Gr. Gr. § 622. ἐκεῖνος] 'He, and none

ἱερεῖς καὶ Λευείτας ἵνα ἐρωτήσωσιν αὐτὸν Σὺ τίς εἶ; [t] [20] καὶ [t] ὡμολόγησεν καὶ οὐκ [u] ἠρνήσατο· καὶ [tv] ὡμολόγησεν [v] ὅτι ἐγὼ οὐκ εἰμὶ ὁ χριστός. [21] καὶ ἠρώτησαν αὐτὸν Σὺ

t — Matt. vii. 23. Tit. i. 16. 2 Macc. vi 6.
u Matt. xxvi. 70, 72 reff.
v constr., Heb. xi. 13. 1 John iv. 15 only. see 2 Macc. vii. 37.

20. om 3rd *και* C³L 1. 33 lat-*b f* æth : om *και ωμολογησεν* ℵ. rec *ουκ ειμι* bef *εγω*, with C³ rel vulg lat-*c f* syrr Hippol Aug : txt ABC¹LXΔℵ 33 forj lat-*a b e q* syr-cu syr-jer arm Orig$_3$ Chr-*δ-ε-ζ-λ-π* Cyr-comm.
21. *επηρωτησαν* ℵ¹. for *αυτον, παλιν* ℵ¹ : *αυτον παλιν* ℵ²ᵃ.

else:' an emphatic exclusive expression.

ὡμολόγησεν καὶ οὐκ ἠρνήσατο] **declared, and denied not,** better than '*hath declared,*' as E. V. *ἐξηγέομαι, ἐξήγησις,* and *ἐξηγητής* (Gen. xli. 8, 24), are technical terms used of the declaration of Divine matters. Wetstein has collected abundance of passages in illustration of this usage. See also Müller's Eumenides, Excursus D, on the *ἐξηγηταί*. But Lücke (and I think rightly) believes it more in accordance with the simple style of John to take the word here in its ordinary, not its technical meaning. The object to be supplied after the verb is most likely *αὐτόν*, i. e. *τὸν θεόν*. De Wette thinks this too definite, and supplies 'that which He has seen,' as in ch. iii. 11. Lücke supplies *τὴν χάριτα κ. ἀλ.*, as *being* 'that which He has seen;' but De Wette well observes that *χάρις* is more matter of revelation *by act*, than of *ἐξήγησις*. Euthymius's explanation, *ἐδίδαξεν ὅτι θεὸν οὐδεὶς ἑώρακε πώποτε*, is certainly wrong. See Matt. xi. 27.

I. 19 — II. 11.] INTRODUCTION OF CHRIST TO THE WORLD: BY THE WITNESS OF JOHN (vv. 19—40): BY HIMSELF (ver. 41—ii. 11).

19—28.] *The first witness borne by John to Jesus: before the deputation from the Sanhedrim.* **19.**] **αὕτη** is the predicate, **ἡ μαρτυρία** the subject, in the present form of the sentence. So very frequently in St. John, where commonly the mistake is made of supposing the demonstrative pronoun to be the subject, whereas it is ever the predicate of identification. Euthym., *αὕτη . . . . περὶ ἧς εἰπεῖν μέλλει προϊών, ... ἡ γενομένη ἐηλονότι ὅτε ἀπεστ. κ.τ.λ.*

οἱ Ἰουδαῖοι] John alone of the Evangelists uses this expression;—principally as designating *the chiefs of the Jewish people*, the members of the Sanhedrim. It is an interesting enquiry, what this usage denotes as to the author or date of our Gospel. Prof. Bleek, Beiträge, pp. 245—249, has satisfactorily shewn that no inference can be deduced from it *against the Jewish origin* of the author, as Bretschneider and Fischer endeavoured to do: but it is rather confirmatory of the belief that the Gospel was written after the Jews had ceased to be politically a nation,—and among Gentiles;—the author himself contemplating these last as his readers. **ἐξ Ἱερ.**] does not belong to *οἱ Ἰουδ.*,—nor to *Ἱερ. κ. Λευ.*,—but to *ἀπέστειλαν*:—**sent from Jerusalem priests, &c.**: so *ἐξαποστέλλω*, Acts vii. 12; xi. 22 al. *Ἱερ. κ. Λ.*] This was a *formal deputation*;—priests and Levites, constituting the two classes of persons employed about the service of the temple (see Josh. iii. 3), are sent (Matt. xxi. 23) officially to enquire into the pretensions of the new Teacher (ver. 25), who had collected about him such multitudes (Matt. iii. 5), and had awakened popular expectation that he was the Messiah (Luke iii. 15). **σὺ τίς εἶ;**] with reference to the popular doubts respecting him; asked in an unbelieving and inquisitorial spirit,—compare Matt. iii. 7 ff., which had already taken place. Even among the learned, as well as among the people, there were considerable differences as to the prophecies respecting the Messiah: see ch. vii. 40—52. **20.**] **ὡμολόγησεν**, he openly and formally confessed. This emphatic notice of his declaration seems to be introduced *not with any view of removing too high an estimate of John's work and office*, as sometimes supposed, but rather *to shew the importance of his testimony*, which was so publicly and officially delivered,—that the Messiah was come (see ch. v. 33—35); and the way in which he depreciated *himself* in comparison with Him who came after him. **21.**] **σὺ οὖν τί;** equivalent to *τί λέγεις περὶ σεαυτοῦ*; ver. 22. **Ἠλίας εἶ;**] The whole appearance of John reminded them of Elias:—see Matt. iii. 4, and compare 2 Kings i. 8. Besides, his announcement that *the Kingdom of God was at hand*, naturally led them to the prophecy Mal. iv. 5. Lightfoot cites from the Rabbinical books testimonies that the Jews expected a general purification or baptism before the coming of the Messiah (from Ezek. xxxvi. 25, 26, and Zech. xiii. 1), and that it would be administered by Elias.

w ver. 25. ch. vi. 14. vii. 40. Deut. xviii. 15.
x — ch. xxi. 5. Matt. xiii. 29 only. see Acts xvi. 37. Rom. iii. 9.
y ch. xix. 9. Luke ii. 47. xx. 26 only. Prov. xv. 1.
z — ch. xix. 9. Job xxxv. 3.
a Isa. xl. 3.
b Mark i. 3 ‖. xv. 34. Luke ix. 38. xviii. 7, 38. Acts viii. 7. xvii. 6. xxv. 24. Cal. iv. 27 (from Isa. liv. 1) only.
c — here only. (James iii. 4 only. Num. xxii. 23.) Sir. ii. 6.

οὖν τι; Ἠλίας εἶ; καὶ λέγει Οὐκ εἰμί. ᵛ Ὁ προφήτης εἶ σύ; καὶ ἀπεκρίθη ˣ Οὔ. 22 εἶπαν οὖν αὐτῷ Τίς εἶ; ἵνα ʸ ᵃ ἀπόκρισιν ᶻ δῶμεν τοῖς πέμψασιν ἡμᾶς. τί λέγεις περὶ σεαυτοῦ; 23 ἔφη Ἐγὼ ᵃ φωνὴ ᵇ βοῶντος ἐν τῇ ἐρήμῳ ᶜ Εὐθύνατε τὴν ὁδὸν κυρίου, καθὼς εἶπεν Ἡσαΐας ὁ προφήτης. 24 καὶ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων· 25 καὶ ἠρώτησαν αὐτὸν καὶ εἶπαν αὐτῷ Τί οὖν

rec τι ουν ηλιας ει συ, with AC³ rel vulg lat-(*b c*) *f* syr: τι ουν συ ηλ. ει C¹ 33 forj lat-(*e*) *ff*₂ *l* Orig₅: τι ουν ηλ. ει LN lat-*a* Syr: txt B. om 2nd και N. om *o* bef προφητης N¹: ins N³ᵃ &c.

22. [ειπαν, so BC¹Δ.] om ουν B (lat-*c f*) syr-cu.

24. rec ins οι bef *απεσταλμενοι*, with C³N³ rel latt syrr syr-jer (Orig₁) Chr Cyr: om BC¹LN¹ copt (Orig₁).—οι απε re-written *prima manu* in A.

25. om ηρωτησαν αυτον και (*homœotel*) N.

κ. λ. Οὐκ εἰμί.] The right explanation of this answer seems to be the usual one,—that the deputation asked the question in a mistaken and superstitious sense, meaning Elias bodily come down from heaven, who was expected to forerun and anoint the Messias. (Our Lord seems to refer to the same extravagant notion in Matt. xi. 14, **εἰ θέλετε δέξασθαι, αὐτός ἐστιν Ἠλ. ὁ μέλλων ἐρχεσθαι.**) *In this sense*, John was not Elias; nor indeed in any other sense, *was* he Elias;—but only (Luke i. 17) *ἐν πνεύματι καὶ δυνάμει* **Ἠλίου.**

ὁ προφ. εἶ σύ;] From the prophecy of Moses, Deut. xviii. 15, 18, the Jews expected some particular prophet to arise,—distinct from the Messiah (this distinction however was not held by all, see ch. vi. 14),—whose coming was, like that of Elias, intimately connected with that of the Messiah Himself: see ch. vii. 40, 41. In Matt. xvi. 14 we have 'Jeremiah, or one of the prophets' apparently = this expected prophet. There seem to have been various opinions about him;—all however agreeing in this, that he was to be *one of the old prophets raised from the dead* (see also 2 Macc. ii. 1—8). This John *was not*: and he therefore answers this also in the negative. **23.**] Notice—they ever ask about his *person*: he ever refers them to his *office*. He is no one—a *voice* merely: it is the work of God, the testimony to Christ which is every thing. So the formalist ever in the church asks *Who* is he? while the witness for Christ only exalts, only cares for Christ's work. **23.**] These words, which by the other Evangelists are spoken *of* John as the fulfilment of the prophecy, appear from this place to have been first so used *by himself*. They introduce the great closing section of the prophecy of Isaiah (ch. xl.—lxvi.) so full of the rich promises and revelations of the Messiah and His kingdom. **εὐθύνατε** is used as compendiously expressing *ἑτοιμάσατε . . . . εὐθείας ποιεῖτε*. By implication, the Baptist, quoting this opening prophecy of himself, announces the approaching fulfilment of the whole section. **24.**] The reason of this explanation being added is not very clear. Lücke, with whom De Wette agrees, refers it to the apparent hostility of the next enquiry: but I confess I cannot see that it is more hostile than the preceding. Luthardt thinks that it imports there were some *ἀπεσταλμένοι* present, who belonged to the sect of the Pharisees (*ἦσαν δὲ καὶ ἐκ τῶν φαρρ. ἀπεσταλμένοι*), which the words will hardly bear: see below. Might it not be to throw light on their question about *baptising*, as the Pharisees were the most precise about all ceremonies, lustrations, &c.? Origen makes this *a new deputation*: but he is plainly wrong: see the **οὖν** below. Euthymius gives another reason yet: *ἐπεμήνατο καὶ τὴν αἴρεσιν αὐτῶν, ἐμφαίνων τὸ περίεργον τούτων καὶ σχολιόν*. Abandoning the οἱ (see var. readd.), we must render, **And they** (i. e. the whole deputation) **were** (or **had been**) **sent by the Pharisees**; which will make it more probable that the explanation refers to the *nature* of the following question. *ἀποστέλλομαι . . . . . ἐκ* has occurred above, ver. 19, which gives additional probability to the reading of the text. **25.**] On **οὐδὲ . . . . οὐδέ**, see note on ver. 13. This question shews probably that they did not interpret Isa. xl. 3 of any herald of the Messiah. They regarded baptism as a

βαπτίζεις, εἰ σὺ οὐκ εἶ ὁ [d] χριστὸς οὐδὲ [d] Ἠλίας οὐδὲ ὁ [d] προφήτης; [26] ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων Ἐγὼ βαπτίζω [e] ἐν ὕδατι· [f] μέσος ὑμῶν στήκει ὃν ὑμεῖς οὐκ οἴδατε, [27] [ὁ] [g] ὀπίσω μου ἐρχόμενος, [h] οὗ οὐκ εἰμὶ ἐγὼ [i] ἄξιος ἵνα λύσω [h] αὐτοῦ τὸν [k] ἱμάντα τοῦ [l] ὑποδήματος. [28] ταῦτα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου [m] ἦν [ὁ] Ἰωάννης βαπτίζων.

d vv. 20, 21. e see Matt. vi. 7. Mark v. 2. Eph. vi. 2. Isa. iv. 4. f — Matt. xiv. 24. Luke xxii. 55. Num. xxxv. 5. g ver. 15 reff. h Matt. iii. 12 reff. i constr., here only. k Mark i. 7 | L. Acts xxii. 25 only. Job xxxix. 10. Isa. v. 18, 27. Sir. xxx. (xxxiii.) 26 only. l Matt. x. 10 al⁹. Exod. iii. 5. m Matt. xix. 22 reff. ch. x. 41.

[εἶπαν, so BC¹LX 33 Orig.] rec ουτε (twice), with E rel: txt ABCLX(Treg expr) ℵ 1. 33 Orig$_6$. om ο bef προφητης CΔ.

26. om ο A al. ins τω bef ὑδατι ℵ¹: om ℵ² &c. rec aft μεσος ins δε, with AC³ rel Orig$_2$ Chr: om BC¹Lℵ lat-ff_2 arm Heracl Orig$_{cft}$. rec (for στηκει) εστηκεν, with AC rel Orig$_{cft}$: εστηκει GΝ Orig$_2$: txt BL 1 lat-a b e f ff_2 syrr syr-cu syr-jer copt Orig$_3$-lat$_4$ Cypr.

27. rec at beg ins αυτος εστιν (*to fill out the construction, and refer to vv* 15, 30), with AC³ rel vulg lat-b c f q syrr Orig$_2$; ουτος εστιν G al Chr: αυτος εστιν ον ειπον (*ver* 30) S lat-e ff_2 l Cypr: om BC¹Lℵ 1. 33 lat-a syr-cu copt æth Orig$_6$ Cyr Ambr. om ο bef οπισω Bℵ¹ Orig$_2$: ins ACℵ²ᵃ rel Orig$_4$. rec aft ερχομενος ins ος εμπροσθεν μου γεγονεν (*from vv* 15, 30), with AC³ rel lat-a c syrr syr-jer arm-usc æth-pl Cypr: om BC¹Lℵ 1. 33 lat-b l syr-cu copt æth arm-zoh Orig$_4$ Chr-μ Cyr Nonn Ambr. rec εγω bef ουκ ειμι (εγω *omd, see below, and reinsd*), with A rel latt Gaud: om εγω CLℵ 33 lat-q copt æth-rom arm Heracl Clem Orig$_2$ Chr Cypr Ambr: txt BX 69 syr-jer Orig$_4$ Aug$_1$.

28. rec (for βηθανια) βηθαβαρα, with C²KUΔ 1. 33. 69 syr-cu mss-in-Chr-Euthym arm and the approval of Orig Eus Suid Jer &c, in many of whom the variation is noticed: al æth Epiph have both, βηθαραβα ℵ²ᵇ syr-marg: txt ABC¹ℵ¹ rel latt syrr syr-jer copt arm Heracl Chr Cyr. εγενετο bef εν βηθ. ℵ. εγενοντο A 262. aft ιορδανου ins ποταμου ℵ. rec om ὁ, with A rel Orig: ins BCℵ. aft βαπτιζων ins το πρωτον C.

significant token of the approach of the Messianic Kingdom, and they asked, 'Why baptizest thou, if thou art no forerunner of the Messiah?' 26, 27.] [ὁ] ὀπίσω μου ἐρχ. is the *subject* of the sentence; **He that cometh after me, &c., stands among you.** The insertions (see var. readd.) have been made by some one not aware of this, and wishing to square the verse with vv. 15, 30.

The answer of the Baptist seems not to correspond to the question in ver. 25. This was noticed as early as Heracleon (Origen in Joan. tom. vi. 15, vol. iv. p. 131), who said, ἀποκρίνεται ὁ Ἰωάννης τοῖς ἐκ τῶν Φαρισαίων πεμφθεῖσιν, οὐ πρὸς ὃ ἐκεῖνοι ἐπηρώτων, ἀλλ' ὃ αὐτὸς ἐβούλετο. This however is impugned at some length by Origen, but not on very convincing grounds. The truth seems to have been apprehended by Olshausen,—that the declaration of John that the Messiah was standing among them at that moment unknown to them, *was an answer to their question demanding a legitimation of his prophetic claims*;—a σημεῖον that he was sent from God:—see ch. ii. 18. Olsh. also suggests that this may clear up the saying of the Jews in ch. x. 41 (see note there). In repeating this saying at other times (see Matt. iii. 11 and ||), the Baptist plainly states of the Messiah, that he should baptize them with the Holy Ghost (and fire), as here in ver. 33. Here, in speaking to those learned in the offices of the Messiah, he leaves that to be supplied.

λύσω αὐτοῦ τ. ἱμ. . . .] See note on Matt. iii. 11.

28.] The common reading Βηθαβαρᾷ, is owing to a conjecture of Origen, the grounds of which he thus states:—ὅτι μὲν σχεδὸν ἐν πᾶσι τοῖς ἀντιγράφοις κεῖται "ταῦτα ἐν Βηθανίᾳ ἐγένετο·" οὐκ ἀγνοοῦμεν, καὶ ἔοικε τοῦτο καὶ ἔτι πρότερον γεγονέναι· καὶ παρὰ Ἡρακλίωνι γοῦν Βηθανίαν ἀνέγνωμεν. ἐπείσθημεν δὲ μὴ δεῖν Βηθανίᾳ ἀναγινώσκειν, ἀλλὰ Βηθαβαρᾷ, γενόμενοι ἐν τοῖς τόποις ἐπὶ ἱστορίαν τῶν ἴχνων Ἰησοῦ καὶ τῶν μαθητῶν αὐτοῦ καὶ τῶν προφητῶν. Βηθανία γάρ, ὡς ὁ αὐτὸς εὐαγγελιστής φησι, ἡ πατρὶς Λαζάρου καὶ Μάρθας καὶ Μαρίας, ἀπέχει τῶν Ἱεροσολύμων σταδίους δέκα πέντε· ἧς πόρρω ἐστὶν ὁ Ἰορδάνης ποταμός, ὡς ἀπὸ σταδίων πλατεῖ λόγῳ ρπ' (180). ἀλλ' οὐδὲ ὁμώνυμος τῇ

n Matt. xxvii. 62. Mark xi. 12. vv. 35, 44. ch. vi. 22. xii. 12. Acts x. 9 al. Num. xi. 32. o ver. 36. Acts viii. 32. 1 Pet. i. 19 only. Isa. liii. 7. p = 1 John ii. 5. Col. ii. 14. 1 Kings xv. 25. xxv. 28. see Exod. xxviii. 34 (38). Levit. x. 17.

29 Τῇ [n]ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς [p]αὐτὸν καὶ λέγει Ἴδε ὁ [o]ἀμνὸς τοῦ θεοῦ ὁ [p]αἴρων τὴν

[p] om ABCE GHL MP Xalf 33.

29. rec aft βλεπει ins ο ιωαννης (*a lection beginning at* βλεπει), with C³EFGHL vulg lat-*b c* Syr Orig$_1$: om ABC¹ℵ rel mt lat-*a q* syr-cu syr copt æth arm Orig$_1$ Chr Thl.

Βηθανίᾳ τόπος ἐστὶν περὶ τὸν Ἰορδάνην· διϊκνοῦσθαι δὲ λέγουσι παρὰ τῇ ὄχθῃ τοῦ Ἰορδάνου τὰ Βηθαβαρᾶ, ἵνθα ἱστοροῦσι τὸν Ἰωάννην βιβαπτικέναι (in Joan. vi. 24, p. 140). He goes on to shew from the *etymology of the names* that it must have been Bethabara; an argument which modern criticism will not much esteem. It will be seen that his testimony is decisive for the universality and authority of Βηθανίᾳ, while for the other he only produces a tradition, and that only at second-hand; '*they say* that such a place is shewn.' That no Bethany beyond Jordan was known in his time proves but little;—for 300 eventful years had changed the face of Palestine since these events, and the names and sites of many obscure places may have been forgotten. I abstain from enumerating modern conjectures on the identity of the two, or the etymology of the names, as being indecisive and unprofitable. The objection of Paulus, that πέραν τοῦ Ἰορδάνου the Sanhedrim had no authority, appears not to be founded in fact: see Lücke's Comm. i. 394 ff. The question whether this testimony of the Baptist is identical with that given by the three other Evangelists, especially by Luke (iii. 16), is, after all that has been said on it (Lücke, De Wette, Olshausen, &c.), not of great importance. The whole series of transactions here recorded, from ver. 15 onwards, certainly happened *after* the baptism of our Lord;—for before that event John *did not know Him* as ὁ ἐρχόμενος: and μέσος ὑμῶν στήκει ver. 26 shews that *he had so recognized Him* (see below on τῇ ἐπαύρ.): whereas the testimony in Luke iii. 16 and ||, is as certainly given *before* the baptism. But since the great end of John's mission was to proclaim Him who was coming after him, it is not only probable, but absolutely necessary to suppose, that he should have delivered this testimony *often*, and under varying circumstances: *before* the baptism, in the form given by Luke, Ἔρχεται ὁ ἰσχυρ. μου κ.τ.λ., and *after* it in this form, οὗτος ἦν ὃν εἶπον (ver. 15), where his former testimony is distinctly referred to. And among John's disciples and the multitudes who frequented his baptism, many reports of such his sayings would naturally be current. So that there is neither a real nor even an apparent contradiction between John and the other Evangelists. It is a far more important question, *in what part of this narration the forty days' Temptation is to be inserted.* From ver. 19 to ch. ii. 1 there is an unbroken sequence of days distinctly marked. Since then ver. 19 must be understood as happening after the baptism, it must have happened *after the Temptation* also. And in this supposition there is not the slightest difficulty. But when we have made it, it still remains to say whether at that time our Lord had returned from the Temptation or not. The general opinion of Harmonists has been, that the approach of Jesus to John in ver. 29 *was His return after the Temptation.* But this I think questionable, on account of the μέσος ὑμῶν στήκει, ver. 26; which I can only understand literally. I therefore believe that the return from the Temptation to Bethany beyond Jordan had taken place before the deputation arrived.

29—34.] *Second witness borne by John to Jesus:* apparently before His disciples. 29.] τῇ ἐπαύριον, *the day after.* Those who wish to introduce the Temptation between vv. 28 and 29, interpret it, '*on some day after.*' Thus Euthym. τῇ ἐπ., μετὰ τὴν ἀπὸ ἐρήμου καθοδον αὐτοῦ ὀηλονότι. But this sense of τῇ ἐπ., although certainly found in the LXX,—see Gen. xxx. 33,—is not according to the usage of John (see reff.), and would be quite alien from the precision of this whole portion of the narrative, which, ver. 40, specifies even the hours of the day. I understand it therefore literally, both here and in vv. 35 and 44. ἔρχ. π. αὐτ.] It is not said *whence*, or *why*, or whether for the purpose of an interview, or not; *the fact* merely is related, for the sake of the testimony which follows. I mention this, because on these points difficulties have been raised. Ἴδε ὁ ἀμν. τ. θ.] This is one of the most important and difficult sayings in the N. T. *The question to be answered* is, In calling Jesus by so definite a name as ὁ ἀμνὸς τοῦ θεοῦ, *to what* did John refer? And this question is intimately connected with that of the

ἁμαρτίαν τοῦ κόσμου. 30 οὗτός ἐστιν [q] ὑπὲρ οὗ ἐγὼ εἶπον [q] = 2 Cor. i. 8. viii. 23. 2 Thess. ii. 1.

30. rec (for *υπερ*) *περι* (*corrn to more obvious*), with AC^{3}PN$^{3a(and\ 2^{nd})}$ rel Orig$_1$ Eus Epiph Chr: txt BC^{1}ℵ^1 Orig$_2$.

meaning of the following words, ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου. (*a*) The title must refer to *some known and particular lamb*, and cannot be a mere figure for a just and holy man, as Kuinoel and Gabler suppose. It is inconceivable, that ὁ ἀμνὸς τοῦ θεοῦ should, in a testimony so precise and formal as this of the Baptist, be *nothing but an hyperbole*, and that one *wholly unprecedented*, and to his hearers *unintelligible*. Had no doctrinal considerations been at stake, we may safely say that this interpretation would never have been proposed. In its bearing on the latter clause of the verse, it is equally untenable. These interpreters make ὁ αἴρων τ. ἁμ. τ. κόσ. to mean, 'qui pravitatem hominum per vitam suam graviter quidem etsi innocens experietur, sed agni instar mala sibi inflicta patiente et mansueto animo sustinebit' (Gabler); or, 'Hic removebit peccata hominum, i. e. pravitatem e terra.' The first of these meanings of αἴρειν is *altogether without example*:—that cited from 1 Macc. xiii. 17, not being applicable. The second, though common enough in other connexions, is never found with ἁμαρτίαν: see reff. The common-sense account of this part of the matter is:—John wished to point out Jesus as *the Messiah*: he designates Him as *the Lamb of God*; he therefore referred to some definite lamb,—revealed by God, sent by God, pleasing to God, or in some meaning especially, τοῦ θεοῦ. *Whence did this idea come?* (*β*) Can John have referred to the *paschal lamb?* Further than the very use of the name brings in with it the general typical use of the animal, and thus this particular use may lie in the background, *I think not*,—and for this reason;—The *dominant idea* in the paschal sacrifice has no connexion, in any sense of the words, with αἴρειν τὴν ἁμαρτίαν. However by the light *now* thrown back on it since the Spirit has opened the things of Christ, *we* discern this typical meaning in the sprinkling of the blood (see 1 Cor. v. 7),—in the *Jewish mind*, no mention being made of sin or the removing of sin in any connexion with the paschal lamb, the two could not be brought forward, in such an announcement as this, in close connexion with one another. (*γ*) Can the reference be to the *lamb of the daily morning and evening sacrifice?* or to the *sacrificial lamb* generally? With the same reservation as above, *I think not*: for (1) this expression is too definite to have so general and miscellaneous a reference; (2) of many animals which were used for sacrifice, the lamb was *only one*, and that one *not by any means so prominent as to serve as a type for the whole*: and (3) the lamb (with only two exceptions, Levit. iv. 32; Num. vi. 14, in both which cases it was to be a *female*, as if for express distinction from the ordinary use of the lamb) was *never used for a sin-offering*, properly so called and known. The *question is not*, whether Christ be not typified by all these offerings, which we *now know* to be the case (1 Pet. i. 19 al.), but whether *the Baptist is likely to have referred to them in such words as these*. (*δ*) There remains but one reference, and that is, to the *prophetic announcement in Isa.* liii. 7. The whole of that latter section of Isaiah, as before remarked on ver. 23, is Messianic, and was so understood by the Jews (see my Hulsean Lectures for 1841, pp. 62—66). We have there the servant of God (= the Messiah) compared to *a lamb brought to the slaughter* (liii. 7), and it is said of Him (ib. ver. 4), οὗτος τὰς ἁμαρτίας ἡμῶν φέρει καὶ περὶ ἡμῶν ὀδυνᾶται—ver. 5, αὐτὸς δὲ ἐτραυματίσθη διὰ τὰς ἁμαρτίας ἡμῶν—ver. 6, καὶ κύριος παρέδωκεν αὐτὸν ταῖς ἁμαρτίαις ἡμῶν—ver. 8, αἴρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ, ἀπὸ τῶν ἀνομιῶν τοῦ λαοῦ μου ἦχθη εἰς θάνατον—ver. 12, καὶ αὐτὸς ἁμαρτίας πολλῶν ἀνήνεγκε καὶ διὰ τὰς ἀνομίας αὐτῶν παρεδόθη. So that here, and here only, we have the connexion of which we are in search,—between *the lamb*, and the *bearing or taking away of sin*,—expressly stated, so that it could be formally referred to in a testimony like the present. And I have therefore no doubt that *this was the reference*. (*ε*) We have now to enquire into the specific meaning of ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου (see above under [*a*]). αἴρειν answers to the Heb. נשׂא, which is used frequently in the O. T. in connexion with חטא or עון, in the sense of *peccati poenas luere*:—see Levit. xxiv. 15; Num. v. 31; xiv. 34; Ezek. iv. 5; xxiii. 35 al.:—and variously rendered in the LXX by ἀναφέρειν, as above, Isa. liii. 11, 12, or φέρειν, ib. ver. 4,—or λαμβάνειν, Ezek. iv. 5; xviii. 19; Num. v. 31; xiv. 34; Levit. xxiv. 15. ἀφαιρεῖν (which though not a compound of αἴρειν, seems

r ver. 15 (reff.). Ὀπίσω μου ἔρχεται ἀνὴρ ὃς ἔμπροσθέν μου γέγονεν, ὅτι
s Isa. xlv. 5. πρῶτός μου ἦν. 31 κἀγὼ οὐκ ἤδειν αὐτόν, ἀλλ' ἵνα

31. εγω bef ηλθον C^1 al lat-*b*. om 2nd τω (*perhaps conformation to* ver 26, 33) BCGLPΔ 1. 33. 69 Orig$_3$ Chr Cyr: ins A rel.

to have almost been adopted as such, the actual compound ἀπαίρειν being intransitive) is used in the sense of '*taking away of sin and its guilt*,' but taking it away *by expiation*: see Exod. xxxiv. 7; Levit. x. 17; Num. xiv. 18. The word in our verse will bear either of these meanings, or both conjoined; for if the Lamb is to suffer the burden of the sins of the world, and to take away sin and its guilt by expiation, this result must be accomplished by the *offering of Himself*. But (ζ) it is objected, that this view of a suffering Messiah and of expiation by the sufferings of *one*, was *alien from the Jewish expectations*;—and that the Baptist (see Matt. xi. 2 ff. and note) cannot himself have had any such view. But the answer to this may be found in the fact that the view, though not generally prevalent among the Jews, was by no means unknown to many. The application by the early Jewish expositors of Isa. liii. to the Messiah, could hardly have been made, without the idea of the suffering and death of their Messiah being presented to their minds. The same would be the case in the whole sacrificial œconomy:—the removal of guilt (which was universally ascribed to the Messiah) by suffering and death would be familiarized to their minds. Traces of this are found in their own writings. In 2 Macc. vii. 37, 38, the last of the seven brethren thus speaks before his martyrdom: ἐγὼ δὲ καθάπερ οἱ ἀδελφοί μου καὶ σῶμα καὶ ψυχὴν προδίδωμι περὶ τῶν πατρίων νόμων, ἐπικαλούμενος τὸν θεὸν ἵλεων ταχὺ τῷ ἔθνει γενίσθαι, καὶ σὲ μετὰ ἐτασμῶν καὶ μαστίγων ἐξομολογήσασθαι, διότι μόνος αὐτὸς θεός ἐστιν. ἐν ἐμοὶ δὲ καὶ τοῖς ἀδελφοῖς μου στῆναι τὴν τοῦ παντοκράτορος ὀργὴν τὴν ἐπὶ τὸ σύμπαν ἡμῶν γένος δικαίως ἐπηγμένην. And Josephus de Maccab. § 17 (4 Macc. xvii. 22), says of these same martyrs, that they were ὥςπερ ἀντίψυχον τῆς τοῦ ἔθνους ἁμαρτίας. καὶ διὰ τοῦ αἵματος τῶν εὐσεβῶν ἐκείνων καὶ [τοῦ] ἱλαστηρίου τοῦ θανάτου αὐτῶν ἡ θεία πρόνοια τὸν Ἰσραὴλ προκακωθέντα διέσωσε. The whole history of the sacrifices and devotions of the heathen world abounds with examples of the same idea variously brought forward; and to these the better-informed among the Jews could be no strangers. And as to the Baptist himself, we must not forget that the power of the Holy Spirit which enabled him to recognize by a special sign the Redeemer, also *spoke in him*, and therefore his words would not be the result of education merely, or his own reasoning, but of that kind of intuitive perception of divine truth, which those have had who have been for any special purpose the organs of the Holy Ghost. And as regards Matt. xi. 3, the doubt on the mind of John there expressed does not appear to have touched at all on the matter now in question,—but to have rather been a form of expressing his impatience at the slow and quiet progress of Him of whom he expected greater things and a more rapid public manifestation. See this whole enquiry pursued at greater length in Lücke's Commentary, vol. i. pp. 401—416, from whence the substance of this note is taken. 30.] See on ver. 15.

31.] On the apparent discrepancy between this statement, οὐκ ἤδειν αὐτόν, and St. Matthew's narrative, I have stated my view on Matt. iii. 14. Both accounts are entirely consistent with the supposition that John had been from youth upwards acquainted with our Lord, and indeed may have in his own mind believed Him to be the Christ:—but having (ver. 33) *a special sign appointed him*, by which to recognize Him as such,—until that sign was given, he, like the rest of the people (κἀγώ, I also, see ver. 26), had no certain knowledge of Him. Lücke's whole note proceeds upon the unworthy view of the historical character of the Gospels which his school has adopted. The same may be said of Neander, Leben Jesu, pp. 86 ff. De Wette gives the sense well: 'This testimony (ver. 30) does not rest upon my long personal acquaintance with Him, but on that which happened during my work of baptizing.' ἀλλ' ἵνα φ.] Justin Martyr represents Trypho the Jew saying, χριστὸς δὲ εἰ καὶ γεγέννηται, καὶ ἔστι που, ἄγνωστός ἐστι, καὶ οὐδὲ αὐτὸς πω ἑαυτὸν ἐπίσταται, οὐδὲ ἔχει δύναμίν τινα, μέχρις ἂν ἐλθὼν Ἠλίας χρίσῃ αὐτὸν καὶ φανερὸν πᾶσι ποιήσῃ. § 8, p. 110. But our narrative is not built upon any such Jewish belief, for it is evidently only as a *spiritual preparation*, through repentance, for the knowledge of Him, that John regarded his baptism not

[t] φανερωθῇ τῷ Ἰσραήλ, διὰ τοῦτο ἦλθον ἐγὼ [u] ἐν [τῷ] ὕδατι βαπτίζων. 32 καὶ ἐμαρτύρησεν Ἰωάννης λέγων ὅτι [v] τεθέαμαι τὸ πνεῦμα [w] καταβαῖνον ὡς [x] περιστερὰν ἐξ οὐρανοῦ, καὶ ἔμεινεν [y] ἐπ' αὐτόν. 33 κἀγὼ οὐκ [z] ἤδειν αὐτόν, ἀλλ' ὁ πέμψας με βαπτίζειν [u] ἐν ὕδατι, [a] ἐκεῖνός μοι εἶπεν Ἐφ' ὃν ἂν ἴδῃς τὸ πνεῦμα [w] καταβαῖνον καὶ μένον [y] ἐπ' αὐτόν, οὗτός ἐστιν ὁ βαπτίζων [u] ἐν πνεύματι ἁγίῳ. 34 κἀγὼ ἑώρακα, καὶ [a] μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ [b] υἱὸς τοῦ [b] θεοῦ.

t — ch. vii. 4. 2 Cor. iii. 3. 1 John ii. 19.
u ver. 26.
v Luke xxiii. 55 reff.
w Matt. iii. 16 ‖. Isa. lxiii. 14. x Matt. iii. 16 reff.
y constr., Matt. xiii. 2. Luke ii. 25, 40.
z ch. vii. 15. Matt. vii. 23 reff.
a ch. iii. 28. iv. 39, 44. v. 36. vii. 7 al. fr.
b see Matt. iv. 3 and note.

32. om λεγων ℵ¹: ins ℵ²(appy). rec ωςει, with KMPUXΔΛ 1 Cyr: txt ABCℵ rel Orig$_{3}$. ως περιστεραν bef καταβαινον ℵ. for εξ, εκ του ℵ. for εμεινεν, μενον ℵ.

33. ins τω bef υδατι ℵ. αυτος A lat-*b e q*. at end ins και πυρι (*Mt* iii. 11) C¹ Orig$_{3}$ Nonn. 34. for υιος, εκλεκτος ℵ¹. (corrd ℵ²ᵃ.)

as any thing ἐκεῖνον φανερὸν πᾶσι ποιοῦν.

ἐν [τῷ] ὕδ., hardly distinguishable in English from ἐν ὕδ., but importing, 'in the water which it is my custom to use,'—'in the water in which you see I do baptize.' 32, 33.] 'Quæ sequuntur, erant *testimonii*: quæ ex ver. 29 sq. dicuntur, erant *demonstrationis ex testimonio*. Cohærentibus Baptistæ verbis Evangelista quasi parenthesin interponit: καὶ ἐμαρτύρησεν Ἰωάννης λέγων.' Bengel. The occurrence related by John happened *at the baptism* of Jesus, which is therefore here *pre-supposed as known*. Although this has been questioned (Usteri, Nachrichten über den Taüfer J. u.s.w., cited by Lücke i. 423), I cannot see how it can be reasonably doubted. We cannot surely suppose that such a sign was *twice* shewn. On the appearance itself, see note Matt. iii. 16. The account here given confirms the view which I have there maintained, that the appearance was confined to our Lord and the Baptist: *he* was to receive the sign, and then to testify to the others, who were not themselves yet the bearers, but the recipients of testimony:—κατά τινα πνευματικὴν θεωρίαν ὤφθη μόνῳ τῷ Ἰωάννῃ. Theod. Mops. p. 736.

τεθέαμαι, perf. I have seen, in reference to the sign divinely intimated to him, in the abiding fulfilment of which he now stood. So again below, ver. 34.

ἔμεινεν ἐπ' αὐτ.] By some appearance which is not described, the Holy Spirit was manifested to John as *not removing from Jesus again, but abiding on Him*. But we are not to understand that he had seen the Spirit descending on *others*, and *not abiding*; for (see ch. vii. 39; Acts i. 5; xix. 2 ff.) the gift of the Holy Spirit did not ordinarily accompany John's baptism, but only in this one case; and its occurrence was to point out to him the Messiah. οὗτος ἐστ. ὁ β. ἐν πν. ἁγ.] Here again we seem to have a reference to the synoptic cycle of narratives, for our Evangelist has not before mentioned this office of the Messiah. 34.] A solemn reiteration of his testimony, after the mention of the giving of this token by Him who sent him;—**And I have seen (accordingly)** &c. The token must have been given to the Baptist *by a special revelation*, which also revealed to him his own errand and office; so Luke iii. 2, ἐγένετο ῥῆμα θεοῦ ἐπὶ Ἰωάννην τὸν Ζαχ. υἱὸν ἐν τῇ ἐρήμῳ. μεμαρτύρηκα is stronger than μαρτυρῶ—**I have seen** (on the perf. see above ver. 32) **and have borne testimony**—it is a reference to his testimony at the time, as a thing on record in their memories, and as still continuing. ὁ υἱ. τ. θ.] See ver. 18 = the λόγος made flesh, the Messiah. On the import of the descent of the Spirit on Jesus at His baptism, those who can do so should consult Lücke's very able Excursus, i. 433—443. In this commentary, see notes on Luke ii. 41—52. I may just remark, that the Personal Logos, Who σὰρξ ἐγένετο in our Lord, and was subjected to all the laws of human development in infancy, childhood, youth,—evermore in an especial degree under the leading of the Holy Spirit, by whose agency the Incarnation had taken place,—was the Recipient (τὸ δεχόμενον) of this fulness of the indwelling of the Holy Ghost: and that herein consisted the real depth and propriety of this sign;—the abiding of the Spirit *without measure* (ch. iii. 34) on Him indicated beyond doubt that He was the λόγος σὰρξ γεγονώς,—for no mere human intelligence could be thus receptive of the Holy Spirit of God;—*we* receive Him only

35 Τῇ [c] ἐπαύριον πάλιν εἱστήκει Ἰωάννης καὶ ἐκ τῶν ABCLX
μαθητῶν αὐτοῦ δύο, 36 καὶ [d] ἐμβλέψας τῷ Ἰησοῦ περι- 69 MPS
πατοῦντι λέγει Ἴδε ὁ [e] ἀμνὸς τοῦ θεοῦ. 37 καὶ ἤκουσαν Δ.
αὐτοῦ οἱ δύο μαθηταὶ λαλοῦντος, καὶ ἠκολούθησαν τῷ
Ἰησοῦ. 38 στραφεὶς δὲ ὁ Ἰησοῦς καὶ [f] θεασάμενος αὐτοὺς
ἀκολουθοῦντας λέγει αὐτοῖς Τί ζητεῖτε; οἱ δὲ εἶπαν
αὐτῷ [f] Ῥαββί (ὃ λέγεται [g] μεθερμηνευόμενον διδάσκαλε)
ποῦ [h] μένεις; 40 λέγει αὐτοῖς Ἔρχεσθε καὶ ὄψεσθε. ἦλθαν
οὖν καὶ εἶδαν ποῦ [i] μένει καὶ [k] παρ' αὐτῷ ἔμειναν τὴν
ἡμέραν ἐκείνην· ὥρα ἦν ὡς δεκάτη. 41 ἦν Ἀνδρέας ὁ
ἀδελφὸς Σίμωνος Πέτρου εἷς ἐκ τῶν δύο τῶν [l] ἀκουσάντων

c ver. 29 reff. d Mark x. 21 reff. Luke xxii. 61 al. e ver. 29 reff. f ver. 50. ch. iii. 2, 26. iv. 31. vi. 25. ix. 2. xi. 8. Matt. xxiii. 8 reff. (-βουνί, ch. xx. 16) g Mark v. 41 reff. h — ch. iv. 40. Acts xvi. 15. xxviii. 16, 30 al. 1 Macc. xi. 40. i constr., ch. ii. 9. iv. 1. Matt. xx. 30. Mark v. 14 al. fr. Judg. xiii. 6. Wieer, § 11. 2. c.

k — Acts ix. 43 al. l ch. vi. 45 al5. Acts x. 22. 2 Tim. i. 13. ii. 2 only. Xen. Anab. i. 2, 1.

35. rec ins ο bef ιωαννης, with ACPℵ rel Orig$_3$: om BL.

36. aft θεου ins ο αιρων τ. αμαρτιαν τ. κοσμου C^1 al forj(with mt) lat-*a ff$_2$* æth Cyr Ammon.

37. om 1st και ℵ^1. οι δυο bef αυτου C^{1}LX 33 Syr copt, οι δ. μ. αυ. Bℵ lat-*b* Syr: txt AC^{3}P rel vulg lat-*c f* syr.

38. om δε ℵ^1. (corrd ℵ$^{1 or 2}$.) om αυτοις ℵ^1.

39. [ειπαν, so BC^1.] rec (for μεθερμ.) ερμηνευομενον, with Pℵ^1 rel: txt ABCLX ℵ^{3a} 33 Orig. (ερμηνευεται 1 copt.)

40. rec (for οψεσθε) ιδετε (*from ver 47, where there is no variation: txt is certainly not a gloss, as Meyer*), with AC^{3}Pℵ rel latt copt Epiph Chr: txt BC^{1}L 1. 33 syrr syr-cu Orig. [ηλθαν and ειδαν, so B^{1}C.] rec om ουν, with P rel vulg lat-*c f* arm: ins ABCLX Δ(Treg expr) ℵ 33 lat-*a e* copt syr-marg Cyr Thl. rec aft ωρα ins ει, with (some cursives?) vulg lat-*a c* syr copt: om ABCPℵ rel Scr's mss fos lat-*q* æth Epiph Cyr. for δεκατη, εκτη A.

41. aft ην ins δε AΔ vulg lat-*a c* Syr syr-w-ast copt Thl. om 2nd των ℵ^1.

as we can, only as far as our receptivity extends,—*by measure*; but HE, into the very fulness and infinite capacities of His divine Being.

35—43.] *On account of the testimony of John, first Andrew, and another of his disciples, and through Andrew, Simon Peter, become acquainted with Jesus.*

35. τῇ ἐπ.] See on ver. 29. I can hardly suppose with De Wette, that these two had been absent on the preceding day. Rather, what they then heard seems to have made a powerful impression on their minds, so that the repetition of the notice is now the signal for them to follow Jesus. (On the second disciple, see below on ver. 41.)

37.] We must not understand ἠκολ. in the narrower sense which it bears when they *left all and followed* Him; but here only of *mechanical going after* Him, βουλόμενοι πεῖραν λαβεῖν αὐτοῦ, Euthym.

39.] On τί ζητ. Euthym. remarks, οὐκ ἀγνοῶν, ὁ τοῖς λογισμοῖς τῶν ἀνθρώπων ἐμβατεύων, ἀλλ' ἵνα διὰ τῆς ἐρωτήσεως οἰκειώσηται τούτους, καὶ παράσχῃ θαῤῥεῖν. εἰκὸς γὰρ αὐτοὺς ἐρυθριᾶν ἔτι καὶ ἀγωνιᾶν, ὡς ἀγνῶτας. 40.] They ask ποῦ μ., βουλόμενοι καταμόνας ἐντυχεῖν αὐτῷ καὶ μεθ' ἡσυχίας. Euthym. They enquire after *His place of lodging for the night*, intending to visit Him there; or perhaps he was then apparently going thither, as it was late in the day. But He furthers their wish by inviting them to follow, and they will see. ὡς δεκάτη] i. e. 4 P.M., according to the Jewish reckoning; not, as some have thought, 10 A.M., according to that of the Romans. Our Evangelist appears always to reckon according to the Jewish method, see ch. iv. 6, 52; xix. 14, and notes, but especially ch. xi. 9. And as Lücke remarks (i. 446), even among the Romans, the division of the day into twelve equal hours was, though not the *civil*, the popular way of computing time. So Persius, Sat. iii. 3: 'Stertimus . . . quinta dum linea tangitur umbra.' They remained with Him *the rest of that day*, which would be four or five hours, and need not strictly be limited by sunset. 41.] Who the other disciple was, is not certain: but considering (1) that the Evangelist *never names himself* in his Gospel, and (2) that this account is so minutely accurate as to specify even the hours of the day, and in all respects *bears marks of an eye-witness*, and again (3) that this other disciple,

...ιωαν-νου C. ...αυτω P.

[l] παρὰ Ἰωάννου καὶ ἀκολουθησάντων αὐτῷ. 42 [m] εὑρίσκει οὗτος πρῶτον τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα, καὶ [m] λέγει αὐτῷ Εὑρήκαμεν τὸν [n] μεσσίαν (ὅ ἐστι [s] μεθερμηνευόμενον [o] χριστός). 43 ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. [p] ἐμβλέψας αὐτῷ ὁ Ἰησοῦς εἶπεν Σὺ εἶ Σίμων ὁ υἱὸς Ἰωάννου· σὺ κληθήσῃ [q] Κηφᾶς (ὃ [r] ἑρμηνεύεται Πέτρος).

44 [s] Τῇ ἐπαύριον [t] ἠθέλησεν [u] ἐξελθεῖν [u] εἰς τὴν Γαλιλαίαν, καὶ [m] εὑρίσκει Φίλιππον καὶ λέγει αὐτῷ ὁ Ἰησοῦς Ἀκολούθει μοι. 45 ἦν δὲ ὁ Φίλιππος [w] ἀπὸ Βηθσαϊδά,

m pres., ver. 29, and John passim. see Rev. xii. 2, 4 al. fr.
n ch. iv. 25 only.
o see Dan. ix. 25 Theod.
p Mark x. 21 ref.
q ch. v. Paul (1 Cor. i. 12. iii. 22. ix. 5. xv. 5. Gal. i. 18. ii. 9, 11, 14) only.
r (ver. 39 v. r.) ch. ix. 7. Heb. vii. 2 only. Ezra iv. 7 only.
s ver. 29 reff.
t = ch. v. 40 al. fr. in John.
u Matt. xi. 7. xxii. 10 al.
v Matt. xv. 1. xxi. 11. xxvii. 57 [ch. xii. 21. xxi. 22.
w ch. xi. 1. see vv. 46, 47. ch. vii. 42.

42. rec πρωτος, with LN[1] rel: txt ABMXN[2a] 1. 69 latt syr æth Orig[appy] Gaud. (33 def.) rec ins ο bef χριστος, with Scr's g copt arm: om ABN rel Scr's mss Orig[2] Epiph Chr Nonn Thl.

43. rec ins και bef ηγαγεν, with A rel vulg lat-*a c* syrr syr-cu æth; ουτος G 1 arm Epiph: om BLN copt Chr-comm. rec aft εμβλεψας ins δε, with XΔΑ (S 33, e sil) vulg lat-*b c* syr-w-ast copt: pref και al lat-*a e* Syr Chr: om ABN rel arm. rec ιωνα (*corrn from Mt* xvi. 17: *cf ch* xxi. 15 *var readd*), with AB[2] rel vulg-ed lat-*c q* syrr æth-pl Epiph Chr Cyr: *iohanna* am: txt B[1](-ανου) LN 33 lat-*a b f ff*[2] *l* copt æth-rom arm Jer Aug. for δ, ος A.

44. rec aft ηθελησεν ins ο ιησους, with FGH U(Treg expr) Syr: om ABN rel latt syr copt æth arm Orig Epiph[2] Chr Cyr Thl. rec [aft αυτῳ] om ο ιησ., with FHM am(with fuld) lat-*e* Syr syr-jer copt-dz Orig Chr: ins AB N(omg ὁ 1. m.) rel vulg-ed (with forj san) lat-*a b c f ff*[2] *l* syr copt (æth) arm Epiph[2].

45. om δε N[1].

from this last circumstance, certainly *would have been named*, had not the name been suppressed *for some especial reason*, we are justified in inferring that it was *the Evangelist himself*. And such has been the general opinion. Euthymius gives an alternative which is hardly probable: ἢ διότι οὐκ ἦν τῶν ἐπισήμων καὶ γνωρίμων ἐκεῖνος, ἢ ὅτι αὐτὸς ἦν ὁ ταῦτα γράφων. **42.** ἴδιον] not merely '*for the possessive pronoun*' (according to Winer, § 22, 7), but referring to πρῶτον, and furnishing a reason for it.

μεσσίαν] = מָשִׁיחַ = not ὁ χριστός, but χριστός: being the identification simply of the two *words*, not here of the two *titles*. **43.**] This is evidently the *first bestowal of the new name* on Simon: and it is done from our Lord's prophetic knowledge of his future character; see note on Matt. xvi. 18. Κηφᾶς = כֵּיפָא Aramaic, כֵּפָא Hebrew, a **stone**. The Greek name *Peter* became the prevalent one in the apostolic Church very soon: Paul uses both names indiscriminately. I own I cannot but think with Bengel, Paulus, and Strauss, that the knowledge of Simon shewn by the Lord is *intended to be miraculous*. So also Stier, i. 31 f. edn. 2, "I know who and what thou art from thy birth till thy present coming to me..... I name thee, I give thee a new name, I know what I will make of thee in thy following of Me and for my Kingdom." The emphatic use of ἐμβλέψας here (it is not so emphatic in ver. 36, but still even there may imply fixed contemplation, in the power of the Spirit, who suggested the testimony) is hardly accountable except on this explanation of supernatural knowledge. Similarly Abram, Sara, Jacob, received new names in reference to the covenant and promises of God to them.

44—52.] *The calling of Philip and Nathanael.* τῇ ἐπαύρ.] Apparently, the day after the naming of Peter; and if so, the next but one after the visit of Andrew and the other disciple, and the *fourth* day *after* ver. 19. Our Lord is on the point of setting out from the valley of the Jordan to Galilee, and finds Philip, with whom there is every reason to believe He was previously acquainted (see ver. 45). Here we find Jesus himself *calling* a disciple, for the first time. But ἀκολούθει does not here bear its strict apostolic sense; the εὑρήκαμεν afterwards, and the going to search for others to be disciples, unites Philip to the company of those who have been before mentioned, who we know were not immediately or inseparably attached as followers to Jesus.

45.] On the futility of Mr. Greswell's distinction between ἀπό as signify-

x Luke xxiii. 7. ch. iv. 7 al.
y constr., Rom. x. 5. see Luke xviii. 31.
z Luke ix. 27. xii. 44. ch. iv. 42 al. Gospp. only, exc. Acts xii. 11. 1 Thess. ii. 13. 1 John ii. 5. Jer. xxxv. (xxviii.) 6.
a Gospp., here only. Acts ii. 22 al. Rom. ix. 4. xi. 1. 2 Cor. xi. 22.

ᵂˣ ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου. 46 ᵐ εὑρίσκει ΑΒΕΓΚ ΗΚΛΝ SUΥΓ ΔΛΠ Σ 1. 69
Φίλιππος τὸν Ναθαναήλ, καὶ λέγει αὐτῷ Ὃν ʸ ἔγραψεν
Μωυσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται εὑρήκαμεν, Ἰησοῦν
τὸν υἱὸν τοῦ Ἰωσὴφ τὸν ᶻ ἀπὸ Ναζαρέτ. 47 καὶ εἶπεν
αὐτῷ Ναθαναὴλ Ἐκ Ναζαρὲτ δύναταί τι ἀγαθὸν εἶναι;
λέγει αὐτῷ ὁ Φίλιππος Ἔρχου καὶ ἴδε. 48 εἶδεν Ἰησοῦς
τὸν Ναθαναὴλ ἐρχόμενον πρὸς αὐτόν, καὶ λέγει περὶ
αὐτοῦ Ἴδε ᵃ ἀληθῶς ᵃ Ἰσραηλίτης, ἐν ᾧ δόλος οὐκ ἔστιν.
49 λέγει αὐτῷ Ναθαναὴλ ᵇ Πόθεν με γινώσκεις; ἀπεκρίθη

b = Matt. xiii. 57, 54, 56. Mark xii. 37. Luke i. 43.

om ες ℵ¹.

46. om τον bef υιον BℵΔ 33 Orig, Epiph Cyr$_{\text{aliq}}$. om τον AKMΔ 33 Chr Cyr Thl. 47. om 1st και ℵ. αγαθον bef τι ℵ¹. rec om ο (*see ver 46, where some ins* ο), with Aℵ rel Chr Cyr: ins BL 33 Epiph. 48. for ειδεν, ιδων ℵ¹. rec ins ο bef ιησ., with Aℵ rel: om BH. (33 def.) om και ℵ¹. for αυτου, του ναθαναηλ ℵ¹. (corrns all by ℵ^{2a}.)

ing *mere habitation*, and ἐκ, *nativity*, see reff. and note on ch. xi. 1. This is Bethsaida on the *Western* bank of the lake of Gennesareth; another Bethsaida (Julias) lay at the top of the lake, on the Jordan. See note on Luke ix. 10. **46.**] It does not appear where Nathanael was found: but he is described, ch. xxi. 2, as ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας: and as we find Jesus there, ch. ii. 1, it is probable the call may have taken place in its neighbourhood. Nathanael ("נְתַנְאֵל i. q. Θεόδωρος, gift of God." Wordsw.) is mentioned *only in these two places*. From them we should gather that *he was an apostle*; and as his name is nowhere found in the catalogues of the twelve, but Philip is associated in three of them, Matt. x. 3: Mark iii. 18: Luke vi. 14, with *Bartholomew*, it has been supposed that Nathanael and Bartholomew *were the same person* (see note on Matt. x. 3). This is however mere conjecture.

Μωυσῆς ἐν τ. ν.] probably in Deut. xviii. 15; but also in the promises to Abraham, Gen. xvii. 7 al.: and in the prophecy of Jacob, Gen. xlix. 10, and the prophets, passim; see the reff. in E. V. **τὸν υἱὸν τοῦ Ἰωσ. τ. ἀπὸ N.**] This expression seems to shew previous acquaintance on the part of Philip with Jesus. No stress can be laid, as has been most unfairly done by Lücke, De Wette, and others, on Jesus being called by Philip, **the son of Joseph**, as indicating that the history of His birth and childhood, as related by Matt. and Luke, was *unknown to John*. Philip *expresses what was the prevailing belief, in the ordinary words*, as Olshausen remarks. In an admirable note, Leben Jesu, p. 23 ff., Neander remarks, that by combining the two declarations of John, that *in Jesus the Eternal Word of God became flesh* (ver. 14), and that '*that which is born of the flesh is flesh*' (ch. iii. 6), we cannot escape the inference, that a *supernatural working of God in the conception of the Man Christ Jesus is implied*.

47.] As Lücke observes, the meaning of this question is simpler than at first sight appears. It is impossible that Nathanael, himself a Galilæan, could speak from any feeling of contempt for Galilee generally: and we have no evidence that Nazareth was held in contempt *among the Galilæans*. He alluded therefore to the smallness and insignificance of the town in proportion to the great things which were now predicated of it. Nazareth is never named in the O. T. nor in Josephus. **48.**] The Evangelist certainly intends a supernatural insight by the Lord into Nathanael's character to be here understood; and there is probably no reference at all to the question which Nathanael had just asked. To suppose that Jesus *overheard that question*, is just one of those perfectly gratuitous assumptions which the very Commentators who here make this supposition are usually the first to blame. Compare ch. ii. 25. **ἀληθ. Ἰσρ.**] 'An Israelite who truly answers to the inner and honourable meaning of the name.' When we reflect what was contained in that name, and Who it is that speaks, we can hardly agree with De Wette that the words are spoken merely in the spirit in which every nation attaches some peculiar virtue, and especially those of openness and straightforwardness, to itself, as 'deutſch herausſagen,' 'deutſche Treue,' or Cicero's 'Romano more loqui.'

Our Lord probably referred to Ps. xv.

49.] The remark was overheard by Nathanael, and recognized as indicating

Ἰησοῦς καὶ εἶπεν αὐτῷ [c] Πρὸ τοῦ σε Φίλιππον [d] φωνῆσαι ὄντα [e] ὑπὸ τὴν [f] συκῆν εἶδόν σε. 50 ἀπεκρίθη αὐτῷ Ναθαναὴλ Ῥαββί, σὺ εἶ ὁ [g] υἱὸς τοῦ [g] θεοῦ, σὺ [h] βασιλεὺς εἶ τοῦ [h] Ἰσραήλ. 51 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ Ὅτι εἶπόν σοι ὅτι Εἶδόν σε [i] ὑποκάτω τῆς [f] συκῆς, πιστεύεις; μείζω τούτων ὄψῃ. 52 καὶ λέγει αὐτῷ [k] Ἀμὴν ἀμὴν λέγω ὑμῖν,

c constr., Matt. vi. 8 reff. Gen. xxvii. 7. d — Matt. xx. 22. Luke xvi. 2. ch. iv. 16. Acts ix. 41. x. 7. Tobit v. 8. e 3 Kings xiii. 14. f Matt. xxiv. 32 reff.

g ver. 3. h ch. xii. 13. Matt. xxvii. 42 | Mk. only. i Mark vi. 11. Luke viii. 16. Rev. v. 3, 13. Ezek. xxiv. 6. Micah iv. 4. k see Matt. v. 18 reff.

49. rec ins ο bef ιησ., with E[1]ℵ (1. 69, e sil) : om AB rel Cyr.

50. rec (for αυτω ναθ.) ναθ. και λεγει αυτω, with A rel syrr Chr Cyr; ναθ. και ειπεν αυτω Δ al lat-ff[2] q; ναθ. και ειπεν, omg αυτω, ℵ: txt B[sic in cod : see table] L 33.—add κ. ειπεν X al vulg lat-a f l Epiph. rec ins ο bef βασιλευς, with Xℵ rel : om A B(Mai expr) L 1. 33. rec ει bef (ὁ) βασιλευς, with Xℵ rel latt copt Iren-lat Chr Cyr Thdor-mops Hil : txt ABL 1. 33.

51. rec om 2nd οτι, with X rel vulg lat-c e f ff[2] æth : ins ABGLℵ lat-a syrr copt Cyr. for μειζω, μειζονα ℵ. rec οψει, with U 1. 69 : txt ABℵ rel.

perfect knowledge of his character. The question πόθ. μ. γιν. is one of astonishment, but not perhaps yet of suspicion of any thing supernatural. Our Lord's answer first opens this to him. πρὸ τοῦ κ.τ.λ.] It would be doubtful whether ὄντα ὑπὸ τ. σ. belong to φωνῆσαι or to εἶδόν σε, did not ver. 51 decide for the latter construction. The whole form of our Lord's answer seems to indicate that the place where Philip called Nathanael was not *now* in sight, nor had been. The declaration that Jesus had seen him there, at once brings the conviction which he expresses in the next verse. This would not have been the case, unless the sight had been evidently and unquestionably supernatural: and unless the words ὄντα ὑπὸ τὴν συκῆν involved this. Had Jesus merely seen Nathanael without being seen by him, (De Wette,) or had εἰδόν σε only expressed '*I knew thy character*,' at first sight, '*although at a distance*' (Lücke), *no such immediate conviction would have followed.* ὄντα ὑπὸ τὴν συκῆν, says Wordsw., "is something more than ὑπὸ τῇ συκῇ—the accusative indicates retirement thither as well as concealment there,—perhaps for purposes of prayer and meditation." In fact it contains in it, 'when thou wentest under the fig-tree, and while thou wert there.'

50.] = 'Thou art the Messiah;' see Ps. ii. 7: ch. xi. 27: Matt. xvi. 16: Luke xxii. 70. Olshausen (ii. 77 ff.) maintains that ὁ υἱ. τ. θ. was not a Jewish appellation for the Messiah,—on account of the Jews taking up stones to cast at Jesus when He so called Himself, ch. x. 33. But as Lücke observes (i. 456, note), it was not for the *mere use* of this Name,—but for using it in a *close and literal sense* which was unintelligible and appeared blasphemous to them, ἐγὼ κ. ὁ πατὴρ ἓν ἐσμεν,—that they wished to stone Him; see note on ch. x. 36. It was certainly not so common a name as 'the Son of David,' for the Messiah. Nathanael can hardly have meant the name in other than its popular meaning; and the synonymous and better known appellation which he adds, confirms this. 51.] Our Lord says this not in blame, rather in praise of the simple and honest expression of Nathanael's conviction; but principally to shew him, that if he believed by reason of this comparatively small proof of His divine power, his faith would increase from strength to strength at the greater proofs which should from that time forward be given. It is perhaps best to set a question at πιστεύεις; but see notes on the similar sentences, ch. xvi. 31, and ch. xx. 29. 52.] ἀμὴν ἀμήν is peculiar to John. The other Evangelists use ἀμήν *once* only in such asseverations. The LXX do not use it in this sense. Stier remarks (i. 36, edn. 2), that the **Verily, verily, I say unto you** of the Lord, is spoken in His coequality with the Father: not as the 'Thus saith the Lord' of the prophets. ὑμῖν] The words following are then spoken to all the disciples present, not only to Nathanael.

With or without ἀπ' ἄρτι, the meaning will be much the same. The glories of a period beginning from the opening of the Lord's public ministry, and *at this day not yet completed*, are described. For it is not the outward visible opening of the material heavens, nor ascent and descent of angels in the sight of men, which our Lord here announces; but the series of glories which was about to be unfolded in His Person and Work from that time forward. Luther, cited by Lücke, i. 458,

l — Matt. iii. 16 l. Acts vii. 56. x. 11. Rev. xix. 11.
m perf. midd. 1 Cor. xvi. 9. 2 Cor. vi. 11 only.
n Gen. xxviii. 12.
o Matt. vii. 20 refl.
p Matt. xxii. 2, &c. xxv. 10. Luke xii. 36. xiv. 8. Heb. xiii. 4. Rev. xix. 7, 9 only. Gen. xxix. 22.
q — Matt. xxii. 3, &c. Luke xiv. 7, &c. Esth. v. 12.

ὄψεσθε τὸν [1] οὐρανὸν [lm] ἀνεῳγότα, καὶ τοὺς [n] ἀγγέλους τοῦ θεοῦ [m] ἀναβαίνοντας καὶ [n] καταβαίνοντας ἐπὶ τὸν [o] υἱὸν τοῦ [o] ἀνθρώπου.

II. [1] Καὶ τῇ τρίτῃ ἡμέρᾳ [p] γάμος ἐγένετο ἐν Κανᾷ τῆς Γαλιλαίας, καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ. [2] [q] ἐκλήθη

52. rec ins απ' αρτι bef οψεσθε, with A rel lat-*e q* syrr Chr Cyr Ambr (*prob from Mt* xxvi. 64. *The referring what follows to the angelic appearances at the passion and resurrection would not occasion its omn, for, as Lücke has observed, the most ancient interpretation of the saying was the* spiritual one, *e.g. in Orig, who omits it*): om BLℵ latt copt æth arm Orig Epiph Cyr$_1$ Aug Promiss Zeno.

Chap. II. 1. rec τη ημερα τη τριτη, with Aℵ rel (vulg lat-*a c*): τη τριτη (alone) M: txt BU 69 lat-*b e q* Epiph$_2$.

beautifully says: "When Christ became man and had entered on His ministerial office and begun to preach, then was the heaven opened, and remains open; and has from that time, since the baptism of Christ in the Jordan, never been shut, and never will be shut, although we do not see it with our bodily eyes . . . Christ says this: 'Ye are now heavenly citizens, and have your citizenship above in the heavenly Jerusalem, and are in communion with the holy angels, who shall without intermission ascend and descend about you.'"

The **opening of heaven** is a symbolical expression, signifying the imparting of divine grace, help, and revelation. See Gen. xxviii. 10—17: Ezek. i. 1: Isa. vi. 1: Mal. iii. 10: Isa. lxiv. 1: also Deut. xi. 17: 1 Kings viii. 35. The words have a plain reference to the *ladder of Jacob*, and imply that what he then saw was now to receive its fulfilment: that He, the Son of Man, was the dwelling of God and the gate of Heaven, and that *through* Him, and *on* Him in the first place, was to descend all communication of help and grace from above. That no allusion is meant to the Transfiguration, or the Agony, is plain; for *all* those here addressed did not witness these appearances, but Peter and John only; nor to the Ascension, for they did not see heaven opened, nor did angels ascend nor descend. The above has (remarks Olsh. ii. 79) been the interpretation of all Commentators of any depth in all times: Origen as well as Augustine, Luther as well as Calvin, Lücke as well as Tholuck: and I may add, De Wette as well as Stier. τὸν υἱ. τ. ἀνθ.] An expression originally (as appears) derived, in its Messianic sense, from Dan. vii. 13, 14, and thenceforward used as one of the titles of the Messiah (see ch. xii. 34). It is never predicated of our Lord by any but Himself, except in Acts vii. 56 by Stephen, in allusion apparently to Matt. xxvi. 64, and—which is hardly an exception—in the passages of the Revelation (ch. i. 13; xiv. 14) which are almost citations from Daniel.

Chap. II. 1—11.] *The miracle of turning water into wine: The first fulfilment of the announcement in* ch. i. 51: see ver. 11.

1.] τῇ τρίτῃ—reckoned from the day of Nathanael's calling. There would thus be but one day between that event and the marriage.

Κανᾷ τ. Γ., see ch. iv. 46;—not far from Capernaum. Josephus (Life, § 16) calls it κώμη τῆς Γαλιλαίας. There is a Kanah in Josh. xix. 28, in the tribe of Asher, which must be distinct from this. Jerome however in his Onomasticon believes it to have been the same. It was the residence, and probably birth-place, of Nathanael. If his calling took place in its neighbourhood, our Lord may have gone on and spent the intervening day at Nazareth. Dr. Robinson, Bib. Res. iii. 204 ff., satisfactorily establishes that Kâna-el-Jelîl, about 3 hours N. ½ E. from Nazareth, is the site of this miracle. The name is identical, and so stands in the Arabic version of the N. T. He shews this to have been recognized in early tradition, and its honour to have been only recently usurped by Kefr Kenna, a village 1½ hour N.E. from Nazareth, on one of the roads to Tiberias. ἡ μήτηρ τ. Ἰ.] John *never names* her, as being already well known (Lücke): or perhaps more probably from his own intimate connexion with her, in pursuance of the injunction ch. xix. 26, 27. He never names either himself, or his own brother, James.

2.] ἐκλήθη, not for a pluperfect:—was invited: the historical past.

δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν [p] γάμον. [3] καὶ [r] ὑστερήσαντος οἴνου λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτὸν Οἶνον οὐκ ἔχουσιν. [4] καὶ λέγει αὐτῇ ὁ Ἰησοῦς [s] Τί

p — Mark x. 21. Isa. li. 14 P.
r Mark v. 7 ‖. 2 Kings xvi. 10 al.

3. for υστερησαντος οινου, και οινου ουκ ειχον οτι συνετελεσθη ο οινος του γαμου ειτα ℵ¹. (corrd by the original corrector.) for οινον ουκ εχουσιν, οινος ουκ εστιν ℵ¹: txt ℵ²ᵃ &c.

4. rec om 1st και, with EFHMSVΔℵ forj lat-*a* Syr Chr: ins AB rel vulg lat-*b c* syr copt æth arm Cyr Nonn.

κ. οἱ μαθ. αὐτ.] It does not appear *who these were*, unless we assume that they were those called in ch. i., which seems most probable. John himself was most likely present. He does not relate so circumstantially any thing which he had not witnessed. In this case, there must have been some other reason for the invitation, besides mere previous acquaintance. This would be the probable reason for *Jesus himself* being invited; but the *disciples*, being from various places in the district, can hardly *all have been* (De Wette) *friends of the family*. The fact of Jesus having attached disciples to Himself must have been known, and they were doubtless invited *from consideration to Him*. Our Lord at once opens His ministry with the character which He gives of himself Matt. xi. 18, 19, as distinguished from the asceticism of John. He also, as Trench admirably remarks (Miracles, edn. 2, p. 98, note), gives us his own testimony against the tendency which our indolence ever favours, of giving up those things and occasions to the world and the devil, which we have not Christian boldness to mingle in and purify. Even Cyprian, for instance, proscribes such festivals,—'nuptiarum festa improba et convivia lasciva vitentur, quorum periculosa contagio est.' De Habitu Virginum, ch. xxi. p. 460. And such is the general verdict of modern religionism, which would keep the leaven distinct from the lump, for fear *it* should become *unleavened*.

The especial honour conferred upon *marriage* by the Lord should also be noticed. "He here adorned and beautified it with his presence, and first miracle that He wrought." 3.] There is no necessity to suppose that the feast had lasted several days, as De Wette and Lücke do. It has been suggested that the unexpected presence of the disciples may have occasioned a failure in the previously sufficient supply: a gloss in the old latin cod. Rhedigerianus has, '*et factum est per multam turbam vocatorum vinum consummari.*' The mother of Jesus evidently is *in a position of authority* (see ver. 5) in the house, which was probably that of a near relative. The conjectures and traditions on the subject are many, but wholly unsatisfactory. A graver question arises as to the intent with which this οἶνον οὐκ ἔχ. was said. She cannot have had *from experience* any reason to suppose that her Son would work a miracle, for this (ver. 11) *was His first*. Chrysostom suggests (so also Theophyl., Euthym., and Neander, L. J. p. 271) that, knowing Him to be Who He was, she had been by the recent divine acknowledgment of Him and His calling disciples to Himself, led to expect the manifestation of His Messianic power about this time; and here seemed an occasion for it. Some of the other explanations are: 'that she had always found Him a wise counsellor, and mentioned the want to Him merely that He might suggest some way of remedying it.' Cocceius, cited by Trench. 'Velim discedas, ut ceteri item discedant, antequam penuria patefiat.' Bengel. 'Ut pia aliqua exhortatione convivis tædium eximeret, ac simul levaret pudorem sponsi.' Calvin, cited by Lücke. 'Jesus had wrought miracles, but in secret, before this.' Tholuck. On the whole, the most probable explanation is that of Lücke, which somewhat modifies the first here mentioned,—that our Lord Himself had recently given some reason to expect that He would shew forth His glory by wonderful works. So, very nearly, Stier, R. J. i. 38, edn. 2. 4.] The answer of our Lord is beyond question *one of reproof*, and *disclaimer of participation in the grounds on which the request was made*. See instances, besides reff., in Josh. xxii. 24: Mark i. 24. And so all the early expositors understood it. Irenæus (iii. 16. 6, p. 206) says, 'Dominus repellens ejus intempestivam festinationem, dixit,' &c.;—and Chrysostom, ἐβούλετο . . . . ἑαυτὴν λαμπροτέραν ποιῆσαι διὰ τοῦ παιδός, and therefore He σφοδρότερον ἀπεκρίνατο. Hom. xxi. in Joh., p. 122. The Romanist expositors mostly endeavour to divest the answer of any aspect of rebuke, and maintain that it was so uttered for *our sakes* alone, to teach us that He did not perform His miracles from regard to human affinity, but solely from love and His object of manifesting

t [Luke xiii. 25.] 2 Pet. iii. 10. Gen. vi. 18.
u = ch. vii. 30. viii. 20. xiii. 1. (xvi. 21.)
v Matt. xxiii. 11 reff.
w 2 Cor. iii. 8. Rev. ix. 20 only. Gen. xxxv. 14.
x here bis & ch. iv. 28 only. Eccl. xii. 6.
y ch. iii. 25. Luke ii. 22. v. 14 ‖ Mk. Heb. i. 3. 2 Pet. i. 9 only. 1 Chron. xxiii. 28.
z = ch. xix. 39. xxi. 9. Rev. v. 2. Jer. xxiv. 1.
a = ch. xxi. 25. Mark ii. 2. 3 Kings vii. 38.
b Matt. xx. 8, 10 ref.
c here only. 2 Chron. iv. 5.

ἐμοὶ καὶ σοί, γύναι; οὔπω [t]ἥκει ἡ [u]ὥρα μου. 5 λέγει ἡ μήτηρ αὐτοῦ τοῖς [v]διακόνοις Ὅ τι ἂν λέγῃ ὑμῖν, ποιήσατε. 6 ἦσαν δὲ ἐκεῖ [w]λίθιναι [x]ὑδρίαι ἓξ κατὰ τὸν [y]καθαρι-
μὸν τῶν Ἰουδαίων [z]κείμεναι, [a]χωροῦσαι [b]ἀνὰ [c]μετρητὰς

6. rec *ὑδριαι* bef λιθιναι (*more usual order*), with A rel lat-*a b e f* Chr Cyr: txt BLXℵ 33 vulg lat-*c*. rec *κειμεναι* bef κ. τ. καθ. τ. ιουδ., with A rel vulg lat-*c* syrr Chr; bef *ὑδρ.* lat-*b f*; bef εξ 69 lat-*l* Chr: om *κειμ.* ℵ¹ al lat-*a e* arm: txt BLX 33 æth.

His glory. So Maldonatus. And this is true:—but first among those to be taught this, was *she herself, who had tempted Him to work a miracle from that regard.*

It has perhaps not been enough noticed, that in this answer the Lord declares His period of subjection to her as His earthly parent to be at an end. Henceforth His thoughts are not her thoughts. At twelve years of age, see Luke ii. 49, He answers 'thy father and I,' by 'My Father:'—now, He is to be no longer before the world *as Mary's son*, but as sanctified by the Father and sent into the world:—compare Matt. xii. 48—50, and Luke xi. 27, 28, and see Stier's admirable remarks, R. J. i. 39, edn. 2, also Olshausen's, ii. 81. **γύναι**] There is no reproach in this term: but rather respect. The Lord henceforth uses it towards her, not calling her 'mother,' even on the Cross (see ch. xix. 26), doubtless for the reason alleged above. **οὔπω ἥκ. ἡ ὥρα μου**] This expression is generally used in John of the time of the *Death* of Christ:—see reff. But it is only so used because His death is in those passages the subject naturally underlying the narrative. It is, *any fixed or appointed time;*—and therefore here, the appointed time of His self-manifestation by miracles. This time was not yet come, but was close at hand. Some have supposed that the wine was not yet wholly exhausted, and that our Lord would wait till the miracle should be undoubted (so Trench, p. 192): but Stier well remarks that the known *depth* of all His early sayings forbids us from attaching only this meaning to it;—and he sees in it a reference to the great marriage-feast and the new fruit of the vine in the Kingdom of God (i. 41, edn. 2). If this be so, it can be only in the background; the words must have had a present meaning, and I believe it to be, '*My time, the time at which, from the Father's appointment and my own concurring will, I am to begin miraculous working, is not yet arrived: forestall it not.*' Very similarly He speaks, ch. vii. 6, to His brethren, and yet afterwards goes up to the feast. The notion that *ἡ ὥρα μου* refers to the hour of our Lord's human infirmity on the Cross when (ch. xix. 27) He "acknowledged her as His mother," Wordsw., seems wholly unfounded. Where do we find any such special acknowledgment there? And why should we go out of our way for a fanciful sense of words which bear an excellent meaning as referring to circumstances then present?

5.] There certainly seems beneath this narrative to lie *some incident which is not told us.* For not only is Mary *not repelled* by the answer just given, but she is *convinced that the miracle will be wrought*, and she is not without an anticipation of the *method of working it*: for how should He require the aid of the servants, except the miracle were to take place according to the form here related? I believe we shall find, when all things are opened to us, that there had been a previous hint given her,—where or how I would not presume to say,—by our Lord, of His intention and the manner of performing it, and that her fault was, *the too rash hastening on of what had been His fixed purpose.* 6.] These vessels were for the washings usual at feasts: see Mark vii. 4. There could be no collusion or imposture here, as they were *water-vessels*, and could have no remnants of wine in them (see also ver. 10). And the large quantity which they held could not have been brought in unobserved. The **μετρητής** is probably = the Jewish מר (which, Jos. Antt. viii. 2. 9, held 72 **ξέσται** = the Attic **μετρητής** = 8 gall. 7·4 pints), and stands for it in the LXX. ref. 2 Chron. According to this, the quantity of wine thus created would = 6 × (2 or 3) × (8 gallons 7·4 pints) = 6 × (between 17 and 25 gallons) = say. 6 × 21 gall. = 126 gallons. The large quantity thus created has been cavilled at by unbelievers. We may leave them to

δύο ἢ τρεῖς. 7 λέγει αὐτοῖς ὁ Ἰησοῦς [d] Γεμίσατε τὰς [x] ὑδρίας ὕδατος. καὶ [d] ἐγέμισαν αὐτὰς [e] ἕως ἄνω. 8 καὶ λέγει αὐτοῖς [f] Ἀντλήσατε νῦν καὶ φέρετε τῷ [g] ἀρχιτρι-κλίνῳ. οἱ δὲ ἤνεγκαν. 9 ὡς δὲ [h] ἐγεύσατο ὁ [g] ἀρχιτρί-κλινος τὸ ὕδωρ οἶνον [i] γεγενημένον, καὶ οὐκ ᾔδει πόθεν [k] ἐστίν· οἱ δὲ [l] διάκονοι ᾔδεισαν οἱ [f] ἠντληκότες τὸ ὕδωρ· [m] φωνεῖ τὸν [n] νυμφίον ὁ [g] ἀρχιτρίκλινος 10 καὶ λέγει αὐτῷ Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον [o] τίθησιν, καὶ ὅταν [p] μεθυσθῶσιν, [τότε] τὸν [q] ἐλάσσω· σὺ [r] τετήρηκας τὸν [s]

[d] here bis. Mark iv. 37. xv. 36. Luke xiv. 23. xv. 16. ch. vi. 13. Rev. viii. 5. xv. 8 only. Gen. xlv. 17. [e] w. sdv., Mark xiv. 54. xv. 38 ‖ Mt. Luke xxiii. 5. 2 Chron. xxvi. 8. [f] here bis and ch. iv. 7, 15 only. Gen. xxiv. 13, 20. (-τλημα, ch. iv. 11.) [g] here 3ce only ℣.

h Matt. xxvii. 34 al. Job xii. 11. i = Matt. iv. 3 ‖ L. Rev. viii. 8. Exod. iv. 3. k pres., ch. i. 40 reff. l ver. 5. m ch. i. 49 reff. n Matt. ix. 15 ‖. xxv. 1, 5, 6, 10. ch. iii. 29 (3ce). Rev. xxiii. 23 only. Ps. xviii. 5. o = here only. Bel & Dr. 11. p pass., Rev. xvii. 2 only. 1 Kings i. 14 al. elsew. neut., Matt. xxiv. 49. Acts ii. 15. ‖ Cor. xi. 21. 1 Thess. v. 7. Rev. xvii. 2, 6 only. q = here (Rom. ix. 12, from Gen. xxv. 23. Heb. vii. 7) only. r = ch. xii. 7. 2 Pet. ii. 17. Jude 6.

8. rec (for οι δε) και, with A rel vulg lat-*b c f* syrr sah-mnt æth : om clause X : txt BLN 1. 33 lat-*a* syr-marg copt arm.

10. om αυτω ℵ. om τοτε BLN[1] lat-*a e ff*$_2$ *l* copt æth Orig-lat Gaud : ins AN[2a] rel lat-*b c f* syrr arm.

their cavils with just one remark,—that He who creates abundance enough in this earth to "put temptation in men's way," acted on this occasion *analogously with His known method of dealing*. We may answer an error on the other side (*if it be on the other side*), by saying, that the Lord here most effectually and once for all stamps with His condemnation that false system of moral reformation, which would commence by *pledges to abstain from intoxicating liquors*. He pours out His bounty *for all*, and He vouchsafes His grace to *each* for guidance; and to endeavour to evade the work which He has appointed for each man,—by *refusing the bounty, to save the trouble of seeking the grace*, is an attempt which must ever end in degradation of the individual motives, and in social demoralization,—whatever present apparent effects may follow its first promulgation. One visible sign of this degradation, in its intellectual form, is the miserable attempt made by some of the advocates of this movement, to shew that the wine here and in other places of Scripture is unfermented wine, not possessing the power of intoxication.

The filling with water, and drawing out wine, is all that is related. 'The *moment* of the miracle,' says Lücke, 'is rather understood than expressed. It seems to lie between vv. 7 and 8' (i. 471). The *process* of it is wholly out of the region of our imagination. In order for wine to be produced, we have the growth and ripening of the grape; the crushing of it in proper vessels; the fermentation; —but here all these are in a moment brought about in their *results*, by the same Power which made the laws of nature, and created and unfolded the capacities of man. See below on ver. 11.

8.] The ἀρχιτρίκλινος (συμποσίαρχος, ἐπιμελητὴς τοῦ συμποσίου, Euthym.) seems to be the same with the ἡγούμενος spoken of, Sir. xxxv. (xxxii.) 1, and with the Latin *rex*, or *magister*, convivii. It would seem (from Sir. l. c.) that he was *one of the guests* raised to the post of presiding over the arrangements of the feast. This is however doubted by the older Commentators (Severus in the Catena, Lücke, i. 472), who make him not one of the guests, but a person *holding this especial office, and attending on feasts*. Here, he *tastes the wine*; and therefore probably was a guest himself. Lücke quotes from Petronius 'triclinarches.' **9. οἱ ἠντληκότες**] This is the participle of the pluperf. (as well as of the perf.), and is here to be so rendered—**who had drawn the water.** **10.**] The saying of the ἀρχ. is a general one, not applicable to the company then present. We may be sure that the Lord would not have sanctioned, nor ministered to, *actual drunkenness*. Only those who can conceive *this*, will find any difficulty here; and they will find difficulties every where. The account of the practice referred to is, that the palates of men become after a while dull, and cannot distinguish between good wine and bad. Pliny (Nat. Hist. xiv. 13) speaks of persons 'qui etiam convivis (vina) alia quam sibimetipsis ministrant, *aut procedente mensa subjiciunt*.' But the practice *here* described is not precisely that of which Pliny speaks, nor is there any meanness to be charged on it: it is only that, when a man has some kinds of wine choicer than others, he naturally

s Matt. xi. 19. ch. v. 17.
t = Matt. xxiv. 8. Mark i. 1. Ruth i. 22.
u = Mark xvi. 17, 20. Luke xxiii. 8. Acts iv. 16, 22. viii. 6. John, ch. xii. 37. xx. 30 al. fr.
v ch. i. 31 reff.
w ch. i. 14 al. fr.
x ch. i. 12 al. fr. in John. elsew., Matt. xviii. 6 (‖ Mk. v. r.). Acts x. 43. xiv. 23. xix. 4. Rom. x. 14. Gal. ii. 16. Phil. i. 29. 1 Pet. i. 8, 21 only †.
y = Mark iii. 22. Luke x. 30. Gen. xx. 10.

καλὸν οἶνον [s] ἕως ἄρτι. 11 ταύτην ἐποίησεν [t] ἀρχὴν τῶν ΑΒΕΓ
[u] σημείων ὁ Ἰησοῦς ἐν Κανᾷ τῆς Γαλιλαίας, καὶ [v] ἐφανέ-
ρωσεν τὴν [w] δόξαν αὐτοῦ· καὶ [x] ἐπίστευσαν [z] εἰς αὐτὸν οἱ
μαθηταὶ αὐτοῦ.
12 Μετὰ τοῦτο [y] κατέβη εἰς Καφαρναοὺμ αὐτὸς καὶ ἡ
μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ [αὐτοῦ] καὶ οἱ μαθηταὶ αὐτοῦ,

11. rec ins την bef αρχην, with ℵ rel Eus$_1$ Cyr: om ABLA 1. 33 Orig Eus$_2$ Chron. aft γαλιλαιας ins πρωτην ℵ^1(coord ℵ$^{1\,or\,2}$). om 1st αυτου ℵ^1: ins ℵ^{1a} &c. οι μαθ. αυ. bef εις αυτον ℵ^1: txt ℵ^{1a} &c.

12. om 2nd αυτου BL lat-*a c e* Orig$_4$: ins AℵΓ rel vulg lat-*b d f* syrr copt æth arm. om και οι μαθηται αυτου ℵ. εμειναν AFGH^{2}Δ 1 lat-*b* copt arm Orig$_1$ Nonn.

produces the choicest, to suit the most discriminating taste. With regard to the word **μεθυσθῶσιν**, while there is no reason here to *press* its ordinary meaning, so neither is there any to shrink from it, as uttered by the **ἀρχιτρίκλινος**. The safest rendering is that of Tyndall and Cranmer, "*when men be dronke:*" '*cum inebriati fuerint,*' Vulg. **11.**] Without the article before **ἀρχήν** (see rec. in digest) it is **This wrought Jesus as the beginning of his miracles**:—**ἀρχή** being the predicate. This assertion of John excludes all the apocryphal miracles of the Gospel of the Infancy, and such like works, from credit. **σημεῖον**, which occasionally occurs in the other Gospels and the Acts in this absolute sense of *a miracle* (see reff.), is St. John's ordinary word for it. Cf. Luthardt, p. 62. **τὴν δόξαν αὐτ.**] The glory, namely, which is referred to in ch. i. 14, where see note. It was a miracle eminently shewing forth the glory of the **λόγος**, **δι' οὗ πάντα ἐγένετο**, in His state of having become flesh. And this '*believing on Him*,' here predicated of the disciples, was certainly a higher faith than that which first led them to Him. They obtained new insight into His power:—not yet reflectively, so as to infer what all this implied, but so as to increase their faith and trust in Him. Again and again '*they believed:*' new degrees of faith being attained; just as this has since been the case, and will continue to be, in the Church, in the continual providential development of the Christian spirit,—the leavening of the whole lump by degrees. This important miracle, standing as it does *at the very entrance of the official life of Christ*, has been the subject of many doubts, and attempts to get rid of, or explain away, the power which was here manifested. But never did a narrative present a more stubborn inflexibility to the wresters of Scripture:—never was simple historical veracity more strikingly stamped on any miracle than on this. And doubtless this is providentially so arranged: see the objections to it treated, and some admirable concluding remarks, in Lücke, i. 478. To those who yet seek some sufficient *cause* for the miracle being wrought, we may—besides the conclusive answer that we are not in a position to treat this question satisfactorily,—assign the unmistakeable spiritual import of the change here made, as indicating the general nature of the beneficent work which the Lord came on earth to do. So Cornelius a Lapide (Trench, p. 113, edn. 2, note): '*Christus initio suæ prædicationis mutans aquam in vinum significabat se legem Mosaicam, instar aquæ insipidam et frigidam, conversurum in Evangelium gratiæ quæ instar vini est, generosa, sapida, ardens, et efficax.*' Similarly Eusebius, Augustine, Bernard, and Gregory the Great. Trench, ibid.

II. 12—IV. 54.] FIRST MANIFESTATION OF HIMSELF AS THE SON OF GOD: —and herein, ii. 13—iii. 36, IN JERUSALEM AND JUDÆA.

12.] **κατέβη**, because Capernaum lay on the lake,—Cana higher up the country. There is no certainty as to this visit, whether or not it is the same with that hinted at in Luke iv. 23: so that no chronological inferences can be built on the hypothesis with any security. On **οἱ ἀδελφ. αὐτ.** see Matt. xiii. 55 and note. Notice the transition from His private to His public life. His mother and brethren are still with Him, attached merely by nature: His disciples, newly attached by faith. In the next verse He has cast off His mere earthly ties for His work. Also in the **οὐ πολλὰς ἡμ.**, notice less a mere chronological design, than one to shew that He lost no time after His first miracle, in publicly manifesting Himself as the Son of God.

καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας. 13 καὶ [z]ἐγγὺς ἦν τὸ [a]πάσχα τῶν [a]Ἰουδαίων, καὶ [b]ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς. 14 καὶ εὗρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ [c]περιστερὰς καὶ τοὺς [d]κερματιστὰς καθημένους. 15 καὶ ποιήσας [e]φραγέλλιον ἐκ [f]σχοινίων πάντας [g]ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τά τε πρόβατα καὶ τοὺς βόας, καὶ τῶν [h]κολλυβιστῶν [i]ἐξέχεεν τὰ [k]κέρματα καὶ τὰς [l]τραπέζας [m]ἀνέστρεψεν, 16 καὶ τοῖς τὰς [c]περιστερὰς πωλοῦσιν εἶπεν Ἄρατε ταῦτα [n]ἐντεῦθεν· μὴ ποιεῖτε τὸν οἶκον

z — ch. vi. 4. vii. 2. Matt. xxiv. 32. Rev. i. 3. xxii. 10. Isa. xiii. 6.
a ch. (vi. 4) xi. 55 only. see Matt. xxvi. 2 reff.
b — Matt. xx. 18 reff.
c Matt. iii. 16 reff.
d here only †.
e here only †. (λλοῦν, Matt. xxvii. 26.)
f Acts xxvii. 32 only. 2 Kingsviii. 2.
g — Matt. xxi. 12. ix. 25 ‖ Mk. Acts ix. 40 al. Gen. iii 24.
h Matt. xxi. 12 ‖ only †.
i Matt. ix. 17 (1 Mk. v. r.) Acts i. 18. Judg. vi. 20.
k here only †.
l — Matt. xxi. 12 ‖. Luke xix. 23 only.
m trans., — here only. intrans., Acts v. 22 (Matt. xvii. 22 reff.).
n Luke xiii. 31. ch. vii. 3. xiv. 31.

13. for καὶ εγγυς, εγγυς δε ℵ.

14. for βοας και προβ., και τα προβ. και βοας ℵ¹.

15. for και ποιησας, εποιησεν ℵ¹. aft σχοινιων ins και ℵ¹. om τε ℵ¹. (corrns by ℵ²ᵃ.) rec (for τα κερματα) το κερμα, with APℵ rel: txt BLX 33 lat-*b q* copt arm Orig$_8$ Eus. for ανεστρ., ανετρεψεν BX Orig$_1$: κατεστρεψεν ℵ 69¹-marg: κατορθωσε 69-txt.

16. ins και bef μη ποιειτε AUX 1. 69 vulg lat-*a b e q* syrr æth arm Cyr-jer Thl.

13—22.] *The first official visit to Jerusalem, at a Passover: and cleansing of the Temple.* 13.] No data are given to determine whether the reason of the short stay at Capernaum was the near approach of the Passover. Nothing is said of those who accompanied Jesus: but at all events, *His already called disciples* would be with Him (see ver. 22, and ch. iii. 22), and among them in all probability the Evangelist himself:—but *not the rest of the Twelve*, who were not yet called. Of this visit, the synoptic narrative records nothing. 14.] On the distinctness of this cleansing from that related in Matt. xxi. 12 ff., see note there.

ἐν τῷ ἱερῷ] In the court of the Gentiles, the ἔξωθεν ἱερόν, as distinguished from the ναός, the inner temple. This market appears to have sprung up since the captivity, with a view to the convenience of those Jews who came from a distance, to provide them with the beasts for offering, and to change their foreign money into the sacred shekel, which alone was allowed to be paid in for the temple capitation-tax (Matt. xvii. 24 ff.). This tax was sometimes, as in Matt. l. c., paid elsewhere than in Jerusalem; but generally there, and in the temple. The very fact of the market being held there would produce an unseemly mixture of sacred and profane transactions, even setting aside the abuses which would be certain to be mingled with the traffic. It is to the *former* of these evils that our Lord makes reference in this *first* cleansing; in the *second*, to the *latter*.

15.] The σχοινία were probably *the rushes* which were littered down for the cattle to lie on. That our Lord used the scourge on the beasts only, not on the sellers of them, is almost necessarily contained in the form of the sentence here: the τά τε πρόβατα κ. τ. βόας being as it stands with τε and καί, merely epexegetical of πάντας, not conveying new particulars. So that it should be rendered as in A. V. R., "He drove all out of the temple, both the sheep and the oxen." (ἐξέχεεν is the aor., not the resolved form of the imperfect: cf. Aristoph. Nub. 75, and see Lobeck's note on Phryn., p. 222.) It has been imagined, that He dealt more mildly with those who sold the doves, which were for the offerings *of the poor*. But this was not so: He dealt alike with all. No other way was open with regard to them, than to order them to take their birds away. This cleansing of the temple was in the direct course of His manifestation as the Messiah. Immediately after the prophetic announcement of the Forerunner, Mal. iii. 1, is that of the Lord's *coming suddenly to His temple and purifying it*. This act also answers (but like the fulfilment last mentioned, only in an *imperfect* and *still prophetic* sense) to the declaration of the Baptist "Whose fan is in His hand," &c., Matt. iii. 12. His proceeding was not altogether unexampled nor unauthorized, even in an uncommissioned person: for all had the right to reform an abuse of this sort, and the zealots put this right in practice. The disciples by their allusion in ver. 17 seem to refer the action to this latter class.

o here only. Deut. xxiii. 19. Isa. xxiii. 17. Ezek. xxvii. 8 only. (-ρία, Matt. xxii. 5.)

τοῦ πατρός μου οἶκον ° ἐμπορίου. 17 ᵖ ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι γεγραμμένον ἐστὶν Ὁ ᵠ ζῆλος τοῦ οἴκου σου ʳ καταφάγεταί με. 18 ˢ ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπαν αὐτῷ Τί ᵗ σημεῖον δεικνύεις ἡμῖν ᵘ ὅτι ταῦτα ποιεῖς; 19 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς ᵛ Λύσατε τὸν ναὸν

p w. ὅτι, Matt. v. 23. xxvii. 63. Luke xvi. 25. ver. 22. ch. xii. 16 only.

q Psa. lxviii. 9. constr., Rom. x. 2. see Acts xxii. 3. r Luke viii. 5 ‖. xv. 30. Rev. x. 9, 10. xii. 4. xx. 9 only. = Aristoph. Vesp. 227, μηδ' οὕτως σεαυτὸν ἔσθιε. (κατεσθ., Luke xx. 47 reff.) fut., Luke xv. 15. xvii. 8. James v. 3. s = Matt. xi. 25 reff. ch. v. 17. t = Matt. xii. 38, 39. 1 Cor. i. 22. Exod. iv. 8. u Matt. xvi. 8. v = Eph. ii. 14. 2 Pet. iii. 10—12. Ezek. i. 56 (kri).

17. rec aft εμνησθησαν ins δε, with AP rel vulg lat-*b c* syr Cyr; δε και M: om BLXℵ copt Eus$_2$. εστιν bef γεγραμμενον B Chr. rec καταφαγε (*conformation to* LXX), with 69 latt syrr Epiph$_2$ Hil: txt ABPℵ rel copt Heracl Naz Cyr.

18. [ειπαν, so BL 33 Orig.]

19. rec ins ο bef ιησους, with Kℵ 69 (S 1. 33, e sil): om ABP rel Orig$_2$ Cyr.

16. **τοῦ πατρός μου**] The coincidence with Luke ii. 49 is remarkable. By this expression thus publicly used, our Lord openly announces His Messiahship. Nathanael had named Him 'the Son of God' with this meaning—see on ch. i. 50,—and these words, coupled with the expectation which the confession of John the Baptist would arouse, could leave no doubt on the minds of the Jews as to their import: see on ch. iii. 2. **οἴκ. ἐμπ.**] not yet *σπήλαιον λῃστῶν*, as at the end of His ministry; see above on ver. 14.

17.] **ἐμνήσθησαν**, *at the time*, not afterwards, which would have been expressed, as in ver. 22. But the very remembrance itself was prophetic. The *καταφαγεῖν* spoken of in that passion-Psalm, was the marring and wasting of the Saviour's frame by His zeal for God and God's Church, which resulted in the buffeting, the scourging, the Cross. **καταφάγεται** is a well-known future, contracted from *καταφαγήσεται*: see reff. and cf. the prophecy, 4 Kings ix. 36, *καταφάγονται οἱ κύνες τὰς σάρκας Ἰεζάβελ*.

18.] On the demand of the Jews, see Deut. xiii. 1—3. It was not only to justify His having driven out the abomination; this any one might have done;—but to justify the mission and the whole course of action which the words **τοῦ πατρός μου** implied. They used the same expression at the end of His ministry, Matt. xxi. 23. 19.] This answer of our Lord has been involved in needless difficulty. That He *pointed to* His own Body, is inconceivable;—for thus both the Jews and His own disciples must have understood Him, which (see vv. 20, 22) neither of them did. That He implied *that their lawless proceedings in the temple would at last bring it to an end*, is equally inconceivable; both on account of the latter part of His declaration, which would thus have no meaning,—and because of the use of the word **ναός**,—which was *the holy and the holiest place*, the *temple itself*,—as distinguished from **τὸ ἱερόν**, the whole enceinte of the sacred buildings. Stier has well remarked (i. 48, 49, edn. 2) that our Lord in this saying *comprehended in the reality*,—His own Body, *its type and symbol*,—the temple then before them. That temple, with all its ordinances and holy places, was but the shadow of the Christian Church;—that, the type of the Body of the Lord, represented the Church, which is *veritably His Body*. And so the saying was fulfilled by the slaying of His actual Body, in which rejection of Him the destruction of the Jewish temple and city was involved,—and the raising of that Body after three days, in which resurrection we, all the members of His new glorified Body, are risen again. It is for want of keeping in mind this width and depth of the Lord's sayings, that so many Commentators have fallen into error here and elsewhere in interpreting them. Most of the best German expositors, e. g. Lücke, Neander (L. J. 283), and even Olshausen, find insuperable difficulty in the *exposition given by the Evangelist of these words*, and even contend that it *could not have been the right one*. But surely those who believe the Apostles to have been under the special influence of the Holy Spirit in their work of witnessing to and bringing out the truth of the sayings and doings of the Lord, cannot take this ground. It is a wholly distinct matter from a chronological inaccuracy, or a report of the same occurrence varying in minor details; such things the Spirit may have, and has as matter of fact, for special reasons permitted in the Evangelists; but we have here,—assumed the genuineness of our Gospel, on which none of these writers have a doubt,—*the positive declaration of an Apostle* (and what an Apostle) *of*

τοῦτον, [w] καὶ ἐν τρισὶν ἡμέραις [x] ἐγερῶ αὐτόν. 20 εἶπαν οὖν οἱ Ἰουδαῖοι Τεσσεράκοντα καὶ ἓξ ἔτεσιν [y] ᾠκοδομήθη ὁ ναὸς οὗτος, καὶ σὺ ἐν τρισὶν ἡμέραις [x] ἐγερεῖς αὐτόν; 21 ἐκεῖνος δὲ ἔλεγεν περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ. 22 ὅτε οὖν [z] ἠγέρθη ἐκ [z] νεκρῶν, [a] ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν, καὶ [b] ἐπίστευσαν τῇ γραφῇ, καὶ τῷ λόγῳ [c] ὃν εἶπεν ὁ Ἰησοῦς.

ο ιη- νε Χ. BEF HKL PSUV .AM 1. 3. 69.

w Eph. v. 14. James iv. 7.
x — here (bis) only, but see ver. 22. (-σει, Esdr. v. 62 [5γ].)
y John, here only elsew. pa-sim. Tense, see note.
z Matt. xvii. 9 refl.
a ver. 17.
b constr., Luke i. 20. ch. iv. 50 al. 2 Chron. ix. 6. c constr., ch. iv. 5, 50. Tit. iii. 5. Rev. i. 20.

om εν bef τρισιν B Orig.

20. [εἶπαν, so B Orig.] 21. om αυτου ℵ¹. (insd ℵ²ᵃ.)

22. rec aft ελεγεν ins αυτοις, with K: om ABPℵ rel latt syrr copt æth arm Orig$_3$ Chr Cyr Thdrt Thl. rec (for ον) ᾧ, with A rel: txt BLℵ Orig$_6$.

the meaning of the Lord's saying;—which I do not think we are at liberty to question, on any, even the most moderate view, of the inspiration of the Scriptures. The difficulties attending the interpretation are,—besides the double meaning which I have treated above,—(1) *the use of the imperative, as applied to the death of Christ.* Olshausen contends that it must be mandatory, and cannot be hypothetical. But surely Matt. xii. 33 is an instance in point, as adduced by De Wette, for the hypothetical meaning: and usages exactly like that in our text are found in the reff. (w): see Winer, Gram. edn. 6, § 43. 2. (2) *The words* ἐγερῶ αὐτόν,—seeing that the resurrection of the Lord is ever spoken of as *the work of the Father.* Yes,—but by power committed to Christ Himself;—see ch. x. 18, where this is distinctly asserted: and ch. vi. 39, 40, 44, where it is implied, for He is the first-fruits of them that sleep,—and (though the whole course of His working was after the will of the Father,—and in the Spirit, which wrought in Him) strictly and truly *raised Himself* from the dead in the sense here intended. (3) *The utterance of such a prophecy at so early a period of His official life.* But it was not a prophecy known and understood,—but a *dark saying*, from which no one could then draw an inference as to His death or resurrection. The disciples did not understand it; and I cannot agree with Stier that the Jews could have had any idea of such being His meaning. Chrys. (Hom. xxiii. in Joan. p. 134) says, πολλὰ τοιαῦτα φθέγγεται τοῖς μὲν τότε οὐκ ὄντα δῆλα, τοῖς δὲ μετὰ ταῦτα ἰσόμενα. τίνος δὲ εἵνεκεν τοῦτο ποιεῖ; ἵνα δειχθῇ προειδὼς ἄνωθεν τὰ μετὰ ταῦτα, ὅταν ἐξέλθῃ καὶ τῆς προῤῥήσεως τὸ τέλος, ὃ δὴ καὶ ἐπὶ τῆς προφητείας ταύτης γέγονεν. Lücke remarks, that the circumstance of the words being spoken so long before his trial by the Sanhedrim, would make it more easy for the false witnesses to distort them. This they did, but not so as to agree with one another. They reported it, 'I can destroy,' &c. which makes a wide difference, and represents our Lord as an enemy of the temple (Matt. xxvi. 61), and some added to τὸν ν. τ.,—τ. χειροποίητον, and that He would raise another ἀχειροποίητον (Mark xiv. 58). 20.] The building of the temple by Herod the Great is stated by Josephus, in Antt. xv. 11. 1, to have been begun in the *eighteenth* year of his reign; in B. J. i. 21. 1, in the *fifteenth*: the difference being made by counting his reign from the death of Antigonus, or from his appointment by the Romans, see Antt. xvii. 8. 1. Reckoning from this latter, we shall have twenty years till the birth of Christ, and thirty years since that event, from which fifty, however, four must be taken, since our era is four years too late. This gives forty-six. The temple was not completed till A.D. 64, under Herod Agrippa II., and the procurator Albinus; so that ᾠκοδομήθη, was in building, must refer to the greater part of the work now completed. The sense of this aor. is curiously illustrated by a passage in Ezra v. 16, τότε Σαβανασὰρ ἐκεῖνος ἦλθε καὶ ἔδωκε θεμελίους τοῦ οἴκου τοῦ θεοῦ ἐν Ἰερουσαλήμ, καὶ ἀπὸ τότε ἕως τοῦ νῦν ᾠκοδομήθη καὶ οὐκ ἐτελέσθη. 22.] τῇ γραφῇ, by all analogy, must mean *the O. T. scriptures.* That the resurrection of the Lord is the subject of O. T. prophecy, we find in several passages of the N. T. see ch. xx. 9; Luke xxiv. 26, 27; 1 Cor. xv. 4. At first sight it appears difficult to fix on any passage in which it is directly announced: but with the deeper understanding of the Scriptures which the Holy Spirit gave the Apostles and still gives the Christian Church, such prophecies as that in Ps. xvi. are recognized as

23 Ὡς δὲ ἦν ἐν [d] τοῖς [d] Ἱεροσολύμοις ἐν τῷ [e] πάσχα ἐν τῇ [e] ἑορτῇ, πολλοὶ [f] ἐπίστευσαν [f] εἰς τὸ [f] ὄνομα αὐτοῦ [g] θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίει. 24 αὐτὸς δὲ Ἰησοῦς οὐκ [h] ἐπίστευεν αὐτὸν αὐτοῖς, διὰ τὸ αὐτὸν γινώσκειν πάντας, 25 καὶ ὅτι οὐ [i] χρείαν εἶχεν [i] ἵνα τὶς μαρτυρήσῃ περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγίνωσκεν τί ἦν ἐν τῷ ἀνθρώπῳ.

III. 1 [l] Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος [j] ὄνομα αὐτῷ, [k] ἄρχων τῶν Ἰουδαίων. 2 οὗτος ἦλθεν πρὸς αὐτὸν [l] νυκτὸς καὶ εἶπεν αὐτῷ [m] Ῥαββί, οἴδαμεν ὅτι ἀπὸ

d ch. v. 2 reff.
e ch. vi. 4. (xiii. 1.)
f ch. i. 12 reff.
g Luke xxiii. 48 reff.
h see Luke xvi. 11. Rom. iii. 2. 1 Cor. ix. 17.
i ch. xvi. 30. 1 John ii. 27 only. χρ. ἔχ. — Dan. iii. 16.
j ch. i. 6 reff.
k = Luke xviii. 18. ch. vii. 26, 48. xii. 42. Acts iii. 17 al.
l Matt. ii. 14. xxviii. 13. ch. xix. 39.
m ch. i. 39 reff.

23. rec om τοις, with 33(e sil) : ins ABℵ rel Orig$_2$ Chr Cyr. (Treg queries M and P.) om 3rd εν B.

24. rec ins ο bef ιησ., with APℵ rel Orig$_2$: om BL Cyr. rec εαυτον, with A^{3}ℵ^{1a} rel Orig$_1$: txt A^{1}BLℵ^1 Orig$_1$. (P def.)

25. om οτι A Syr copt (æth ?) Did. for ου χρ., χρ. ουκ ℵ.

CHAP. III. 1. for ονομα αυτω, ονοματι ℵ^1. (corrd ℵ^2.)

2. rec (for αυτον) τον ιησουν, with EFGHM vulg-ed lat-*a e f* Syr copt : txt ABℵ

belonging to Him in Whom alone they are properly fulfilled; see also Hos. vi. 2.

23—25.] MANY BELIEVE ON JESUS AT THE PASSOVER: HIS KNOWLEDGE OF THEIR CHARACTER, AND WITHHOLDING OF HIMSELF FROM THEM. 23.] as analogous with ἐν τῷ πάσχα τῇ ἑορτῇ,—see ch. vi. 4. θεωρ. αὐτ. τ. σ. ἃ ἐπ.] ἐπίστευον εἰς αὐτόν, ἀλλ' οὐ βεβαίως. ἐκεῖνοι γὰρ ἀκριβέστερον ἐπίστευον, ὅσοι μὴ διὰ τὰ σημεῖα μόνον, ἀλλὰ καὶ διὰ τὴν διδασκαλίαν αὐτοῦ ἐπίστευον, Euthym.

What miracles these were, is not related:—certainly some notable ones, see ch. iii. 2. The mention of them precludes us from understanding ch. iv. 54, as indicating that the healing of the ruler's son was *absolutely His second* miracle.

24, 25.] The repetition of ἐπίστ. has been regarded (Lücke, De Wette) as a sort of play on the word. But I should rather set it down to the simplicity of John's style. The meaning is, He did not trust Himself to them,—i. e. treat them as true and earnest disciples: they entered into no spiritual relation with Him, and He in consequence into none with them. The fact of this being narrated shews that it made an impression on the Evangelist, and led him perhaps first to the conclusion which he here expresses, and which higher knowledge enabled him afterwards to place, as he here does, on its right ground;—His *knowing what was in man*. Nothing less than *divine knowledge* is here set forth; the words are even stronger than if τῶν ἀνθ. and ἐν τοῖς ἀνθ. had been used. Then some reference might have been imagined to the persons here mentioned; but now, the singular is, and must be on all hands, *purely generic*,—as in E. V.

CHAP. III. 1—21.] *The Lord's discourse with Nicodemus,—one of those believers on account of His Miracles,—of the spiritual nature of the kingdom of God and the necessity of the new birth.* 1.] We have in the Talmud (see Lightfoot, Hor. Heb. in loc.) a Nicodemus ben Gorion, who was properly called Bonai, and said to have been a disciple of Jesus: but he is found living at the destruction of Jerusalem. This might certainly have been; still it must be quite uncertain whether he be the same with this Nicodemus. He is mentioned again ch. vii. 50; xix. 39. He was a member of the Sanhedrim (ἄρχων, see reff.), and, besides, a νομοδιδάσκαλος (ver. 10). 2.] νυκτός—*for fear of the Jews*: see ch. xii. 42. The discourse seems to have taken place between Jesus and Nicodemus *alone*,—and may have been related by our Lord to the Evangelist afterwards. If this be deemed improbable (though I do not see why it should),—of the two other alternatives I would rather believe that John was present, than that Nicodemus should have so minutely related a conversation which in his then position he could not understand.

οἴδαμεν] This plural may be merely an allusion to others who had come to the same conclusion, e. g. Joseph of Arimathea; or it may express that Nicodemus was sent in the name of several who wished to

θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ δύναται ταῦτα τὰ σημεῖα ποιεῖν ἃ σὺ ποιεῖς, ἐὰν μὴ ᾖ ὁ θεὸς [n] μετ' αὐτοῦ. [3] ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ [o] Ἀμὴν [o] ἀμὴν [o] λέγω σοι, ἐὰν μή τις [p] γεννηθῇ [q] ἄνωθεν, οὐ δύναται [r] ἰδεῖν τὴν

n Luke i. 66. Acts vii. 9. x. 38. Judg. vi. 12.
o ch. i. 52 al. fr. J. see Matt. v. 18 refl.
p = here, 5 times. ch. i.
q ver. 31. ch. xix. 11.
r = Luke ii. 26.

18. 1 John ii. 29. iii. 9. iv. 7. v. 1, 4, 18 only. see 1 Pet. i. 3, 23.
23. James i. 17. iii. 15, 17. Job iii. 4. see also Gal. iv. 9. Wisd. xix. 6. 1 Pet. iii. 10, from Ps. xxxiii. 12 al.

rel am lat-*b c l* syr æth arm Chr Cyr Thl Aug. νυκτος bef προς αυτον ℵ.
rec ταυτα τα σημεια bef δυναται, with E rel syr Chr Cyr: txt ABLℵ 33 latt Syr copt arm Orig.

3. rec ins *o* bef ιησ., with AHℵ rel: om BEFGKLM 1 Cyr. (E and H as Treg expr.) om και ειπεν αυτω ℵ¹.

know the real character of this Person who wrought such miracles. It is harsh, in this private conversation, to take the plural as merely of singular import, as Lightfoot seems to do. His other rendering, '*vulgo agnoscitur*,' is better,—but not satisfactory; for the common people did not generally confess it, and Nicodemus, as an ἄρχων, would not be likely to speak in their name (see ch. vii. 49). I would rather take it to express *the true conviction respecting Jesus, of that class to which Nicodemus belonged*—the ἄρχοντες: and see in it an important fact, that their persecutions and murder of the Prince of Life hence found their greatest aggravation, that they were carried on *against the conclusions of their own minds*, out of bitter malice, and worldly disappointment at His humble and unobtrusive character, and the spiritual purity and self-sacrifice which He inculcated. Still this must not, though undoubtedly it has truth in it, be carried too far: cf. Acts iii. 17 note, and Acts xiii. 27; 1 Cor. ii. 8. *Some degree of ignorance* there must necessarily have been in all of them, even Caiaphas included, of our Lord's Office and Person. Stier (iv. 11 ff., edn. 2) seems to think that Nicodemus, by using the plural, is sheltering himself from expressing *his own* conviction, so as to be able to draw back again if necessary. ἐλήλυθας] Stier (and Schleiermacher, cited by Stier, iv. 12, edn. 2, note) thinks that there is involved in this word a *recognition* by Nicodemus *of the Messianic mission of Jesus*:—that it expresses His being ὁ ἐρχόμενος (Matt. xi. 3 al.). It is never used of any but the Messiah, except by the Lord Himself, when speaking of John the Baptist as the subject of prophecy (see Matt. xi. 14 al.). διδάσκαλος] In this and the following words, Nicodemus seems to be cautiously withdrawing from his admission being taken as expressing too much. For who of the Jews ever expected a *teacher* to come from God? They looked for a *King*, to sit on David's throne,—a *Prophet*, to declare the divine will;—but the Messiah was never designated as a *mere teacher*, till the days of modern Socinianism. So that he seems trying to qualify or recall his ἐλήλυθας by this addition. The following words exhibit the same cautious inconsistency. No one can do, &c. unless—we expect some strong expression of the truth, such as we had from Nathanael in ch. i. 50, but the sentence drops to merely—'*God be with him*,' which is a very poor and insufficient exponent of ἀπὸ θ. ἐλήλυθας. Against this inconsistency,—the inner knowledge that the Kingdom of God was come, and He who was to found it, on the one hand,—and the rationalizing endeavour to reduce this heavenly kingdom to *mere learning*, and its Founder to a *mere teacher*, on the other,—is the following discourse directed.

3.] We are not to imagine that any thing is wanting to complete the sense or connexion. Our Lord replies, It is not *learning*, but *life*, that is wanted for the Messiah's Kingdom; and *life* must begin by *birth*. Luther (Stier, iv. 17, edn. 2) says: "My teaching is not of *doing* and *leaving undone*, but of a *change in the man* (nicht von Thun und Lassen, sondern von Werden);—so that it is, not *new works* done, but a *new man* to do them; not another *life* only, but another *birth*." And *only by this means* can Nicodemus gain the teaching for which he is come,—ἰδεῖν τ. β. τ. θ.,—'become a disciple of Christ:'—ἴδοι, τουτέστι νοήσοι, Thl.,—'*understand, by sharing*'—'have any conception of.' ἄνωθεν—οἱ μὲν "ἐκ τοῦ οὐρανοῦ" φασιν, οἱ δὲ "ἐξ ἀρχῆς." Chr.,—who, as also Euthym., explains γεν. ἄν. by παλιγγενεσία:—Orig. Cyr. and Thl. taking the other meaning. The true meaning is to be found by taking into account the answer of Nicodemus, who obviously understood it of a *new birth in mature life*. Born afresh would be a better rendering than 'born *again*,' being closer to the meaning of ἄνωθεν, 'from the very beginning;'—'unless a man begin his life

s John, ver. 5 (Rev. xii. 10) only. Gospp. & Paul, passim.
t here only. Job xxxii. 9. Prov. xvii. 6. xxxi. 23 vat. Sir. viii. 9 al9. only.
u = Luke i. 41. xi. 27. Ps. xxi. 10.

s βασιλείαν τοῦ t θεοῦ. 4 λέγει πρὸς αὐτὸν ὁ Νικόδημος Πῶς δύναται ἄνθρωπος γεννηθῆναι t γέρων ὤν; μὴ δύ- ABΓ BLU SCU...
t naται εἰς τὴν u κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν u
καὶ γεννηθῆναι; 5 ἀπεκρίθη [ὁ] Ἰησοῦς Ἀμὴν ἀμὴν
o λέγω σοι, ἐὰν μή τις p γεννηθῇ v ἐξ ὕδατος καὶ πνεύματος,

v w. ἐκ, ch. i. 13 ref. w Rom. i. 4. Heb. xi. 35.

5. om ὁ ℵ rel Cyr Thl: ins BLU 33. 69 (S, e sil). om 2nd αμην A al. γενηθη A. εξ υδατος και πνευματος bef γενηθη ℵ.

anew altogether (πάλιν ἄνωθεν, Gal. iv. 9), he cannot' &c. It is not impossible that the other meaning may *lie beneath this*,—as the βασιλεία is τοῦ θεοῦ, and so must the birth be;—but Grotius has remarked that in Hebrew and Aramaic (in one of which languages our Lord, discoursing with a Rabbinical Jew, certainly spoke) there is no word of double meaning corresponding to ἄνωθεν:—so that He must have expressed it, as Nicodemus understood it, of an *entirely new* birth. That John never uses the word elsewhere in this sense (Lücke) is here of little weight, for he uses it only three times more, and never with a verb cognate to γεννάομαι. The Evangelist most likely chose the Greek expression γεν. ἄν. as strictly corresponding to the term ἀναγεννᾶσθαι, which, when he wrote, was in common use in the Church: see 1 Pet. i. 3, 23. Justin Martyr, as Dr. Wordsworth reminds us, quotes as our Lord's saying, Apol. i. 61, p. 79, ἂν μὴ ἀναγεννήθητε, οὐ μὴ εἰςέλθητε εἰς τ. βασιλείαν τῶν οὐρανῶν: probably mixing this with Matt. xviii. 3. On the birth itself, see below, ver. 5.

4.] It is impossible that Nicodemus can have so entirely and stupidly *misunderstood* our Lord's words, as his question here would seem to imply. The idea of new birth was by no means alien from the Rabbinical views. They described a proselyte when baptized as 'sicut parvulus jam natus.' Lightfoot in loc. I agree with Stier in thinking that there was something of the spirit that *would not* understand, and the disposition to turn to ridicule what he heard. But together with this there was also considerable *real ignorance*. The proselyte might be regarded as born again, when he became one of the seed of Abraham: this figure would be easily explained on the Judaical view: but that *every* man should need this, was beyond Nicodemus's comprehension. He therefore rebuts the assertion with a reductio ad absurdum, which in spirit expresses, as in ch. vi. 60,—'This is an hard saying; who can hear it?'

γέρων ὤν: probably he himself was old, and he instances his own case.

5.] Our Lord passes by the question of Nicodemus without notice, further than that this His second assertion takes as it were the ground from under it, by explaining the token and means of the new birth.

There can be no doubt, on any honest interpretation of the words, that γεννηθῆναι ἐξ ὕδατος refers to the token or outward sign of baptism,—γ. ἐκ πνεύματος to the thing signified, or inward grace of the Holy Spirit. All attempts to get rid of *these two plain facts* have sprung from doctrinal prejudices, by which the views of expositors have been warped. Such we have in Calvin: 'spiritum, qui nos repurgat, et qui virtute sua in nos diffusa vigorem inspirat coelestis vitæ;'—Grotius: 'spiritum aquæ instar emundantem;'—Cocceius: 'gratiam Dei, sordes et vitia abluentem;'—Lampe: 'obedientiam Christi;'—Tholuck, who holds that not Baptism itself, but only its *idea*, that of *cleansing*, is referred to;—and others, who endeavour to resolve ὕδατος καὶ πνεύματος into a figure of ἓν διὰ δυοῖν, so as to make it mean '*the cleansing or purifying Spirit*.' All the better and deeper expositors have recognized the coexistence of the two, *water* and the *Spirit*. So for the most part the ancients: so Lücke (in his last edition), De Wette, Neander, Stier, Olshausen, &c. This being then recognized, *to what does ὕδωρ refer?* At that time, two kinds of baptism were known: that of the *proselyte*, by which they were received into Judaism,—and that of *John*, by which, as a preparatory rite, symbolizing repentance, the people were made ready for Him who was to baptize them with the Holy Ghost. But both these were significant of *one and the same truth*; that namely of the *entire cleansing of the man* for the new and spiritual life on which he was to enter, symbolized by water cleansing the outward person. Both were appointed means,—the one by the Jewish Church,—the other, stamping that first with approval, by God Himself,—towards their respective ends. John himself declared

οὐ δύναται εἰσελθεῖν εἰς τὴν [x] βασιλείαν τοῦ [x] θεοῦ. 6 τὸ γεγεννημένον ἐκ τῆς σαρκὸς σάρξ ἐστιν, καὶ τὸ [pv] γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστιν. 7 μὴ [y] θαυμάσῃς [s] ὅτι εἶπόν σοι [a] Δεῖ ὑμᾶς [p] γεννηθῆναι [a] ἄνωθεν. 8 τὸ

x ver. 3.
y w. ὅτι, ch. iv. 27. Luke xi. 38. Gal. i. 6 only.
s — ch. iv. 20, 24. ix. 4. Acts v. 29 al.
a ver. 3.

for εισελθειν εις, ιδειν ℵ¹. for του θεου, των ουρανων ℵ¹.
6. γεγεννημ. AH al.

his baptism to be *incomplete*,—it was *only with water*; One was coming, who should baptize *with the Holy Ghost*. *That declaration of his is the key to the understanding of this verse*. Baptism, *complete*, with *water* and the *Spirit*, is the admission into the kingdom of God. Those who have received *the outward sign and the spiritual grace*, have entered into that Kingdom. And this entrance was fully ministered to the disciples when the Spirit descended on them on the day of Pentecost. So that, as spoken to Nicodemus, these words referred him to the baptism of John, which probably (see Luke vii. 30) he had alighted. But they were *not only* spoken to him. The words of our Lord have in them life and meaning for all ages of His Church: and more especially these opening declarations of His ministry. He here unites together the two elements of a complete Baptism which were sundered in the words of the Baptist, ch. i. 33—in which united form He afterwards (Matt. xxviii. 19, 20; Mark xvi. 16) ordained it as a Sacrament of His Church. Here He speaks of spiritual Baptism, as in ch. vi. of spiritual Communion, and in both places in connexion with the outward conditions and media of these sacraments. It is observable that here, as ordinarily (with a special exception, Acts x. 44 ff.), the outward sign comes first, and then the spiritual grace, vouchsafed in and by means of it where duly received. εἰσελθεῖν εἰς is more than ἰδεῖν above, though no stress is to be laid on the difference. The former word was perhaps used because of Nicodemus's expectation of *teaching* being all that was required: but now, the necessity of a real vital change having been set forth, the expression is changed to a practical one—the *entering into* the Kingdom of God.

6.] The neuter denotes not only the universal application of this truth, but (see Luke i. 35) the very first beginnings of life in the embryo, before sex can be predicated. So Bengel: 'notat ipsa prima stamina vitæ.' The Lord here answers Nicodemus's hypothetical question of ver. 4, by telling him that *even could it be so*, it would not accomplish the birth of which He speaks. In this σάρξ is included *every part* of that which is born after the ordinary method of generation: even the spirit of man, which, receptive as it is of the Spirit of God, is yet in the natural birth *dead*, sunk in trespasses and sins, and in a state of wrath. Such 'flesh and blood' cannot inherit the Kingdom of God, 1 Cor. xv. 50. But when the man is born again of the Spirit (the water does not appear any more, being merely the outward form of reception,—the less included in the greater), then just as flesh generates flesh, so spirit generates spirit, after its own image, see 2 Cor. iii. 18 fin.; and since the Kingdom of God is a spiritual kingdom, such only who are so born can enter into it. 7.] The weightiest word here is ὑμᾶς. The Lord did not, could not, say this of *Himself*. Why?—Because in the full sense in which the flesh is incapacitated from entering the kingdom of God, He was *not born of the flesh*. He inherited the weakness of the flesh, but His spirit was not, like that of sinful man, alien from holiness and God; and therefore on Him no second birth passed; when the Holy Spirit descended on Him at his baptism, the words spoken by the Father were indicative of *past approval*, not of *renewal*. His obedience was accepted as perfect, and the good pleasure of the Father rested on Him. Therefore He includes not Himself in this necessity for the new birth.

The μὴ θαυμάσῃς applies to the next verse, in which Nicodemus is told that he has things as wonderful around him every day in the natural world. 8.] Our Lord might have chosen any of the mysteries of nature to illustrate the point:—He takes *that one*, which is above others symbolic of the action of the *Spirit*, and (which in both languages, that in which He spoke, as well as that in which His speech is reported) is expressed by *the same word* as it. So that the words as they stand apply themselves at once to the Spirit and His working, without any figure;—*spiritus ubi vult spirat*. Bengel, after Origen and Augustine, takes τὸ πν. of the *Holy Spirit* exclusively: but this can hardly be. The *form* of the sentence, as well as its import, is against it. The πνεῖ, ἀκούεις, οἶδας, are all said of well-known facts. And the comparison

b — here only. Gen. viii. 1. Eccl. xi. 5.
c here only. Isa. xl. 7 only.
d Matt. vii. 26, 27. Luke xii. 55. ch. vi. 18. Acts xxvii. 40. Rev. vii. 1 only. Ps. cxlviii. 18 (7).
e — Matt. xxiv. 31. Rev. xiv. 2. xviii. 22 al. Joel ii. 6.
f — ch. vii. 35. viii. 14. xii. 35. Heb. xi. 8. Gen. xvi. 8. v. 43. Matt. xiii. 20.
g — here only. See James v. 6.
h — ch. i. 12. 1 Cor. xv. 50 bis. 2 Cor. v. 1. Phil. ii. 10. iii. 19. James iii. 15 only.

bc πνεῦμα ὅπου θέλει ed πνεῖ, καὶ τὴν c φωνὴν αὐτοῦ ἀκούεις, ABF HL SCV M E
ἀλλ' οὐκ οἶδας πόθεν ἔρχεται καὶ f ποῦ ὑπάγει· οὕτως
ἐστὶν πᾶς ὁ pr γεγεννημένος ἐκ τοῦ πνεύματος. 9 ἀπεκρίθη
Νικόδημος καὶ εἶπεν αὐτῷ Πῶς δύναται ταῦτα γενέσθαι;
10 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ Σὺ εἶ g ὁ διδάσκαλος τοῦ
Ἰσραήλ, καὶ ταῦτα οὐ γινώσκεις; 11 ἀμὴν ἀμὴν λέγω σοι
ὅτι ὃ οἴδαμεν λαλοῦμεν καὶ ὃ ἑωράκαμεν μαρτυροῦμεν,
καὶ τὴν μαρτυρίαν ἡμῶν οὐ h λαμβάνετε. 12 εἰ τὰ i ἐπίγεια

8. for 2nd και, η A al latt syr-marg arm Ambr Aug. ins του υδατος και bef του πνευματος ℵ.

10. rec ins ο bef ιησ., with ℵ 69: om AB rel Cyr Thl.

would not hold on that supposition—'As *the Spirit* is in His working on those born of Him, so is *every one that is born of the Spirit.*' But on the other interpretation, we have **The wind breatheth**, &c.:—**so is**, i. e. '*so it is with*' (see a similar construction Matt. xiii. 45) **every one born of the Spirit.** Notice it is not ὁ ἄνεμος here, but **τὸ πνεῦμα**, the gentle breath of the wind;—and it is heard, not felt;—a case in which the **οὐκ οἶδας** κ.τ.λ. is more applicable than in that of a violent wind steadily blowing. It is one of those sudden breezes springing up on a calm day, which has no apparent direction, but we hear it rustling in the leaves around. The **ὅπου θέλει**, *in the application*, implies the *freedom* (2 Cor. iii. 17) and *unrestrained working of the Spirit* (1 Cor. xii. 11). **πᾶς ὁ γ.**] Our Lord can hardly, as Stier explains (iv. 48, edn. 2), mean *Himself* by these words; or, if He does, only *inclusively*, as being γ. ἐκ τ. πν.,—not principally. He describes *the mystery of the spiritual life*: we see its *effects*, in ourselves, and others who have it; but we cannot trace its beginnings, nor can we prescribe to the Holy Spirit His course: He works in us and leads us on, accompanying us with His witness,—*His voice*, spiritually discerned. '*Homo in quo spiritus spirat, e spiritu respirat.*' Bengel. This saying of the Lord—in contradiction to all so-called Methodism, which prescribes the time and manner of the working of the Spirit—assures us of the manifold and undefinable variety of both these. 'The physiognomies of those who are born again, are as various as those of natural men' (Dräseke, cited by Stier, iv. 50, edn. 2). 9.] The question of Nicodemus is evidently still one of unbelief, though no longer of frivolity: see ver. 12.

10.] I believe the E. V. is right in rendering **ὁ διδ. a master**; the article is inserted as required by **τοῦ** before **Ἰσραήλ**, which is expressed as giving a solemnity to **Ἰσρ.** as the people of God. Or is it possible that ὁ διδάσκαλος may merely be meant as *one of* οἱ διδάσκαλοι? I prefer either of these reasons for the presence of the article, to supposing it to have any emphatic meaning. Nicodemus was manifestly in no supereminent place among the ἄρχοντες: see ch. vii. 50—52. Still less can I with Bp. Middleton, Gr. Art. p. 242, 3, believe any *blame conveyed in the title.* 11.] Henceforward the discourse is an answer to the *unbelief*, and in answering that, to the *question* (**πῶς δ. τ. γεν.**) of Nicodemus: by shewing him the appointed means of this new birth, and of being upheld in the life to which it is the entrance, viz. *faith in the Son of God.* **ὃ οἴδαμεν λ. . . .**] *Why these plurals?* Various interpretations have been given: ἢ περὶ ἑαυτοῦ καὶ τοῦ πατρὸς τοῦτό φησιν, ἢ περὶ ἑαυτοῦ μόνου (Euthym.);—'Loquitur de se et *de Spiritu*' (Bengel);—of Himself and *the Prophets* (Beza, Tholuck);—of Himself and *John the Baptist* (Knapp);—of *Teachers like Himself* (Meyer);—of *all the born of the Spirit* (Lange, Wesley);—of the *three Persons in the Holy Trinity* (Stier);—or, the plural is *only rhetorical* (Lücke, De Wette). I had rather take it as a *proverbial* saying; q. d. "I am one of those who," &c. Our Lord thereby brings out the unreasonableness of that unbelief which would not receive *His witness*, but made *it* an exception to the general proverbial rule. **οὐ λαμβάνετε**, addressed still to Nicodemus, and through him to the Jews: not to certain others who were present, as Olsh. supposes. 12.] The words **μαρτυρίαν λαμβάνειν** prepared the way for the new idea which is brought forward in this verse—**πιστεύειν**. Faith is, in the most pregnant sense, 'the re-

εἶπον ὑμῖν καὶ οὐ πιστεύετε, πῶς ἐὰν εἴπω ὑμῖν τὰ [j] ἐπουράνια πιστεύσετε; [13] καὶ οὐδεὶς [k] ἀναβέβηκεν εἰς τὸν οὐρανόν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ [k] καταβάς, ὁ [l] υἱὸς τοῦ [l] ἀνθρώπου ὁ [m] ὢν ἐν τῷ οὐρανῷ. [14] καὶ καθὼς

j In Gospp. Matt. xviii. 35 (reff.) only. Eph. i. 3. Phil. ii. 10 al.
k Eph. iv. 9. Prov. xxx. 4.
l Matt. viii. 20 reff.
m Exod. iii. 14. Rev. i. 4.

13. om ο ων εν τω ουρανω (*carelessness or misunderstanding?*) BLℵ 33 copt-dz æth Orig-lat Eus Naz: ins (A) rel latt syrr syr-cu copt arm Hippol Orig-lat$_2$ Novat Hil$_2$ (certissime$_2$) Lucif.—om ων A^1(appy: "ων εν τω ουνω erasit manus antiqua et rescripsit addito ων") ev-44: *qui erat* lat-o (syr-cu ?): contra, Orig on Rom. x. 6 (*non dixit "qui fuit" sed "qui est" in cælo*).

ceiving of testimony;' because it is the making *subjectively real* the contents of that testimony. So the πιστεύειν εἰς αὐτόν is, *the full reception of the Lord's testimony;* because the burden of that testimony is, *grace and truth and salvation by Himself.* This faith is neither reasoning, nor knowledge, but a *reception* of divine Truth declared by One who came from God; and so it is *far above* reasoning and knowledge:—πιστεύομεν above οἴδαμεν. But what are the ἐπίγεια? The matters relating to the new birth which have hitherto been spoken of;—called so because *that side of them* has been exhibited which is *upon earth*, and happens among men;—*ἃ τοῖς ἐπὶ γῆς ἐπὶ διατριβουσιν ἀνθρώποις δυνατὰ ὑπάρξαι τε καὶ νοηθῆναι*, Origen. That the *parable about the wind* is not intended, is evident from κ. οὐ πιστεύετε, which in that case would be 'do not *understand*.' And the ἐπουράνια are the things of which the discourse goes on to treat *from this point:* viz. the *heavenly side* of the new birth and salvation of man, in the eternal counsels of God regarding His only-begotten Son.

Stier supposes a reference in this verse to Wisd. ix. 16, *καὶ μόλις εἰκάζομεν τὰ ἐπὶ τῆς γῆς, καὶ τὰ ἐν χερσὶν εὑρίσκομεν μετὰ πόνου, τὰ δὲ ἐν οὐρανοῖς τίς ἐξιχνίασεν;*

13.] The whole verse seems to have intimate connexion with and reference to Prov. xxx. 4; and as spoken to a learned doctor of the law, would recall that verse, —especially as the further question is there asked, 'Who hath gathered *the wind* in His fists?' (מִי אָסַף רוּחַ בְּחָפְנָיו), and 'What is His name, and what His Son's name?' See also Deut. xxx. 12, and the citation, Rom. x. 6—8. All attempts to explain away the plain sense of this verse are futile and ridiculous. The Son of Man, the Lord Jesus, the Word made Flesh, *was in, came down from*, heaven,—and was *in heaven* (heaven about Him, heaven dwelling on earth, ch. i. 52), *while here*, and ascended up into heaven when He left this earth;—and by all these proofs, speaking in the prophetic language of accomplished Redemption, does the Lord establish, that *He alone* can speak of τὰ ἐπουράνια to men, or convey the blessing of the new birth to them. Be it remembered, that He is here speaking *proleptically*, of *results* of His course and sufferings on earth,—of the way of regeneration and salvation which God has appointed by Him. He regards therefore throughout the passage, the great facts of redemption *as accomplished*, and makes announcements which could not be literally acted upon till they had been so accomplished. See vv. 14 ff., whose sense will be altogether lost, unless this ἀναβέβηκεν be understood of His exaltation to be a Prince and a Saviour. ὁ ὢν ἐν τ. οὐρ.] See ch. i. 18 and note. Doubtless the meaning involves '*whose place is in heaven*;' but it also asserts the being in heaven of the *time then present:* see ch. i. 52. Stier (iv. 68, edn. 2) speaks well of the majestic ὁ ὢν ἐν τῷ οὐρανῷ, by which the Lord characterizes His whole life in the flesh between the καταβαίνειν and the ἀναβαίνειν. As uniting in Himself God, whose dwelling is Heaven, with man whose dwelling is on earth, He ever was in heaven. And nearly connected with this fact is the transition to His being the fountain of eternal life, in vv. 14 ff.: cf. 1 Cor. xv. 47—50, where the same connexion is strikingly set forth. To explain such expressions as ἀναβαίνειν εἰς τ. οὐρ., &c., as mere *Hebrew metaphors* (Lücke, De Wette, &c.) is no more than saying that Hebrew metaphors were founded on deep insight into divine truth:—these words in fact express *the truths on which Hebrew metaphors were constructed.* Socinus is quite right, when he says that *those who take* ἀναβ. εἰς τ. οὐ. *metaphorically, must in all consistency take* ὁ καταβὰς ἐκ τ. οὐρ. *metaphorically also;* 'qualis descensus, talis etiam ascensus.' 14.] From this point the discourse passes to the *Person* of Christ, and Redemption by His Death. The Lord brings before this

[a] = ch. viii. 28. xii. 32, 34 only. met. Matt. xi. 23 al. [o] Matt. vii. 10. 1 Cor. x. 9 al. Num. xxi. 9. [p] w. ἐν, Mark i. 15 only. Ps. lxxvii. 22. Jer. xii. 6. [q] Matt. xix. 16 i, 29 i. xxv. 46. Luke x. 25. John, passim. Acts xiii. 48. Paul, Rom. ii. 7 al. Jude 21. Dan. xii. 2. [r] c. ζ., ch. xvii. 3. Acts xiii. 46. 1 Tim. vi. 12 only.

[a] Μωυσῆς ὕψωσεν τὸν [o] ὄφιν ἐν τῇ ἐρήμῳ, οὕτως [a] ὑψωθῆναι δεῖ τὸν [1] υἱὸν τοῦ [1] ἀνθρώπου, [15] ἵνα πᾶς ὁ [p] πιστεύων ἐν αὐτῷ ἔχῃ [q] ζωὴν [q] αἰώνιον. [16] [r] οὕτως γὰρ ἠγάπησεν ὁ θεὸς

14. δει bef υψωθηναι A ev-26 lat-*a* Lucif. ins o bef. υψωθ. ℵ[1](corrd 1. m.).

15. rec (for εν αυτω) εις αυτον (*from ver* 16, *and Jn's usage elsewhere*), with ℵ rel vulg lat-*a b e f* Chr Cyr Lucif: επ' αυτον A: επ' αυτω L Thdrt: txt B am(with em harl ing mt) lat-*c g* Fulg. rec ins μη αποληται αλλ' bef εχη (*from ver* 16), with A rel Chr Thdrt$_{\text{on}}$ Victorin: om BLℵ 1. 33 lat-*a f* syr-cu syr-jer copt æth arm Cyr Nonn Cypr Lucif.

doctor of the Law the mention of Moses, who in his day by divine command lifted up a symbol of forgiveness and redemption to Israel. καθώς] We must avoid all such ideas as that our Lord *merely compares* His death to the elevation of the brazen serpent, as if only a *fortuitous likeness* were laid hold of by Him. This would leave the *brazen serpent itself meaningless*, and is an explanation which can only satisfy those who do not discern the typical reference of all the ceremonial dispensation to the Redeemer. It is an important duty of an expositor here, to defend the obvious and only honest explanation of this comparison against the tortuous and inadequate interpretations of modern critics. The comparison lies between the *exalted serpent of brass*, and the *exalted Son of Man*. *The brazen serpent* sets forth *the Redeemer*. This by recent Commentators (Lücke, De Wette, and others) is considered impossible: and the tertium comparationis is held to be only 'the lifting up.' But this does not satisfy the construction of the comparison. 'The brazen serpent was lifted up: every one who looked on it, lived,' = 'The Son of Man must be lifted up: every one who believes on Him, shall live.' The *same thing* is predicated of the two;—both are lifted up; cognate consequences follow,—*body-healing* and *soul-healing* (as Erskine, On the Brazen Serpent). There must then be *some reason* why the *only two members of the comparison yet unaccounted for* stand where they do,—considering that the brazen serpent was lifted up not for any physical efficacy, but by command of God alone. *Now on examination we find this correspondence fully established.* The 'serpent' is in Scripture symbolism, *the devil*,—from the historical temptation in Gen. iii. downwards. But *why* is the devil set forth by the *serpent*? How does the bite of the serpent operate? It *pervades with its poison the frame of its victim*: that frame *becomes poisoned*:—and *death ensues*. So sin, *the poison of the devil*, being instilled into our nature, that nature has become σὰρξ ἁμαρτίας, a *poisoned nature*,—a *flesh of sin*. Now the brazen serpent was made *in the likeness of the serpents* which had bitten them. It *represented to them the poison* which had gone through their frames, and it was hung up there, on the banner-staff, as a trophy, to shew them that *for the poison, there was healing*;—that the plague had been overcome. In *it*, there was *no poison*; only the *likeness* of it. Now was not the Lord Jesus made *ἐν ὁμοιώματι σαρκὸς ἁμαρτίας*, Rom. viii. 3? Was not He made 'Sin for us, who knew no sin' (2 Cor. v. 21)? Did not *He*, on His Cross, make an open shew of, and triumph over, the Enemy, so that it was *as if the Enemy himself had been nailed to that Cross* (Col. ii. 15)? Were not Sin and Death and Satan crucified, when *He was crucified*? ἐκεῖ μέν, ἐπεὶ δι' ὄφεως ἡ βλάβη, δι' ὄφεως καὶ ἡ θεραπεία· ἐνταῦθα δέ, ἐπεὶ δι' ἀνθρώπου ὁ θάνατος εἰσῆλθεν εἰς τὸν κόσμον, δι' ἀνθρώπου καὶ ἡ ζωὴ παρεγένετο. Euthym. δεῖ, it is necessary, in the Father's counsel—it is decreed, but not arbitrarily;—the very necessity of things, which is in fact but the evolution of the divine Will, made it requisite that the pure and sinless Son of Man should thus be uplifted and suffer; see Luke xxiv. 26.

ὑψωθῆναι] In this word there is more than the mere crucifixion. It has respect in its double meaning (of which see a remarkable instance in Gen. xl. 13, 19. E. V.) to the exaltation of the Lord on the Cross, and through the Cross to His Kingdom; and refers back to ἀναβέβηκεν εἰς τ. οὐρ. before. Stier quotes the Christian proverb, '*Crux scala cœli*.' 15.] The corresponding clause applying to the type is left to be supplied—'And as every one who looked on it was healed, so . . . .'

πιστ. ἐν αὐτῷ] This expression, here only used by John, *implies His exaltation*,—see ch. xii. 32. It is *a belief in* (*abiding in*, see note on ver. 18) *His Person being what God by His sufferings and exaltation*

τὸν κόσμον, [r] ὥστε τὸν υἱὸν αὐτοῦ τὸν [t] μονογενῆ ἔδωκεν, [s] John, here only. constr., Gal. ii. 13

only. Winer, § 41. 5, note 1. [t] ch. i. 14 reff.

16. om *αυτου* B ℵ[1] : ins A ℵ[3a] rel. original corrector.] [*εδωκεν* written on margin in ℵ by the

hath made Him to be, and being that TO ME. This involves, on the part of the believer, the anguish of the bite of the fiery serpent,—and the earnest looking on Him in Whom sin is crucified, with the inner eye of faith. ἔχῃ ζ. al.] Just as in the type, God did not remove the fiery serpents,—or not all at once,—but healing was to be found in the midst of them by looking to the brazen serpent (*πᾶς ὁ δεδηγμένος ἰδὼν αὐτὸν ζήσεται*, LXX),—so the temptations and conflicts of sin shall *not leave* the believer,—but *in the midst of these*, with the Eye of Faith fixed on the uplifted Son of Man, he *has eternal life*; perishes not of the bite, but *ζήσεται*.

See on this verse the remarkable passage, Wisd. xvi. 5—13, where as much of the healing sign is opened as could be expected before the great Antitype Himself appeared.

16.] Many Commentators—since the time of Erasmus, who first suggested the notion,—have maintained *that the discourse of our Lord breaks off here*, and the rest, to ver. 21, consists of the remarks of the Evangelist. (So Tholuck, Olshausen, Lücke, De Wette; which last attributes vv. 13, 14 also to John.) But to those who view these discourses of our Lord as intimately connected *wholes*, this will be as inconceivable, as the idea of St. Matthew having combined into one the insulated sayings of his Master. This discourse would be altogether fragmentary, and would have left Nicodemus *almost where he was before*, had not this most weighty concluding part been also spoken to him. This it is, which expands and explains the assertions of vv. 14, 15, and applies them to the present life and conduct of mankind. The principal grounds alleged for supposing the discourse to break off here seem to be (*α*) *that all allusion to Nicodemus is henceforth dropped*. But this is not conclusive, for it is obvious that the natural progress of such an interview on his part would be *from questioning to listening*: and that even had he joined in the dialogue, the Evangelist would not have been bound to relate all his remarks, but only those which, as vv. 2, 4 and 9, were important to bring out his mind and standing-point. (*β*) *that henceforth past tenses are used*; making it more probable that the passage was added after the great events alluded to had taken place. But does not our Lord speak here, as in so many other cases, *proleptically*, of the fulness of the accomplishment of those designs, which *in the divine counsels were* accomplished? Is not this way of speaking natural to a discourse which is treating of the *development* of the new birth, itself not yet brought in till the Spirit was given? See a parallel instance, with the Evangelist's explanation, ch. vii. 37—39. (γ) *on account of this use of* μονογενής, vv. 16, 18, which is peculiar to John. But, as Stier well enquires (iv. 84, edn. 2), *whence did John get this word*, but from the lips of his divine Master? Would he have ventured on such an expression, except by an authorization from Him? (*δ*) *It is asserted that John often continues our Lord's discourses with additions of his own*;—and ver. 31, and ch. i. 16, are alleged as instances. Of these, ch. i. 16 is *beside the question*;—for the whole prologue is spoken in the person of the Evangelist, and the Baptist's testimony in ver. 15 is merely confirmatory of ver. 14, and then the connexion goes on with ver. 16. On the untenableness of the view with regard to vv. 31 ff., see notes there.

It would besides give us a very mean idea of the honesty or reverence of one who sets forth so sublime a view of the Divinity and Authority of our Lord, to suppose him capable, *in any place*, of attributing to his Master words and sentiments of his own invention. And that the charge amounts to this, every simple reader can bear testimony. The obvious *intention* of the Evangelist here is, *that the Lord shall have said these words*. If our Lord did not say them, but the Evangelist, we cannot stop with the view that he has *added his own remarks* to our Lord's discourse, but must at once pronounce him *guilty of an imposture and a forgery*. (See Stier, iv. 81 ff., edn. 2.) I conclude therefore on all these grounds that the words following, to ver. 21, cannot be otherwise regarded than as *uttered by our Lord in continuation of His discourse*. ἠγάπησεν] The indefinite signifying the universal and eternal existence of that love which God Himself *is* (1 John iv. 8). τὸν κόσμον, the world, in the most general sense, as represented by, and included in, man,—Gen. iii. 17, 18, and i. 28;—not, *the elect*, which would utterly destroy the force of the passage; see on ver. 18. The Lord here reveals *Love* as the *one ground of the divine counsel* in redemption,—*salvation* of men, as its *one purpose with regard to them*. τὸν υἱὸν . . . ἔδωκεν]

ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ [u]ἀπόληται ἀλλ' ἔχῃ [q]ζωὴν [q]αἰώνιον. 17 οὐ γὰρ [v]ἀπέστειλεν ὁ θεὸς τὸν [v]υἱὸν [v]αὐτοῦ εἰς τὸν κόσμον ἵνα [w]κρίνῃ τὸν κόσμον, ἀλλ' ἵνα [w]σωθῇ ὁ κόσμος δι' αὐτοῦ. 18 ὁ πιστεύων εἰς αὐτὸν οὐ [x]κρίνεται· ὁ μὴ πιστεύων ἤδη [x]κέκριται, ὅτι μὴ [y]πεπίστευκεν [z]εἰς [z]τὸ ὄνομα τοῦ [a]μονογενοῦς υἱοῦ τοῦ θεοῦ. 19 [y]αὕτη δέ ἐστιν ἡ [z]κρίσις, [y]ὅτι τὸ [z]φῶς ἐλήλυθεν εἰς τὸν κόσμον, καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ

u = ch. x. 28. 1 Cor. i. 18. 2 Thess. ii. 10.
q = 1 John iv. 8. see ch. x. 36.
v = ch. xii. 47, 48. James v. 20.
w = ch. xii. 47.
x ch. i. 12 refl.
y constr., 1 John v. 9, 11.
z = ch. v. 29. Matt. xxiii. 33.
a see ch. i. 9.

ἀπολλυηται A.

17. om αυτου (*see above, ver* 16) BLN^{1} 1 Cyr: ins A rel D-lat vss Tert Hil$_{2}$ Lucif.

18. rec aft 2nd ὁ ins ὅς, with AN^{1} rel D-lat vss Iren-lat Orig-lat Hil$_{2}$ Lucif: om B lat-*ff*$_{2}$ *l* Orig Tert Cypr$_{2}$.

These words, whether spoken in Hebrew or in Greek, seem to carry a reference to the offering of Isaac; and Nicodemus in that case would at once be reminded by them of the love *there required*, the *substitution there made*, and the *prophecy there uttered* to Abraham, to which ἵνα πᾶς ὁ πιστ. so nearly corresponds. ἔδωκεν—absolute, not merely τῷ κόσμῳ—**gave up**,—παρέδωκεν,—Rom. viii. 32; where as Stier remarks, we have again, in the οὐκ ἐφείσατο, an unmistakeable allusion to the οὐκ ἐφείσω, said to Abraham, Gen. xxii. 16.

ἵνα . . .] By the repetition of this final clause verbatim from ver. 15, we have the identity of the former clauses established: i. e. the uplifting of the Son of Man like the serpent in the wilderness *is* the manifestation of the divine Love in the gift of the Son of God:—ὁ υἱὸς τοῦ ἀνθρώπου of ver. 14, = in the strictest sense, ὁ υἱὸς αὐτ. ὁ μονογ. of ver. 16.

17.] The **κόσμος**,—the Gentile world,—was according to Jewish ideas to be judged and condemned by the Messiah. This error our Lord here removes. The assertion ch. ix. 39, εἰς κρῖμα ἐγὼ εἰς τ. κόσ. τοῦτ. ἦλθον, is no contradiction to this. The κρῖμα there, as here, results from the separation of mankind into two classes,—those who will and those who will not come to the light; and that result itself is not the *purpose why* the Son of God came into the world, but is evolved in the accomplishment of the higher purpose, viz. Love, and the salvation of men. Observe, the latter clause does not correspond to the former—it is not ἵνα σώζῃ τὸν κόσμον,—but ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ:—the *free will* of the κόσμος is by this strikingly set forth, in connexion with vv. 19, 20. Not that the Lord is not the σωτὴρ τοῦ κόσμου (ch. iv. 42), but that the peculiar cast of this passage required the other side of the truth to be brought out. 18.] On πιστ. εἰς αὐτ. (which is John's usual phrase) the remarks above on ver. 15 apply with little distinction; εἰς giving more the *direction* of the belief *towards*, and its *resting upon*, ἐν its *abiding in*, Jesus as the Saviour.

οὐ κρίνεται—see ch. v. 24, where the same assertion is made more fully; and note there. ἤδη κέκριται, implying,—*by no positive act of judgment of mine*,—but by the very nature of things themselves. God has provided a remedy for the deadly bite of sin; this remedy the man has not accepted, not *taken*: he must then perish in his sins: he is *already judged and sentenced*. μὴ πεπίστευκεν] The perfect implies more than 'that faith is a definite act in time' (Lücke, De Wette); it sets before us the deliberate choice of the man, q. d. 'he hath not chosen to believe' (Lange, in Stier, iv. 93, edn. 2): see 2 Thess. ii. 11, 12. εἰς τὸ ὄν. not without meaning: that name was Ἰησοῦς, αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν, Matt. i. 21. The μονογενοῦς also here sets before us the *hopelessness of such a man's state*: he has no *other* Saviour. 19.] The particular *nature* of this decided judgment is now set forth, —**that the Light** (see ch. i. 7, and notes) **is come into the world** (ἐλήλυθεν, in reference perhaps to ἐλήλυθας, ver. 2), and **men** (= ὁ κόσμος, men in general; an awful revelation of the future reception of the Gospel) **loved** (the perversion of the affections and will is the deepest ruin of mankind) **the darkness** (see note on ch. i. 5; = the state of sin and unbelief) **rather than** (not = '*and not*,' but as Bengel says, 'Amabilitas lucis eos perculit, sed obhuerunt in amore tenebrarum,' see ch. v. 35; xii. 43; 2 Tim. iii. 4) **the light, because their deeds were evil** (their habits, thoughts, practices,—all these are included,—were perverted). ἦσαν

[b] σκότος ἢ τὸ φῶς· ἦν γὰρ αὐτῶν [c] πονηρὰ τὰ [c] ἔργα. [20] πᾶς γὰρ ὁ [d] φαῦλα πράσσων μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ [e] ἐλεγχθῇ τὰ ἔργα αὐτοῦ· [21] ὁ δὲ ποιῶν τὴν [f] ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, ἵνα [g] φανερωθῇ αὐτοῦ τὰ ἔργα ὅτι [h] ἐν θεῷ ἐστιν εἰργασμένα.

[22] Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ

b John, here and 1 John i. 6 only. Matt. vi. 23 al. fr. Gen. i. 4.
c ch. vii. 7. Col. i. 21. 2 John 11. (2 Tim. iv. 18.)
d ch. v. 29. Rom. ix. 11. Tit. ii. 8. James iii. 16
only. Prov. xxii. 8. 6. Eph. iv. 21. vi. 14. 11. 1 John iv. 16.
e Eph. v. 11, 13. Jude 15. Jer. ii. 19.
f — 1 Cor. v. 8. xiii. 6.
g ch. iii. 11. w. ὅτι, 1 John ii. 19.
h 1 Cor. vii. 39. xi.

19. οι ανθρωποι bef ηγαπησαν ℵ. το σκοτος bef μαλλον ℵ. rec πονηρα bef αυτων, with E rel Ambr: txt ABGKLUΔℵ 1. 33. 69 vulg lat-*c e ff*$_2$ *g* D-lat Ath Chr Cyr.

20. om και ουκ ερχεται προς το φως (*homœotel*) ℵ^1. αυτου bef τα εργα (*see next ver*) AK 1 copt Chr: txt BℵΔ rel Iren-lat Lucif.

21. om ο δε ποιων την αληθειαν ερχεται προς το φως ινα φανερωθη αυτου τα εργα (*homœotel: see next vam*) ℵ^1. τα εργα bef αυτου LU 33. 69 Iren Cyr Lucif. ειργασμενον ℵ^1(corrd ℵ$^{1\cdot 3a}$).

22. om ο A al. εις την ιουδαιαν γην bef και οι μαθηται αυτου ℵ.

σαν and ἦν are the *indefinite aorists*, implying the general usage and state of men, when and after the φῶς ἐλήλυθεν εἰς τ. κόσ. **20.**] This verse analyses the psychological grounds of the preceding. The φῶς is not here 'the common light of day,' nor light in general: but as before, **the Light**; i. e. *the Lord Jesus*, and His salvation: see ver. 21 fin. There is here a difference between φαῦλα πράσσειν, and ποιεῖν τὴν ἀλήθειαν, which is too remarkable to be passed over,—especially as the same distinction is observed in ch. v. 29,—οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς, οἱ δὲ τὰ φαῦλα πράξαντες εἰς ἀν. κρίσεως. Bengel, who noticed this, hardly I think gives the right reason for it: 'malitia est *irrequieta*, est quiddam operosius quam veritas;' nor does Stier fully reach it, 'that πράσ. signifies more a subordination, a being the *servants* of sin, ἐργάται ἀδικίας, Luke xiii. 27.' I think the distinction is rather perhaps this,—that πράσσειν is more the *habit of action*; so that we might say '*he that practises evil*;' but ποιεῖν the true *doing* of good, *good fruit*, good that *remains*. He who πράσσει, has nothing but his πρᾶγμα, which is an event, a thing of the past, a source to him only of condemnation, for he has nothing to shew for it, for it is also φαῦλον, worthless; whereas he that ποιεῖ, has his ποίημα,—he has abiding fruit; *his works do follow him*. So that the expressions will not perhaps here admit of being interchanged. (See however Rom. vii. 15—20, where the two verbs are certainly interchanged more than once.) There may possibly be a hint at the *coming by night* of Nicodemus, but surely only by a distant implication. He might gather this from what was said, that it would have been better for him to make open confession of Jesus; but we can hardly say that our Lord reproves him for coming even as he did. **21.**] Who is this ποιῶν τ. ἀλήθ.? the end of ch. i. will best explain to us,—ἐν ᾧ δόλος οὐκ ἔστιν, see also Luke viii. 15, and Ps. xv. The πράσσων πονηρά is crooked and perverse; he has a light, which he does not follow; he knows the light, and avoids it; and so there is no truth, singleness, in him; he is a man at variance with himself. But the simple and single-minded is he who knowing and approving the light, comes to it; and comes that he may be carried onward in this spirit of truth and single-mindedness to higher degrees of communion with and likeness to God. 'The good man seeks the light, and to place his works in the light, not from a vain love of praise, but from a desire for communion wherein he finds strength and security,' De Wette. But this is not all: the *manifesting his works, that they are wrought in God*, is and can be only by the candle of the Lord being kindled within him, and he himself born again in the Kingdom of God; see Ps. cxxxix. 23, 24.

We hear nothing of the effect produced on Nicodemus by this interview. It certainly did not alienate him from Jesus, see ch. vii. 50; xix. 39, also ch. xii. 42. "It speaks for the simplicity and historic truthfulness of our Evangelist, that he adds nothing more, and even leaves untold the immediate result which the discourse had." (Baumgarten-Crusius, in Stier, iv. 102, edn. 2.)

22—36.] *Removal of Jesus and His*

i adj., Mark i. 5. Acts xvi. 1. xxiv. 24 only.
j John, here (ch. xi 54 v. r.) only. elsw., Acts (only) xii. 19 al. Lev. xiv. 8.
k constr., Matt. xix. 22 reff.
l w. gen., ch. vi. 19, 23. xi. 18, 54. xix. 20. Rom. x. 8 (from Deut. xxx. 14). xiii. 11. Heb. vi. 8. viii. 13 only.
m plur., Matt. viii. 32. Mark ix. 22. Rev. viii.
n John, here [ch. viii. 2 rec.] only. Luke xii. 51 al. Acts v. 21 and freq. Job ii. 11.
o Matt. v. 26. xviii. 30. Luke xii. 58. xxiii. 19, 25. Acts xvi. 37.
p Acts xv. 2. xxv. 20. 1 Tim. i. 4. vi. 4. 2 Tim. ii. 23. Tit. iii. 9 only †.
q = Acts v. 38, 39. Rom. xi. 29. xii. 13. Rev. ii. 9.
r ch. ii. 6 reff.
s w. dat., Matt. xxiii. 31 reff.

εἰς τὴν [1]Ἰουδαίαν γῆν, καὶ ἐκεῖ [j]διέτριβεν μετ' αὐτῶν καὶ
ἐβάπτιζεν. 23 [k]ἦν δὲ καὶ Ἰωάννης [k]βαπτίζων ἐν Αἰνὼν
[l]ἐγγὺς τοῦ Σαλείμ, ὅτι [m]ὕδατα πολλὰ ἦν ἐκεῖ, καὶ
[n]παρεγίνοντο καὶ ἐβαπτίζοντο. 24 οὔπω γὰρ ἦν [o]βεβλη-
μένος εἰς τὴν [o]φυλακὴν [ὁ] Ἰωάννης. 25 ἐγένετο οὖν
[p]ζήτησις [q]ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίου περὶ
[r]καθαρισμοῦ. 26 καὶ ἦλθαν πρὸς τὸν Ἰωάννην καὶ εἶπαν
αὐτῷ Ῥαββί, ὃς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, D a.
ᾧ σὺ [s]μεμαρτύρηκας, ἴδε οὗτος βαπτίζει, καὶ πάντες

23. ins *o* bef *ιωαννης* B Orig: om ℵ* 1(Treg expr) rel.
24. om *ὁ* BN Eus: ins A rel Orig.
25. for *ουν, δε* ℵ. for *ζητ., συνζητησις* ℵ¹: *ουν ζητ.* ℵ³ᵃ. aft *μαθητων* ins *των* B. rec *ιουδαιων*, with GA² ℵ¹[sic] 1. 69 D-lat latt syr-cu copt goth æth arm Orig Aug: txt ABℵ³ᵃ rel syrr arm-zoh Eus Chr Cyr Thl Euthym.
26. [*ηλθαν* and *ειπαν*, so B¹.] for *ᾧ, ως* ℵ¹(corrd 1. m.). for *ιδε, ιδου* D 1 al.

disciples into the neighbourhood of the Baptist, who, upon occasion given, bears another notable testimony to Him.

22.] *μετὰ ταῦτα*: the sequence is not *immediate;* for this, John uses *μετὰ τοῦτο*, see ch. xi. 7, 11; xix. 28.

τ. Ἰουδ. γ.] The rural districts of Judæa, in distinction from the metropolis. *ἐβάπτ.*, viz. by means of His disciples;—see ch. iv. 2, and note. The place is not named: perhaps He did not remain in one fixed spot.

23.] The situation of these places is uncertain. Eusebius and Jerome place Salim eight Roman miles south of Scythopolis, and Ænon at the same distance, on the Jordan. If Scythopolis was the ancient Bethshan, both places were in *Samaria:* and to this agree Epiphanius and the Samaritan chronicle called Abul Phatach. In Judith iv. 4, we find mention of *ὁ αὐλὼν Σαλήμ* in Samaria (see note on Heb. vii. 1). An Ænon in the wilderness of Judah is mentioned Josh. xv. 61, and ib. ver. 32, שִׁלְחִים and עַיִן, *Σελεείμ κ. Αἰν* (F.), both in Judah, where it is certainly more probable, both from the text here and from *à priori* considerations, that John would have been baptizing, than in Samaria. The name עֵינוֹן, is an intensitive form of עַיִן, a fountain, which answers to the description here given. Both places were West of the Jordan: see ver. 26, and compare ch. i. 28. *παρεγ. κ. ἐβ.*, i. e. the multitudes.

24.] There is much difficulty, which probably never will be cleared up, about the *date of the imprisonment* of John, and its reference to the course of our Lord's ministry. Between Matt. iv. 11, 12, there seems to be a wide hiatus, in which (see note there) the first chapters of this Gospel should be inserted. But the records from which the three synoptic Gospels have arisen were apparently unconscious of any such interval. Our Evangelist seems here to refer to such records, and to insert this remark, that it might not be imagined, as it would be from them, that our Lord's public ministry (in the wider sense, see below on ver. 26) began with the imprisonment of the Baptist.

25.] The circumstances under which this dispute arose seem to have been these:—John and our Lord were baptizing near to one another. (On the relation of their baptisms, see below on ver. 26.) They were both watched jealously (see ch. iv. 1) by the Pharisees. One of these (*Ἰουδαῖος*, i. e. *Ἰουδ. τις*) appears to have entered into dispute with the disciples of John about the relative importance of the two baptisms; *they* perhaps maintaining that their master's *καθαρισμός* preparatory to the Messiah was absolutely necessary for all, and *he* (the *Ἰουδαῖος*) pointing out to them the apparent inconsistency of this Messiah himself authorizing a baptism in his name, and alleging that if so, their master's baptism was rendered superfluous. We are driven to these conjectures, because the text gives us no further insight into the fact than what the circumstances and the answer of John render probable.

26.] Compare ch. i. 28. *πάντες ἔρχ.*

ἔρχονται πρὸς αὐτόν. 27 ἀπεκρίθη Ἰωάννης καὶ εἶπεν Οὐ δύναται ἄνθρωπος λαμβάνειν οὐδέν, ἐὰν μὴ ᾖ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ. 28 αὐτοὶ ὑμεῖς μοι [u] μαρτυρεῖτε ὅτι εἶπον Οὐκ εἰμὶ ἐγὼ ὁ χριστός, ἀλλ' ὅτι ἀπεσταλμένος εἰμὶ [u] ἔμπροσθεν ἐκείνου. 29 ὁ ἔχων τὴν [v] νύμφην [w] νυμφίος ἐστίν· ὁ δὲ φίλος τοῦ [w] νυμφίου, ὁ ἑστηκὼς καὶ ἀκούων αὐτοῦ, [x] χαρᾷ [x] χαίρει [y] διὰ τὴν φωνὴν τοῦ [w] νυμφίου. αὕτη οὖν ἡ [z] χαρὰ ἡ ἐμὴ [z] πεπλήρωται. 30 ἐκεῖνον δεῖ [a] αὐξάνειν, ἐμὲ δὲ [b] ἐλαττοῦσθαι. 31 ὁ [c] ἄνωθεν ἐρχόμενος

t v. ὅτι, ch. i. 34 reff.
u = Luke xix. 4, 28. ch. x. 4. Gen. xxiv. 7.
v = Rev. xviii. 23. xxi. 2, 9. xxii. 17 only. Jer. ii. 32. (Matt. x. 25. Luke xii. 53 bis only.)
w ch. ii. 9 reff.
x Isa. lxvi. 10. (Matt. ii. 10. 1 Thess. iii. 9. Jonah iv. 6.) constr., Luke xxii 15. Ps. cxxxi. 16.
y 1 Thess. iii. 9.
z = ch. xvi. 24. xvii. 13. Phil. ii. 2. 1 John i. 4. 2 John 12.
a Heb. ii. 7 (from Ps. viii. 5), 9 only. Jer. xxxvii. (xxx.) 19.
a intr., see Mark iv. 8 reff.
b ver. 3 reff.

27. for λαμβ., λαβειν ℵ. ουδε εν αν B syr-cu.
28. om μοι EFHMℵ harl. aft ειπον ins εγω B am lat-c syr-cu. om εγω bef ο χς D lat-a(appy) l syr-cu Cypr.
29. for ιστηκεως, ιστως D Thdot. αυτου bef και ακουων ℵ.

Not, probably, any who had been baptized already by John; but multitudes of persons. The baptism now carried on by the disciples appears to have stood very much in the same position as that of John. It was preparatory to the *public ministry* of our Lord *properly so called*, which began in Galilee after the imprisonment of John. It was *not accompanied with the gift of the Spirit*, see ch. vii. 39. As John's commission was now on the wane, so our Lord's was expanding. The solemn cleansing of the temple was its opening; and now it is proceeding onwards, gathering multitudes around it (see ch. iv. 1).

27.] The subject of this answer is,—*the divinely appointed humiliation and eclipsing of the Baptist himself before the greater majesty of Him who was come after him.* Accordingly he begins in this verse by answering to the zeal of his disciples, 'that he cannot go beyond the bounds of his heaven-appointed mission.' 'Non possum mihi arrogare et capere quæ deus non dedit.' (Wetstein). Some apply the words to Jesus:—εἰ δὲ λαμπρότερα τὰ ἐκείνου, καὶ πάντες πρὸς αὐτὸν ἔρχονται, θαυμάζειν οὐ χρή. τοιαῦτα γὰρ τὰ θεῖα. Chrys. But the whole tone of the answer makes the other view more likely. Of course the remark, being general, may in the background have reference to the greater mission of Jesus; but not primarily. The parallelism of ἄνθρωπος here and himself as the subject of εἶπον in the next verse, also supports this view; see Heb. v. 4.

28.] 'Not only so, but I have always given the same consistent testimony; that I was only the forerunner of One greater than myself.' ἐκείνου does not refer to ὁ χριστός, in which case it would have been αὐτοῦ (see, however, apparent exceptions to this, ch. vii. 45: Acts iii. 13; see also Winer, Gr., edn. 6; § 23. 1): but *to Jesus*, as the subject of ver. 26; and thus is not merely a *general* testimony with regard to the Messiah, but a *personal* one to Jesus.

29.] Here first, (and here only in our Gospel,) comes from the mouth of the Forerunner, the great symbolical reference which is so common in the other Gospels and in the Epistles. It is remarkable that our Lord brings it forward in His answer *to the disciples of John* respecting fasting, Matt. ix. 15: where see note on the further import of the terms used.

The φίλος τοῦ νυμφίου (Heb. שֹׁושְׁבִין) was the regular organ of communication in the preliminaries of marriage, and had the ordering of the marriage feast. It is to this last time, and not to any ceremonial custom connected with the marriage rites, that this verse refers. The friend rejoices at hearing the φωνὴ τοῦ νυμφίου, (see Jer. vii. 34; xvi. 9; xxv. 10: Rev. xviii. 23,) in his triumph and joy, *at the marriage*. He χαρᾷ χαίρει (see reff. 1 Thess. iii. 9, is not a parallel case as to *construction*, for ᾗ there is only by attraction) because he hears in the voice of the Bridegroom an assurance of the happy completion of his mission, and on account of the voice itself,—τὴν οὕτω γλυκεῖαν, τὴν οὕτως ἐπίφθονον, τὴν οὕτω σωτήριον. ἑστηκὼς καί belongs merely to the graphic setting forth of the similitude. αὕτη . . . . πεπλήρ.] παραδόντος ἐκείνῳ τὴν νύμφην, καὶ πεπληρωκότος, ὡς εἴρηται, τὴν ἐγχειρισθεῖσάν μοι διακονίαν. Euthym. 30.] ἐλαττοῦσθαι, —ὡς ἡλίου ἀνατείλαντος ἐωσφόρον. Euthym. See note on Matt. xi. 2 ff.

d = Luke xix. 17, 19 only. Job xxxiii. 12. see Matt. ii. 9. Mark xiv. 6
e ch. viii. 26, 44. 1 John ii. 16. iv. 4.
f Matt. xii. 34. ch. viii. 44. xii. 49. 1 John iv. 5.
g = ver. 11.
h = ch. i. 12 reff.

d ἐπάνω πάντων ἐστίν. ὁ ὢν e ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστιν καὶ f ἐκ τῆς γῆς f λαλεῖ· ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος d ἐπάνω πάντων ἐστίν. 32 ὃ ἑώρακεν καὶ ἤκουσεν, τοῦτο g μαρτυρεῖ· καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς h λαμβάνει· 33 ὁ h λαβὼν αὐτοῦ τὴν μαρτυρίαν i ἐσφράγισεν ὅτι ὁ θεὸς

i = and constr., here only. (ch. vi. 27 reff.)

h subj., ch. vii. 18. viii. 26. Matt. xxii. 16 al.

34 ὃν γὰρ ἀπέστειλεν ὁ θεὸς τὰ ῥήματα

31. aft 2nd ο ins δε DN¹ mt lat-a b l q Quæst: και ο Syr syr-cu. for 1st ε, λε απο D² 69: επι N¹. om 2nd επανω παντων εστιν DN¹ 1 lat-a b e ff₂ l syr-cu arm Eus Nonn Tert Hil Quæst.

32. rec at beg ins και, with A rel vulg lat-c f (ff₂?) g₂: om BDLN 33 lat-a b e l syr-cu copt arm Eus Nonn Tert Hil Quæst. for ὃ, ον N¹(corrd 2. m.). om τουτο DN 1 lat-a b e ff₂ l Syr (copt?) æth arm Eus Hil Quæst.

31.] Many modern critics, beginning with Bengel and Wetstein, and including Lücke, Kuinoel, Olshausen, Tholuck, De Wette, and others, maintain that after ver. 30 we have the words, *not of the Baptist, but of the Evangelist*. Lücke and De Wette assume that the Evangelist has put his own thoughts into the Baptist's mouth, or at least mixed them with his words. The reason of this arbitrary proceeding is, (*α*) *That the sentiments of the following verses seem to them not to be congruous with the time and position of the Baptist*. But some of them confess (e. g. Lücke, De Wette) that this very position of the Baptist is to them yet unexplained, and are disposed to question the applicability to their idea of it of very much which is undoubtedly recorded to have been said by him. So that we cannot allow such a view much critical weight, unless it can be first clearly shewn, *what were* the Baptist's convictions concerning the Person and Office of our Lord. (*β*) *That the diction and sentiments of the following verses are so entirely in the style of our Evangelist*. But first, I by no means grant this, in the sense which is here meant. It will be seen by the reff. that the Evangelist does not so frequently repeat himself as in most other passages of equal length. And even were this so, the remark made above on vv. 16—21, would apply here also; that the Evangelist's peculiar style of theological expression was formed on some model; and on what more likely than in the first place the discourses of his divine Master, and then such sententious and striking testimonies as the present? But there is a weightier reason than these for opposing the above view, and that arises from what modern criticism has been so much given to overlook,—the *inner coherence of the discourse itself*; in which John explains to his disciples the *reason why* He must increase; whereas his own dignity was to be eclipsed before Him. This will be seen below as we proceed. And there is nothing inconsistent with what the Lord himself says of the Baptist in these verses. He (the Baptist) ever speaks not *as a disciple* of Jesus, not as *within* the Kingdom, —but as knowing the blessedness of those who should be within it; as *standing by*, and hearing the Bridegroom's voice. Nor again is there any thing inconsistent with the frame of mind which prompted the question sent by John to our Lord afterwards in the onward waning of his days in prison; see note on Matt. xi. 2.

ὁ ἄνωθ. ἐρχ.] This gives us *the reason why* He must increase: His power and His words are not from below, temporary, limited; but are divine and inexhaustible; and, ver. 32], His witness is not, like John's, only of what he has been forewarned to expect, but of that which He has seen and heard. But οὐδείς, —i. e. in reference to the κόσμος into which He is come, the σκοτία in which His light shines,—*no one comparatively*,—receives His testimony. The state of men's minds at Jerusalem with regard to Jesus must ere this have been well known to the Baptist. Notice in ver. 31 the collocation of the words as regards emphasis; ὁ ὢν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστιν, ε. ἐκ τῆς γῆς λαλεῖ. 33, 34.] This exception shews the correctness of the sense just assigned to οὐδείς. ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν καὶ πιστεύων αὐτῷ, ἐβεβαίωσεν, ἔδειξεν, ὅτι ὁ θεὸς ἀληθής ἐστιν ὁ ἀποστείλας αὐτόν, οὗτινός ἐστι τὰ ῥήματα ἃ λαλεῖ· ὁ δὲ μὴ λαβὼν αὐτὴν καὶ ἀπιστῶν αὐτῷ, τοὐναντίον ποιεῖ, καὶ οὐδὲν ἕτερον ἢ προδήλως θεομαχεῖ. Euthym. The middle σφραγίζομαι is more usual in this signification. See instances in Wetstein. ἀληθής, not as Wetstein, 'Deum veracem esse, et quæ per prophetas

τοῦ θεοῦ λαλεῖ· οὐ γὰρ ἐκ [l] μέτρου δίδωσιν τὸ πνεῦμα. 35 ὁ πατὴρ ἀγαπᾷ τὸν υἱὸν καὶ πάντα [m] δέδωκεν [mn] ἐν τῇ [o] χειρὶ αὐτοῦ. 36 ὁ [p] πιστεύων εἰς τὸν υἱὸν ἔχει [q] ζωὴν αἰώνιον· ὁ δὲ [r] ἀπειθῶν τῷ υἱῷ οὐκ [s] ὄψεται ζωήν, ἀλλ' ἡ [t] ὀργὴ τοῦ θεοῦ [u] μένει ἐπ' αὐτόν.

IV. [1] Ὡς οὖν ἔγνω [v] ὁ κύριος ὅτι ἤκουσαν οἱ Φαρισαῖοι ὅτι Ἰησοῦς πλείονας [w] μαθητὰς [wx] ποιεῖ καὶ βαπτίζει ἢ Ἰωάννης· 2 [y] καίτοιγε Ἰησοῦς αὐτὸς οὐκ ἐβάπτιζεν, ἀλλ' οἱ μαθηταὶ αὐτοῦ· 3 [z] ἀφῆκεν τὴν Ἰουδαίαν καὶ ἀπῆλθεν

l = 1 Cor. vii. 6. xii. 27. δε μ., here only.
m = 2 Cor. i. 22. viii. 16. Judg. viii. 7. Ezek. xxxvi. 26, 27. see Judg. iii. 28.
n = Luke xxiii. 19.
o Matt. xvii. 22. Luke xxiii. 46 al. see Gen. xxxix. 4.
p ch. ii. 11 reff.
q ver. 15.
r here only in Gospp. Acts xiv. 2. 1 Pet. ii. 7, 8.

Exod. xxiii. 21. (-θήτ, Luke i. 17.)
t Gospp., Luke iii. 7 |. xxi. 23 only. Rom. i. 18. Rev. vi. 16, 17 al.
= ch. vi. 28. xi. 2. xx. 2, 18, 20, 25. xxi. 7 bis, 12 only. In Luke, passim. Matt. xxviii. 19. Mcss. i. 2. 8.
s — here only. (see ἰδεῖν, ver. 8 reff.)
x pres., ch. i. 40 reff.
s = Matt. iv. 11 al.
s ch. i. 39.
y Acts xiv. 17 (xvii. 27 v. r.) only †. Xen.
Ps. lxxxviii. 48.
v in John, w here only. see

34. rec aft δίδωσιν ins ὁ θεος, with AC²D rel vulg lat-*a* (*c*) syrr (copt) æth arm Orig$_1$-lat$_2$ Cyr-jer Chr Naz Aug: om BC¹ℵ¹ 1. 33 lat-*b e f* Cyr. [το πνευμα is written on marg in B *a prima manu*.]

35. εδωκεν DK.

36. at beg ins ινα and (for εχει) εχη D. om δε ℵ¹. for οψεται, εχει ℵ-corr¹. [μενει MA lat-*b e g* Syr copt æth Iren-lat Tert Cypr: μενει EHKV 69 vulg lat-*a c f ff*$_2$ D-lat (syr-cu syr ?) arm.] επ' αυτον bef μενει ℵ.

CHAP. IV. 1. Ἰησοῦς DAℵ 1 latt syrr syr-cu copt arm Chr Aug: κυριος ABC rel lat-*f q* syr-marg æth. om η AB¹L: ins B(as corrd by origl scribe) CDℵ rel.

2. καιτοι, omg γε, C. αυτος bef ιησ. ADK 33 gat(with mm) lat-*ff*$_2$ Chr Cyr.—ins ο bef ιησ. K 69.

3. aft την ιουδαιαν ins γην D 1. 69 al fos(with gat mm) lat-*a b e ff*$_2$ *l* æth arm Chr

promiserat, præstitisse;' this does not suit the context, and besides would require πίστος, not ἀληθής (see 1 John i. 9): but, as above from Euthym., true. οὐ γὰρ ἐκ μ. . . .] Seeing that the contrast is between the *unlimited* gift of the Spirit to Him that comes from above, and the *limited* participation of Him by those who are of the earth; we must not understand the assertion generally, but supply αὐτῷ, as has usually been done, after δίδωσιν. 'Spiritus sanctus non habitavit super Prophetas, nisi mensura quadam; quidam enim librum unum, quidam duos vaticiniorum ediderunt.' (Vajikra rabba, in Wetstein.) This unmeasured pouring of the Spirit on Him accounts for his speaking the words of God. 35.] This, again, is the *ground why* the Father gives not the Spirit by measure (to Him): see Matt. xi. 27—29, with which this verse forms a remarkable point of connexion, shewing that what is commonly known as John's form of expression was not confined to him, but originated higher, having its traces in the synoptic narrative, which is confessedly, in its main features, independent of him. 36.] Compare ch. i. 12, 13; ver. 15. ἀπειθῶν may mean disbelieving, see reff. Unbelief implies disobedience. μένει] It was on him, see ver. 18, in his state of darkness and nature,—and can only be removed by faith in the Son of God, which he *has not*.

CHAP. IV. 1—54.] MANIFESTATION OF HIMSELF AS THE SON OF GOD IN SAMARIA AND GALILEE. 1—42.] *On his way back to Galilee through Samaria, he discourses with a Samaritan woman. Confession of his Messiahship by the Samaritans.* 1.] An inference may be drawn from this, that our Lord knew the anger of the Pharisees to be more directed against Him than against the Baptist,—probably on account of what had passed in Jerusalem. ὅτι Ἰησοῦς, not ὅτι αὐτὸς . . . . because the report which the Pharisees had heard is given verbatim: the ὅτι is 'recitantis' merely. 2.] Probably for the same reason that Paul did not baptize usually (1 Cor. i. 14—16); viz. because His office was to preach and teach;—and the disciples as yet had no office of this kind. To assume a further reason, e. g. that there might not be ground for those whom the Lord himself had baptized to boast of

a — Lake xx. 39. 1 Cor. xi. 19.
b Luke xvii. 11.
c — Lake xx. 21. 1 Cor. vii. 26.
d w. gen., — here only. Num. xxxiii. 37. Deut. xi. 30.
e Matt. xxvi. 36 reff.
f consstr., ch. ii. 23. ver. 50. Tit. iii. 5. Rev. i. 20.
g Gen. xlviii. 22. Josh. xxiv. 32. h here bis. ver. 14. Mark v. 29. James iii. 11 (12 v. r.). 2 Pet. ii. 7. Rev. vii. 17 al. only. Exod. xv. 27. i — Matt. x. 28. Rev. ii. 3 only. (ver. 38 reff.) Isa. xl. 31. k — Luke xi. 6. xii. 36. ch. xiii. 4, or Matt. xv. 5. 2 Cor. vii. 9. l 2 Cor. xi. 26 only †. 1 Macc. vi. 41. (-γειν, Acts x. 3.) m Matt. xxvi. 56 ref. n — Acts xx. 11. xxvii. 17. see Heb. vi. 15.

4 πάλιν εἰς τὴν Γαλιλαίαν. 4 ἔδει δὲ αὐτὸν διέρχεσθαι
5 διὰ τῆς Σαμαρείας. 5 ἔρχεται οὖν εἰς πόλιν τῆς Σαμα-
ρείας λεγομένην Συχάρ, πλησίον τοῦ χωρίου
ὃ ἔδωκεν Ἰακὼβ Ἰωσὴφ τῷ υἱῷ αὐτοῦ. 6 ἦν δὲ ἐκεῖ πηγὴ
τοῦ Ἰακώβ. ὁ οὖν Ἰησοῦς κεκοπιακὼς ἐκ τῆς ὁδοι-
πορίας ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ. ὥρα ἦν ὡς ἕκτη.

Thl Aug. om παλιν A B¹-txt rel lat-q syr (Orig) Chr: ins B¹-marg CDLMℵ 1. 33. 69 latt Syr syr-cu copt.

5. [ερχεται ουν εις πολιν της σαμαριας λε in marg ℵ-corr¹.] εις συχαρ, with 69 al vulg lat-c Nonn: txt A B[sic] ℵ rel am(with forj fuld harl) lat-a (b e) f l q copt Chr Cyr Thl Ambr. for ὅ, ov C¹DLMS 1. 33 Chr: ὦ(sic) 69: txt ABC²ℵ rel Cyr. ins τω bef ιωσηφ Bℵ.

6. rec ωρα, with Eℵ¹ᵃ rel Chr Cyr: ως η H¹ 69: txt ABCDLℵ¹ 33.

it, is arbitrary and unnecessary. 'Johannes, minister, sua manu baptizavit; discipuli ejus, ut videtur, neminem. At Christus baptizat Spiritu Sancto.' Bengel.

4.] If He was already on the borders of Samaria, not far from Ænon (see note on ch. iii. 23), the direct way was through Samaria. Indeed without this assumption, we know that the Galilæans ordinarily took this way (Jos. Antt. xx. 6. 1, beginning). But there was probably design also in the journey. It could not have been mere speed (*πάντως ἔδει τοὺς ταχὺ βουλομένους ἀπελθεῖν δι ἐκείνης πορεύεσθαι*, Jos. Vit. 52),—since He made two days' stay on the way.

5.] Sychar is better known by the O. T. name of Shechem (Συχίμ), or τὰ Σίκιμα (Josephus, Euseb., &c.), or ἡ Σικίμα (LXX, 3 Kings xii. 25). It was a very old town on the range of Mt. Ephraim, in a narrow valley between Mt. Ebal and Mt. Gerizim, Judg. ix. 7. The name Sychar has been variously derived: from שֶׁקֶר a lie, or שִׁכּוֹר, *drunken* (Isa. xxviii. 1), by some (Reland, Lightfoot), who believe it to have originally been an opprobrious name given by the Jews, but by this time to have lost its signification, and become the usual appellation: by others from Συχίμ, by mere corruption of the terminating liquid μ into ρ, Olsh. Very near it was afterwards built Flavia Neapolis (Συχίμ, *νῦν ἐρημος, δείκνυται δὲ ὁ τόπος ἐν προαστείοις νέας πόλεως*, Euseb. Onomasticon, in Winer, (sub voce). There is a long and interesting history of Sychem and the Samaritan worship on Gerizim, and the Christian church in the neighbourhood, in Robinson's Palestine, iii. 113—136. τοῦ χωρ. οὗ ἔδωκ. . . . .] This is traditional: it finds however support from Gen. xxxiii. 19, where we find Jacob buying a field near Shechem, and Josh. xxiv. 32, where, on the mention of Joseph's bones being laid there, it is said that it became the inheritance of the children of Joseph. *This form* of the tradition is supposed to have arisen from the translation by the LXX of Gen. xlviii. 22, *ἐγὼ δὲ δίδωμί σοι Σίκιμα ἐξαίρετον* (שְׁכֶם אֶחָד, 'one share') *ὑπὲρ τοὺς ἀδελφούς σου*: and of Josh. xxiv. 32, *ἐν τῇ μερίδι τοῦ ἀγροῦ οὗ ἐκτήσατο Ἰακὼβ παρὰ τῶν Ἀμορραίων τῶν κατοικούντων ἐν Σικίμοις . . . καὶ ἐδόθη αὐτὴν Ἰωσὴφ ἐν μερίδι*, where they apparently read or mistook וַיִּקְחוּ for יִקְבְּרוּ (3 sing. fut. Kal. w. suffix of קבר, a verb which only occurs in the imperative mood, unless it be in the very doubtful place of Hos. iv. 18). Our Lord does not allude to it in the conversation, though the woman does. 6.] Robinson (iii. 112) can only solve the difficulty of the present well standing in a spot watered by so many natural fountains, by supposing that it may have been dug, according to the practice of the patriarchs, by Jacob, in connexion with the plot of ground which he bought, to have an independent supply of water.

οὕτως—see reff.—refers to κεκοπιακὼς ἐκ τ. ὁδ., and may be rendered accordingly. There is no authority for the meaning ἁπλῶς ὡς ἔτυχε, 'just as he was,' or 'just as it happened,' i. e. on the bare stone.

ὥρα . . . ἕκτη, mid-day. Townson supposed the sixth hour, according to John, to mean *six in the evening*, 'after the way of reckoning in Asia Minor;'—but, as Lücke observes (i. 580), this *way* of reckoning in Asia Minor is a pure invention of Townson's. A decisive answer

7 ἔρχεται γυνὴ ἐκ τῆς Σαμαρείας [o] ἀντλῆσαι ὕδωρ. λέγει αὐτῇ ὁ Ἰησοῦς [p] Δός μοι [p] πεῖν. 8 οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν ἵνα [q] τροφὰς ἀγοράσωσιν. 9 λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρεῖτις [r] Πῶς σὺ Ἰουδαῖος ὢν [s] παρ' ἐμοῦ πεῖν [s] αἰτεῖς γυναικὸς Σαμαρείτιδος οὔσης; οὐ γὰρ [t] συγχρῶνται Ἰουδαῖοι Σαμαρείταις. 10 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ Εἰ ᾔδεις τὴν [u] δωρεὰν τοῦ θεοῦ, καὶ τίς ἐστιν ὁ λέγων σοι [p] Δός μοι [p] πεῖν, σὺ ἂν [v] ᾔτησας

o ver. 15. ch. ii. 6, 9 only. Gen. xxiv. 18, 20.
p Matt. xxvii. 34. Rev. xvi. 6. Prov. xxxi. 6.
q plur., here only. 2 Chron. xi. 23.
r = Luke xx. 41. ch. vii. 15. 1 Cor xv. 12.
s Acts iii. 2. ix. 2. James i. 5. 1 John v. 15 only.

Judg. i. 14 al. (ἀπό, Matt. xx. 20. Luke xii. 20.) only. Acts viii. 20. xi. 17. Rom. v. 15, 17 al.
t here only †. Wisd. xiii. 25.
u Gospp., here
v w. acc., Matt. v. 42 reff.

7. aft ερχεται ins τις ℵ. rec πιειν, with A B²(probably) C³ℵ³ᵃ rel: txt B¹(Rl, ver 9) C¹D ℵ¹(πιν). (So vv. 9, 10 exc that in ver 9 A also has πιν.)

9. om ουν V¹ℵ¹ 1 Syr syr-cu copt Cyr. συ ιουδ. ων bef πως D lat-*a b e ff*₂ syr-cu arm Aug. rec ουσης bef γυν. σαμ., with C³ rel latt: om ουσης D: txt A B[sic in cod: see table] C¹Lℵ 33 Cyr. om last clause D lat-*a b e*: in marg ℵ-corr¹.

10. ins *o* bef ιησ. D 69.

however to such a supposition here, or any where else in our Evangelist, is, that he would naturally have specified whether it was 6 A.M. or P.M. The *unusualness* of a woman coming to draw water at midday is no argument against its *possibility*; indeed the very fact of her being *alone* seems to shew that it was not the common time. This purely arbitrary hypothesis of St. John's way of reckoning the hours has been recently again upheld by Dr. Wordsworth: but it has only harmonistic grounds to rest on. The passage which he urges as supporting it, Martyr. Polycarp. c. 21, p. 1044, ed. Migne, does not in reality give it the least countenance. The ὥρα ὀγδόη there mentioned is much more probably according to the usual Roman computation. 7.] ἐκ τ. Σ., i. e. a Samaritan—so γυνὴ Χαναν. ἀπὸ τῶν ὁρίων ἐκείνων, Matt. xv. 22. 8.] The disciples had probably taken with them the baggage, among which would be the ἄντλημα,—see ver. 11. The Rabbis say that a Jew might not eat the bread or drink the wine of a Samaritan: but that appears from this verse to be exaggerated.

9. Ἰουδαῖος ὤν] She knew this perhaps by his dress, more probably by his dialect. There seems to be a sort of playful triumph in the woman's question, q. d. 'even a Jew, when weary and athirst, can humble himself to ask drink of a Samaritan woman.' οὐ γὰρ συγχρ. .... are the words of the Evangelist to explain her question. συγχράομαι is properly spoken of *trade*,—but here is in a wider signification. Wetstein quotes from Polybius, παρὰ Ταραντίνων καὶ Λοκρῶν συγχρησάμενοι πεντηκοντόρους καὶ τριήρεις. Notice Ἰουδ. and Σαμ. both anarthrous—"Jews have no dealings with Samaritans." The fact is abundantly illustrated in the Rabbinical writings: see Schöttg. h. l. The question of the woman shews a lively naïve disposition, which is further drawn out and exemplified by Him who knew what is in man, in the following dialogue. 10.] The important words **the gift of God** have been misunderstood by many Commentators. Some suppose them to mean '*our Lord himself*,' and to be in apposition with the next clause, καὶ τίς ἐστιν κ.τ.λ. Others, '*this opportunity of speaking with me*.' Doubtless both these meanings *are involved*,—especially the former: but *neither of them is the primary one*, as addressed to the woman. The WATER *is, in this first part of the discourse, the subject*, and serves as a point of connexion, whereby the woman's thoughts may be elevated, and her desire aroused. The process of the discourse in this particular is similar to that in Acts xiv. 17. From recognizing *this water* as the gift of God, in its *limitation*, ver. 13, and its *parabolic import*, ver. 14, her view is directed to Him who was speaking with her, and the Gift which He should bestow,—THE GIFT OF THE HOLY SPIRIT: see ch. vii. 37—39.

τίς ἐστιν] These pregnant words form the *second step* in our Lord's declaration. He who speaks with thee is no ordinary Ἰουδαῖος, nor any ordinary man, but One who can give thee the gift of God; One sent from God, and God Himself. All this lies in the words, which however only serve to arouse in the woman's mind the question of ver. 12 (see below).

w ch. vii. 38. Rev. vii. 17. Zech. xiv. 8. see Rev. xxi. 6. xxii. 1, 17.
x — ch. vi. 51. Acts vii. 38. 1 Pet. i. 3.
y here only †.
z here bis. Luke xiv. 5. Rev. ix. 1, 2 (Soc) only. Gen. xvi. 14 al.
a Matt. xxvi. 27 reff.
b here only †. Jos. Antt. viii. 7. 3.
c — Matt. xxvi. 28 reff.
d ch. vi. 35. vii. 37. Matt. v. 6. xxv. 35, &c. Isa. xlix. 10. Sir. xxiv. 21. 1 Cor. viii. 13. Gen. vi. 3.
e — ch. viii. 51, 52. xii.

αὐτόν, καὶ ἔδωκεν ἄν σοι [w] ὕδωρ [w x] ζῶν. 11 λέγει αὐτῷ ἡ [x]
γυνή] Κύριε, οὔτε [y] ἄντλημα ἔχεις καὶ τὸ [z] φρέαρ ἐστὶν [z]
βαθύ· πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν; 12 μὴ σὺ μείζων [x]
εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν ἡμῖν τὸ [z] φρέαρ
καὶ αὐτὸς [a] ἐξ αὐτοῦ [z] ἔπιεν καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ
[b] θρέμματα αὐτοῦ; 13 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ
Πᾶς ὁ [c] πίνων [c] ἐκ τοῦ ὕδατος τούτου [d] διψήσει πάλιν
[d] 7 reff.
14 ὃς δ' ἂν [e] πίῃ [c] ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ οὐ μὴ
[d] διψήσει [e] εἰς τὸν αἰῶνα, ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῷ

11. for η γυνη, εκεινη ℵ¹: om B. ουδε D. om ουν DℵSer's c fos lat-a l Syr syr-cu Ambr Ang. om το bef υδωρ and bef ζων D 49. 91 Syr.

12. μειζον ℵ¹. for ος, οστις ℵ. δεδωκεν C 69 Orig. αυτος bef και ℵ². om last αυτου D.

13. rec ins ο bef ιησ., with A 69 Orig$_1$: om ABCDℵ rel Chr Cyr Thl. (33 def.)

14. for ος δ' αν πιη, ο δε πινων Dℵ¹ Eus$_1$. om ου μη διψ. ε. τ. αι. αλ. τ. ω. ο δ. αυτ. (i. e. αυτω to αυτω, *homoeotel*) C¹ lat-*l* sah Orig$_2$ Eus Ambr. om μη D. rec διψηση (*grammatical correction*), with C³ rel Tbdrt: διψει Δ: txt ABDLMℵ 1. 33. 69 Orig Heracl Eus Chr Cyr Thdrt. ins εγω bef 2nd δωσω DMℵ 33. 69 vulg(so am &c; not em ing tol &c) lat-*a b* &c (not *c q*) arm. om 2nd αυτω ℵ.

ὕδωρ ζῶν] Designedly used in a double sense by our Lord, that the woman may lay hold of the *material* meaning, and by it be awakened to the *higher one* (see reff.). The words bring with them, and in our Lord's inner meaning involved, the performance of all such prophetic promises as Ezek. xxxvi. 25: Zech. xiii. 1 (see also Jer. ii. 13); but, as regarded the woman, the *ordinary sense* was that intended for her to fasten on, which she does accordingly. On the question, how this living water could be *now* given, before Jesus was glorified, see on ch. vii. 38, 39.

11, 12.] Though **κύριε** is not to be pressed as emphatic, it is not without import; it surely betokens a different regard of the stranger than σὺ Ἰουδαῖος ὤν did:—*κύριον αὐτὸν προσηγόρευσε, νομίσασα μέγαν εἶναί τινα*. Euthym. The course of her thoughts appears to be:—"*Thou canst not mean living water* (*ἀναβλύζον καὶ ἀλλόμενον*, Euthym.), *from this well, because thou hast no vessel to draw with, and it is deep; whence then hast thou* (knowest thou of, drawest thou) *the living water of which thou speakest? Our father Jacob was contented with this, used it, and bequeathed it to us: if thou hast better water, and canst give it* (notice the ἔδωκεν in both verses), *thou must be greater than Jacob.*" There is something also of Samaritan nationality speaking here. Claiming Jacob as her father (ὅταν μὲν εὖ πράττοντας βλέπωσι τοὺς Ἰουδαίους, συγγενεῖς ἀποκαλοῦσιν, ὡς ἐξ Ἰωσήπου φόντες, ὅταν δὲ πταίσαντας ἴδωσιν, οὐδαμόθεν αὐτοῖς προσήκειν λέγουσιν, Jos. Antt. ix. 14. 3), she expresses by this question an appropriation of descent from him, such as almost to exclude, or at all events set at a greater distance, the Jews, to one of whom she believed herself to be speaking.

13, 14.] Our Lord, without noticing this, by His answer leaves it to be implied, that, *assuming what she has stated*, He *is greater* than Jacob: for his (Jacob's) gift was of water which cannot satisfy: but the water which He should give has *living power*, and becomes an *eternal* fountain within. This however, 'that *He was greater than Jacob*,' lies only in the background: *the water* is the subject, as before. The words apply to every similar quenching of desire by earthly means: the desire springs up again;—is not *satisfied*, but only *postponed*. The manna was as insufficient to satisfy hunger,—as this water, thirst, see ch. vi. 49, 58: it is only the **ὕδωρ ζῶν**, and the ἄρτος τῆς ζωῆς, which can *satisfy*. The ὁ **πίνων** sets forth the recurrence, the interrupted seasons, of the drinking of earthly water;—the ὃς δ' ἂν πίῃ—the *once having tasted*, and ever continuing in the increasing power, and living forth-flowing, of that life-long draught. οὐ μὴ **διψήσει**, shall never have to go away and be exhausted, and come again to be filled;—but shall have the spring at home, in his own breast,—so that he can "*draw*

γενήσεται ἐν αὐτῷ [f]πηγὴ ὕδατος [g]ἁλλομένου εἰς [h]ζωὴν [h]αἰώνιον. 15 λέγει πρὸς αὐτὸν ἡ γυνὴ Κύριε, δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ [d]διψῶ μηδὲ [i]διέρχωμαι [k]ἐνθάδε [l]ἀντλεῖν. 16 λέγει αὐτῇ [m]Ὕπαγε [n]φώνησόν σου τὸν

f ver. 6 reff. g Acts iii. 8. xiv. 10 only. Isa. xxxv. 6. h ch iii. 15 reff. i — here only. (ver. 4 al.) k — here bis 4 Kings iv. 42. l ver. 7.

and Acts xxv. 17 only. (Luke xxiv. 41. Acts x. 13 alᵖ. only. 2 Macc. xii. 27 vat. only.)
m Matt. iv. 10 reff. n ch. i. 49 reff.

15. for διψω, διψησω D¹. rec (for διερχ.) ερχ., with ACDUVΔℵ corr (S 1, e sil): txt B ℵ¹ rel Orig.—-χωμαι B[sic: see table] Orig$_1$. for ενθαδε, ωδε ℵ¹.
16. rec aft αυτη ins ο ιησους, with C³Dℵ³ᵃ rel, ιησ. Aℵ¹ 1: om BC¹ 33 lat-a Heracl Orig. ins καλ[sic] bef υπαγε ℵ¹. (corrd 1. m.) rec τον ανδρα bef σου, with ACDℵ rel: txt B 69 Orig$_2$.

water with joy out of the wells of salvation" (Isa. xii. 3) at his pleasure. 'Ubi sitis recurrit, hominis, non aquæ defectus est.' Bengel. γενήσεται πηγή] All earthly supplies have access only into those lower parts of our being where the desires *work themselves out*—are but *local applications;* but the heavenly gift of spiritual life which Jesus gives to those who believe on Him, enters into the *very secret* and *highest place of their personal life,* the *source whence the desires spring out;*—and, its nature being living and spiritual, it does not merely *supply,* but it *lives* and waxes onward, unto everlasting life, *in duration,* and also *as producing and sustaining it.* It should not be overlooked, that this discourse had, besides its manifold and wonderful meaning for us all, an especial moral one as applied to the woman,—who, by successive draughts at the 'broken cistern' of carnal lust, had been vainly seeking solace:—and this consideration serves to bind on the following verses (ver. 16 ff.) to the preceding, by another link besides those noticed below. 15.] This request seems to be made still under a misunderstanding, but not so great an one as at first sight appears. She apprehends this water as something not requiring an ἄντλημα to draw it;—as something whose power shall never fail;—which shall quench thirst for ever;—and half in banter, half in earnest, wishing perhaps besides to see whether the gift would after all be conferred, and how,—she mingles in with the τοῦτο τὸ ὕδωρ,—implying some view of its distinct nature,—her 'not coming hither to draw,'—her willing avoidance of the toil of her noonday journey to the well. We must be able to enter into the complication of her character, and the impressions made on her by the strange things which she has heard, fully to appreciate the spirit of this answer. 16.] The connexion of this verse with the foregoing has been much disputed; and the strangest and most unworthy views have been taken of it. Some (e. g. Grotius) have strangely referred it to the supposed indecorum of the longer continuance of the colloquy with the woman alone; some more strangely still (Cyril Alex. in Catena, Lücke, p. 588) to the incapacity of the female mind to apprehend the matters of which He was to speak. Both these need surely no refutation. The band of women from Galilee, 'last at the cross, and earliest at the tomb,' are a sufficient answer to them. Those approach nearer the truth, who believe the command to have been given *to awaken her conscience* (Maldonatus and al.); or to shew her the divine knowledge which the Lord had of her heart (Meyer). But I am persuaded that the right account is found, in viewing this command, as the *first step of granting her request,* δός μοι τοῦτο τὸ ὕδωρ. The first work of the Spirit of God, and of Him who here spoke in the fulness of that Spirit, is, to *convince of sin.* The 'give Me this water' was not so simple a matter as she supposed. The heart must first be laid bare before the Wisdom of God: the secret sins set in the light of His countenance; and this our Lord here does. The command itself is of course given in the fulness of knowledge of her sinful condition of life. In every conversation which our Lord held with men, while He connects usually one remark with another by the common links which bind human thought, we perceive that He knows, and sees through, those with whom He speaks. Euthymius, though not seeing the whole bearing of the command, expresses well this last remark:—ἐγκειμένης καὶ ζητούσης λαβεῖν, λέγει Ὕπαγε κ.τ.λ. προσποιούμενος ὅτι χρὴ κἀκεῖνον κοινωνῆσαι ταύτης τοῦ ὕδατος. καὶ ὅτι μὲν οὐκ ἔχει ἄνδρα νόμιμον ἐγίνωσκεν, ὡς πάντα εἰδὼς· ἐβούλετο δὲ ταύτην εἰπεῖν ὅτι οὐκ ἔχω ἄνδρα, ἵνα λοιπόν, προφάσεως δραξάμενος, προφητεύσῃ τὰ κατ' αὐτὴν καὶ διορθώσηται ταύτην. θέλει γὰρ τῶν προβ-

o = Gal. iv. 27. from Isa. liv. 1. see Matt. xxii. 28 al.
p ch. xiii. 13 reff.
q Luke xx. 39.
r = and constr., ch. xii. 19. Acts xxvii. 10. 2 Macc. ix. 23. see ch. vi. 40. ix. 8. xiv. 17.
s = ch. xii. 20. Acts viii. 27. xxiv. 11.

ἄνδρα καὶ ἐλθὲ [k] ἐνθάδε. 17 ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν [l] αὐτῷ] Οὐκ [o] ἔχω [o] ἄνδρα. Λέγει αὐτῇ ὁ [m] Ἰησοῦς [m] Καλῶς [p] εἶπας ὅτι [o] ἄνδρα οὐκ [o] ἔχω. 18 πέντε γὰρ [o] ἄνδρας [o] ἔσχες, καὶ νῦν ὃν ἔχεις οὐκ ἔστιν σου ἀνήρ· τοῦτο ἀληθὲς εἰρηκας. 19 λέγει αὐτῷ ἡ γυνὴ Κύριε, [r] θεωρῶ ὅτι προφήτης εἶ σύ. 20 οἱ πατέρες ἡμῶν ἐν τῷ ὄρει τούτῳ [s] προσεκύνησαν, καὶ ὑμεῖς λέγετε ὅτι ἐν [n] Ἱεροσολύμοις ἐστὶν ὁ τόπος ὅπου

17. om και ειπεν ℵ¹. aft ειπεν ins αυτω BCEFGH 33 lat-*a b l* Syr syr-cu sah æth (arm): om ADℵ rel vulg lat-*c e f* syr copt Orig$_{3}$. ανδρα bef ουκ εχω C¹DLℵ Cyr: txt ABC³ rel Orig$_{3}$. ειπας B¹. for 2nd εχω, εχεις Dℵ lat-*c e l* Heracl.

19. om κυριε ℵ¹. om συ D lat-*a b e l* Hil.

20. rec τουτω bef τω ορει, with (some cursive?) lat-*a b e* Syr syr-cu (copt?) Orig-lat Tert: txt ABCDℵ rel Scr's mss vulg lat-*c f ff$_{2}$ l* syr Orig$_{4}$ Chr Cyr Thdrt Thl Hil. om ο τοπος ℵ. rec δει bef προσκυνειν, with C² rel lat-*e* syr arm coptt Epiph Chr Thdrt Tert: txt ABC¹DLℵ 33 latt Orig Cyr Hil.

ῥήσεων καὶ τῶν θαυμάτων τὰς ἀφορμὰς παρ' αὐτῶν λαμβάνειν τῶν προσιόντων, ὥστε καὶ τὴν τοῦ κενοδοξεῖν ὑπόνοιαν διαφεύγειν, καὶ οἰκειοῦσθαι μᾶλλον αὐτούς.

17.] This answer is not for a moment to be treated as something unexpected by Him who commanded her (Lücke). He *has before Him her whole life of sin*, which she in vain endeavours to cover by the doubtful words of this verse. 18.] There was *literal* truth, but no more, in the woman's answer: and the Lord, by His divine knowledge, detects the hidden falsehood of it. Notice it is *ἀληθές*, not *ἀληθ�̃ς*: this *one word* was *true*: further shewn by the emphatic position of *ἄνδρα* in our Lord's answer. *πέντε γὰρ ἄνδ. ἔσχες*] These five *were certainly lawful husbands*; they are distinguished from the sixth, who *was not*;—probably the woman had been separated from some by divorce (the law of which was but loose among the Samaritans),—from some by death,—or perhaps by other reasons more or less discreditable to her character, which had now become degraded into that of an openly licentious woman. The conviction of sin here lies beneath the surface: it is not pressed, nor at the moment does it seem to have worked deeply, for she goes on with the conversation with apparent indifference to it; but our Lord's words in vv. 25, 26 would tend to infix it more deeply, and we find at ver. 29, that it had been working during her journey back to the city. 19.] In speaking this her conviction, she virtually confesses all the truth. That she should pass to another subject immediately, seems, as Stier remarks (iv. 125, edn. 2), to arise, not from a wish to turn the conversation from a matter so unpleasing to her, but from a real desire to obtain from this Prophet the teaching requisite that she may pray to God acceptably. The idea of her endeavouring to *escape from the Lord's rebuke*, is quite inconsistent with her recognition of Him as a prophet. Rather we may suppose a pause, which makes it evident that He does not mean to proceed further with His laying open of her character. Obs., not *σύ* (Wordsw.), but *προφήτης*, is the word of primary emphasis. *σύ* has the secondary emphasis by its very *expression*. 20.] *ἐν τῷ ὄρει τούτῳ*—Mount Gerizim, on which once stood the national temple of the Samaritan race. In Neh. xiii. 28 we read that the grandson of the high-priest Eliashib was banished by Nehemiah because he was son-in-law to Sanballat, the Persian satrap of Samaria. Him Sanballat not only received, but (Joseph. Antt. xi. 8. 2—4) made him high-priest of a temple which he built on Mount Gerizim. Josephus makes this appointment sanctioned by Alexander, when at Tyre;—but the chronology is certainly not accurate, for between Sanballat and Alexander is a difference of nearly a century. This temple was destroyed 200 years after by John Hyrcanus (B.C. 129), see Jos. Antt. xiii. 9. 1; but the Samaritans still used it as a place of prayer and sacrifice, and to this day the few Samaritans resident in Naplos (Sychem) call it the holy mountain, and turn their faces to it in prayer. They defended their practice by Deut. xxvii. 4, where our reading and the Heb.

[s] προσκυνεῖν δεῖ. 21 λέγει αὐτῇ ὁ Ἰησοῦς [t] Πίστευέ μοι, γύναι, ὅτι [u] ἔρχεται ὥρα ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν Ἰερουσολύμοις [v] προσκυνήσετε τῷ πατρί. 22 ὑμεῖς [v] προσκυνεῖτε ὃ οὐκ οἴδατε· ἡμεῖς [v] προσκυνοῦμεν ὃ οἴδαμεν, ὅτι ἡ [w] σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν. 23 ἀλλὰ [ux] ἔρχεται ὥρα [z] καὶ νῦν ἐστιν, ὅτε οἱ [y] ἀληθινοὶ [z] προσκυνηταὶ προσ-

(from Isa. xlix. 6) al. x ch. v. 26 only. y ch. i. 9 reff. z here only †.

t constr., ch. v. 24 reff. u ch. v. 25, 28. xvi. 2, 25, 32. v w. dat., Matt. ii. 2 reff. w. acc., Luke xxiv. 52 reff. w John, here only. Luke i. 69, 71, 77. xix. 9 only in Gospp. Acts xiii. 47

21. rec γυναι bef πιστ. μοι, with AC³D rel vulg lat-*a*(appy) *c e f* syrr syr-cu copt arm Thdrt: txt BC¹LℵΔ lat-*b q* sah Heracl Orig Ath Cyr Hil.—om γυν. F.—om μοι Δ.—rec πιστευσον, with AC³ rel: txt BC¹DLℵ 1. 69 sah-gr Orig. (33 def.) for οτε, οτι AVΔ 69. τουτω bef τω ορει D lat-*a b e* Syr syr-cu Hil.

23. [αλλα, so ABDℵ.]

and LXX is Ebal, but that of the Samaritan Pentateuch, Gerizim (probably an alteration): also by Gen. xii. 6, 7; xiii. 4; xxxiii. 18, 20; Deut. xi. 26 ff. **Our fathers** most likely mean *not the patriarchs*, but the ancestors of the then Samaritans.

ὁ τόπος] The definite place spoken of Deut. xii. 5. She pauses, having suggested, rather than asked, a question,—seeming to imply, 'Before I can receive this gift of God, it must be decided, *where* I can acceptably pray for it;' and she leaves it for Him whom she now recognizes as a prophet, to resolve this doubt.

21.] Our Lord first raises her view to a higher point than her question implied, or than indeed she, or any one, without His prophetic announcement, could then have attained. **οὔτε . . . . οὔτε** are *exclusive*; **Ye shall worship the Father, but not (only) in this mountain, nor in Jerusalem**:—had it been **οὐδὲ . . . . οὐδὲ**, it would have meant, '*Ye shall not worship the Father, either in this mountain, or even in Jerusalem.*' The **προσκυνήσετε**, though embracing in its wider sense *all mankind*, may be taken primarily as foretelling the success of the Gospel in Samaria, Acts viii. 1—26.

τῷ πατρί, as implying the One God and Father of all. There is also, as Calvin remarks (Stier, iv. 129, edn. 2), a 'tacita oppositio' between **ὁ πατήρ**,—and **ὁ π. ἡμ. Ἰακώβ**, ver. 12, **οἱ πατέρες ἡμῶν**, ver. 20.

22.] But He will not leave the temple of Zion and the worship appointed by God without His testimony. He decides her question not merely by affirming, but by *proving* the Jewish worship to be the right one. In the Samaritan worship there was no leading of God to guide them, there were no prophetic voices revealing more and more of His purposes. The neuter **ὅ** is used to shew the want of personality and distinctness in their idea of God:—the second **ὅ**, merely as corresponding to it in the other member of the sentence. Or perhaps better, *both*, as designating merely the abstract *object of worship*, not the personal God. The **ἡμεῖς** is remarkable, as being the *only instance* of our Lord thus speaking. But the nature of the case accounts for it. He never elsewhere is speaking to one so set in opposition to the Jews on a point where Himself and the Jews stood together for God's truth. He now speaks *as a Jew*. The nearest approach to it is in His answer to the Canaanitish woman, Matt. xv. 24, 26. **ὅτι**, **because**; this is *the reason* why we know what we worship, because the promises of God are made to us, and we possess them and believe them; see Rom. iii. 1, 2.

ἡ σωτ. ἐκ τ. Ἰ. ἐστ.] It was in this point especially, expectation of the promised salvation by the great Deliverer (see Gen. xlix. 18), that the Samaritan rejection of the prophetic word had made them so deficient in comparison of the Jews. But not only this;—the Messiah Himself was to spring from among the Jews, and *had sprung* from among them;—not **ἔσται**, but **ἐστίν**, the abstract present, but perhaps with a reference to what was then happening. See Isa. ii. 1—3. **23.**] The discourse returns to the ground taken in ver. 21, but not so as to make ver. 22 parenthetical only: the spiritual worship now to be spoken of is the carrying out and consequence of the **σωτηρία** just mentioned, and could not have been brought in without it. **καὶ νῦν ἐστίν**] 'Hoc (verru 21 non additum) nunc additur, ne mulier putet, sibi tantisper sedem in Judæa quærendam esse.' Bengel. **οἱ ἀληθ. προσκ.**, as distinguished (1) from *hypocrites*, who have pretended to worship Him: (2) from *all* who went before, whose worship was necessarily imperfect.

The **ἐν πνεύματι καὶ ἀληθείᾳ** (not without an allusion to **ἐν τούτῳ τῷ ὄρει**) is, in its first meaning, opposed to **ἐν ἔθει καὶ ψεύ-**

a = 1 Cor. xiv. 15, 16. Eph. vi. 18.
b 2 Cor. vii. 14. 1 Tim. ii. 7. 1 John iii. 18.
c = ch. i. 33. ver. 27. 2 Cor. xii. 14.
d = Luke xxiv. 38, 39. Heb. xii. 23. 1 Pet. iii. 19.
e ch. i. 43 only.
f pres., Luke xvii. 20 reff.

κυνήσουσιν τῷ πατρὶ ἐν [a]πνεύματι καὶ [b]ἀληθείᾳ. καὶ γὰρ ὁ πατὴρ τοιούτους [c]ζητεῖ τοὺς [f]προσκυνοῦντας αὐτόν. 24 [d]πνεῦμα ὁ θεός, καὶ τοὺς [f]προσκυνοῦντας αὐτὸν ἐν [a]πνεύματι καὶ [b]ἀληθείᾳ δεῖ προσκυνεῖν. 25 λέγει αὐτῷ ἡ γυνή Οἶδα ὅτι [e]μεσσίας [f]ἔρχεται, ὁ λεγόμενος χριστός·

αυτω ℵ*.

24. om αγιον D*ℵ* Heracl Novat. for πνευματι και αληθεια, πνευματι αληθειας ℵ*. προσκυνειν bef δει D*ℵ* lat-*a* Novat Hil.

25. for οιδα, οιδαμεν ℵ*a*.

δει,—and denotes the *earnestness of spirit* with which the true worshippers shall worship; so Ps. cxliv. 18, ἐγγὺς κύριος πᾶσιν τοῖς ἐπικαλουμένοις αὐτὸν ἐν ἀληθείᾳ. A deeper meaning is brought out where the ground of this kind of worship is stated, in the next verse. ζητεῖ—not only 'requires,' from His very nature, but **seeks,—is seeking.** This seeking on the part of the Father naturally brings in the idea, in the woman's answer, of the Messiah, *by Whom* He seeks (Luke xix. 10) His true worshippers to gather them out of the world. τοὺς προσκ.] The construction is, the Father is seeking for such to be the οἱ προσκυνοῦντες αὐτόν,—'*for* οἱ προσκ. αὐτ. *of this kind.*' τοιούτους *may be* the predicate—"*such the Father seeketh his worshippers to be:*" or it may be the object—"*such the Father seeketh as* (or *to be*) *his worshippers.*"

24.] πνεῦμα ὁ θεός, was the great Truth of Judaism, whereby the Jews were distinguished from the idolatrous people around them. And the Samaritans held even more strongly than the Jews the pure monotheistic view. Traces of this, remarks Lücke (from Gesenius), i. 599 note, are found in the alterations made by them in their Pentateuch, long before the time of this history. This may perhaps be partly the reason why our Lord, as Bengel remarks, 'Discipulis non tradidit sublimiora,' than to this Samaritan woman.

God being pure spirit (perhaps better not 'a Spirit,' since it is His *Essence*, not His Personality, which is here spoken of), cannot dwell in particular spots or temples (see Acts vii. 48; xvii. 24, 25); cannot require, nor be pleased with, earthly material offerings nor ceremonies, as such: on the other hand, is only to be approached in *that part of our being, which is spirit,* —and even there, inasmuch as He is pure and holy, with no by-ends nor hypocritical regards, but in truth and earnestness. But here comes in the deeper sense alluded to above. How is the Spirit of man to be brought into communion with God? 'In *templo* vis orare; in *te ora.* Sed prius *esto* templum Dei.' Aug. (Stier, iv. 137, edn. 2.) And how is this to be? *Man cannot make himself the temple of God.* So that here comes in the *gift of God,* with which the discourse began,—*the gift of the Holy Spirit,* which Christ should give to them that believe on Him: thus we have '*praying in* πνεύματι ἁγίῳ.' Jude 20. So beautifully does the expression ὁ πατήρ here bring with it the new birth by the Spirit,—and for us, the readers of the Gospel, does the discourse of ch. iii. reflect light on this. And so wonderfully do these words form the conclusion to the great subject of these first chapters: 'GOD IS BECOME ONE FLESH WITH US, THAT WE MIGHT BECOME ONE SPIRIT WITH HIM.'

25.] These words again seem uttered under a complicated feeling. From her λαλιά, ver. 29, she certainly had some suspicion (in her own mind, perhaps over and beyond His own assertion of the fact: but see note there) that He who had told her all things, &c., *was the Christ;* and from her breaking in with this remark after the weighty truth which had been just spoken, it seems as if she thought thus, '*How these matters may be, I cannot understand;—they will be all made clear when the Christ shall come.*' The question of ver. 20 had not been answered to her liking or expectation: she therefore puts aside, as it were, what has been said, by a remark on that suspicion which was arising in her mind. It is not certain what expectations the Samaritans had regarding the Messiah. The view here advanced might be well derived from Deut. xviii. 15;—and the name, and much that belonged to it, might have been borrowed from the Jews originally. ὁ λεγόμ. χριστός appear to me to be the words of the woman, *not of the Evangelist;* for in this latter case he would certainly have used ὁ μεσσίας again in ver. 29. See also the difference of expression where he inserts an interpretation, ch. i. 42; xix. 18, 17. It is possible that the name ὁ

ὅταν ἔλθῃ ἐκεῖνος, [s] ἀναγγελεῖ ἡμῖν ἅπαντα. 26 λέγει αὐτῇ
ὁ Ἰησοῦς [h] Ἐγώ εἰμι, ὁ λαλῶν σοι. 27 Καὶ [i] ἐπὶ τούτῳ
ἦλθον οἱ μαθηταὶ αὐτοῦ, καὶ [k] ἐθαύμαζον ὅτι μετὰ γυναικὸς
ἐλάλει· οὐδείς μέντοι εἶπεν Τί ζητεῖς; ἢ Τί λαλεῖς μετ'
αὐτῆς; 28 [l] ἀφῆκεν οὖν τὴν [m] ὑδρίαν αὐτῆς ἡ γυνὴ καὶ
ἀπῆλθεν εἰς τὴν πόλιν, καὶ λέγει τοῖς ἀνθρώποις 29 Δεῦτε
ἴδετε ἄνθρωπον ὃς εἶπέν μοι πάντα ὅσα ἐποίησα· [n] μήτι
οὗτός ἐστιν ὁ χριστός; 30 ἐξῆλθον ἐκ τῆς πόλεως, καὶ
ἤρχοντο πρὸς αὐτόν. 31 [o] Ἐν τῷ [o] μεταξὺ [p] ἠρώτων

s — ch. xvi. 13, 14, 15. Acts xx. 20, 27. 1 Pet. i. 12. Isa. xliv. 7.
h ch. viii. 24, 58. xviii. 5, 6, 8. Deut. xxxii. 39.
i — 2 Cor. vii. 4. Eph. iv. 26. 1 Thess. iii 7. Deut. xxiv. 17 (15).
k ch. iii. 7 reff.
l — Matt. iv. 11 al.
m ch. ii. 6, 7 only. Gen. xxiv. 14, &c.
n Matt. vii. 16 reff.
o here only. see Acts xiii. 42.
p — Matt. xv. 23 reff.

αναγγελλει D-gr. rec (for απαντα) παντα, with AC²D rel: txt BC¹ℵ 1 Orig$_4$.

26. om 1st ο A.

27. for επι, εν DN¹. εφηλθαν ℵ(but επ dotted). rec εθαυμασαν (*conformation to foregoing aor*), with E rel sah: txt ABCDGKLMℵ 1. 33 latt Syr copt Orig Chr Cyr Thl. aft ειπεν ins αυτω DN lat-*a* (*b*).

28. η γυνη bef την υδριαν αυτης D lat-*b l* syr-cu sah arm.—εαυτης D.

29. for οσα, *a* BC¹ℵ lat-*a e q* coptt Orig-mss. for ουτος, εκεινος D.

30. rec aft εξηλθον ins ουν, with AN (1. 69, e sil) vulg-ed lat-*e f* coptt Cyr: pref και CD lat-*b* syrr syr-cu æth: om AB rel am(with em forj fuld tol) arm Orig$_6$.

31. rec aft εν ins δε, with AC³ rel lat-*b f q* Syr copt Chr Cyr: om BC¹DLℵ vulg lat-*a*(appy) *c e g* Orig$_3$. ηρωτουν C 69.

χριστός had become common in popular parlance, like many other Greek words and names. ἀναγγέλλω is used especially of *enouncing* or *propounding* by *divine or superior authority*,—see reff. 26.] Of the *reasons* which our Lord had, thus to declare Himself to this Samaritan woman and through her to the inhabitants of Sychem (ver. 42), as the Christ, thus early in his ministry, we surely are not qualified to judge. There is nothing so opposed to true Scripture criticism, as to form a preconceived plan and rationale of the course of our Lord in the flesh, and then to force recorded events into agreement with it. Such a plan *will be formed* in our own minds from continued study of the Scripture narrative:—but by the arbitrary and procrustean system which I am here condemning, the very facts which are the chief data of such a scheme, are themselves set aside. When De Wette says, 'This early and decided declaration of Jesus is in contradiction with Matt. viii. 4, and xvi. 20,'—he forgets the very different circumstances under which both those injunctions were spoken:—while he is forced to confess that it is in agreement with the whole spirit of the Sermon on the Mount. He who knew what was in man, varied His revelations and injunctions, as the time and place, and individual dispositions required.

ἐγώ εἰμι] The verb involves in it the predicate. ὁ λαλῶν σοι has a reference to her words, *ἀναγγελεῖ ἡμ. πάντα*—I am He, who am now speaking to thee—fulfilling part of this *telling all things*; see also her confession ver. 29.

27.] μετὰ γυν., with a woman. No inference, it is true, can be drawn as to the indefiniteness of the noun, from the omission of the article *after a preposition*, see Bp. Middleton, ch. vi. § 1: but the position of *μετὰ γυναικός* before the verb throws an emphasis on the words, and makes it probable that the meaning is as above. τί ζητεῖς; κ.τ.λ.] either—*to the woman*—What seekest thou? and to the Lord, Why talkest thou with her?—or perhaps both questions *to Him*: and then we must suppose a mixture of two constructions, of τί ζ. παρ' αὐτῆς;—and τί λαλεῖς μετ' αὐτῆς;—I rather prefer the former interpretation. 28—30.] She does not mention to the men *His own* announcement of Himself,—but as is most natural under such circumstances, rests the matter on the testimony likely to weigh most with them,—*her own*. We often, and that unconsciously, put before another not *our* strongest, but what is likely to be *his* strongest reason. At the same time she shews how the suspicion expressed in ver. 25 arose in her own mind. 30.] ἤρχοντο—were coming,—had not arrived, when what follows happened.

31, 32.] The bodily thirst (and hunger probably, from the time of day) which our Lord had felt before, had been and was forgotten in the carrying on of His divine

q = ch. vi. 27 bis, 55. Rom. xiv. 17. 1 Cor. viii. 4. 2 Cor. ix. 10. Col. ii. 16. Heb. xii. 16 (Matt. vi. 19, 20) only. Gen. xl. 11. 24.
r ch. vii. 48 only.
s see Matt. xiv. 16 reff. ver. 7.
t Matt. xiv. 15. Luke iii. 11. 1 Cor. x. 3 al. Ps. lxviii. 21. 36. xvii. 4. Acts xx. 24. 2 Chron. viii. 16.
u Matt. viii. 21 reff.
v = ch. v.

αὐτὸν οἱ μαθηταὶ λέγοντες Ῥαββί, φάγε. 32 ὁ δὲ εἶπεν αὐτοῖς Ἐγὼ [q] βρῶσιν ἔχω φαγεῖν ἣν ὑμεῖς οὐκ οἴδατε. 33 ἔλεγον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους [r] Μή τις ἤνεγκεν αὐτῷ [s] φαγεῖν; 34 λέγει αὐτοῖς ὁ Ἰησοῦς Ἐμὸν [t] βρῶμά ἐστιν ἵνα [u] ποιήσω τὸ [u] θέλημα τοῦ πέμψαντός με καὶ [v] τελειώσω αὐτοῦ τὸ ἔργον. 35 οὐχ ὑμεῖς λέγετε ὅτι ἔτι

33. for ελεγον ουν, λεγουσιν ℵ¹. for ουν, δε D-gr lat-*a b q*: om D-lat lat-*e* Syr syr-cu. for προς αλλ., εν εαυτοις D-gr lat-*ff*₂.

34. rec (for ποιησω) ποιω, with AN rel Hippol Orig₁: txt BCDKL 1. 33 arm(appy) Clem Orig₈.

work in the soul of this Samaritan woman. Although ἐγώ and ὑμεῖς are emphatic, the words are not spoken in *blame*, for none was deserved: but in fulness and earnestness of spirit;—in a feeling analogous to that which comes upon us when called from high and holy employment to the supply of the body or business of this world. βρῶσις, generally distinguished, as 'eating,' from βρῶμα, 'food' (see ref. 1 Cor.),—is here equivalent to it.

33.] It is very characteristic of the first part of this Gospel to bring forward instances of unreceptivity of spiritual meaning; compare ver. 11; ch. ii. 20; iii. 4; vi. 42, 52. The disciples probably have the woman in their thoughts.

34.] Christ alone could properly say these words. In the believer on Him, they are partially true,—true as far as he has received the Spirit, and entered into the spiritual life;—but in Him they were absolutely and fully true. His whole life was the doing of the Father's will. We can 'eat and drink, &c. to the glory of God,'—but in Him the hallowing of the Father's name, doing His will, bringing about His Kingdom, was His *daily bread*, and superseded the thoughts and desires for the other, needful as *it* was for His humanity.

ἵνα is not = ὅτι. The latter would imply what was true (but not here expressed), that *the absolute doing*, &c. was His food;—as it now stands, it implies that it was His food to *carry onward* to completion that work: to be ever, step after step, having regard to its being completed. **My meat is** (not *to do*, as E. V., but) **that I may do**, &c. In the τελειώσω αὐτοῦ τὸ ἔργον, the way is prepared for the idea introduced in the next verse. These words give an answer to the questioning in the minds of the disciples, and shew *that He had been employed in the Father's work during their absence*.

35.] The sense of these much-controverted words will be best ascertained by narrowly observing the form of the sentence. **οὐχ ὑμεῖς λέγετε ὅτι ....** surely *cannot be the introduction to an observation of what was matter of fact at the time*. Had the words been spoken *at a time when it wanted four months to the harvest*, and had our Lord *intended to express this*,—is it conceivable that He should have thus introduced the remark? Would not, *must* not, the question have been a *direct* one in that case—'*are there not four months?*' &c. I know not how to account for this **οὐχ ὑμεῖς λέγετε ὅτι ....** except that it introduces *some common saying* which the Jews, or perhaps the people of Galilee only, were in the habit of using. **Are not ye accustomed to say, that ....!** That we hear of no such proverb elsewhere, is not to the point;—for such unrecorded sayings are among every people. That we do not know whence to date the four months, is again no objection:—there may have been, in the part where the saying was usual (possibly in the land west of the lake of Tiberias, for those addressed were from thence, and the emphatic ὑμεῖς seems to point to some particular locality), *some fixed period* in the year,—the end of the sowing, or some religious anniversary,—when it was *a common saying, that it wanted four months to harvest*. And this might have been the first date in the year which had regard to the harvest, and so the best known in connexion with it. If this be so, all that has been built on *this* saying, as giving a chronological date, must fall to the ground. (Lightfoot, Meyer (1), Wieseler, i. p. 215 ff., and others, maintain, that since the harvest began on the 16th of Nisan, we must reckon four months back from that time for this journey through Samaria, which would bring it to the middle of Chisleu, i. e. the beginning of December.) To get the meaning of the latter part of

[w] τετράμηνός ἐστιν καὶ ὁ [x] θερισμὸς ἔρχεται; ἰδοὺ λέγω ὑμῖν [y] ἐπάρατε τοὺς [y] ὀφθαλμοὺς ὑμῶν καὶ [z] θεάσασθε τὰς [a] χώρας, ὅτι λευκαί εἰσιν [b] πρὸς [x] θερισμὸν ἤδη. 36 ὁ [c] θερίζων [d] μισθὸν λαμβάνει, καὶ [e] συνάγει καρπὸν εἰς [f] ζωὴν [f] αἰώνιον· ἵνα [καὶ] ὁ [g] σπείρων [h] ὁμοῦ χαίρῃ καὶ ὁ [cg] θερίζων. 37 [i] ἐν γὰρ τούτῳ ὁ λόγος [i] ἐστὶν [ὁ] [k] ἀληθινός, ὅτι ἄλλος ἐστὶν ὁ [g] σπείρων καὶ ἄλλος ὁ [cg] θερίζων. 38 ἐγὼ

w here only. Judg. xix. 2 & xx. 47 F. see Heb. xi. 21.
x Matt. ix. 37, 38 bis. xiii. 30 bis. 39. Mark iv. 29. Luke x. 2 (8oe). 1 Cor. ix. 11. Rev. xiv. 15 only. Gen. viii. 22.
y Matt. xvii. 8 reff.
z Luke xxiii. 55 reff.

a — Luke xii. 16. xxi. 21. James v. 4. Sir. xliii. 2.
b — 2 Cor. x. 4. Tit. iii. 1 al.
c as below (g). elsw., here bis. Gal. vi. 9. James v. 4. Rev. xiv. 15 bis, 16. Ruth ii. 4. partic., as Matt. iv. 8.
d — Matt. xx. 8. Prov. xi. 21.
e — Matt. iii. 12 ‖ L. xii. 30. Ps. xxxviii. 6.
f ch. iii. 15 reff.
g here bis. Matt. vi. 26. xxv. 24, 26 ‖ L. Luke xii. 24. 1 Cor. ix. 11. 2 Cor. ix. 6 bis. Gal. vi. 7, 8 bis. Jer. xii. 13.
h ch. xx. 4 reff.
i see ch. i. 4 var. readd. and note.
k — ch. xix. 35. Rev. xv. 3. xvi. 7 al. 2 Chron. ix. 5.

35. om ετι (*homœotel*) DL 1. 69 syr-cu Orig$_5$ Chr Cyr Thl. rec τετραμηνον (*cf Heb* xi. 23), with H al: txt ABC^{3}DN rel Orig Chr Cyr Thl.—(In C^1 it appears to have been written τραμηνος by mistake, or perhaps τριμηνος as in 14.) AC^{1}DEL lat-*b l q* syr-cu Eus Cyr Thdrt join ηδη with what follows: txt (*see note*) C^{3}GHKUΔΛ syr copt-wilk Orig Eus: om ηδη lat-*a* syr-jer copt-dz æth Chr Hil$_2$.

36. rec at beg ins και, with AC^2 rel vulg lat-*o f ff$_2$* Syr syr-cu copt-ed æth arm Cyr-jer Chr: om BC^{1}DLN 33 lat-*a b e l q* copt-dz Iren-lat Orig Cyr. om και bef *o* σπ. BCLU 1. 33 lat-*e g* syr copt arm Orig$_4$ Heracl: ins ADN rel. και *o* θερ, bef ομου χ. D Syr syr-cu æth Iren-lat. χαρη D.

37. εστιν bef ο λογος D 301 Scr's p latt copt arm Iren-lat Heracl Aug. om *o* bef αληθινος BC^{1}KLΔ 1. 33 arm Orig$_3$ Heracl Chr Cyr Thl: ins AC^{3}DN rel.

the verse, we must endeavour to follow, as far as may be, the train of thought which pervades the discourse. He that soweth the good seed is the Son of Man: our Lord had now been employed in this His work. But not as in the natural year, so was it to be in the world's lifetime. One-third of the year may elapse, or more, before the sown seed springs up; but the *sowing by the Son of Man* comes late in time, and the harvest should immediately follow. The fields were whitening for it; these Samaritans (not that I believe He *pointed to them approaching*, as Chrys. and most expositors, but had them in his view in what he said), and the multitudes in Galilee, were all nearly ready. In the discourse as far as ver. 38, He is ὁ σπείρων, the disciples (see Acts viii.) were the οἱ θερίζοντες:—He was the πεζοπιαικώς, they were the εἰς τὸν κόπον αὐτοῦ εἰςεληλυθότες. The *past* is used, as descriptive of the office which each held, not of the actual thing done. I cannot also but see an allusion to the words spoken by Joshua (xxiv. 13), *on this very spot*;—'I have given you a land for which ye did not labour'—ἐφ' ἣν οὐκ ἐκοπιάσατε ἐπ' αὐτῆς (αὐτήν F.).

Taking this view, *I do not believe there was any allusion to the actual state of the fields at that time.* The words ἐπάρατε κ.τ.λ. are of course to be understood *literally*;—they were to lift up their eyes and look on the lands around them;—and then came the assurance; 'they are whitening already towards the harvest.' And it seems to me that on *this view*—of the Lord speaking of spiritual things to them, and announcing to them the approach of the spiritual harvest, *and none else,—the right understanding of the following verses depends.* It is of course *possible* that it *may have been seed-time*;—possible also, that the fields may have been *actually whitening for the harvest*;—but to lay down either of these as certain, and build chronological inferences on it, is quite unwarranted.

ἤδη belongs certainly to ver. 35, and refers back to ὅτι. Taken with ver. 36, it would not agree with the *truth* of the comparison. The harvest was *not yet come.* The ancient MSS. are not trustworthy guides in division and punctuation, which rather form matter of criticism, in which we stand on the same ground as they. 36.] The μισθός of the θερίζων is in the χαρά here implied, in having gathered many into eternal life, just as the βρῶσις of the σπείρων was His joy already begun in His heavenly work. See Matt. xx. 1—16 and notes. 37.] ὁ λόγ. [ὁ] ἀλ. ἐστιν, i. e. **has place,—applies** = συμβίβηκεν in 2 Pet. ii. 22. So Winer, Meyer (1), Stier, but contr. Lücke, De Wette, who question the propriety of the art. and take [ὁ] ἀληθινός for the predicate, and as = ἀληθής. John's usage however is to join ὁ λόγ. ὁ ἀληθινός: see ch. xv. 1. We may also take the words, without doing

ἀπέστειλα ὑμᾶς [c] θερίζειν ὃ οὐχ ὑμεῖς [l] κεκοπιάκατε· ἄλλοι κεκοπιάκασιν, καὶ ὑμεῖς εἰς τὸν [m] κόπον αὐτῶν [n] εἰσεληλύθατε. 39 Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν [o] τῶν Σαμαρειτῶν, διὰ τὸν λόγον τῆς γυναικὸς μαρτυρούσης ὅτι εἶπέν μοι πάντα ἃ ἐποίησα. 40 ὡς οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμαρεῖται, [p] ἠρώτων αὐτὸν [q] μεῖναι παρ' αὐτοῖς. καὶ [q] ἔμεινεν ἐκεῖ δύο ἡμέρας. 41 καὶ πολλῷ πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ, 42 [r] τῇ τε γυναικὶ ἔλεγον ὅτι οὐκέτι διὰ τὴν σὴν [r] λαλιὰν πιστεύομεν· αὐτοὶ γὰρ [s] ἀκηκόαμεν, καὶ οἴδαμεν ὅτι οὗτός ἐστιν [t] ἀληθῶς ὁ [uv] σωτὴρ τοῦ [v] κόσμου.

43 Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν εἰς τὴν

l = Matt. vi. 28. Luke v. 6 al. (ver. 6 refl.) Josh. xxiv. 13.
m = 1 Cor. iii. 8. xv. 58. 2 Cor. vi. 5 al. (Matt. xxvi. 10 reff.) Wisd. x. 17.
n = here only. see Heb. iii. 11, &c.
o ch. i. 34 reff.
p = and constr., Luke viii. 37 reff.
q ch. i. 39, 40 reff.
r ch. viii. 43. Matt. xxvi. 73 only. Ps. xviii. 3.
s perf., ch. v. 37. xviii. 21. Acts vi. 11, 14. Rom. xv. 21 (from Isa. lii. 15).
t ch. i. 48 reff.
u Luke ii. 11. Acts xiii. 23 al. fr
1 John i. 3, 5. iv. 3 only. Job v. 27.
v 1 John iv. 14.

38. απεσταλκα DN. om o D¹L lat-*e*. εκοπιασατε and εκοπιασαν D.

39. om εις αυτον N¹. rec (for ἃ) οσα, with AC²D rel vulg lat-*c f ff₂* syr arm: txt BC¹LN lat-*b e l q* Syr syr-cu copt æth Orig₂.

40. [ως is written over the line and also συν above ουν ηλθον *a prima manu* in B.] for παρ αυτοις, προς αυτους C. for εκει, παρ' αυτοις N. ημερας bef δυο N.

42. for τε, δε DE A(Treg expr) fos lat-*a e ff₂ l q* syr Orig.—και ελεγον τη γυναικι N¹. om οτι B[sic] lat-*b f* Syr æth Iren-lat Orig. for σην λαλ., λαλ. σου B Orig₂. for λαλιαν, μαρτυριαν DN¹ lat-*b l*. for αυτοι, αυτου D lat-*a*. aft ακηκ. ins παρ' αυτου N. αληθως bef ουτος εστιν N: om αληθως K¹ al lat-*ff₂* Heracl Victorin. rec at end ins ο χριστος, with AC³D 69(sic) rel lat-*c f q* syr: om B[sic in cod: see table] C¹N latt syr-cu syr-jer copt æth arm Iren-lat Orig₄ Heracl Victorin Aug.

43. rec aft εκειθεν ins και απηλθεν, with A rel vulg Syr syr-marg æth arm; και ηλθεν L 106 gat(with mm) syr: om BCDN 69 lat-*a b e f ff₂ l q* syr-cu copt Orig₂ Cyr.

any violence to the art. bef. ἀληθινός, "Herein is that saying the true one." But I still prefer the other way. If we regard the bracketed article as omitted, the sense will of course be, Herein is that saying true. Such however is not St. John's usage: see above.

38.] Here, as often, our Lord speaks of the office and its work as *accomplished*, which is but beginning (see Isa. xlvi. 10). By ἄλλοι here He cannot mean the O. T. prophets (Grotius, Bengel, Lange), for then His own place would be altogether left out;—and besides, all Scripture analogy is against the idea of the O. T. being the *seed* of which the N. T. is the *fruit*;—nor can it be *right*, as Olshausen maintains, to leave Him out, as being the *Lord of the Harvest*:—for He is certainly *elsewhere*, and was by the very nature of the case *here*, *the Sower*. The plural is I believe merely inserted as the correspondent word to ὑμεῖς in the explanation, as it was ἄλλος—ἄλλος, in the proverb. (So Lücke, Tholuck, Stier. De Wette denies their interpretation, but gives none of his own.) 39—42.] The truth of the saying of ver. 35 begins to be manifested. These Samaritans were the foundation of the church afterwards built up there. It does not seem that any miracle was wrought there: αὐτοὶ ἀκηκόαμεν was enough to raise their faith to a point never attained by the Jews, and hardly as yet by the disciples,—that He was the Saviour of *the world*. Their view seems to have been less clouded by prejudice and narrow-mindedness than that of the Jews; and though the conversion of this people lay not in the plan of the official life of our Lord, or working of His Apostles during it (see Matt. x. 5),—yet we have abundant proof from this history, of His gracious purposes towards them. A trace of this occurrence may be found ch. viii. 48, where see note. Compare throughout Acts viii. 1—25. (In ver. 42 λαλιά is perhaps not to be distinguished from λόγος before: see

Γαλιλαίαν. 44 αὐτὸς γὰρ Ἰησοῦς °ἐμαρτύρησεν ὅτι προφήτης ἐν τῇ ἰδίᾳ ᵛπατρίδι τιμὴν οὐκ ἔχει. 45 ὅτε ᵛ Matt. xiii. 54, 57 refl. οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ˣἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι, πάντα ἑωρακότες ὅσα ἐποίησεν ἐν Ἰεροσολύμοις ἐν τῇ ἑορτῇ· καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορτήν. 46 ᵞΗλθεν οὖν πάλιν εἰς τὴν Κανᾶ τῆς Γαλιλαίας, ˣ — Matt. x. 14 refl.

44. rec ins ο bef ιησ., with LMΔ 69 : om ABCDℵ rel Orig$_5$ Cyr Thl.
45. for οτε, ως Dℵ^1. εξεδιξαντο D. for ειδεξαντο αυτον οι γαλιλαιοι, οι (but dotted) ℵ^1. ιωρακοτες bef παντα ℵ^1. rec (for οσα) α (see ver 29), with D rel Orig$_3$: τα ℵ^1 : txt ABCLℵ^{2a} 1. 33. 69 syr Orig$_4$ Chr Cyr. ιερουσαλημ and om εν bef τη εορ. D. for ηλθον, εληλυθισαν (sic) ℵ.
46. for ηλθεν, ηλθαν ℵ. rec ins ο ιησ. bef παλιν, with S(e sil) Chr : aft, A rel lat-*f q* syrr : om BCDLℵ 33 latt syr-cu copt æth arm Orig Cyr Gaud. for εις

ch. viii. 43. But it is hardly possible not to see in the word something of allusion to the woman's eager and diffuse report to them.)

43—54.] *The second miracle of Jesus in Galilee. The healing of the Ruler's son.* 43.] τάς should have been expressed in E. V.,—after the two days.

We find no mention of the *disciples* again till ch. vi. 3.

44.] Much difficulty has been found in the connexion of this verse, but unnecessarily. Some have supposed that the Evangelist means *Judæa* by ἡ ἰδια πατρις (Orig. Lücke [second edit., but see below], Ebrard, &c.),—which cannot be, for there is no allusion to Judæa at all here, as He came *from Samaria*, and the verse manifestly alludes to His journey *into* Galilee:—some, that Capernaum is meant, or Nazareth, and 'He went into Galilee,' as distinguished from one or other of these places (Chrys., Euthym., Cyril, Olsh.);—but neither can this be, for our Evangelist does not so lightly pass over the reasons of the remarks he makes, and there is no allusion to any city *in Galilee*, but to His going into Galilee in general.

Some again suppose it to be a reason why He did not go into Galilee before, but remained in Judæa and Samaria (Theophyl., Meyer (1), and somewhat similarly Neander, L. J. 385, and Jacobi); this however would be equally alien from the simplicity of John's style, and not in accordance with the fact of almost all His teaching and working being in Galilee. Nor is γάρ to be rendered '*although*' (Kuinoel)—a sense (Lücke, i. 613) which it never has. One admissible view is (Tholuck, Lücke [third ed.], De Wette), that this verse refers to the next following, and indeed to the whole narrative which it introduces. It stands as a preliminary explanation of the 'Except ye see signs and wonders, ye will not believe;' and as indicating the contrast between the Samaritans, who believed on Him for His *word*,—and His own countrymen, who only received Him because they *had seen the miracles* which He did at Jerusalem. Such use of γάρ is not unexampled (see Hartung, Partikellehre, i. p. 467; Lücke, 467; Thol.; De Wette; and Matthiæ, Gr. Gr. § 615). In Herod. i. 124 we have ὦ παῖ Καμβύσεω, σὲ γὰρ θεοί ἐπορίωσι· οὐ γὰρ ἄν κοτε ἐς τοσοῦτον τύχης ἀπίκεο· σὺ νῦν Ἀστυάγεα τὸν σεωυτοῦ φονέα τίσαι. Soph. Antig. 393: ἀλλ', ἡ γὰρ ἐκτὸς καὶ παρ' ἐλπίδας χαρὰ | ἔοικεν ἄλλῃ μῆκος οὐδὲν ἡδονῇ, | ἥκω κ.τ.λ. And thus the οὖν in the next verse will be a particle connecting it with this preliminary reason given. But ἐμαρτύρησεν is not to be taken as a pluperfect. A simpler view still is this: the reason (ver. 1) why He left Judæa for Galilee was, because of the publicity which was gathering round Himself and his ministry. He betakes himself to Galilee therefore, to avoid fame, testifying that His own country (Galilee) was that where, as a prophet, He was least likely to be honoured. 45] They received Him, but in accordance with the proverbial saying just recorded;—not for any honour in which they themselves held Him, or value which they had for His teaching; but *on account of His fame in Jerusalem*, the metropolis,—which set them the fashion in their estimate of men and things. καὶ αὐτοὶ γάρ, inserted for those readers who might not be aware of the practice of the Galilæans to frequent the feasts at Jerusalem. 46.] οὖν, perhaps (see above) because of the receptivity of Him from signs and wonders merely,—not as a Prophet from His teach-

y — ch. v. 11 reff.
z — here bis only t. (Acts xii. 20, 21. James ii. 3 only. Num. xx. 17 al.)
c — Matt. x. 8 al.
d — Matt. xiv. 28 reff.
e Luke vii. 36 reff.
f see Luke iv. 31.
g ch. ii. 11 reff.
h in N. T. alw. w. σημ., Matt. xxiv. 24 | Mk. Acts ii. 19, 22. 43 al. Rom. xv. 19. 2 Cor. xii. 12. 2 Thess. ii. 9. Heb. ii. 4 only. Mark v. 23 (| Mt.?) only.
i — vv. 51, 53. Deut. xiii. 12. 4 Kings i. 2.
k ch. ii. 23 (reff.).

ὅπου [y] ἐποίησεν τὸ ὕδωρ οἶνον. καὶ ἦν τις [z] βασιλικός, οὗ ὁ υἱὸς [c] ἠσθένει ἐν Καφαρναούμ. 47 οὗτος ἀκούσας ὅτι Ἰησοῦς ἥκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν, [d] ἀπῆλθεν πρὸς αὐτὸν καὶ [e] ἠρώτα ἵνα [f] καταβῇ καὶ ἰάσηται αὐτοῦ τὸν υἱόν· ἤμελλεν γὰρ ἀποθνήσκειν. 48 εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν Ἐὰν μὴ [g] σημεῖα καὶ [h] τέρατα ἴδητε, οὐ μὴ πιστεύσητε. 49 λέγει πρὸς αὐτὸν ὁ [z] βασιλικός Κύριε, [f] κατάβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου. 50 λέγει αὐτῷ ὁ Ἰησοῦς Πορεύου· ὁ υἱός σου [i] ζῇ. [k] ἐπί-

τηνε, εν B. [καναν ℵ¹.] επιοιησαν(sic) ℵ¹. for και ην, ην δε DLΞ 33 lat-*b e f ff₂ q* copt-ms Gaud. βασιλισκος D ev-31² Chron Synop, *basiliscus* lat-*a*. (so also in ver 49 D ev-y.)

47. om ουτος ℵ¹. for απηλθ., ηλθεν C 1. 33. 69 lat-*a b e ff₂* syr-cu copt-ms sth arm Chr: ανηλθεν ℵ¹. add ουν ℵ¹. (corrd 1. m. ?) rec aft ηρωτα ins αυτον, with A rel Cyr: om BCDLℵ 33. 69 fos lat-*a e l q* arm Orig Chr₂ Aug.—(om ε. ηρωτα G.)

49. for το παιδιον, τον υιον A 69 Chr-mss: τον παιδα ℵ. om μου D 1 lat-*b e ff₂ l* Syr syr-cu.

50. om ο ιησ. D 157 Scr's c. rec ins και bef επιστευσεν, with AC rel lat-*a b*

ing. But it is hardly safe in this gospel to mark the inference in οὖν so strongly: it is St. John's habitual particle of sequence, even where that sequence is not strictly logical, only temporal, and thus in God's purposes, no doubt, consequential.

βασιλικός] ἢ ἐκ γένους βασιλικοῦ, ἢ ὡς ἀξίωμά τι κεκτημένος ἀφ' οὗπερ ἐκαλεῖτο βασιλικός (Euthym., Chrys.), ἢ ὡς ὑπηρέτης βασιλικός (Euthym.). Origen thinks he may have been one of the household of Cæsar, having some business in Judæa at that time. But the usage of Josephus is perhaps our surest guide. He uses βασ. to distinguish the soldiers, or courtiers, or officers of the *kings* (Herods or others), from those of *Rome*, — but never to designate the royal family: see B. J. vii. 5. 2; Antt. xv. 8. 4. So that this man was probably an officer of Herod Antipas. He *may* have been Chuza, Herod's steward, Luke viii. 3: but this is pure conjecture. The man seems to have been a Jew: see below. 47, 48.] This miracle is a notable instance of our Lord 'not quenching the smoking flax:' just as His reproof of the Samaritan woman was of His 'not breaking the bruised reed.' The little spark of faith in the breast of this nobleman is by Him lit up into a clear and enduring flame for the light and comfort of himself and his house. καταβῇ: see on ch. ii. 12. The charge brought against them, ἐὰν μή &c., does not imply, as some (Raphel and Storr) think, that they would not believe signs and wonders *heard of*, but required to *see* them (thus laying the stress on ἴδητε)—for in this case the expression would certainly have been fuller, ἴδητε τοῖς ὀφθαλμοῖς, or something similar;—and it would not accord with our Lord's known low estimate of all *mere miracle-faith*, to find Him making so weighty a difference between faith from miracles *seen* and faith from miracles *heard*. The words imply the contrast between the Samaritans, who believed *because of His word*, and the Jews (the plural reckoning the βασιλικός among them), who would not believe but *through signs and prodigies*:—see 1 Cor. i. 22. And observe also that it is not implied that even when they had seen signs and wonders, they would believe:—they required these as a condition of their faith, but even these were rejected by them: see ch. xii. 37.

But even with such inadequate conceptions and conditions of faith, our Lord receives the nobleman, and works the sign rather than dismiss him. It was otherwise in Matt. xvi. 1 ff. 49.] Here is the same weakness of faith,—but our Lord's last words have made visible impression. It is like the Syrophœnician woman's rejoinder,—'Yea, Lord; but . . . ,' only the faith is of a far less noble kind than hers. He seems to believe it necessary that Jesus should be on the spot;—not that there was any thing strange or blameable in this, for Martha and Mary did the same, ch. xi. 21, 32:—and to think that it would be too late when his child *had ex-*

στευσεν ὁ ἄνθρωπος τῷ [k]λόγῳ [l]ὃν [k]εἶπεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐπορεύετο. 51 ἤδη δὲ αὐτοῦ καταβαίνοντος, οἱ δοῦλοι [m]αὐτοῦ [m]ὑπήντησαν αὐτῷ [καὶ ἀπήγγειλαν] λέγοντες ὅτι ὁ παῖς αὐτοῦ [n]ζῇ. 52 [o]ἐπύθετο οὖν τὴν ὥραν παρ' αὐτῶν ἐν ᾗ [p]κομψότερον [q]ἔσχεν. εἶπον οὖν αὐτῷ ὅτι [r]ἐχθὲς [s]ὥραν ἑβδόμην [t]ἀφῆκεν αὐτὸν ὁ [tu]πυρετός. 53 ἔγνω οὖν ὁ πατὴρ ὅτι [v]ἐν ἐκείνῃ τῇ ὥρᾳ ἐν ᾗ εἶπεν αὐτῷ ὁ Ἰησοῦς Ὁ υἱός σου [n]ζῇ, καὶ ἐπίστευσεν αὐτὸς καὶ ἡ

I$_4$[αβ-δσ]μνπ.. ABCDE FGHI KLMSU VΔΛΝ 1. 33. 69.

l constr., ver. 6 reff. m ch. xi. 20, 30. xii. 18. Matt. viii. 23 al.† Tobit vii. 1 al. n ver. 50. o with acc., Acts xxiii. 20 only. w. παρά, Matt. ii. 4 only. otherwise, Luke xv. 26. xviii. 36. Acts iv. 7 alf. only. p here only†. q = Mark xvi. 18. r Acts vii. 28. Heb. xiii. 8 only. Exod. v. 14 F. Josh. iii. 4. (5 v. r.) 30. Rev. iii. 3. Deut. xxviii. 22 only. s Matt. viii. 13 ‖. t as above (t). u ellipse. (7, see Winer, p. 513, edn. 2.) 2 Cor. i. 6. s acc., Acts x. Acts xxviii. 8 only.

c f ff$_2$ syrr syr-cu copt æth arm (L adds δε): om BDℵ vulg lat-*c l* Cyr. rec (for ὃν) ᾧ, with D rel: ων F: txt ABCL.—for *ον ειπεν αυτω ο ιησους, τον ιν* ℵ^1. rec om *ο* bef *ιησ.*, with S (e sil): ins ABCD rel Cyr.

51. om 2nd *αυτου* D-gr LΝ 1 latt. rec *απηντησαν*, with A rel Orig Chr Cyr: txt (*always used by John, see reff*) BCDKLΝ 1. *υπηντ.* bef *οι δουλοι* D (arm). *αυτου* A al. om *κ. απηγγ.* BL syr-jer copt æth-rom: *κ. ανηγγ.* K 1. 33: *κ. ηγγειλαν αυτω* (omg λεγοντες) DΝ lat-*b*. om *ο* bef *παις* C^1. for *παις*, *υιος* DKLU 33. 69 latt Syr syr-cu syr-marg copt æth Cyr Thl. rec (for 3rd *αυτου*) *σου*, with D-gr rel lat-*a b e* syrr syr-cu syr-jer copt æth Orig$_2$: txt ABCΝ 1 vulg lat-*c f ff$_2$ g l* arm.

52. rec *παρ' αυτων* bef *την ωραν* (*to bring the governed case close to the verb*), with L rel Chr Cyr: txt ACDKUΝ 1. 33. 69 latt: for *παρ αυτ., εκεινην* B. rec (for *ειπ. ουν*) *και ειπ.*, with AD rel latt syr æth Chr Cyr: txt BCL 1. 33 arm. rec *χθες*, with B^2 rel: om 69: txt AB^{1}CDKLΝ. *αυτην* B[sic in cod: see table].

53. aft *ο πατηρ* ins *αυτου* C 69 lat-*e f* syrr syr-cu copt. om 1st *εν* BCΝ^1 1. om *ο ιησ.* Ν^1. rec ins *οτι* bef *ο υιος*, with DI$_d$ rel lat-*e f* syrr syr-cu arm: om ABCLΝ 1. 33 latt copt æth Cyr.

pired;—not imagining that He to whom he spoke could *raise the dead.* 50.] The bringing out and strengthening of the man's faith by these words was almost as great a spiritual miracle, as the material one which they indicated. We may observe the difference between our Lord's dealing here and in the case of the centurion (Matt. viii. 6 ff. and ‖). There, when from humility the man requests Him to speak the word only, He offers to go to his house: here, when pressed to go down, He speaks the word only. Thus (as Trench observes, after Chrysostom) the weak faith of the nobleman is strengthened, while the humility of the centurion is honoured.

51.] He appears to have gone leisurely away—for the hour (1 P.M.) was early enough to reach Capernaum the same evening (twenty-five miles): in confidence that an amendment was taking place, which he at present understood to be only a gradual one. 52, 53.] κομψῶς ἔχειν in this sense is found in Arrian. Dissert. Epictet. iii. 10, cited by most of the Commentators. ὅταν ὁ ἰατρὸς εἰσέρχηται, μὴ φοβεῖσθαι τί εἴπῃ· μηδ' ἂν εἴπῃ, κομψῶς ἔχει, ὑπερχαίρειν . . . . . μηδ' ἂν εἴπῃ, κακῶς ἔχει, ἀθυμεῖν . . . .

ἀφῆκεν αὐτ. ὁ πυρ.] This was probably more than he expected to hear; and the coincidence of so sudden a recovery with the time at which Jesus had spoken the words to him (after ἐκείνῃ τῇ ὥρᾳ understand ἀφῆκεν αὐτὸν ὁ πυρετός), raises his faith at length into a full belief of the Power and Goodness and the Messiahship of Him, who had by a word commanded the disease, and it had obeyed. The ἐπίστευσεν, *absolutely*, implies that in the fullest sense he and all his *became disciples of Jesus.* It is very different from ἐπίστευσεν τῷ λόγῳ ὃν εἶπ. Ἰησ. in ver. 50—as believing on HIM must be always different from believing on *any thing else in the world*, be it *even His own word or His own ordinances.* Here the advocates of the (imaginary; see above on ver. 6) Asiatic division of the hours by St. John, suppose him to have put that division into the mouth of Jews in Galilee. But that division would in reality not help the narrative here at all, as they maintain. The βασιλικός probably set out, as indeed the narrative implies, immediately on hearing our Lord's assurance, and *spent the night on the way.* Indeed, curiously enough, Dr. Wordsw. makes him do this, and yet

w — Matt. x. 13. xii. 25. 1 Cor. xvi. 15. Gen. l. 8. Josh. xxiv. 15.
x ch. xxi. 16. Matt. xxvi. 42. Acts x. 15.
y — ch. ii. 11 reff. Exod. iv. 30.
z — Matt. xx. 17, 18 reff.

w οἰκία αὐτοῦ ὅλη. 54 τοῦτο [δὲ] x πάλιν δεύτερον ℵBDL
y σημεῖον ἐποίησεν ὁ Ἰησοῦς ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς
τὴν Γαλιλαίαν.
V. 1 Μετὰ ταῦτα ἦν ἑορτὴ τῶν Ἰουδαίων, καὶ z ἀνέβη

54. aft τουτο ins δε BC¹G 69 copt Orig₃ : om AC²DI₄ℵ rel latt syrr copt-dz arm. εποιησεν bef σημειον ℵ.

CHAP. V. 1. ins η bef εορτη (*probably to specify the feast*) CEFH I₄(appy) LMΔℵ

maintains the seventh hour to have been 7 P.M. 54.] The *meaning* of the Evangelist clearly is, that this was the second *Galilæan* miracle (see ch. iii. 2, and ver. 45). But (1) how is that expressed in the words? The σημεῖα which He did at Jerusalem in the feast being omitted, the πάλιν δεύτερον σ. naturally carries the thoughts back to a former one related; and the clause added (ἐλθὼν κ.τ.λ.) shews, not that a miracle prior to this, during this return visit, has been passed over,—but that as the scene of this second was in Galilee, so that former one, to which δεύτ. refers, must be sought in Galilee also. And then (2) *why* should this so particularly be stated? Certainly, it seems to me, on account of the part which this miracle bore in the calling out and assuring of faith by the manifestation of His glory, as that first one had done before. By that (ch. ii. 11), His disciples had been convinced: by this, one (himself a type of the weak and unworthy in faith) outside the circle of His own. By both, half-belief was strengthened into faith in Him: but in each case it is of a different kind. It is an interesting question, whether or not this miracle be the same as the healing of the centurion's servant (or *son*, Matt.?) in Matt. viii. 5: Luke vii. 1. Irenæus *appears* to hold the two narratives to be the same history (*appears* only; for his words are, 'Filium centurionis absens verbo curavit dicens Vade, filius tuus vivit.' Hær. ii. 22. 3, p. 147: which remark may be simply explained by his having cited from memory, and thus either made this βασιλικός a centurion,—or, which is more probable, having understood the παῖς in Matt. viii. as a *son*, and made our Lord there speak very similar words to those really uttered by Him, but which are in reality found here): so Eusebius also in his canons. Chrysostom notices, but opposes the view: —and it has never in modern times gained many advocates, being only held by Semler, Seiffarth, and the interpreters of the Straussian school. Indeed, the internal evidence is all against it: not only (Chrys.) ἀπὸ τοῦ ἀξιώματος, ἀλλὰ καὶ ἀπὸ τῆς πίστεως, does the man in one case differ from the man in the other. The inner kernel of the history is, in our case here,—*the elevation of a weak and mere wonder-seeking faith into a deep conviction of the personal power and love of our Lord*; in the other, the commendation of a noble confession of our Lord's divine power, indicating great strength and grasp of faith, and inducing the greatest personal humility. And the external point brought out in the commendation, οὐδὲ ἐν τῷ Ἰσραήλ, is not only different from, but stands in absolute contrast with, the depreciating charge here, ἐὰν μὴ σημεῖα καὶ τέρατα ἴδητε, οὐ μὴ πιστεύσητε. Olshausen (whose commentary on John is far less elaborate than on the other Gospels, which may account for my referring less often to it) well remarks, that this narrative may be regarded as a sequel to the foregoing one.

CHAP. V.—XII. *Second great division of the Gospel.* JESUS IN CONFLICT WITH THE JEWS. V., VI. JESUS THE LIFE. *Beginning of the conflict.*

V. 1—47.] *Healing of a cripple at the pool of Bethesda, during a feast; and the discourse of Jesus occasioned by the persecution of the Jews arising thereupon.*

1. μετὰ ταῦτα] Lücke remarks that when John wishes to indicate immediate succession, he uses μετὰ τοῦτο, ch. ii. 12; xi. 7, 11; xix. 28; when mediate, after an interval, μετὰ ταῦτα, ch. iii. 22; v. 14; vi. 1; vii. 1; xix. 38. So that apart from other considerations which would lead us to the same conclusion, we may infer that some interval has elapsed since the last verse of ch. iv. ἑορτὴ τ. Ἰουδ.] *Few* points have been more controverted, than the question, *what this feast was.* I will give the principal views, and then *state* my own conclusion. (I have abridged the following statement principally from Lücke's note, ii. 1—15.) (1) Irenæus understands it (Hær. ii. 22. 3, p. 147) to be the *second Passover of our Lord's minis-*

Ἰησοῦς εἰς Ἱεροσόλυμα. 2 ἔστιν δὲ ἐν [a] τοῖς [a] Ἱεροσολύ- [a] ch. ii. 23. x. 22. xi. 18 only.
μοις [b] ἐπὶ τῇ [c] προβατικῇ [d] κολυμβήθρα ἡ [e] ἐπιλεγομένη [b] = Matt. xxiv. 33 ‖. Acts iii. 11. v. 9. (11 v. r.) only. Isa. vii. 3. [c] here only. Neh. iii. 1, 32. xii. 39 only. [e] = here only ‡. (Acts xv. 40 only. [d] ver. (4 v. r.) 7. ch. ix. 7 Exod. xvii. 9 al.)

1. 33 coptt Cyr Thl: om ABD rel Orig Chr. rec ins *o* bef *ιησ.*, with CN rel Orig Chr Cyr: om ABDHI$_{\text{a}}$KL Chron$_{\text{p}}$.

2. for *επι*, *εν* ADGLN^{1a} lat-*d q* Nonn: om ℵ^{1}. om *τη* ℵ. for *η επιλεγ.*, *το λεγομενον* ℵ^{1}: *τον επιλεγομενον* ℵ$^{\text{corr}}$.—for *επιλεγ.*, *λεγ.* DV 1. 33 lat-*a b*.

try. Origen (whose commentary on this chapter is lost) mentions this view (tom. xiii. 39, p. 250), but apparently does not approve it. (MS. A reads *ην εορτη των αζυμων κ.τ.λ.*) This is the view of Luther, Calovius, Scaliger, Grotius, Lightfoot, Lampe, Kuinoel. (2) Cyril Alex. and Chrysostom think it to be *the Pentecost*; similarly Euthym. and Theophyl. This opinion prevailed in the Greek Church; and has been defended by Erasmus, Calvin, Beza, &c., and more recently by Bengel in his Harmony. (3) Kepler first suggested the idea that it might be *the feast of Purim*, (Esth. ix. 21, 26,) almost immediately preceding the Passover (the 14th and 15th of Adar). This was adopted by Petavius, and has been the general view of the modern chronologists. So Lamy, apparat. chronol., Hug, Lücke (1st ed.), Olshausen, Meyer, Wieseler, Stier, Neander, Winer. (4) The *feast of Tabernacles* has been suggested by Cocceius, and is supported by one ms. (131, which adds *ἡ σκηνοπηγία*.) (5) Kepler and Petavius thought it also possible that the *feast of Dedication* (see ch. x. 22) might be meant. So that *almost every Jewish feast* finds some supporters. I believe with Lücke (3rd ed.), De Wette, and Tholuck, *that we cannot with any probability gather what feast it was*. Seeing as I do no distinct datum given in ch. iv. 35, nor again in ch. vi. 1, and finding nothing in this chapter to determine the nature of this feast, I cannot attach any weight to most of the elaborate chronological arguments which have been raised on the subject. It can hardly have been a Passover, both on account of the omission of the article before *ἑορτή* (see ch. vi. 4), and because if so, we should have an interval of a whole year between this chapter and the next, which is not probable. Nor can it have been the Dedication, in the winter; for then the multitude of sick would have hardly been waiting in the porches of Bethesda. The feast of Purim would nearest agree with the subsequent events; and it seems as if our Lord did not go up to Jerusalem at the Passover next following (ch. vi. 4; vii. 1), so that no difficulty would be created by the proximity of the two feasts, unless, with De Wette, we believe that the interval was too little for what is related ch. vi. 1—3 to have happened. But it may be doubted, (1) whether it was a general practice to go up to Jerusalem at the Purim: (2) whether our Lord would be likely to observe it, even if it was.

No reason need be given why John does not name the feast; it is quite in accordance with his practice of mentioning nothing that does not concern his subject-matter. Thus the Passover is mentioned ch. ii. 13, because of the *buying and selling in the temple*; again, ch. vi. 4, to account for the *great multitude*, and as eminently suiting (see notes) the subject of His discourse there; the feast of Tabernacles, ch. vii. 2, because of the practice alluded to by our Lord in ver. 37; that of the Dedication, ch. x. 22, to account for His being in Solomon's porch because it was winter; but in this chapter, where there is nothing alluding to the time or nature of the feast, it is not specified.

Ἰησοῦς] and probably His disciples: for the same expression is used ch. ii. 13, whereas we find, ch. iii. 22, that His disciples were with Him; compare also ch. vii. 10 and ch. ix. 2. 2.] *ἐστὶν* has been thought by Bengel and others to import that John wrote his Gospel *before the destruction of Jerusalem*. But this must not be pressed. He might have spoken in the present without meaning to be literally accurate at the moment when he was writing (see Prolegg. to John, § iv. 6). *ἐπὶ τῇ προβ.*, probably *near the sheep-gate*,—mentioned by Nehemiah, see reff. The situation of this gate is unknown;—it is traditionally supposed to be the same with that now called St. Stephen's gate; but inaccurately, for no wall existed in that quarter till the time of Agrippa (Robinson, i. 472). Eusebius, Jerome, and the Itinerarium Hieros. speak of a *προβατικὴ κολυμβήθρα*, so also *probatica piscina*, Vulg. The reading *λεγομένη* would be more usual;

f ch. xix. 13 reff. f Ἑβραϊστὶ Βηθεσδά, πέντε g στοὰς ἔχουσα. 3 ἐν ταύταις
g ch. x. 23. Acts iii. 11. v. 12 only. Ezek. xlvii. 3.
h — ver. 6. Mark i. 50. h κατέκειτο πλῆθος τῶν ἀσθενούντων, τυφλῶν, i χωλῶν,
i Ezek. xlvii. 3. k ξηρῶν. 5 ἦν δέ τις ἄνθρωπος ἐκεῖ τριάκοντα καὶ ὀκτὼ
ii. 4. Luke v. 26 (29 reff.). Acts ix. 33. xxviii. 8 only. Prov. v. 9 only. Judith xiii. 15. Wisd. xvii. 7. here only. Matt. xv. 30, 31 al. k — Matt. xii. 10. Mark iii. 3. Luke vi. 6, 8 only. (Matt. 15. Luke xxiii. 31. Heb. xi. 29 only. Isa. lvi. 3.) l John. xxv. 8.

βηθσαιδα B vulg lat-c syr-txt coptt æth Thl Tert Jer: βελζεθα D, belzatha lat-e: βηζαθα (or βηθζ. ℵ) L 33 lat-a i Eus.

3. aft ταυταις ins ουν D. κατεκειντο DA² lat-q² sah. rec aft πλῆθος ins πολυ, with AI$_d$ rel vulg lat-c f syrr arm Cyr: om BCDLℵ 33 lat-a b e l q syr-cu coptt Chr$_g$-mss. aft ξηρων ins παραλυτικων (*addition, because this man was paralytic*) D lat-a b l. rec at end ins l ἐκδεχομενων την του ὑδατος m κινησιν (*see note*), with A²C²DI$_d$ rel Chr Cyr Euthym Thl Tert Ambr: om A¹BC¹Lℵ lat-q syr-cu copt-dz sah.

[4. rec ins ἀγγελος γὰρ n κατὰ n καιρὸν κατέβαινεν o ἐν τῇ p κολυμβήθρᾳ καὶ q ἐτάρασσεν τὸ ὕδωρ· ὁ οὖν πρῶτος r ἐμβὰς μετὰ τὴν s ταραχὴν τοῦ ὕδατος t ὑγιὴς t ἐγίνετο u ᾧ δήποτε v κατείχετο w νοσήματι (*insertion to complete that implied in the narrative with reference to the popular belief: see notes*), with AC³I$_d$L rel latt Syr syr-w-ob copt-wilk; κατὰ τὴν ἡμέραν τῆς ἁγίας πεντηκοστῆς ἄγγελοι καταφοιτῶντες ἐξ οὐρανοῦ τὸ τῆς κολυμβήθρας ἐξετάραττον ὕδωρ Cyr:—for γαρ, δε L latt: aft αγγελος ins κυριου AKL vulg lat-a c arm; aft γαρ, 69: for καιρον, καιρω L: for κατεβ., ελουετο A 42 forj(with fos) syr æth, ἐλουτον K: for εταρασσετο C³GHI$_d$MUVΔ¹: εγενετο FL 69: for ω δηπ., οιωδηποτουν A, νοσηποτε L, ᾧ δ' αν K[= 42 ?]: κατηχετο L al, κατηχεω C³:—om BC*Dℵ 33 harl¹(with san) lat-f l q syr-cu copt-dz sah arm-mss Aug.]

5. om τις D 11 lat-a b arm. om εκει ℵ: εκει bef ανθρ. F al. rec om και, with BKΔ (SV, e sil) am lat-a Chr: ins ACDI$_d$ℵ rel vulg lat-b c syr-cu syr æth arm

1 Acts xvii. 16. 1 Cor. xi. 33. xvi. 11. Heb. x. 13. xi. 10. James v. 7 only†. Gen. xliii. 9 al. m here only. Job xvi. 6. n — here only. (Rom. v. 6.) see Num. ix. 13. o ch. iii. 36 reff. p ver. 2 reff. q ver. 7. r — here only. Nah. iii. 14. of embarking, Matt. viii. 23 reff. ch. vi. 17 al. s — here only. (Mark xiii. 8 only.) Isa. xxiv. 19. t ver. 6 reff. u here only. v — here only. see Rom. vii. 6. Jer. xiii. 21. w here only †.

perhaps ἑτερὰ. implies that it had another name. Βηθεσδά = Syr. בֵּית חַסְדָּא, **the house** (place) **of mercy**, or **of grace**. Its present situation is very uncertain. Robinson established by personal inspection the fact of the subterranean connexion of the pool of Siloam (see ch. ix. 7 note) and that called the Fountain of the Virgin (i. 501 ff.); and has made it probable that the Fountain under the grand Mosk is also connected with them (i. 509 ff.); in fact that all these are but one and the same spring. (See also some interesting particulars respecting an attempt made subsequently to prove this connexion, and mention of a fourth fountain with the same peculiar taste as the water of Siloam, in Williams's Holy City, pp. 381 ff.) Now this spring, as he himself witnessed, (i. 506,) is an *intermittent* one, as indeed had been reported before by Jerome (on Isa. viii. 6), Prudentius (in Trench, Mir. p. 247, edn. 2), William of Tyre, and others. There might have been then, it is obvious, some artificially constructed basin in connexion with this spring, the site and memory of which have perished, which would present the phænomenon here described: see below. The spot now traditionally known as Bethesda is a part of the fosse round the fort or tower Antonia, an immense reservoir or trench, seventy-five feet deep. But, as Robinson observes (i. 489), there is not the slightest evidence that can identify it with the Bethesda of the N. T.

This pool is not mentioned by Josephus. πέντε στοὰς ἔχ.] Probably these were for the shelter of the sick persons, and were arches or porticos, opening upon and surrounding the reservoir. στοα ἐστιν ἡ παρ' ἡμῖν λεγομένη καμάρα, ἣ καὶ ὁ θόλος. Euthym. 3.] ξηρῶν, those who were afflicted with the loss of vital power in any of their limbs by stiffness or paralysis. Of this kind was the man on whom the miracle was wrought.

[ἐκδεχ. . . . κίνησιν, and ver. 4. The spuriousness of this controverted passage seems to me more clear than when I prepared my second edition. The very reasons which Stier and De Wette allege in its favour, and which then weighed with me, will on more consideration be found to range themselves on the other side. Let us conceive of the matter thus. The facts, of the assemblage of sick persons round the pool, and of the answer of the sick man in ver. 7, were recorded in the sacred text as we now find them, and

ἔτη [x] ἔχων ἐν τῇ [y] ἀσθενείᾳ αὐτοῦ. 6 τοῦτον ἰδὼν ὁ Ἰησοῦς [z] κατακείμενον, καὶ γνοὺς ὅτι πολὺν ἤδη χρόνον [x] ἔχει, λέγει αὐτῷ Θέλεις [ab] ὑγιὴς [b] γενέσθαι; 7 ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν Κύριε, ἄνθρωπον οὐκ ἔχω, [c] ἵνα ὅταν [d] ταραχθῇ

x = ch. viii. 57. ix. 21, 23. xi. 17.
y = Luke v. 15 reff.
z ver. 8 reff.
a Matt. xii. 13 reff.
b vv. (4 v. r.) 9, 14 only.
c = ver. 26 al.
d lit., here (ver. 4 v. r.) only. Ezek. xxxii. 2.

Iren-lat-mss Eus Cyr Thl. rec om αυτου (*overlooked between -a and rov-; so Meyer*), with AC³I_d rel lat-*b f q* Orig Aug: ins BC¹DLN 1. 33 vulg lat-*a c e l* coptt arm Chr Cyr.

6. for κατακ., ανακειμενον ℵ¹. om ηδη ℵ.

7. for απεκριθη, λεγει A²D. ins ναι bef κυριε C³EFGH 33 syrr syr-jer Chr.

nothing else. In the background, and explanatory of both, was the popular belief of the Jews, not alleged by the evangelist. In very early times, this deficiency was supplied by the insertion of the spurious passage. I say, in very early times: for Tertullian refers to it in a way which leaves no doubt that he read it entire. 'Piscinam Bethsaidam [cf. digest on ver. 2] angelus interveniens commovebat: observabant qui valetudinem querebantur. Nam si quis prævenerat descendere illuc, queri post lavacrum desinebat.' De Bapt. c. 5, p. 1205. So that the fact of so many different kinds of sick persons being mentioned here (Stier), and that of the connexion of the account almost requiring this passage as its explanation (De Wette), points to the reason why it was put in, to clear up a narrative otherwise obscure. I would not lay much stress on the variations in the passage, which are only such as are perpetually meeting us in the undoubted text: but the fact that there are no less than seven words used either here only, or here only in this sense, is strong against its genuineness: as is the concurrence of B, C, D, and ℵ in omitting it. Of N. T. critics, Griesb. brackets it, Tischdf., Meyer, and Treg. omit it,—while Lachm. retains it in his text. De Wette, Lücke, and Luthardt, are undecided, but inclined more or less strongly against it. As a marginal gloss, it certainly does good service, as explaining both the obscure points—the assemblage of sick, and the answer in ver. 7. κατὰ καιρόν, here, apparently, **at intervals**: and those irregular ones, or the sick need not have *waited* there for them. κατέβαινεν, **was in the habit of descending**: the imperfects continue throughout.] 5.] There are two ways of taking the construction of ἔχων: (1) to regard ἔχων ἐν τῇ ἀσθ. as = ἀσθενῶς ἔχων, and τριάκοντα ὀκτὼ ἔτη as the *accus. of duration*; which is objectionable on account of the article τῇ, (not on account of the present participle, as De Wette, for it is often found with duration of time,) and as being alien from John's usage, which is (2) to place ἔχω in this sense with *an accusative of the time*; see reff., and ver. 6. So that the construction is ἔχων τριάκ. ὀκτ. ἔτη ἐν τῇ ἀσθ. Observe, he had *been lame* thirty-eight years, not *at Bethesda* all that time. 6.] γνούς, i. e. ἐν ἑαυτῷ, as on other similar occasions. Our Lord singled him out, being conscious of the circumstances under which he lay there, by that superhuman knowledge of which we had so striking an example in the case of the woman of Samaria. θέλεις ὑγ. γ.; Lightfoot and Semler would supply, 'licet sit sabbatum.' But this is very improbable, see ver. 17. Our Lord did not thus appeal to his hearers' prejudices, and make His grace dependent on them. Besides, the ὑγιὴς γενέσθαι had in the mind of the man no reference to a healing such as there would be any objection to on the Sabbath; but to the cure *by means of the water*, which he was there to seek.

The question is one of those by which He so frequently testified his compassion, and established (so to speak) a point of connexion between the spirit of the person addressed, and his own gracious purposes. Possibly it may have conveyed to the mind of the poor cripple the idea that at length a compassionate person had come, who might put him in at the next troubling of the water. It certainly is possible that the man's long and apparently hopeless infirmity may have given him a look of lethargy and despondency, and the question may have arisen from this: but there is no ground for supposing (Schleiermacher) *blame* conveyed by it, still less that he was an impostor labouring under some trifling complaint (Paulus and others), and wishing to represent it more important than it was. 7.] The man's answer implies the popular belief which the spurious but useful insertion in vv. 3, 4 expresses. Bauer asks why the person who *brought him there every day*, could not have put him in? But no such person

e — Mark vii. 33. James iii. 8 al
f ver 2 ref.
g — Luke v. 24 | Mk. xix. 13.
h Matt. ix. 6. Mark ii. 11. iii. 3. Eph. v. 14 al.
i here, &c. 5 times (& ver. 12 v. r.). Mark ii. 4, 9, 11, 12. vi. 55. Acts v. 15. ix. 33 only †.
k ver. 7.
l Matt. xxii. 23. Joh. vi. 26.
m John, ch. xviii. 31 only. — Matt. xii. 2 al. fr. — ch. iv. 46. vi. 15. Matt. iv. 19. v. 36.

τὸ ὕδωρ, [e]βάλῃ με εἰς τὴν [f]κολυμβήθραν· [g]ἐν ᾧ δὲ ἔρχομαι ἐγώ, ἄλλος πρὸ ἐμοῦ καταβαίνει. 8 λέγει αὐτῷ ὁ Ἰησοῦς [h]Ἔγειρε ἆρον τὸν [i]κράβαττόν σου καὶ περι-
πάτει. 9 καὶ εὐθέως [k]ἐγένετο [l]ὑγιὴς ὁ ἄνθρωπος, καὶ
ἦρεν τὸν [i]κράβαττον αὐτοῦ καὶ περιεπάτει. ἦν δὲ σάββα-
τον [i]ἐν ἐκείνῃ τῇ ἡμέρᾳ. 10 ἔλεγον οὖν οἱ Ἰουδαῖοι τῷ
τεθεραπευμένῳ Σάββατόν ἐστιν· καὶ οὐκ [m]ἔξεστίν σοι ἆραι
τὸν [i]κράβαττον. 11 ἀπεκρίθη αὐτοῖς Ὁ [n]ποιήσας με
[o]ὑγιῆ, ἐκεῖνός μοι εἶπεν Ἆρον τὸν [i]κράβαττόν σου καὶ
περιπάτει. 12 ἠρώτησαν αὐτὸν Τίς ἐστιν ὁ ἄνθρωπος
ὁ εἰπών σοι Ἆρον καὶ περιπάτει; 13 ὁ δὲ ἰαθεὶς οὐκ

Acts ii. 38. Gen. xlv. 9. o ver. 15. ch. vii. 23 only.

rec βαλλη, with (but e sil) Scr's c i q, βαλει G 69 Scr's e: εμβαλη C^1 al Cyr: txt ABC^{2}DN rel Cyr-jer Chr. (I_d 33 def.) προς B^{1}L: txt AB^{2}CDI$_d$N rel.

8. rec εγειραι, with S(e sil) UVΔ: txt ABCDN rel. (I_d 33 def.) ins και bef αρον ADK lat-*a b e ff$_2$* æth. [κραβαττον, so AB^{1}CD N(-στον sic 4 times) &c.]

9. om και ευθεως N^1: om ευθεως D lat-*l* arm. υγιης bef εγενετο D 1 lat (not *q*). ins εγερθεις bef ηρεν (*cf Mt* ix. 7) D 1. 69 lat-*a b e ff$_2$* Syr syr-w-ast arm: ηγερθη και ηρε N. εαυτου C^1. περιπατει AL. om εν εκ. τ. ημ. D lat-*e*.

10. rec om και, with C^3 rel vulg lat-*c f* syrr Cyr-jer Chr Hil: ins A B(see table) C^1DGLVN 1. 33. 69 lat-*a b e l* coptt æth arm Chr Cyr. aft τ. κρ. ins σου C^1DLAN 69 latt(exc *e*) Syr syr-cu syr-w-ast Chr Cyr Hil.

11. ins ος δε bef απεκ. AB Cyr; ο δε, C^{1}GKLΔAN fos lat-*f* syrr copt: om C^3D rel latt syr-cu (æth) arm. (33 defective.) for απεκριθη, απεκρινατο N^1. [ογιη N^1.] αραι N^1. om σου N^1.

12. rec aft ηρωτησαν ins ουν, with AC rel vulg lat-*c* syr: om BDN fos lat-*a e ff$_2$* syr-cu sah arm. for αρον, αραι N^1. rec aft αρον ins τον κραββατον σου (*from above*), with AC^{3}D rel latt syrr syr-cu copt æth arm Chr: om BC^{1}LN sah. περιπατειν N^1.

is implied. The same slow motion which he describes here, would suffice for his daily coming and going. 8.] The ἆρον τ. κρ. σου has been treated (Stier, iv. 168, edn. 2. Trench, Mir. 251, edn. 2) as making a difference between the man lame from his birth in Acts iii. 8, who *walked* and *leaped* and *praised God*; and this man, who, since sin had been the cause of his disease (ver. 14), is ordered to carry his bed, 'a present memento of his past sin.' Possibly; but our Lord must have had in his view what was to follow, and have ordered it also to bring about this his first open controversy with the Jews.

10.] οἱ Ἰουδαῖοι, never the *multitude*, but always those in authority of some kind, whom John ever puts forward as the representatives of the whole people in their rejection of the Lord. οὐκ ἔξεστιν] The bearing of burdens on the Sabbath was forbidden not only by the glosses of the Pharisees, but *by the law itself*. See Neh. xiii. 15—19; Exod. xxxi. 13—17; Jer. xvii. 21, 22. And our Lord does not, as in another case (Luke xiii. 15, 16), appeal here to the reasonableness of the deed being done on the Sabbath, *salvo sabbato*, but takes altogether loftier ground, as being One greater than the Sabbath. The whole kernel of this incident and discourse is *not, that it is lawful to do works of mercy on the Sabbath*: but *that the Son of God* (here) *is Lord of the Sabbath*.

11.] The man's excuse is simple and sufficient; and for us, important, inasmuch as it goes into the depth of the matter, and is by the Jews themselves accepted. He who had power to make him whole, had power to suspend that law which was, like the healing, God's work. The authority which had overruled one appointment of Providence, could overrule another. I do not mean that this reasoning was *present to the man's mind*;—he very likely spoke only from intense feeling of obligation to One who had done so much for him;—but it lay *beneath the words*, and the Jews recognized it, by transferring their blame, *from the man to Him who healed him*. 12.] Not, 'who is he that *healed thee?*' but they carefully bring

ἤδει τίς [p] ἐστιν· ὁ γὰρ Ἰησοῦς [q] ἐξένευσεν ὄχλου ὄντος ἐν τῷ τόπῳ. 14 μετὰ ταῦτα εὑρίσκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ, καὶ εἶπεν αὐτῷ Ἴδε [h] ὑγιὴς [h] γέγονας· μηκέτι ἁμάρτανε, ἵνα μὴ [r] χεῖρόν σοί τι γένηται. 15 ἀπῆλθεν ὁ ἄνθρωπος, καὶ [s] ἀνήγγειλεν τοῖς Ἰουδαίοις ὅτι Ἰησοῦς [p] ἐστὶν ὁ [t] ποιήσας αὐτὸν [t] ὑγιῆ. 16 καὶ διὰ τοῦτο [u] ἐδίωκον οἱ Ἰουδαῖοι τὸν Ἰησοῦν, ὅτι ταῦτα ἐποίει ἐν σαββάτῳ. 17 ὁ δὲ Ἰησοῦς [v] ἀπεκρίνατο αὐτοῖς Ὁ πατήρ μου [w] ἕως

αB-ω C.

p pres. ch. i. 40 ref.
q here only. Judg. iv. 18 bis & xviii. 26 P 2 Kings ii. 24. xxiii. 16 only.
r Matt. ix. 16 ref.
s ch. iv. 25 ref.
t ver. 11.
u = Matt. v. 10, &c. ref.
v = Matt. xi. 25 ref.
w Matt. xi. 12. ch. ii. 16. xvi. 24. 1 Cor. iv. 13. viii. 7. xv. 6. 1 John ii. 9 only.

13. om δε D¹. for ιαθεις, ασθενων (*from ver* 7) D fos lat-*b l*. for εστιν, ην D latt. ενευσεν D¹ℵ¹. for τοπω, μεσω ℵ*.

14. om αυτον, insg τον τεθεραπευμενον bef εν τω ιερω ℵ¹. om ὁ B. for ειπεν, λεγει ℵ. rec τι bef σοι, with DEKℵ 1. 33. 69 lat-*a b e f* arm Iren-lat Orig Chr Cypr$_4$: txt ABC rel vulg lat-*c* Syr Cyr-jer Cyr.

15. ins και bef απηλθεν A fos lat-*b f* syrr syr-cu æth: add ουν DAℵ^{2a} copt Chr Cyr: om BCℵ¹ rel. for ανηγγειλεν, ειπεν CLℵ lat-*a e q* Syr syr-cu copt Cyr: txt AB rel vulg lat-*b c f ff*$_2$ syr æth arm, απηγγειλεν DKUΔ 33. 69 Chr. for αυτον, μι DA^2 1 lat-*a e ff*$_2$ *l q* syr-cu copt-ms arm.

16. rec τον ιησουν bef οι ιουδαιοι, with A rel lat-*a e q* syr copt-wilk arm: txt BCDLUℵ 33. 69 vulg lat-*b c f g* Syr syr-cu copt-schw æth Hil. rec adds και εζητουν αυτον αποκτειναι (*to justify ver* 18), with A rel lat-*e f q* syrr copt-wilk æth Chr-montf Cyr Hil: om BCDLℵ 1. 33. 69 latt syr-cu copt-schw arm Chr Cyr$_1$ Nonn. om εν D lat-*a b e q* Tert Hil.

17. om ιησ. Bℵ. απεκρινατο ℵ: απεκριθη D.

out the unfavourable side of what had taken place, as malicious persons always do. 13.] Difficulty has been found here from the supposed improbability that some should not have told him, seeing that Jesus was by this time well known in Jerusalem. But this is wholly unnecessary. His fame had not been so spread yet, but that He might during the crowd of strangers at the feast pass unnoticed. ἐξένευσεν, *passed on unobserved*: just spoke the healing words, and then went on among the crowd; so that no particular attention was attracted to Himself, either by the sick man or others. *The context requires this interpretation:* being violated by the ordinary one, that Jesus '*conveyed himself away*, because a multitude was in the place:' for that would imply that attention had been attracted towards him which He wished to avoid; and in that case he could hardly fail to have been known to the man and to others. Observe, ἐξένευσεν has for its understood *object, the man* subjectively;—*escaped his notice, a crowd being in the place:* not referring to any thing which Jesus had *done* himself.

14.] The knowledge of our Lord extended even to the sin committed thirty-eight years ago, from which this long sickness had resulted, for so it is implied here. The χεῖρόν τι, as Trench observes (Mir. 254, edn. 2), 'gives us an awful glimpse of the severity of God's judgments;'—see Matt. xii. 45. 15.] The man appears to have done this partly in obedience to the authorities; partly perhaps to complete his apology for himself (Bengel). We can hardly imagine ingratitude in him to have been the cause; especially as ὁ ποιήσας αὐτὸν ὑγιῆ speaks so plainly of the benefit received; compare ver. 11 and note. 16.] ἐδίωκον is not used in the sense *of legal prosecution* in the N. T.:—**persecuted** is the best word for it.

17.] The *true keeping* of the rest of the Sabbath was not that otiose and unprofitable cessation from even good deeds, which they would enforce: the Sabbath was *made for man*;—and, in its Jewish form, for man in a mere state of legal discipline (which truth could not yet be brought out to them, but is implied in this verse, because His people are even as He is—in the liberty wherewith He hath made them free); whereas He, the only-begotten of the Father, doing the works of God in the world, *stands on higher ground*, and hallows, instead of breaking the Sabbath, by thus working on it. "He is no more a breaker of the Sabbath than God is, when He upholds with an energy that knows no pause the work of His creation from hour to hour, and from moment to moment; 'My Father worketh

ἄρτι [x] ἐργάζεται, κἀγὼ ἐργάζομαι. 18 διὰ τοῦτο οὖν
μᾶλλον [y] ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι, ὅτι
οὐ μόνον [z] ἔλυεν τὸ σάββατον, ἀλλὰ καὶ πατέρα [a] ἴδιον
[b] ἔλεγεν τὸν θεόν, [cd] ἴσον ἑαυτὸν [c] ποιῶν τῷ [d] θεῷ. 19 ἀπ-
ἐκρίνατο οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς Ἀμὴν ἀμὴν
λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν [e] ἀφ' ἑαυτοῦ οὐδέν,
ἐὰν μή τι βλέπῃ τὸν πατέρα ποιοῦντα· ἃ γὰρ ἂν ἐκεῖνος
ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ. 20 ὁ γὰρ πατὴρ
φιλεῖ τὸν υἱόν, καὶ πάντα δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ·
καὶ μείζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμά-

x — Rom. iv. 4, 5. 1 Cor. ix. 6.
y — Matt. xii. 46, 47 reff.
z — Matt. v. 19. ch. vii. 23. x. 35 only.
a ch. i. 42. Rom. viii. 32. 1 Cor. vii. 2.
b — Mark x. 18 reff.
c Matt. xx. 12 only. 2 Macc. ix. 15.
d Phil. ii. 6. Is.. Matt. Phil. as above. Mark xiv. 58, 59. Luke vi. 34. Acts xi. 17. Rev. xxi. 16 only. Ezek. xl. 5.
e ver. 30. ch. x. 18. xvi. 13. Luke xii. 57. xxi. 30. 2 Cor. iii. 5. x. 7 d.

18. om ουν DN forj lat-*a b* arm Tert Hil. οι ιουδαιοι bef ειζητουν D Hil.
19. απεκριθη D 33: ελεγεν N¹. aft ουν ins αυτοις, omg και ειπεν αυτοις, N¹.–for ειπεν, ελεγεν N³ᵃ. om 2nd αμην N¹. om ο ιησ. B Scr's c. for ειπεν, ελεγεν BL. aft ο υιος ins του ανθρωπου D 69 arm. aft ποιων ins τι D. for εαν, αν BN. om αν A D-gr L lat-*a*. ποιει AE¹A lat-*b e* Orig Chr: ποιηση D. ποιει bef ομοιως DN lat-*a b l* Orig-lat Hil$_2$.
20. for φιλει, αγαπα D Orig Chr. δεικνυει D: δειγνυσιν A. *a* ου αυτος ποιη D 16. εργα bef δειξει αυτω N. for δειξει, δεικνυσιν D 28 lat-*e*.

hitherto, and I work;' My work is but the reflex of His work. Abstinence from outward work belongs not to the idea of a Sabbath, it is only more or less the necessary condition of it for beings so framed as ever to be in danger of losing the true collection and rest of the spirit in the multiplicity of earthly toil and business. Man indeed must cease from *his* work if a higher work is to find place in him. He scatters himself in his work, and therefore he must collect himself anew, and have seasons for so doing. But with Him who is one with the Father, it is otherwise. In Him the deepest rest is not excluded by the highest activity." (Trench, Mir. p. 257, edn. 2.) 18.] The ground of the charge is now shifted; and by these last words (ver. 17), occasion is given for one of our Lord's most weighty discourses.

The Jews understood His words to mean nothing short of *peculiar personal Sonship*, and thus equality of nature with God. And that this their understanding *was the right one*, the discourse testifies. *All might in one sense*, and *the Jews did in a closer sense*, call God *their*, or *our, Father*; but they at once said that the individual use of 'MY FATHER' by Jesus had a totally distinct, and in their view a blasphemous, meaning: this latter especially, because He thus made God a participator in his crime of breaking the sabbath. Thus we obtain from the adversaries of the faith a most important statement of one of its highest and holiest doctrines. 19.] The discourse is a wonderful setting forth of the Person and Office of the Son of God in His Ministrations as the Word of the Father. It still has reference to the charge of working on the Sabbath, and the context takes in our Lord's answer both to this, ver. 17, and to the Jews' accusation, ver. 18. In this verse, He states that He cannot work any but the works of God: *cannot*, by his very relationship to the Father, by the very nature and necessity of the case;—the ἀφ' ἑαυτοῦ being an impossible supposition, and purposely set here to express one:—the Son *cannot* work of Himself, because *He is* the Son: His very Person presupposes the Father's will and counsel as *His* will and counsel,—and His perfect *knowledge* of that will and counsel. And this, because every *creature* may abuse its freedom, and *will contrary to God*: but THE SON, standing in essential unity with God, cannot, even when become Man, commit sin,—break the Sabbath; for His whole Being and Working is in and of God. ἃ γὰρ ἂν . . .] This clause converts the former proposition, and asserts its truth when thus converted. '*For* it is the very nature of the Son to do whatever the Father doeth.' Also, *to do these works* ὁμοίως—after the same plan and proceeding, so that there can be no discord, but unity. 20.] *For* (this last is ensured by the fact, that) the Father loves the Son, and shews to Him (in this the Lord sets forth to us the unfolding of the will and purposes of the Father to [Mark xiii. 32: Acts i. 7] and by Him,

ζητε· 21 ὥςπερ γὰρ ὁ πατὴρ [f]ἐγείρει τοὺς νεκροὺς καὶ [g]ζωοποιεῖ, οὕτως καὶ ὁ υἱὸς οὓς θέλει [g]ζωοποιεῖ. 22 οὐδὲ γὰρ ὁ πατὴρ [h]κρίνει οὐδένα, ἀλλὰ τὴν [i]κρίσιν πᾶσαν [k]δέδωκεν τῷ υἱῷ, 23 ἵνα πάντες τιμῶσιν τὸν υἱὸν καθὼς τιμῶσιν τὸν πατέρα. ὁ μὴ τιμῶν τὸν υἱὸν οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτόν. 24 [l]ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ὁ τὸν λόγον μου ἀκούων καὶ [m]πιστεύων τῷ πέμψαντί με ἔχει [n]ζωὴν [n]αἰώνιον· καὶ εἰς κρίσιν οὐκ

[f] Matt x. 8 reff. [g] here bis. ch. vi. 63. Rom. iv. 17. viii. 11. 1 Cor. xv. 22, 36, 45. 2 Cor. iii. 6. Gal. iii. 21. 1 Pet. iii. 18 only. 4 Kings v. 7. [h] 1 Cor. v. 12, 13. 1 Pet. iv. 5. Gen. xviii. 25. [i] ver. 27. 2 Thess. i. 5. Jude 15. [k] Dan. vii. 22 LXX. see Rev. xx. 4. [l] Matt. v. 18 reff. ch. iii. 3, 5, 11. vi. 26, &c. Mark xvi. 18, 14. vv. 38, 46. ch. iv. 21. x. 37. Acts viii. 12. xvi. 34. Titus iii. 8. 1 John v. 10. [m] constr., Matt. xxi. 25 ||, &c. [n] ch. iii. 15 reff.

21. for ωςπερ, ως ℵ.
24. om οτι D 240. 244 Clem Chr.

in His Mediatorial office) **all things which He Himself does** (all the purposes of His secret counsel;—for with the Father, *doing* is *willing*; it is *only the Son who acts in time*); and this manifestation will go on increasing in majesty, that the wonder which now is excited in you by these works may be brought out to its full measure (in the acceptation or rejection of the Son of God—wonder leading naturally to the τιμή of ver. 23). **21.**] It is very important to observe the distinction here between the working of the Eternal Son (in creation, e. g.) as He is *ἐν οὐρανῷ*, with God, and His working in the state of His humiliation in which the Father should by degrees advance Him to exaltation and put His enemies under His feet. Of the *latter of these* mention is made (ver. 20) in the *future*, of the *former* in the *present*. The former belong to the Son as His proper and essential work: the latter are opened out before Him in the process of His passing onward in the humanity which He has taken. And the unfolding of these latter shall all be in the direction of, and in accordance with, the eternal attributes of the Son: see ch. xvii. 5; resulting in His being exalted to the right hand of the Father. So here,—as it is the Father's essential work to vivify the dead (see Rom. viii. 11; 1 Sam. ii. 6 al.), so the Son vivifies whom He will: this last **οὓς θέλει** not implying any selection out of mankind, nor said merely to remove the Jewish prejudice that their own nation alone should rise from the dead,—but meaning, that in every instance where *His will is to vivify*, the result invariably follows. Observe, this **ζωοποιεῖ** lays hold of life in its innermost and deepest sense, and thus finds its illustration in the waking both of the *outwardly* and the *spiritually* dead.

22.] In the **οὐδὲ γάρ** is implied that as the Father does not Himself, by His own proper act, *vivify* any, but commits all quickening power to the Son:—so is it with judgment also. And *judgment* contains eminently in itself the **οὓς θέλει**,—when **ζωοπ.** is understood—as it must be *now*—of *bestowing everlasting life*. Again, the raising of the *outwardly dead* is to be understood as a sign that He who works it is appointed Judge of quick and dead, for it is a part of the office of that Judge:—*in the vivifying, the judgment is made*; see below, ver. 29, and Ps. lxxii. 1—4. **23.**] This being so, the end of all is, *the honour of the Father in and by the Son*. He (the Son) is the Lord of life, and the Judge of the world;—all must honour Him with equal honour to that which they pay to the Father:—and whosoever does not, however he may imagipe that he honours or approaches God, does not honour him at all;—because *He can only be known or honoured by us as* 'THE FATHER WHO SENT HIS SON.' **24.**] What follows, to ver. 30 incl., is an expansion of the two assertions in vv. 21, 22,—the **ζωοποιοῦν** and the **κρίνειν**,—intimately bound up as they are together. There is a parallelism in vv. 24 and 25 which should be noticed for the right understanding of the words. **ὁ τὸν λόγον μου ἀκούων** in one, answers to **οἱ νεκροὶ ἀκούσονται τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ** in the other. It is a kind of *hearing* which awakens to life,—one accompanied by **πιστεύειν τῷ πέμψαντί με**. And this last is not barely 'Him who sent Me,' but Him, *the very essence of belief in Whom is in this*, THAT HE SENT ME (see ch. xii. 44). And the *dative* here after **πιστεύω** expresses that belief in the *testimony* of God that He hath sent His Son, which is dwelt on so much 1 John v. 9—12, where, ver. 10, we

o 1 John iii. 14.
p ch. iv. 23. q see Matt. iv. 3 note.
r — Matt. ix. 18 reff.
s Matt. xiii. 11 reff.
t ch. i. 12 reff.
u Jude 15 only.
Gen. xviii. 25.
v — Luke xviii. 7, 8 reff.
w with obj. acc., Luke vii. 9. xxiv. 12. Acts vii. 31. Jude 16 only. Lev. xix. 15. Dan. viii. 27 Theod.

ἔρχεται, ἀλλὰ [o]μεταβέβηκεν ἐκ τοῦ [o]θανάτου εἰς τὴν [p]ζωήν. 25 [1]ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι [q]ἔρχεται ὥρα καὶ [r]νῦν ἐστιν ὅτε οἱ νεκροὶ ἀκούσονται τῆς φωνῆς τοῦ [s]υἱοῦ τοῦ [q]θεοῦ, καὶ οἱ ἀκούσαντες [t]ζήσουσιν. 26 ὥσπερ γὰρ ὁ [t]πατὴρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως καὶ τῷ υἱῷ [u]ἔδωκεν ζωὴν [v]ἔχειν ἐν ἑαυτῷ· 27 καὶ [t]ἐξουσίαν [t]ἔδωκεν αὐτῷ [w]κρίσιν [uv]ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστίν. 28 μὴ [w]θαυμάζετε τοῦτο

25. om και νυν εστιν ℵ¹. ακουσουσιν B 22. 357 Chr-mss: -σωσιν Dℵ 1. 33. 69 Chr-mss Cyr: txt A rel. om 2nd οι ℵ¹. rec ζησονται (*more usual*), with A rel Hippol Constt: txt BDLℵ 1. 33 Chr-mss.

26. ως Dℵ¹. aft ο πατηρ ins ο ζων D. ζωην bef εχει ℵ. rec εδωκεν bef και τω υιω, with AD rel vulg lat-*a*(appy) *c e* syrr syr-cu copt arm: txt BL lat-*f* æth Orig-lat Eus Epiph Cyr Tert Hil. om last clause (*homœotel*) ℵ¹.

27. om και [at beg] ℵ. rec ins και bef κρισιν, with D-gr rel am(with fuld & forj ing mt &c) lat-*f g q* Syr: om ABLℵ 33 vulg lat-*b c d e l* syr-cu syr-jer copt æth arm Orig, Cyr Did Aug Leo Vig. transp κρισιν and εξουσιαν ℵ¹.

have the same ὁ μὴ πιστεύων τῷ θεῷ.

ἔχει ζ. αἰ.: so 1 John v. 12, 13. The πιστεύων and the ἔχει ζ. αἰ. are *commensurate*:—where the faith is, the possession of eternal life is:—and when the one remits, the other is forfeited. But here the faith is set before us as an *enduring* faith, and its effects described *in their completion* (see Eph. i. 19, 20). εἰς κρίσιν οὐκ ἔρχεται] κρίσις being the *separation*, —the effect of which is to gather out of the Kingdom *all that offendeth*;—and thus regarding especially the *damnatory* part of judgment,—he who believes *comes not into*, has no concern with, κρίσις. Compare Ps. cxlii. 2 LXX. The reckoning which ends with εὖ ἀγαθὲ δοῦλε, is not κρίσις: *the reward is of free grace*. In this sense, the believers in Christ will not be judged according to their works: they are justified before God by faith, and *by God*—θεὸς ὁ δικαιῶν, τίς ὁ κατακρινῶν; Their 'passage over' from death into life *has already taken place*,—from the state of spiritual death into that ζωὴ αἰώνιος, which in their believing state they ἔχουσι already. It is to be observed that our Lord speaks in very similar terms of the unbelieving being *condemned already*, in ch. iii. 18. The *perfect* sense of μεταβέβηκεν must not be weakened nor explained away,—see ref.

25.] This verse continues to refer to *spiritual* awakening from the dead. The ἔρχεται ὥρα κ. νῦν ἐστιν is an expression (see ref.) used of those things which are to characterize the spiritual Kingdom of Christ, which was even now begun among men, but not yet brought (until the day of Pentecost, Acts ii.) to its completion. Thus it cometh, in its fulness,—and even now is begun.

οἱ νεκροί,—in reference to *is θανάτου* of the preceding verse—the *spiritually dead*: —see below on ver. 28. τῆς φωνῆς, His *call to awake*, in its widest and deepest sense;—by His own preaching, by His Apostles, His ministers, &c. &c. In all these He speaks to the spiritually dead. οἱ ἀκούσ., not *ἀκούσαντες merely*, which would be 'and having heard it, shall live:' but οἱ ἀκούσ., and THEY WHO have heard it (or, who hear it) shall live. *This determines the verse to be spoken of spiritual, not bodily* awakening. οἱ ἀκούσαντες are the persons to whom the Lord cried so often ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω:—the persons who stand opposed to those addressed in ver. 40, οὐ θέλετε ἐλθεῖν πρός με, ἵνα ζωὴν ἔχητε. ζήσουσιν is explained in the next verse.

26, 27.] We have here again ζωοποιεῖν and κρίνειν bound together as the two great departments of the Son's working;—the former, as substantiating the ζήσουσιν just uttered; the latter, as leading on to the great announcement of the next verse. But the two departments spring from two *distinct sources*, united in the Person of the Incarnate Son of God. The *Father* hath given Him to have life in Himself, as *He is* THE SON OF GOD. *We* have none of us *life in ourselves*: *in Him* we *live* and move and have our being. But He, as the Father is, is the *source* of Life. Then again the Father hath given Him power to pass judgment, *because He is* THE SON OF MAN; man is to be judged by Man,—by that Man whom God hath appointed, who is the inclusive Head of humanity, and to whom mankind, and man's *world*, pertain by right of covenant-purchase. This

ὅτι [x] ἔρχεται ὥρα, ἐν ᾗ πάντες οἱ ἐν τοῖς [y] μνημείοις ἀκούσονται τῆς φωνῆς αὐτοῦ [29] καὶ [z] ἐκπορεύσονται, οἱ τὰ ἀγαθὰ ποιήσαντες εἰς [a] ἀνάστασιν [b] ζωῆς, οἱ τὰ [c] φαῦλα πράξαντες εἰς ἀνάστασιν [bd] κρίσεως. [30] οὐ δύναμαι ἐγὼ ποιεῖν [e] ἀπ' ἐμαυτοῦ οὐδέν. καθὼς ἀκούω κρίνω, καὶ ἡ κρίσις ἡ ἐμὴ δικαία ἐστίν, ὅτι οὐ [f] ζητῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με. [31] Ἐὰν ἐγὼ [g] μαρτυρῶ [g] περὶ ἐμαυτοῦ, ἡ μαρτυρία μου οὐκ ἔστιν ἀληθής. [32] ἄλλος ἐστὶν ὁ [g] μαρτυρῶν [g] περὶ ἐμοῦ, καὶ οἶδα ὅτι ἀληθής

1 Cor. x. 24, 33 al. Neh. ii. 10.

x ch. iv. 21 reff.
y Matt. viii. 28 al. Gen. xxiii. 6, 9.
z Luke iii. 7. Rev. xvi. 14 al.
a Luke xiv. 14. Rev. xx. 5, 6.
b gen., Mark i. 4 ‖ L.
c ch. iii. 20 reff.
d — Matt. xxiii. 33. Heb. x. 27. 2 Pet. ii. 4. Rev. xviii. 10.
e ver. 19.
f ch. vii. 18. viii. 50.
g ch. i. 7, 8 reff.

28. ακουσουσιν B 157: -σωσιν LΔℵ 33: txt AD rel.

29. for εκπορευσονται, εξελευσονται D. rec aft 2nd οι ins δε, with ADℵ rel vulg lat-*b c f* syr: pref οι, Syr syr-cu copt Iren-lat: txt B lat-*a e ff*$_2$ Tert Aug$_3$.

30. απ' εμαυτου bef ποιειν D 13. 249 vulg lat-*b c f* Syr (syr-cu) Eus: ποιειν bef εγω ℵ 33 Scr's c. [με is not omd in B as Btly: see table.] και over line in ℵ, 1. m. rec at end ins πατρος, with E rel em(with tol) lat-*b c* Orig$_1$ Eus: om ABDKL ΔΔℵ 1. 33 vulg lat-*a e f* copt æth arm Orig$_2$ Eus Chr Ambr Aug.

κρίσιν ποιεῖν leads the thought to the *great occasion* when judgment shall be executed; which accordingly is treated of in the next verse. **28.**] μὴ θ., as ch. iii. 7, introduces a matter of even *greater* wonder to them;—the astounding proof which shall be given in the face of the universe that this is so. ἔρχεται ὥρα, but not καὶ νῦν ἐστιν this time,—because He is *now speaking* of the great day of the resurrection: when not merely οἱ νεκροί, but πάντες οἱ ἐν τοῖς μνημείοις, shall hear His voice, and οἱ ἀκούσαντες are not specified, because *all* shall *hear* in the fullest sense. Observe that here, as elsewhere, when the judgment according to *works* is spoken of, it is the great *general* resurrection of Matt. xxv. 31—46, which (and the notes) compare. So here we have not οἱ πιστεύσαντες and οἱ μὴ πιστεύσαντες, but the categories reach far wider, including indeed in this most general form the first resurrection unto life also—and the two great classes are described as οἱ τ. ἀγ. ποιήσαντες and οἱ τὰ φαῦλα πράξαντες. On the difference between ποιέω and πράσσω, see note on ch. iii. 20, 21. Observe, that ζωή and κρίσις stand opposed here, as in ver. 24:—not that there is *no such thing* as an ἀνάστασις θανάτου (Schleiermacher, in Stier, iv. 194, edn. 2), but that *it is involved* in this κρίσις. Olshausen observes (ii. 153) that this, and Acts xxiv. 15, are the only *direct* declarations in the N. T. of a *bodily resurrection of the unjust* as well as of the just. It is implied in some places, e. g. Matt. x. 28, and less plainly in Matt. xxv. 34 ff.; Rev. xx. 5, 12, and directly asserted in the O. T., Dan. xii. 2. In 1 Cor. xv.,—as the object was to convince *believers in Christ* of the truth of the resurrection of *their* bodies,—no allusion is made to those who are not believers. **30.**] Here begins (see Stier, iv. 195, edn. 2) *the second part of the discourse*,—but bound on most closely to the first (ver. 28),—treating of the *testimony by which these things were substantiated, and which they ought to have received*. This verse is, however, perhaps rather a point of transition to the next, at which the testimony is first introduced.

As the Son does nothing of Himself,—but His working and His judgment all spring from His deep unity of will and being with the Father,—this His great and last judgment, and all His other ones, will be just and holy (He being not separate from God, but one with Him); and therefore His witness given of Himself ver. 17, and called by them blasphemy, is true and holy also. Observe, the discourse here passes into the *first person*, which was *understood* before, because he had called himself the Son of God,—but is henceforth used *expressly*. **31.**] This assertion is not to be trifled away by an accommodation, or supposed to be introduced by '*Ye will say to Me:*'—see by all means ch. viii. 12—14 and notes. The words are said in all earnestness, and are *strictly true*. If such a separation, and independent testimony, as is here supposed, *could take place*, it would be a falsification of the very conditions of the Truth of God as manifested by the Son, Who being the λόγος, speaks, not of himself, but of the Father. And in this sense ch. viii. 14 is eminently true also, the φῶς being the

ἐστιν ἡ μαρτυρία ἣν [g] μαρτυρεῖ [g] περὶ ἐμοῦ. 33 ὑμεῖς ἀπ-
34 ἐγὼ δὲ οὐ [k] παρὰ ἀνθρώπου τὴν μαρτυρίαν [k] λαμβάνω,
ἀλλὰ ταῦτα λέγω ἵνα ὑμεῖς σωθῆτε. 35 ἐκεῖνος ἦν ὁ
[l] λύχνος ὁ [l] καιόμενος καὶ [m] φαίνων, ὑμεῖς δὲ [n] ἠθελήσατε
[o] ἀγαλλιαθῆναι [p] πρὸς [p] ὥραν ἐν τῷ φωτὶ αὐτοῦ. 36 ἐγὼ
δὲ ἔχω τὴν μαρτυρίαν [q] μείζων [r] τοῦ Ἰωάννου· τὰ γὰρ

h dat., Matt. xxiii. 31 ref.
i = ch. xviii. 37. (3 John 3.)
k = vv. 41, 44. see Acts ii. 22. Rev. ii. 27.
l Matt. v. 15 ref. Sir. xlviii. 1.
m later., John only (ch. i. 5. 1 John ii. 8. Rev. i. 16. viii. 12. xxi. 23), exc. 2 Pet. i. 19. Gen. i. 17.
n ver. 40. 2 Tim. iii. 12. Heb. xiii. 18. e.v.e. 1 Pet. i. 6. Ps. ii. 11. Hab. iii. 18.
o 2 Cor. vii. 8. Gal. ii. 5. Philem. 15 only. see 1 Thess. ii. 7.
p see note.
q see Matt. v. 20. 1 John ii. 2, and Winer, § 66. 2.
r

32. for *οἶδα, οἴδατε* DN[1] lat-*a e q* syr-cu arm. aft *ἡ μαρτυρία* ins *μου* D[1]-gr lat-*e*; *αὐτου* D[2] 254 tol lat-*b g* Syr syr-cu copt Chr Fulg.

34. *ἀνθρωπων* DA[2] mm copt-wilk arm.

35. om *δὲ* N[1]. rec *ἀγαλλιασθηναι*, with BL 1. 69 Chr Cyr: txt AD N rel Chr-mss. *προς ωραν* bef *αγαλλ.* A al vulg(not am forj fuld &c) lat-*a ff*[2] Chr Hil Aug.

36. om *την* N. rec (for *μειζων*) *μειζω*, with N rel: *μειζονα* D Chr: *μείζων ἀπαύγασμα τῆς δόξης τοῦ πατρός.*

32.] ἄλλος can, by the inner coherence of the discourse, be no other than THE FATHER, of Whom so much has been said in the former part, but Who is hinted at rather than mentioned in *this* (*πατρός* in ver. 30 is spurious). *It cannot be John*, —from whom (ver. 34) our Lord *took not his testimony*. Similar modes of alluding to the Father occur ch. viii. 50: see also ch. viii. 18, and Matt. x. 28 and ||. Many interpreters however understand it of *John*,—Chrysostom, Nonnus, Theophylact, Euthym.:—and lately De Wette has defended the view with some acuteness. But he has certainly missed the inner coherence of the passage. The reason why our Lord mentions John is not 'as ascending from the lesser witness to the greater,' but *purposely to remove the idea that He meant him only or principally by these words*, and to set his testimony in its right place: then at ver. 36 He returns again to the ἀλλος μαρ. περὶ ἐμοῦ. καὶ οἶδα . . . .] This is the Son's testimony to the Father's truth: see ch. (iii. 33) vii. 28; viii. 26, 55. It testifies to the full consciousness on the part of the Son, even in the days of his humiliation, of the righteousness of the Father: and (for the testimony of the Father to the Son is contained in the Scriptures) also to His distinct recognition and approval (Ps. xl. 6—8) of psalm and type and prophecy, as applied to Himself and His work. **33.**] See ch. i. 19. The connexion is,—**another testifies of Me** (ver. 32)—'not John only, although he, when sent to, did certainly testify to the truth; for' &c. τῇ ἀληθείᾳ, not merely (Grot.) '*modeste* dictum;'—but *necessarily*. *ἐμοί* would have been asserting what the next verse denies. **34.**] 'I take not **My testimony** (the testimony to Me of which I have spoken) **from man**, but I mention John's testimony, that you may make the intended use of it, to be led to Me for salvation.' **35.**] This ἦν shews, as Stier rightly observes, that John *was not cast into prison*, if not executed. ὁ λύχνος] The article has been taken by some (e. g. Bengel, Lücke, Stier) to point to the prophecies concerning John. But we have no passage in the O. T. which designates Elias in such terms. In ref. Sirach we read of him, *ἀνέστη προφήτης ὡς πῦρ, καὶ ὁ λόγος αὐτοῦ ὡς λαμπὰς ἐκαίετο*, which Stier thinks may be referred to here. We may, as indeed he also suggests, believe that those words represent or gave rise to a common way of speaking of Elias, as certain Rabbis were called 'The candle of the Law,' &c. (Lightf.) De Wette takes the article as meaning, '*the lamp which was to lead you*,' &c. καιόμενος, not *καίων*, as it is ὁ λύχνος, not *τὸ φῶς*: *lumen illuminatum*, not *lumen illuminans*: see note on Matt. v. 14. καὶ φαίνων (lit up), **and shining**. The description sets forth the *derived*, and *transitory* nature of John's light. ὑμεῖς δέ . . . .] See Ezek. xxxiii. 30, 32. 'But you wished only to disport yourselves in his light for a time—came out to him in crowds at first,—and—like silly children who play with the fire till it burns and hurts them, and then shrink from and loathe it,—when he began to speak of deep repentance as the preparation for God's Kingdom, and laid the axe to the root of the trees, you left him.' No one cared, when he was imprisoned and put to death. And even those few who remained

[s] ἔργα ἃ [s] δέδωκέν μοι ὁ πατὴρ [s] ἵνα [t] τελειώσω αὐτά, αὐτὰ τὰ ἔργα ἃ ποιῶ, [s] μαρτυρεῖ [s] περὶ ἐμοῦ ὅτι ὁ πατήρ με ἀπέσταλκεν. 37 καὶ ὁ πέμψας με πατήρ, ἐκεῖνος [s] μεμαρτύρηκεν [s] περὶ ἐμοῦ· οὔτε φωνὴν αὐτοῦ πώποτε [u] ἀκηκόατε, [v] οὔτε [v] εἶδος αὐτοῦ ἑωράκατε, 38 καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε ἐν ὑμῖν [w] μένοντα, ὅτι ὃν ἀπέστειλεν ἐκεῖνος, τούτῳ ὑμεῖς οὐ πιστεύετε. 39 [x] ἐραυνᾶτε τὰς [y] γραφάς, ὅτι ὑμεῖς

[s] ch. xvii. 4. [t] — ch. iv. 34 reff. [u] w. acc., Matt. vii. 24, 26 reff. perf., ch. iv. 45 reff. [v] Luke iii. 22. ix. 29. 2 Cor. v. 7. 1 Thess. v. 22 only. Exod. xxiv. 17. [w] — John only. ch. xv. 7. 1 John ii. 14, 24. iii. 9, 17 al. only. Gen. xxxi. 35. see Ps. cxviii. 2. xxiv. 27, &c. Acts xvii. 2, 11 al. [x] ch. vii. 52. Rom. viii. 27. 1 Cor. ii. 10. 1 Pet. i. 11. Rev. ii. 23 [y] Matt. xxi. 42. xxii. 29 | Mk. xxvi. 54, 56. Luke

ℵ-1-13 EFKLUV 1. 69.

69: txt ABEGMΔ 33. rec εδωκε (*mechanical repetition from vv* 26, 27), with AD rel Chr Cyr: txt BLℵ 1. 33. 69 Ath. rec ins εγω bef ποιω, with Δ-gr rel vulg lat-*c e f* syr goth: om ABDLℵ 1. 33 lat-*b* Δ-lat copt æth arm Cyr$_1$ Hil. αμε ℵ. απεστειλεν D al Chr.

37. rec (for εκεινος) αυτος, with A rel vulg lat-*b c e f ff*$_2$ Chr Cyr Tert Hil: εκεινος αυτος D (αυτος *inserted to give the sense of 'Himself,' afterwards absorbed the original* εκεινος): txt BLℵ lat-*a* Ath. for μεμαρτυρηκεν, μαρτυρει D lat-*b c* syrr syr-cu (æth) Orig Fulg Aug. rec ακηκοατε bef πωποτε, with E rel copt Chr Cyr Tert Quæst: txt ABDKLℵ 33. 69 latt syrr syr-cu goth arm Ath Cyr Hil.

38. rec μενοντα bef εν υμιν, with ADℵ rel lat-*a e q* syrr syr-cu goth arm Chr: txt BL 1. 33 ev-y vulg lat-*b c f ff*$_2$ *g l* æth Cyr Hil. απεσταλκεν D al.

true to him, did not follow his direction to Christ. For the mass of the people, and their leaders, his mission was in vain (Lücke, ii. 75). **36. ἔχω τὴν μ. μείζων**] literally, **I have my witness greater** (μειζων being probably a solœcism like πλήρης in ch. i. 14, a nominative in concord with an accusative) . . . . **τοῦ Ἰωάννου**, not, 'than *that of* John;'—but, **than John *himself***. John *was* a testimony.

τὰ γὰρ ἔργα, not *His miracles* alone, although those principally; but *the whole of His life and course of action*, full as it was of holiness, in which, and as forming harmonious parts of which, His miracles were testimonies of His divine mission. His *greatest work* (ch. vi. 29) was the awakening of faith, the ζωοποιεῖν of which we have heard before, to which the miracles were but as means to an end.

ἃ δέδωκεν . . . . ἵνα τελ.: see ch. xvii. 4 and note. **αὐτὰ τ. ἔργα ἃ ποιῶ**] The repetition is to shew that His life and working was an exact fulfilment of the Father's will. **The works which the Father hath given Me to do, those very works which I am doing, ...**

37—39.] The connexion of these verses has been much disputed. I believe it will be found to be this: 'The works of which I have spoken, are only *indirect* testimonies; the Father Himself, who sent Me, has given *direct* testimony concerning Me. Now that testimony cannot be derived by you, nor any man, by direct *communication* with Him; for ye have never heard His voice nor seen His shape. (Or perhaps have not heard His voice, as your fathers did from Sinai,—nor seen His visional appearance, as the Prophets did.) Nor (ver. 38), *in your case*, has it been given by that *inward witness* (ch. iii. 33; 1 John iv. 13, 14) which those have (and had in a measure, even before the gift of the Spirit—see inter al., Ps. li. 11), in whom His word abides; for ye have not His word abiding in you, not believing on Him whom He hath sent. Yet (ver. 39) there is *a form* of this direct testimony of the Father, accessible even to you;—"*search the Scriptures*," &c. Chrysostom, Euthymius, Lampe, Bengel, &c., understand **φωνή** to refer to *the voice at our Lord's baptism*: but, as Lücke observes, **πώποτε** forbids this. I may also add that the perfect, *ἀκηκόατε*, excludes it. Had reference been to a *distinct event*, it must have been *ἠκούσατε*,—and (Lücke) **τὴν φωνήν**. Observe that the testimony in the Scriptures is not the only, nor the chief one, *intended* in ver. 37, but (as De Wette well maintains) the direct testimony *in the heart of the believer*;—which, as the Jews *have not*, they are directed to *another form* of the Father's testimony, *that in the Scriptures*.

ἐραυνᾶτε, either *indicative* (Cyril, Erasm., Beza, Lampe, Bengel, Kuinoel, Lücke, Tholuck, Olshausen, De Wette), '*Ye search the Scriptures, for ye believe ye have* &c., *and they are they that testify of Me: and* (*yet*, ver. 40) *ye will not come to Me that ye may have life*:' or *imperative* (Chrys., Theophyl., Euthym., August., Luther, Calvin, Wetst., Paulus, Stier), in which case generally a period has been

[a] δοκεῖτε ἐν αὐταῖς [a] ζωὴν [a] αἰώνιον ἔχειν· καὶ ἐκεῖναί εἰσιν αἱ [b] μαρτυροῦσαι [b] περὶ ἐμοῦ. 40 καὶ οὐ [c] θέλετε ἐλθεῖν πρός με, ἵνα ζωὴν ἔχητε. 41 [d] δόξαν [e] παρὰ ἀνθρώπων οὐ [e] λαμβάνω. 42 ἀλλὰ [f] ἔγνωκα ὑμᾶς ὅτι τὴν [g] ἀγάπην τοῦ [g] θεοῦ οὐκ [h] ἔχετε ἐν [i] ἑαυτοῖς. 43 ἐγὼ [j] ἐλήλυθα ἐν

a Matt. iii. 9. a ch. iii. 15 reff. b ch. i. 7, 8 reff. c ver. 35. James ii. 20. d — 1 Thess. ii. 6. e ver. 34. f constr., Matt. xxv. 24. g Luke xi. 42 reff. h Mark iv. 17. i 2nd pers., Matt. iii. 9 reff. j Matt. xxi. 9 al.

39. [ἐραυνατε, so B א.] εχειν bef εν ταυταις ζ. αι. D. for αι μαρτυρουσαι. αμαρτανουσαι D[1]-gr.

40. aft ζωην ins αιωνιον D 69 lat-*e g* Syr Chr.

41. ανθρωπων AK copt Chr Cyr.

42. [αλλα, so BDL 33.] ουκ εχετε bef την αγαπην D lat-*b e q*: in both places א[1]. om εν א.

placed after ἐμοῦ, and a fresh sentence begins at καὶ οὐ θέλ. I believe the *imperative sense only* will be found to cohere with the previous verses:—see above, where I have given the context. And no other sense will suit the word ἐραυνᾶτε, which cannot be used, as in the indicative it would be, with blame attached to it,—'*ye make nice and frivolous search into the letter of Scripture;*' but, as ἐξερεύνων in ref. Ps., implies *a thorough search* (see also 1 Pet. i. 11) *into the contents and spirit* of Scripture. Besides, the emphatic position of ἐραυνᾶτε before τὰς γραφάς, while it does not absolutely necessitate the imper. sense, makes it much more probable than the indic., which would be conveyed by τὰς γρ. ἐραυνᾶτε. Luthardt (ii. 31) remarks, that the almost unanimous verdict of the *Greek* Fathers (Cyril however is a remarkable exception) for the imper. decides him in its favour.

ὅτι ὑμ. δοκ.] *Ye* (emphatic) **imagine that** *in them* (emphatic) **ye have eternal life** (Schöttgen quotes testimonies from the Rabbis: '*Qui acquirit sibi verba legis, is acquirit sibi vitam æternam, &c.*'); —but they, like all other secondary ordinances, have a spiritual end in view, and that end is to testify, from first to last (it is *their office*, ix. εἰσιν αἱ μαρτυροῦσαι) of ΜΕ. 40.] I would connect these words with the former, and regard them as describing the inconsistency of those who think that they ζωὴν ἔχειν in the Scriptures, and yet will not come to Him of whom they testify, ἵνα ζωὴν ἔχωσιν. So that καί will be spoken in a fine irony, **And ye will not come to Me!** Observe, this command to the Jews to *search* their Scriptures, applies *à fortiori* to Christians; who are yet, like them, in danger of idolizing a mere written book, believing that *in the Bible* they have eternal life, and missing the personal knowledge of Him of whom the Scriptures testify. The οὐ θέλετε here sets forth strikingly *the freedom of the will*, on which the unbeliever's condemnation rests: see ch. iii. 19.

41—44.] The connexion seems to be:—the standing-points of our Lord and of the Jews were not only *different*, but *inconsistent with* and *exclusive of* one another. He sought not glory from below, from man's praise or report: *the Father testified to Him*, in all the ways which have been specified; but this testimony they could not receive, nor discover Him in their Scriptures, because human regards and ambition and intrigue had blinded their eyes, and they had not the love of God (the very first command in their law, Deut. vi. 4, 5) in their hearts. οὐ λαμβ., not merely, '*I do not desire*,' '*non capio*,'—but, '**I do not** *receive*;'—'no such praise nor testimony accrues to Me, nor has in Me that on which it can lay hold.' 'My glory is altogether from another source.'

ἀλλά draws forcibly the distinction, setting Himself and them in strong contrast. ἔγνωκα ὑμ.] By long trial and bearing with your manners these many generations; and personally also:—'*Hoc radio penetrat corda auditorum.*' Bengel.

ἀγάπην] Luthardt remarks, perhaps refining somewhat too much,—τὴν ἀγάπην, because '*the love which ye ought to have*' is imported: τοῦ θεοῦ—'*of* (for) *your God, the God of Israel.*' So that the words are spoken, not of an ungodly mind in general, but of an absence of that love which God's covenant people should have for Him. 'They would none of Jesus: for they were not true Israelites.' This love, if they had it, would teach them,—the whole heart, and soul, and mind, and strength being given to God,—to seek honour *only from Him*,—and thus to appreciate the glory which He hath given to His Son, and His testimony concerning Him. 43.] The first clause is clear.

τῷ ὀνόματι τοῦ πατρός μου, καὶ οὐ [k]λαμβάνετέ με· ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ, ἐκεῖνον [k]λήμψεσθε. 44 πῶς δύνασθε ὑμεῖς πιστεῦσαι, δόξαν [o]παρ' ἀλλήλων [o]λαμβάνοντες, καὶ τὴν [l]δόξαν τὴν παρὰ τοῦ [m]μόνου [m]θεοῦ οὐ [l]ζητεῖτε; 45 μὴ δοκεῖτε ὅτι ἐγὼ [n]κατηγορήσω ὑμῶν [o]πρὸς τὸν πατέρα· ἔστιν ὁ [n]κατηγορῶν ὑμῶν Μωυσῆς, εἰς ὃν ὑμεῖς [p]ἠλπίκατε. 46 εἰ γὰρ [q]ἐπιστεύετε Μωυσεῖ, [q]ἐπιστεύετε ἂν ἐμοί· περὶ γὰρ ἐμοῦ ἐκεῖνος

k ch. i. 12 reff. l 1 Thess. ii. 6. (ch. vii. 18 bis.) m 1 Tim. i. 17. Jude 25 (ch. xvii. 3. Rom. xvi. 27) only. n Matt. xii. 19 ‖. Luke xxiii. 2, 10, 14. Rom. ii. 15†. 1 Macc. vii. 6, 25. o — 1 John ii. 1. p constr., 2 Cor. i. 10. 1 Pet. iii. 5 only. Ps. cxliv. 15. Isa. ii. 5 bis. see Acts xxiv. 15. Rom. xv. 12 al. perf., 1 Cor. xv. 19. 2 Cor. i. 10. 1 Tim. iv. 10. v. 5. vi. 17 only. q w. dat., ver. 24 reff.

44. πιστευειν AL 1. 33 Chr Cyr. [παρ', so BDK 69 Orig.] om θεου (*homoiotel*) B lat-*a b* copt-dz arm-mss Orig$_1$ Eus. for ζητειτε, ζητουντες ℵ^1.
45. for 1st υμων, υμας D^1. ins προς τον πατερα bef μωυσης B.
46. [μωυσει, so ABD &c.] εμου bef γαρ D al.

In the latter we have a prophetic declaration regarding the Jews in the latter days. This ἄλλος is in strong contrast with the ἄλλος of ver. 32. 'The testimony of that Other, who is greater than I, ye will not receive; but if another come in his own name, him ye will receive.' The words are perhaps spoken primarily of the false or Idol-Messiah, the Antichrist, who shall appear in the latter days (2 Thess. ii. 8—12); whose appearance shall be κατ' ἐνέργειαν τοῦ σατανᾶ (their *father*, ch. viii. 44), ἀποδεικνὺς ἑαυτὸν ὅτι ἐστὶν θεός, 2 Thess. ii. 4;—and, doubtless, *is* that their final reference, embrace also all the cases in which the Jews *have* more or less *received* those false Messiahs who have been foreshadowers of the great Antichrist, and indeed all the cases in which *such a spirit* has been shewn by them, even in the absence of false Messiahs. 44.] πῶς δύνασθε (emphatic) is grounded on οὐ θέλετε—is the consequence of the carnal regards in which they lived. λαμβάνοντες *here* implies '*captantes*' also. παρὰ τοῦ μόνου θεοῦ, not '*from God only*' (E. V. and De Wette), which is ungrammatical (requiring μόνου to be either *after* θεοῦ, see Matt. iv. 4; xii. 4; xvii. 8, or *before* τοῦ θεοῦ, Luke v. 21; vi. 4: Heb. ix. 7. Lücke); but from the only God: in contradistinction to the *idolatry of the natural heart*, which is ever setting up for itself other sources of honour, worshipping *man*, or *self*,—or even, as in the case alluded to in the last verse, *Satan*,—instead of God. The words τοῦ μόνου θεοῦ are very important, because they form the point of passage to the next verses; in which the Jews are accused of not believing the *writings of Moses*, the very pith and kernel of which was *the unity of God*, and *the having no other gods but Him*. 45.] The work of Christ is not κατηγορεῖν, even as He is Judge;—but κρίνειν, by the appointment of the Father. And therefore—though He has said so much of the unbelief of the Jews, and charged them in the last verse with breach of the central law of God—*He will not accuse* them; nay, it is not needful;—for Moses, whom they disbelieved, while vainly hoping in him (see above on ver. 39),—ἐναναπαύμενοι νόμῳ, Rom. ii. 17,—*already accused them*: see Deut. xxxi. 21, 26, and ch. vii. 19. 46.] The former part of this verse should not be rendered as in E. V. "*had ye believed Moses, ye would have believed me*;" but if ye believed Moses, ye would believe me. The imperfects render this necessary: the other rendering would require aorists. περὶ ἐμοῦ ἔγραψεν—'*usquam non*.' Bengel. This is an important testimony by the Lord to the *subject* of the whole Pentateuch;—it is περὶ ἐμοῦ. It is also a testimony to *the fact*, of Moses *having written those books*, which were then, and are still, known by his name. 47.] γράμμασιν here does not =, *in the sense*, γραφαῖς: for ταῖς ἐκείνου γραφαῖς could not be used;—the γραφή being ἡ θεία γραφή, not (ἡ τοῦ) Μωυσέως γραφή,—but the γράμματα were those of Moses; the outward expression of the γραφή,—the letters, and words, as found on paper;—just as the ῥήματα in the other case are the outward expression of the λόγος. The meaning is: 'men give greater weight to what is written and published, the letter of a book, than to mere word of mouth;—and ye in particular give greater honour to Moses, than to Me: if then ye believe not what *he* has written, which comes down to you hallowed by the reverence of ages,—how can you believe the words which are uttered by Me, to whom you

r — 2 Thn. iii. 15. Esth. vi. 1.
s John (ver. 28. ch. xxi. 1) only. Jos. Antt. xviii. 2. 3.
t Luke x. 18 reff.
u ch. ii. 11 reff.
v constr., here only.
w Gal. i. 18 only. 3 Kings xiii. 12. Judg. xxi. 8 Ald. only.

ἔγραψεν. 47 εἰ δὲ τοῖς ἐκείνου [r] γράμμασιν οὐ πιστεύετε, [s] πῶς τοῖς ἐμοῖς ῥήμασιν πιστεύσετε;

VI. [1] Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς [t] θαλάσσης τῆς Γαλιλαίας τῆς Τιβεριάδος· [2] ἠκολούθει δὲ [u] αὐτῷ ὄχλος πολύς, ὅτι [v] ἐθεώρουν τὰ [u] σημεῖα ἃ ἐποίει [w] ἐπὶ τῶν ἀσθενούντων· [3] [w] ἀνῆλθεν δὲ εἰς τὸ ὄρος Ἰησοῦς,

γεγραφεν ℵ[1].

47. for πιστευσητε, πιστευετε BV ℵ(in the notes to Tischdf's edn) fos lat-f_2 l Iren-lat-mss Orig-ms Chr-montf: -σητε DGSΔ 1. 69 Orig-ms Chr-mss.

CHAP. VI. 1. ins εις τα μερη bef της τιβεριαδος D 77[2](Treschow) 249 lat-b e syr-mss Chr.

2. rec (for ηκολ. δε) και ηκολ., with A rel vulg lat-f syrr syr-cu æth arm Chr Chron: txt BDLℵ 1. 33. 69 lat-a b c e ff_2 l copt Cyr. πολυς bef οχλος ℵ. rec (for εθεωρουν) εωρων, with AN rel: txt BDL 33. 69 Cyr, εθεωρων A 13. rec ins αυτου bef τα σημεια (*from ch* ii. 23), with E rel Chr_1: om ABDFKLSAN 69 latt syrr syr-cu copt goth æth arm Chr_2 Cyr Chron. for επι, περι ℵ.

3. απηλθεν DN[1] lat-a ff_2 copt Chr. for δε, ουν D 1. 69 latt goth: om δε, ins και at beg, ℵ. rec ins ο bef ιησ., with AN[2a] rel: om BDℵ[1].—om ο ιησ. Δ.

are hostile?' This however is not all:—*Moses leads to Christ*:—is one of the witnesses by which the Father hath testified of Him: 'if then ye have rejected the *means*, how shall ye reach the *end*?' 'If your unbelief has stopped the path, how shall ye arrive at Him to whom it leads?' Meyer is quite right in maintaining that the opposition does not lie between γράμμασιν and ῥήμασιν, but between ἐκείνου and τοῖς ἐμοῖς. Those who can, should by all means consult Stier, whose exposition of the above important discourse is very elaborate and valuable;—Reden Jesu, vol. iv. pp. 170—233, 2nd edit.

CHAP. VI. JESUS THE LIFE IN THE FLESH. 1—15.] *Miraculous feeding of five thousand men.* Matt. xiv. 13—21. Mark vi. 30—44. Luke ix. 10—17, in each of which compare the notes throughout. Here we have another example of John relating a miracle with the view of introducing a discourse, and that discourse carries on the testimony of Jesus to Himself. In the last, He was the SON OF GOD, testified to by the Father, received by faith, rejected by unbelief: here He is SON OF MAN, the incarnate Life of the world, and we have the unbelief of the Jews and His own disciples set in strong contrast with the feeding on and participating in Him as the Bread of Life. 1.] μετὰ ταῦτα gives us no fixed date;—see on ch. v. 1. As Lücke remarks, the ἀπῆλθ. πέραν τῆς θ. . . . . , if connected with the preceding discourse, would be unintelligible,—and can only be understood by the fragmentary character of this Gospel as relates to mere narration, and the well-known fact being presupposed, that His Ministry principally took place in Galilee.

Matt. gives this passage over the lake *in connexion with the execution of John the Baptist*: Mark and Luke, *with the return of the Twelve from their mission*. (The Twelve were probably gathered, or their gathering finished, in the interval since ch. v. 47, during which time their *mission* also had taken place.)

τῆς Γ. τῆς Τιβ.] The last appellation is probably inserted for the sake of Gentile readers, to whom it was best known by that name: thus Pausan. v. 7. 3, αὐτὸς οἶδα Ἰόρδανον λίμνην Τιβερίδα ὀνομαζομένην διοδεύοντα: but it was more usually called, as by Josephus, Γεννησάρ or Γεννησαρῖτις, 1 Macc. xi. 67, Strabo xvi. 2 (Ptolem. v. 15, Lücke). τῆς Τιβ. cannot mean that He *came from Tiberias*, however true that may have been. That would have been ἀπὸ or ἐκ Τιβεριάδος. It is possible, though not likely, that τῆς Τιβ. may have been a gloss, and have found its way into the text very early. But at all events we must not adopt the reading of D, &c. εἰς τὰ μέρη τ. Τιβ.,—for the fact was just otherwise; compare vv. 2 and 23.

2.] It is evident from this that a circuit in Galilee and works of healing are presupposed (see Matt. ver. 13; Mark, ver. 33; Luke, ver. 11). 3.] τὸ ὄρος, perhaps 'the hill country' on the shore of the lake = ἔρημον τόπον κατ' ἰδίαν, Matt. The expression is used by John only here

καὶ ἐκεῖ ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ· 4 ἦν δὲ [x] ἐγγὺς [y] τὸ πάσχα ἡ [y] ἑορτὴ τῶν Ἰουδαίων. 5 [a] ἐπάρας οὖν τοὺς [a] ὀφθαλμοὺς ὁ Ἰησοῦς καὶ [a] θεασάμενος ὅτι πολὺς ὄχλος [b] ἔρχεται πρὸς αὐτόν, λέγει πρὸς Φίλιππον Πόθεν ἀγοράσωμεν [c] ἄρτους ἵνα φάγωσιν οὗτοι; 6 τοῦτο δὲ ἔλεγεν

x — ch. ii. 13 reff.
y ch. ii. 23. z Matt. xvii. 8 reff.
a Luke xxiii. 55 reff. w. ὅτι, here (Acts viii. 18 v. r.) only.
b pres., ch. i. 40 reff.
c plur., Matt. iv. 3 reff.

καθ. bef εκει D al: om εκει ℵ¹.—εκαθηζετο D: εκαθιζετο ℵ¹.

4. εγγ. δε ην D.

5. rec ο ιησ. bef τους οφθαλμους, with E rel Syr: txt ABDKLMℵ 1. 33. 69 latt syr-cu syr copt goth æth arm Cyr.—om ο ℵ¹. οχλος bef πολυς Dℵ vulg lat-*a b c f ff₂*. ins και bef λεγει D-gr Syr syr-cu æth. rec ins τον bef φιλιππον, with A rel: om BDLΔℵ 33 Cyr. rec αγορασομεν, with KU (V, e sil) Cyr: txt ABDℵ rel. ουτοι bef φαγωσιν ℵ.

and in ver. 15, but no inference can be drawn from that, for this is the only portion of the Galilæan Ministry related by him. 4.] This will account, not for so great a multitude *coming to Him*, but perhaps(?) for the circumstance that the people at that time were gathered in multitudes, ready to set out on their journey to Jerusalem. We must remember also that the reference of the following discourse to the Passover being so pointed, the remark would naturally be here inserted by the Evangelist: but I would not, with Luthardt (i. 80; ii. 41) insist on this as the *only* reason for his making it. 5.] Here there is considerable difficulty, on account of the variation from Matt., Mark, and Luke, who relate that the disciples came to the Lord after He had been teaching and healing the multitudes, and when it was now evening,—and asked Him to dismiss the multitudes, that they might buy food; —whereupon He commanded, 'Give ye them to eat;'—whereas here apparently, on their first coming, the Lord Himself suggests the question, How they were to be fed, to Philip. This difference is not to be passed over, as it has usually been by English Commentators, without notice. Still less are we to invent improbable and hardly honest harmonistic shifts to piece the two narratives together. There can be no doubt, fairly and honestly speaking, that the narratives, *in their mere letter*, disagree. But those who are not slaves to the mere letter will see here that inner and deeper accordance of which Augustine (de Consensu Evang. ii. 46) speaks in commenting on this passage: 'Ex qua universa varietate verborum, rerum autem sententiarumque concordia, satis apparet salubriter nos doceri, nihil quærendum in verbis nisi loquentium voluntatem; cui demonstrandæ invigilare debent omnes veridici narratores, cum de homine vel de angelo vel de Deo aliquid narrant.' I repeat the remark so often made in this Commentary,—that if we were in possession of the facts as they happened, there is no doubt that the various forms of the literal narrations would fall into their places, and the truthfulness of each historian would be apparent:—but as we cannot at present reconcile them in this way, the humble and believing Christian will not be tempted to handle the word of God deceitfully, but to admire the gracious condescension which has given us the evidence of so many independent witnesses, whose very difference in detail makes their accordance in the great central truths so much the more weighty. *On every point of importance here, the four sacred historians are entirely and absolutely agreed.* That every minor detail related by them had its ground in historical fact, we fully believe; it is the *tracking it to* this ground in each case, which is now *beyond our power*; and here comes in the simplicity and reliance of faith: and the justification of those who believe and receive each Gospel as they find it written. πρὸς Φ.] Why to *Philip*, does not appear; perhaps some reason lay in the πειράζων αὐτόν, which is now lost to us. From his words in ch. xiv. 8, we cannot infer, as has been done by Cyril Alex. (in Cramer's Catena) and others, that he was weaker in faith, or tardier in spiritual apprehension, than the rest. Of all the Apostles who appear in the sacred narrative, something might be quoted shewing equal unreadiness to believe and understand. I would take the circumstance as simple matter of fact, implying perhaps that Philip was nearest to our Lord at the moment. We must not fall into the mistake of supposing that Philip being *of Bethsaida the city of Andrew and Peter* (ch. i. 45) throws any light on the question: for the Bethsaida near which our Lord now was, Luke ix. 10, was *another place*, see notes there. πόθεν—

d = Acts v. 9. 2 Cor. xiii. 5. Deut. xiii. 3.
e constr., here only. see Mark vi. 37.
f = ch. xiv. 8. Matt. xxv. 9. 2 Cor. xii. 9 (Luke iii. 14. 1 Tim. vi. 8. Heb. xiii. 5. 3 John 10) only. Exod. xii. 4. Num. xi. 22.
g = Heb. ii. 7 (from Ps. viii. 5), 9. xiii. 22. 1 Kings xiv. 29.
h here (Matt. xi. 16 v. r.) only. Gen. xxxiii. 14.
i = John, here only. Matt. viii. 19 al. Gen. xxii. 13.
k constr., Gal. iv. 19. Philem. 10. 2 John 1 ver. 13 only. Num. v. 15. Judg. vii. 13. 4 Kings iv. 42. Ezek. iv. 12 only. (-φή, Rev. vi. 6.) ch. xxi. 9, 10, 13 only †. (δψος, Num. xi. 22.)
l = Mark viii. 19, 20. xiv. 2. ch. xiii. 29. i. 17. vii. 37. Acts iii. 12 al.
m = Rmt
n = Matt. xv. 35 reff.
o = Rmt
q = Mark v. 13. Luke vii. 42. a.

d πειράζων αὐτόν· αὐτὸς γὰρ ᾔδει τί ἔμελλεν ποιεῖν. 7 e ἀπεκρίθη αὐτῷ Φίλιππος Διακοσίων f δηναρίων ἄρτοι οὐκ f ἀρκοῦσιν αὐτοῖς ἵνα ἕκαστος g βραχύ [τι] λάβῃ. 8 λέγει αὐτῷ εἷς ἐκ τῶν μαθητῶν αὐτοῦ Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου 9 h Ἔστιν i παιδάριον [k ἓν] ὃς ἔχει πέντε ἄρτους l κριθίνους καὶ δύο m ὀψάρια· ἀλλὰ ταῦτα τί ἐστιν n εἰς τοσούτους; 10 εἶπεν ὁ Ἰησοῦς Ποιήσατε τοὺς ἀνθρώπους p ἀναπεσεῖν. ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ. p ἀνέπεσαν οὖν οἱ ἄνδρες τὸν ἀριθμὸν q ὡς πεντακισχίλιοι. 11 ἔλαβεν οὖν τοὺς ἄρτους ὁ

6. transp δε and γαρ ℵ¹. ημελλεν DEFGMUVΔ 1 Thl.

7. for απεκριθη, αποκρινεται D-gr ℵ¹. for αυτω, ουν ℵ¹. ins ο bef φιλιππος LΝ al. ουκ αρκουσιν αυτοις bef αρτοι D: om αυτοις ℵ. rec aft εκαστος ins αυτων, with D rel Syr: om ABLΝ 33. 69 latt syr copt goth æth arm Chr Cyr Aug. om τι (*as supersit*) BD lat-*b e ff*₂ *g l q* copt goth: ins AΝ rel.

9. om ἓν (*easily overlooked aft* ον) BDLΝ 1. 69 lat-*a b e l* syr-cu æth Orig Chr Cyr: ins A rel vulg lat-*c f* syrr goth arm. (33 def.) rec (for δε) δ (*grammatical emendation*), with D¹ℵ rel Orig: txt ABD¹GUΔ. (33 def.)

10. rec aft ειπεν ins δε, with A rel lat-*b* syr goth; ουν DG vulg lat-*c e f g*: om BLΝ fos lat-*a* Syr syr-cu arm Orig. for χορτος, τοπος ℵ¹. [ανεπεσαν, as ABDℵ &c.] om οι DL 1. 33 Cyr. ins ανθρωποι bef ανδρες AK. [rec ως, with A rel: om Syr syr-cu copt: txt BDLΝ.] for πεντακισχιλιοι, τριςχιλιοι ℵ¹.

11. rec (for ουν) δε, with ℵ¹ rel lat-*b* syr-txt goth Aug: txt ABDLΝ¹ᵃ vulg lat-*c e f ff*₂ *g q* syr-ms-marg copt Cyr.—και λαβων G 1. 69 (Syr syr-cu æth). ins πεντε bef

whence—'from what store.' Hence Philip's answer. 6.] He knew:—by this St. John must be understood not only to rescue our Lord from the imputation of asking counsel of Philip, but to refer the miraculous act, on His part, to His purpose of exhibiting Himself as the Son of Man the Life of the World in the flesh. 7.] See notes on Mark.

8.] Meyer remarks, that εἷς ἐκ τῶν μαθητῶν αὐτοῦ may seem strange, seeing that Philip also was this: but that it has its pragmatic value, seeing that, Philip having been asked in vain, one from among the circle of the disciples answers, and is afterwards specified as having been Andrew. In the three other Gospels, the loaves and fishes appear as the disciples' own;—and we have thus a very simple but very instructive instance of the way in which differences in detail arose. They were their own,—but not till they had bought them. 9.] κριθίνους, the usual barley bread of the lower orders. ὀψάρια = ἰχθύδια, Suidas, but of later Greek usage:—at first used to signify any thing subsidiary to bread as a relish, such as meat of all kinds, and condiments. Later however, from fish being, in the deeply coast-indented country of Greece, the most common animal food, it came to be applied to that alone or principally—(see art. Opsonium in the Dictionary of Gr. and Rom. Antiquities). 10.] χόρτος πολύς, in accordance with the time of year, the latter end of spring, after the rainy season. On ἀναπεσεῖν see Mark and Luke, who describe the manner. οἱ ἄνδρες] This is a particular touch of accuracy in the account of an eye-witness which has not I think been noticed. Why in the other accounts should mention be made only of the *men* in numbering them? Matt. has, it is true, χωρὶς γυν. κ. παιδ., leaving it to be inferred that there was some means of distinguishing;—the others merely give [ὡσεί] ἀνδρες πενταχισχ. without any explanation. But here we see how it came to be so—the *men alone* were arranged in companies, or alone arranged so that *any account* was taken of them: the women and children being served promiscuously; who indeed, if the multitude

Ἰησοῦς καὶ [r] εὐχαριστήσας [s] διέδωκεν τοῖς [t] ἀνακειμένοις, ὁμοίως καὶ ἐκ τῶν [u] ὀψαρίων ὅσον ἤθελον. 12 ὡς δὲ [v] ἐνεπλήσθησαν, λέγει τοῖς μαθηταῖς αὐτοῦ [w] Συναγάγετε τὰ [x] περισσεύσαντα [y] κλάσματα, ἵνα μή τι [z] ἀπόληται. 13 [w] συνήγαγον οὖν, καὶ [a] ἐγέμισαν δώδεκα [b] κοφίνους [y] κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν [c] κριθίνων, ἃ [d] ἐπερίσσευσαν τοῖς [e] βεβρωκόσιν. 14 οἱ οὖν ἄνθρωποι ἰδόντες ὃ ἐποίησεν [f] σημεῖον, ἔλεγον ὅτι οὗτός ἐστιν [g] ἀληθῶς ὁ [h] προφήτης ὁ [i] ἐρχόμενος εἰς τὸν κόσμον. 15 Ἰησοῦς οὖν γνοὺς ὅτι [k] μέλλουσιν ἔρχεσθαι καὶ [l] ἁρπάζειν αὐτὸν ἵνα [m] ποιήσωσιν βασιλέα, [n] ἀνεχώρησεν πάλιν εἰς [o] τὸ [o] ὄρος αὐτὸς μόνος.

r Luke xxii. 19 reff.
s Luke xi. 22. xviii. 22. Acts iv. 35 (Rev. xvii. 13 v. r.) only. Josh. xiii. 6.
t = Matt. ix. 10 reff.
u ver. 9 reff.
v Luke i. 53. vi. 25. Acts xiv. 17. Rom. xv. 24 only. Ps. lxxvii. 29.
w = Luke xv. 13 reff.
x = Matt. xiv. 20. xv. 37.
y here (bis) & § Mark viii. 8 ‖, 19, 20 only. Lev. ii. 6. Judg. ix. 53 al.
z Luke xxi. 18.
a Mark iv. 37 reff.

b § Matt. xvi. 9 ‖ only. Judg. vi. 19 vat. Ps. lxxx. 6 only.
c ver. 9 (reff.) only.
d w. dat. f ch. ii. 11 reff.
e here only. Jos. v. 12 al.
f ch. i. 48 reff. h ch. i. 21 reff. k pres., ch. i. 40 reff.
g § Matt. xi. 8 reff. ch. i. 9.
i = Acts viii. 39. 2 Cor. xii. 2, 4. 1 Thess. iv. 17. Rev. xii. 5. Judg. xxi. 21. m — ch. v. 11 reff.
l Matt. ii. 12, &c. reff. o John, ver. 8 only.

ἄρτους D. ηυχαριστησεν και D: και ευχαριστησεν ℵ. ἐδωκεν DℵΝ 69 lat-*b e q* syr Orig. rec ins τοις μαθηταις οι δε μαθηται bef τοις ανακειμενοις (*to correspond with* ‖), with Dℵᵃᵇ rel lat-*b e* Cyr: om ABLℵ¹ 1. 33 vulg lat-*a c f ff₂ l* syrr syr-cu syr-jer copt goth æth-rom arm Orig Bas Nonn Aug. aft ομοιως ins δε DM.

12. περισσευοντα B al.

13. for ουν, δε DA lat-*b*. rec επερισσευσεν (*grammatical correction*), with AΝ rel: txt BD.

14. σ επ. σημεια B lat-*a* copt arm. rec aft σημ. ins ο ιησους (*beg of a lection*), with A rel lat-*f* syrr copt goth æth: om BDℵ am(with em forj fos fuld ing jac mt) lat-*a b c g* syr-cu arm Aug Bede. om οτι ℵ. om αληθως D. εις τον κοσμον bef ερχομενος DMℵ lat-*a b ff₂*.

15. for ινα ποιησωσιν, και αναδιεννηται ℵ¹. rec aft ποιησωσιν ins αυτον, with D rel latt syrr syr-cu copt goth æth arm: om ABLℵ 1. 33 lat-*q* Orig Cyr. for ανεχωρησεν, φευγει ℵ¹. [ανεχωρησεν so B, not as Btly: see table.] om παλιν E rel Syr copt æth Orig Chr Nonn Thl: ins ABDKLΔℵ 1. 33 latt syr-cu syr goth arm Cyr. μονος bef αυτος ℵ. aft μονος ins εκειε προσηυχετο D.

were a paschal caravan (?), or parts of many such, would not be likely to be very numerous;—and here again we have a point of minute truthfulness brought out.

11.] On the process of the miracle, see notes on Matt. John describes the *διάδοσις* as being the act of the Lord Himself, and leaves the intervention of the disciples to be understood. *εὐχαριστήσας* here answers to *εὐλόγησεν* in the other Gospels. It was the '*grace*' of the father of the family; perhaps the ordinary one in use among the Jews. John seems to connect with it the idea brought out by Luke, *εὐλ. αὐτούς*, i. e. *τοὺς ἄρτους*: see ver. 23. 12.] Peculiar to John. The command, one end of which was certainly to convince the disciples of the power which had wrought the miracle, is given by our Lord a moral bearing also. They collected the fragments *for their own use*, each in his *κόφινος*, the ordinary furniture of the travelling Jew ('*quorum copbinus fœnumque supellex*,' Juv. Sat. iii. 14), to carry his food, lest he should be polluted by that of the people through whose territory he passed; see note on Matt. xv. 32. Observe, that here the 12 baskets are filled with the fragments of the *bread alone*: but in Mark, with those of the fishes also.

We must not altogether miss the reference to the 12 tribes of Israel, typifying the church which was to be fed with the bread of life to the end of time.

14.] On *ὁ προφ.* see note on ch. i. 21,—*ὁ προφ. εἶ σύ;* 15.] After such a recognition, nothing was wanting but that the multitudes who were journeying to the Passover should take Jesus with them and proclaim Him king of the Jews in the holy City itself. The other three Evangelists, while they do not

16 Ὡς δὲ [p] ὀψία ἐγένετο, [q] κατέβησαν οἱ μαθηταὶ αὐτοῦ
ἐπὶ τὴν θάλασσαν, 17 καὶ [r] ἐμβάντες εἰς πλοῖον ἤρχοντο
πέραν τῆς θαλάσσης εἰς Καφαρναούμ. καὶ [s] σκοτία ἤδη
ἐγεγόνει, καὶ οὔπω ἐληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς, 18 [t] ἥ
τε θάλασσα [t] ἀνέμου μεγάλου [t] πνέοντος [u] διεγείρετο.
19 [v] ἐληλακότες οὖν [w] ὡς [x] σταδίους εἰκοσιπέντε ἢ τριάκοντα,
[y] θεωροῦσιν τὸν Ἰησοῦν [z] περιπατοῦντα [z] ἐπὶ τῆς θαλάσσης
καὶ [a] ἐγγὺς τοῦ πλοίου γινόμενον· καὶ ἐφοβήθησαν. 20 [b] ὁ
δὲ λέγει αὐτοῖς [b] Ἐγώ εἰμι, μὴ φοβεῖσθε. 21 [c] ἤθελον οὖν

p John, ch. xx. 19 only ch.w., Matt. (viii. 1ᵇ al.) & Mark (i. 8 al.) only †. Judith xiii. 1 only.
q — ch. ii. 12.
r Matt. viii. 23 reff.
s — ch. xx. 1 (i. 5 reff.).
t Matt. viii. 25, 27 reff.
u — here (Mark iv. 39 reff.) only. (ἐξεγ., Jonah i. 13)
v — Mark vi. 48 (reff.) only.
w ver. 10 reff.
x Luke xxiv. 13. ch. xi. 18. 1 Cor. ix. 24. Rev. xiv. 20. xxi. 16 only †. 2 Macc. xi. 5 var. xii. 9, 10, 16, 29 only.
y Luke xxiii. 48 reff.
z ‖. Job ix. 8.
a gen., ch. iii. 22 reff.
b ‖. ch. xviii. 5, 8.
c — ch. i. 44. v. 35. viii. 44.

17. for *εμβαντες*, *αναβαντες* AK Chr. rec ins *το* bef *πλοιον*, with AD rel: om BLΔℵ 33 goth. for *ηρχοντο*, *ερχονται* ℵ. ins *εις το* bef *περαν* D Chr. for *και σκ. ηδ. εγ.*, *κατελαβεν δε αυτους η σκοτια* DΝ. rec (for *ουπω*, with A rel vulg lat-*c ff*$_2$ syrr syr cu: txt BDLΔℵ 33. 69 lat-*a b c f* syr-jer copt goth æth arm Cyr Nonn. *προς αυτους* bef *εληλυθει* B. [B has not *ελθειν* as Btly.] *ο ιησ.* bef *προς αυτους* D ℵ(omg *ο*) 80 lat-*a* æth.

18. for *τε*, *δε* D-gr vulg lat-*b c f* syrr copt goth æth. rec *διεγειρετο*, with ADℵ rel: txt B[sic: see table] GLUVΔ 69.

19. *ως ει* AD 1. *σταδια stadia* DΝ^1 106. (txt ℵ-corr^1 or ℵ^2.)

20. for *ο δε*, *και* ℵ.

give any intimation of this reason of our Lord's withdrawal, relate the *fact*, and Luke preserves in the very next verse *a trace of its motive*,—by the question '*Whom do the people say that I am?*' and the answer, expressing the very confession of the people here.

16—21.] *Jesus walks on the sea.* Matt. xiv. 22—33. Mark vi. 45—52. Omitted by Luke. An important and interesting question arises, WHY is this miracle here inserted by St. John? That he ever inserts for the mere purpose of narration, I cannot believe. The reason seems to me to be this: to give to the Twelve, in the prospect of so apparently strange a discourse respecting His Body, a view of the truth respecting that Body, that it and the things said of it were not to be understood in a gross corporeal, but in a supernatural and spiritual sense. And their very terror, and reassurance, tended to impress that confidence in Him which kept them firm, when many left Him, ver. 66. 16.] *ὀψία*, here, will be during the time between the *ὀψια* of Matt. xiv. 15, and that of ib. ver. 23. *κατέβησαν*] By the command of Jesus (Matt., Mark). 17.] *ἤρχοντο* —denoting the unfinished action—**they were making for the other side of the sea, in the direction of Capernaum**; *πρὸς Βηθσαϊδάν*, Mark, which would be the same thing. It would appear as if the disciples were lingering along shore with the expectation of taking in Jesus: but night had fallen, and He had not come to them, and the sea began to be stormy (ver. 18). Having therefore (*οὖν*) set out (ver. 17), and rowed, &c. The *οὖν* seems to me to render this supposition necessary,—to bind their having rowed twenty-five or thirty stadia, with the fact that the Lord had not come, and it was dark, and the sea swelling into a storm. The lake is (Jos. B. J. iii. 10. 7) forty stadia wide: so that, as we can hardly assume the passage to have been to a point *directly opposite*, they were somewhere about *μέσον τῆς θαλάσσης*, Matt. ver. 24. 18. *διεγείρετο*] was becoming thoroughly agitated: **was rising.** 19. *περ. ἐπὶ τῆς θαλ.*] There surely can be no question in the mind of an unprejudiced reader, that it is John's intention to relate a *miracle*;—nor again,—that there could be in the minds of the disciples *no doubt about* that miracle,—*no chance of a mistake* as to what they saw. I have treated of *ἐπὶ τῆς θαλ.* on Matthew, ver. 25. They were afraid:—*but* upon being reassured by His voice, they were willing to take Him into the ship; and upon their doing so, the ship in a comparatively short time (or perhaps *immediately*, *by miracle*, but I prefer the other) was at the land to which they had been going, viz. by the storm ceasing, and the ship making smooth way (*ἐκόπασεν ὁ ἄνεμος*, Matt., Mark). It seems to me that *the above* interpretation of *ἤθελον οὖν λαβεῖν* is ab-

[d] λαβεῖν αὐτὸν εἰς τὸ πλοῖον, καὶ εὐθέως ἐγένετο τὸ πλοῖον ἐπὶ τῆς γῆς εἰς ἣν ὑπῆγον. 22 Τῇ [e] ἐπαύριον ὁ ὄχλος ὁ ἑστηκὼς πέραν τῆς θαλάσσης εἶδον ὅτι [f] πλοιάριον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ ἕν, καὶ ὅτι οὐ [g] συνεισῆλθεν τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοῖον, ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον· 23 ἄλλα [δὲ] ἦλθεν [f] πλοιάρια ἐκ [h] Τιβεριάδος [a] ἐγγὺς τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον [i] εὐχαριστήσαντος τοῦ [k] κυρίου· 24 ὅτε οὖν εἶδεν ὁ ὄχλος ὅτι Ἰησοῦς οὐκ [l] ἔστιν ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ, [m] ἐνέβησαν αὐτοὶ εἰς τὰ [f] πλοιάρια καὶ ἦλθον εἰς Καφαρναοὺμ ζητοῦντες τὸν Ἰησοῦν. 25 καὶ εὑρόντες

d — ch. xix. 27. 2 John 10.
e ch. i. 29 reff.
f here 3ce. Mark iii. 9. (iv. 36 v. r.) Luke v. 2. ch. xxi. 8 only †.
g ch. xviii. 15 only. Exod. xxi. 3. Esth. ii. 13. Sir. xxxix. 2 only.
h ver. 1.
i ver. 11.
k — ch. iv. 1 reff.
l pres., ch. i. 40 reff.
m ver. 17.

21. for ηθελον, ηλθον ℵ. αυτον bef λαβειν D 69 lat-*e* goth Aug. rec το πλοιον bef εγενετο, with Dℵ rel: txt ABGL 1. 33. 69 am(with forj fos fuld ing mt) lat-*c e g l q* coptt æth arm Orig Cyr Aug. εγενηθη D. την γην ℵ¹. for υπηγον, υπηντησεν ℵ¹.

22. for εστηκως, εστως ℵ. rec (for ειδον) ιδων, with E rel: ειδων Δ: ιδον L: ειδεν Dℵ al vulg lat-*b c* arm Chr-comm: txt AB lat-*a f* syrr copt goth æth. rec aft εν ins εκεινο εις ο ενεβησαν οι μαθηται αυτου (*explanation*), with (Dℵ) E rel lat-*a e* syrr syr-cu sah Chr Cyr.—(om εκεινο D 33 ev-y lat-*a* syr-cu arm $Chr_{p.}$—ον ανεβ. Δ.—for αυτου, του ιησου D℧ 69 lat-*a* syr-cu sah arm, αυτου ησ. D¹.)—om ABL 1 vulg lat-*c f ff*$_2$ *g l* copt goth æth Nonn. for συνεισηλθεν τοις μαθ. αυτου, συνελθοντες αυτοις ℵ¹. ο ιησους bef τοις μαθηταις αυτου A. rec (for πλοιον) πλοιαριον (*as above*), with E rel lat-*a f q* syr: πλοιαον(sic) ℵ¹: txt ABDKL 1. 33. 69 vulg lat-*b c e ff*$_2$ goth Chr Cyr. μονον D lat-*a*. om απηλθον ℵ¹. (ins ℵ².)

23. for αλ. δ. ηλθ. πλ., αλλων πλοιαριων ελθοντων D lat-*b* syr-cu arm: εκ τελθοντων ουν πλοιων ℵ.—om δε BL 33 lat-*e* copt: ins A rel vulg lat-*a c f ff*$_2$ syrr goth æth.—for πλοιαρια, πλοια B 157 ev-32 vulg lat-*e*. ins της bef τιβεριαδος B al. for του τοπου, ουσης ℵ¹. ins και bef εφαγον ℵ¹. om τον ℵ. om ευχ. τ. κυρ. D 69¹ lat-*a e* syr-cu arm.

24. for οτε το εκει, και ιδοντες οτι ουκ ην εκει ο ις ℵ¹. om αυτου ℵ¹. rec ins και bef αυτοι, with UΓ (1. 33, e sil): om AB rel lat-*q* syrr syr-cu copt æth Cyr Thl.—om αυτοι Sℵ goth arm.—for ενεβ. αυ. εις τα, ελαβον εαυτου D lat-*b ff*$_2$ *l*.—ανεβησαν ℵ. rec (for πλοιαρια) πλοια, with A rel: txt BDL 33. 69 latt syr-marg Cyr Thl.—for τα πλ., το πλοιον ℵ¹.

solutely necessary to account for the οὖν, and quite in accordance with John's usage of θέλω (see reff.). Some of the German Commentators (even De Wette among them) have created a difficulty, by strangely rendering ἤθελον, '*they wished*' (implying, '*but did not*'), *but* (καὶ) *the ship was immediately*, &c.—i. e. they were already close to the land, and so there was no occasion. Prof. Bleek (Beiträge, pp. 103, 4) half adopts this view;—adding to it, I am sorry to see, that perhaps Jesus was on the land, and the disciples in the storm and darkness thought Him to be on the sea.

22—59.] *The multitudes follow Jesus to Capernaum, where, in the synagogue, He discourses to them on himself as the Bread of Life.* **22—24.**] These verses are involved and parenthetical in construction, but very characteristic of the minute care with which the Evangelist will account for every circumstance which is essential to his purpose in the narrative. ὁ ὄχλος] We are not to understand *the whole multitude who were fed*,—but that portion of them which had remained on the coast over the night. Many had probably dispersed to the villages about, or perhaps taken up their night quarters more inland.

πέραν τῆς θ., i. e. on the east coast. We are supposed to be at Capernaum.

ἦν is not pluperfect in sense—the meaning is regulated by εἶδον—**they were aware that there was no other ship there but one, and that Jesus did not, &c.** Then the ἦλθεν afterwards, belonging to the same set of facts, is in the same tense, but not pluperfect: **came**, not '*had come*.' The πλοιάρια had perhaps brought some of them thither; or the spot ἐγγὺς τ. τόπου,

αὐτὸν πέραν τῆς θαλάσσης εἶπον αὐτῷ Ῥαββί, πότε ὧδε
[n] γέγονας; [26] ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν [o] Ἀμὴν
ἀμὴν λέγω ὑμῖν, ζητεῖτέ με οὐχ ὅτι εἴδετε [p] σημεῖα, ἀλλ' ὅτι
[q] ἐφάγετε [q] ἐκ τῶν ἄρτων καὶ [r] ἐχορτάσθητε. [27] [s] ἐργάζεσθε
μὴ τὴν [t] βρῶσιν τὴν [u] ἀπολλυμένην, ἀλλὰ τὴν [t] βρῶσιν
τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ [v] υἱὸς τοῦ [v] ἀνθρώπου
ὑμῖν δώσει· τοῦτον γὰρ ὁ πατὴρ [w] ἐσφράγισεν ὁ θεός.
[28] εἶπον οὖν πρὸς αὐτόν Τί ποιῶμεν, ἵνα [x] ἐργαζώμεθα τὰ
[y] ἔργα τοῦ θεοῦ; [29] ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς

n — Luke x. 32.
o see Matt. v. 18 reff.
p — ch. ii. 11 reff.
q — vv. 50, 51 [Luke xxii. 16 v. r.] only. (Mark xi. 14. Heb. xiii. 10. Rev. ii. 7.) Deut. xxviii. 31. see 1 Cor. ix. 7.
r Matt. xiv. 20 ‖ Mk. i. James ii. 16. Ps. xvi. 15.
s — 2 John 8 only :.
t ch. iv. 32 reff.
w ch. iii. 33. Matt. xxvii. 66. (xxi.) 8.
u — Heb. i. 11, from Ps. ci. 26. James i. 11. 1 Pet. i. 7.
x ch. iii. 21. Matt. xxvi. 10 reff.
v Matt. viii. 20 reff.
y Matt. xxi. 2 Kings xi.

25. for γεγονας, εληλυθας D; ηλθες ℵ; similarly latt Syr syr-cu sah-mss arm: æth has both.

26. om ὁ ℵ. om ζητειτε με ℵ¹. ειδατε D. aft σημεια ins και τερατα D fos(with gat) lat-a b f goth.

27. 1st βρωσιν bef μη, omg την, ℵ.—om 2nd την βρωσιν EFGHℵ 69 vulg lat-c Clem, Constt Epiph Aug. for υμιν δωσει, διδωσιν υμιν DℵΓ fos lat-e ff, syr-cu goth Chr: δωσει υμ. 69 Chr, Hil.

28. om ουν A Syr syr-cu syr-jer arm. Steph ποιουμεν, with (ESΓ 1. 33, e Thl: -ησομεν 69 latt sah Chr,: -ησωμεν DG: txt ABLTℵ rel Orig Chr Cyr.—trans εργ. and ποι. D.

&c. might have been some landing-place of merchandise. **25.**] πέραν τ. θ. is *now* the *west* bank;—we have been crossing the sea with the multitude. πότε, as Stier remarks, includes πῶς in its meaning. Our Lord leaves the question unanswered, because it was not for *a sign to these people* that He had miraculously crossed the lake.

26.] The seeking Him, on the part of these people,—to Him, who saw the hearts,—was merely a low desire to profit by his wonderful works,—not a reasonable consequence of deduction from his miracles that He was the Saviour of the world. And from this low desire of mere satisfaction of their carnal appetite, He takes occasion in the following discourse to raise them to spiritual desire after HIMSELF, THE BREAD OF LIFE. The discourse forms a parallel with that in ch. iv. **27.**] ἐργάζ., imperative: another instance of the construction which I have advocated in ch. v. 39. The E. V., '*Labour not for*,' does not give the sense of ἐργάζ. They had not *laboured* in this case for the βρῶσις ἀπολλυμένη, but it had been furnished miraculously. A better rendering would be, **Busy not yourselves about,—Do not weary yourselves for,**—which they were doing, by thus coming after our Lord. τὴν ἀπολλ. '*whose nourishing power passes away*,' De Wette. Rather perhaps more literally, **which perisheth**, E. V.:—the *useless* part of it, in being cast out;—the *useful*, in becoming part of the body which perishes (see 1 Cor. vi. 13).

ἀλλὰ τ. βρ.] It is important to bear in mind that the ἐργάζεσθαι spoken of above, which also applies to this, was not a '*working for*,' or '*bringing about of*,' but a following Christ in order to obtain. So the meaning will be, **but seek to obtain**, by following after Me.... And thus μὴ.... ἀλλά keeps its true literal force, **Do not.... but.** τὴν μέν. εἰς ζ. αἰ.: see ch. iv. 14. If this βρῶσις *remains to eternal life*, it must be *spiritual food*. ἣν.... δώσει: see ch. iv. ib. ἣν agrees with βρῶσιν, not with ζωήν. δώσει, future, because the great Sacrifice was not yet offered: so in ch. iv. ὁ υἱὸς τ. ἀνθρ., emphatic here and belonging to this discourse, since it is of His *Flesh* that He is about to speak. τοῦτον γὰρ.... **For Him hath the Father sealed, even God.** ἐσφράγ., by *undoubted testimony*, as at His baptism; and since, *by His miracles*, see ch. x. 36: not, '*stamped* with the image of His Person,' which is altogether beside the present subject, and inconsistent with the meaning of σφραγίζ.

28.] The people understand His ἐργάζεσθε *literally*, and dwell upon it. They quite seem to think that the food which is to endure for ever is to be spiritually interpreted; and they therefore ask this question,—referring the ἐργάζ. to the works of the law. τὰ ἔργα τοῦ θεοῦ must not be taken to mean '*the works*

[y] Τοῦτό ἐστιν τὸ ἔργον τοῦ θεοῦ, [y] ἵνα [z] πιστεύητε [z] εἰς ὃν ἀπέστειλεν ἐκεῖνος. 30 εἶπον οὖν αὐτῷ Τί οὖν ποιεῖς σὺ [a] σημεῖον, ἵνα ἴδωμεν καὶ [b] πιστεύσωμέν σοι; τί ἐργάζῃ; 31 οἱ πατέρες ἡμῶν τὸ [c] μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθώς ἐστιν γεγραμμένον [d] Ἄρτον ἐκ τοῦ οὐρανοῦ [e] ἔδωκεν αὐτοῖς [e] φαγεῖν. 32 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ Μωυσῆς ἔδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ· ἀλλ' ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν [f] ἀληθινόν. 33 ὁ γὰρ ἄρτος τοῦ θεοῦ ἐστὶν ὁ

y John only. vv. 39, 40. ch. xv. 12. xvii. 3. 1 John iii. 11, 23. iv. 21. v. 3. 2 John 6 only. see ch. xv. 8. 1 John iv. 9, 17.
z ch. ii. 11 reff.
a ch. ii. 11 reff.
b constr., ch. v. 24 reff.
c ver. 49 (58 v. r.). Heb. ix. 4. Rev. ii. 17 only. Num. xi. 6, 7, 9.
d Psa. lxxvii. 24. e Matt. xiv. 16 reff.
f = ch. i. 9 reff.

29. om ὁ ℵ rel: ins ABDKLTΔ. for το εργον, τα εργα T. rec πιστευσητε, with DN rel: txt ABT 1. 33 Orig Bas Cyr, πιστευειτε L. αποσταλκεν ΤΓ.

30. om 2nd ουν LN 33 foe lat-l syr copt arm. συ bef ποιεις D vulg lat-c e: om συ 69 al arm: σημειον bef συ ℵ.

31. εσθ. γεγρ. εστ., but the 1st εστ. erased, D. om αρτον ℵ¹.

32. [rec δεδωκεν, with AT ℵ(so also in ver 31) rel Orig Eus$_1$: txt BDL Clem Eus$_1$.]

33. ins ο bef του θεου DN: om ABT rel Clem Orig Eus.

which God works,' but, as in Jer. xlviii. 10 (xxxi. 10 LXX); 1 Cor. xv. 58, **the works well pleasing to God.** **29.**] The meaning is not,—that faith is *wrought in us by* God, is *the work of God;* but that the truest way of working the work of God is to believe on Him whom He hath sent. ἔργον, not ἔργα, because there is but this one, properly speaking, and all the rest are wrapt up in it (see James i. 25). This is a most important saying of our Lord, as containing the germ of that teaching afterwards so fully expanded in the writings of Paul. "I know not," says Schleiermacher (cited by Stier, iv. 231, edn. 2), "where we can find any passage, even in the writings of the Apostles, which says so clearly and significantly, that all eternal life in men proceeds from nothing else than faith in Christ." **30, 31.**] This answers to ch. iv. 12, *'Art thou greater than our father Jacob,'* &c. It is spoken in unbelief and opposition; not, as many have supposed, as a request for the Bread of Life, meaning *it* by the sign, but in the ordinary sign-seeking spirit of the Jews. Stier says well, 'They have been hesitating between better and worse thoughts, till at last unbelief prevails.' The σημεῖον here demanded is the *sign from heaven*, the proof of the sealing by God; such a proof would be, in their estimation, compared with His present miracles, as the manna (bread *from heaven*) was, compared to the multiplied loaves and fishes. The manna was extolled by the Jews as the greatest miracle of Moses. Josephus calls it θεῖον καὶ παράδοξον βρῶμα: see also Wisd. xvi. 20, 21. 'They forgot that their fathers disbelieved Moses almost from the time when they began to eat the manna; and that the Psalm from which they quote most strongly sets forth this;—that they despised the manna, and preferred ordinary meat to it.' Stier. Observe our Lord's πιστ. εἰς and then πιστ. σοι. The former, the casting their whole hopes and faith on Him, is what He requires: but they will not even give the latter, common credence, to Him. Their τί ἐργάζῃ; Meyer remarks, is a retort of our Lord's question, ver. 27. There is no σύ expressed, but the stress is on the τί. **32.**] Our Lord lays open the course of their argument. They have not *mentioned* Moses,—nor was the giving of the manna a miracle performed by Moses;—but He knew that the comparison between Moses and Himself was in their minds, and answers by exposing the error which represented Moses as the giver of the manna. Neither again was that the true bread from heaven. It was, in one sense, bread from heaven;—but not in *this* sense. It was a type and shadow of the true bread from heaven, **which My Father is giving** (δίδωσιν,—or perhaps the abstract present,—**giveth**) **to you.** Our Lord does not here *deny*, but *asserts* the miraculous character of the manna. **33.**] ὁ ἄρτος τοῦ θεοῦ = ὁ ἄρτος ὃν δίδωσιν ὁ πατήρ μου. The words ὁ καταβ..... are the predicate of ὁ ἄρτος, and do *not apply, in the construction of this verse, to Christ personally,* however truly they apply to Him in fact. The E. V. is here wrong: it should be, **The bread of God is** *that* (not *He*) **which** cometh, &c. *Not*

g = Acts x. 11. Rev. xvi. 21 al. Jas. iv. 10.

h ver. 29. 1 ch. iv. 13, &c. reff.

k Matt. xxi. 39 ‖ Luke iv. 29. xiii. 28. ch. ix. 34, 35. xii 31. Acts vii. 58. ix. 40. Rev. xi. 9 only.

g καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ ζωὴν διδοὺς τῷ κόσμῳ.
34 εἶπον οὖν πρὸς αὐτὸν Κύριε, πάντοτε δὸς ἡμῖν τὸν
ἄρτον τοῦτον. 35 εἶπεν αὐτοῖς ὁ Ἰησοῦς Ἐγώ εἰμι
ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρὸς ἐμὲ οὐ μὴ πεινάσῃ,
καὶ ὁ h πιστεύων h εἰς ἐμὲ οὐ μὴ i διψήσει πώποτε. 36 ἀλλ'
εἶπον ὑμῖν ὅτι καὶ ἑωράκατέ με καὶ οὐ πιστεύετε. 37 πᾶν
ὃ δίδωσίν μοι ὁ πατὴρ πρὸς ἐμὲ ἥξει, καὶ τὸν ἐρχόμενον
πρός με οὐ μὴ k ἐκβάλω k ἔξω, 38 ὅτι καταβέβηκα ἀπὸ

διδους bef ζωην AK 33 vulg lat-*c f ff*$_2$ syrr coptt goth æth Eus$_1$ Aug: txt BDTℵ rel lat-*a b e* syr-cu arm Clem Orig$_3$ Eus$_2$.

34. παντοτε bef κυριε ℵ.

35. rec aft ειπεν ins δε, with A rel vulg lat-*c* syr-marg Cyr; ουν DTℵ 33. 69 syr-txt sah: om BLT fos lat-*a b e* Syr syr-cu copt arm. [rec (for ειμι) μι, with AD rel Orig Eus: txt BTℵ.] πεινασει DHT 1 Eus Chr Thl. rec διψησει with B^3 rel Orig: διψασει D: txt AB^{1}HLTΔℵ 1. 33 Eus Chr Thl.

36. om με Aℵ gat lat-*a b e q*: ins BDT rel. aft κ. ου ins μη T.

37. for με, εμε EKTΔℵ. om εξω Dℵ^1 lat-*a b e* syr-cu Hil: ins BT rel.

38. ins ου bef καταβεβηκα, omg ουχ, ℵ^1. rec (for απο) εκ (*from vv* 33, 41, 51, *where there is no varn: see on ver* 42), with Dℵ rel Ign Eus$_2$ Bas Ath$_1$.

till ver. 35 does Jesus first say, 'I AM the bread of life.' The *manna* is still kept in view—ὅταν κατίβῃ ἡ δρόσος . . . . . κατέβαινεν τὸ μάννα ἐπ' αὐτῆς, Num. xi. 9. And the present participle, here used in reference to the manna, is dropped when the Lord Himself is spoken of: see vv. 38, 41, 58, and especially the distinction between ver. 50 and ver. 51 (so Lücke, De Wette, Stier, Bengel). **34.**] ch. iv. 15 is exactly parallel. The Jews understand this bread, as the Samaritan woman understood the water, to be some miraculous kind of sustenance which would bestow life everlasting:—perhaps they thought of the heavenly manna, which the Rabbis speak of as prepared for the just in the future world;—see quotations in Lücke, ii. 132, also Rev. ii. 17. πάντοτε, emphatic:—not now only, but always.

35.] As in ch. v. 30, so here, our Lord passes from the indirect to the direct form of speech. Henceforward it is 'I,' 'Me,' throughout the discourse.

In the genitive τῆς ζωῆς is implied ὁ καταβὰς ἐκ τοῦ οὐρ. καὶ ζωὴν διδοὺς τ. κόσμ. So ὕδωρ ζῶν in ch. iv.

On the assurance of *never hungering or thirsting*, see note at ch. iv. 14. It is possible that our Lord placed the all-satisfying bread of life in contrast to the manna, which was *no sooner given*, Exod. xvi., *than* the people *began to thirst*, Exod. xvii.;—but I would not lay any stress on this.

ὁ ἐρχόμ. πρ. ἐμέ is in the same sense as in ch. v. 40—that of acceptance of and faith in Him. **36.**] εἶπον ὑμῖν—πότε δὲ τοῦτο εἶπεν αὐτοῖς; εἰκὸς τοῦτο μὴ θῆναι μὲν μὴ γραφῆναι δέ. Euthym. But perhaps, as Euthym. himself seems to suggest, and as Lücke and De Wette are inclined to think, the reference may be to ch. v. 37—44, and the ὑμῖν may be said generally. Stier and others think that ver. 26 is referred to: but this is far-fetched. We have instances of reference to sayings not recorded, in ch. x. 26; xii. 34—'Ye have seen the true Bread from heaven, the σημεῖον greater than the manna, even *Me Myself:* and yet have not believed.'

37.] The whole body of believers on Christ are spoken of by Him, here and in ch. xvii., *as given to Him by the Father*. But Bengel's observation is very important: 'πᾶν—vocula momentosissima, et collatis iis quæ sequuntur, considerata dignissima. Nam in sermonibus Jesu Christi, quod Pater ipsi dedit, id, et singulari numero et neutro genere, appellatur *omne*: qui ad ipsum, *Filium*, veniunt, ii masculino genere vel etiam plurali numero describuntur,—*omnis*, vel *illi*. Pater Filio totam quasi massam dedit, ut omnes quos dedit unum sint; id universum Filius singulatim evolvit, in executione. Hinc illud in xvii. 2, ut *omne quod dedisti ei, det ea* vitam æternam.' See also 1 John v. 4. See further on πᾶν ὃ δίδωσίν μοι ὁ πατήρ, ver. 44. οὐ μὴ ἐκβ. ἔξω does not refer here to the office of the Son of God *as Judge;* but is another way of expressing the grace and readiness with which *He* will receive all who come to Him.

38, 39, 40.] His reception of men is not

τοῦ οὐρανοῦ οὐχ ἵνα [l] ποιῶ τὸ [l] θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με. 39 [m] τοῦτο δέ ἐστιν τὸ θέλημα τοῦ πέμψαντός με, [m] ἵνα [n] πᾶν ὃ δέδωκέν μοι, μὴ [o] ἀπολέσω [p] ἐξ αὐτοῦ, ἀλλὰ [q] ἀναστήσω αὐτὸ τῇ [r] ἐσχάτῃ [r] ἡμέρᾳ. 40 [m] τοῦτο γὰρ ἐστιν τὸ [n] θέλημα τοῦ πατρός μου, [m] ἵνα πᾶς ὁ [t] θεωρῶν τὸν υἱὸν καὶ [u] πιστεύων [u] εἰς αὐτὸν ἔχῃ ζωὴν αἰώνιον, καὶ [q] ἀναστήσω αὐτὸν ἐγὼ τῇ [r] ἐσχάτῃ [r] ἡμέρᾳ. 41 [v] ἐγόγγυζον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι εἶπεν Ἐγώ εἰμι ὁ ἄρτος ὁ [w] καταβὰς [w] ἐκ τοῦ οὐρανοῦ, 42 καὶ ἔλεγον Οὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ, οὗ

l Matt. vii. 21 reff.
m ver. 29 reff.
n constr., ch. xvii. 2. Rev. ii. 26. Ps. x. 5.
o — ch. xviii. 9.
p — 2 John 4. Rev. v. 9. xi. 9.
q act., = here, &c. (4 times) & Acts (ii. 24 al.) only. pass., ch. xi. 23, 24 al.
r — here, &c., 4 times. ch. (vii. 37.) xi. 24. xii. 48 only. J.
s 1 Thess. iv. 3.
t — ch. xii. 45 bis. xiv. 17.

u ch. ii. 11 reff. only. Num. xiv. 27.
v here bis & ver. 61. ch. vii. 32. Matt. xx. 11. Luke v. 30. 1 Cor. x. 10 bis.
w see ver. 33.

txt ABLT 33. 69 (sah ?). for ποιω, ποιησω D L[1](appy) ℵ Ath Euthym. at end add πατρος D 33 syr-cu syr-jer Did.

39. om 1st clause (*homœotel*) Cℵ al.—rec aft πεμψαντος με ins πατρος, with E rel vulg lat-*a c* syr syr-jer: om ABDLT 1 lat-*b e f q* Syr syr-cu coptt goth Ath Chr Cyr$_2$ Ambr Aug. for εξ αυτου, μηδεν D. for αλλα, αλλ' ινα D. rec ins εν bef τη εσχατη, with ADKℵ 69 (S 33, e sil) latt coptt Ath Tert Ambr Aug: om BCLT rel am lat-*e* Ath-ms Cyr Victorin.

40. rec (for γαρ) δε (*from ver* 39), with E rel syr(Tischdf) Chr Chrom: txt ABCDKLUℵ 1. 33. 69 am(with em fos fuld ing jac mt tol) lat-*a b c* syrr syr-cu coptt. rec (for του πατ. μου) τ. πεμψαντος με (*from ver* 39), with A rel Did Chr$_1$: του πεμψ. με πατρος Δ 69 vulg lat-*c f ff$_2$ g* syr-jer Cyr Ambr Aug Chrom: txt BCDLTUℵ 1. 33 lat-*a b e q* syrr syr-cu coptt æth arm Clem Ath-ms Chr$_1$ Nonn Tert$_2$ Hil$_2$ Victorin. om εγω AD 1 fos(with tol) lat-*b f* copt Clem Chr Tert Hil: ins BCTℵ rel vulg lat-*a c e ff$_2$ g* syrr syr-cu sah goth æth arm. ins εν bef τη εσχατη ADKLSUℵ latt coptt goth Clem: om BCT rel lat-*e* Tert.

41. for ουν, δε D-gr Syr syr-cu goth.

42. ουχι BT. ins του bef ιωσηφ D.

capricious, nor even of His own arbitrary choice; but as He came into the world to do the Father's will, and that will is that all who come to Him by faith shall have life, so He receives *all such*;—loses none of them;—and will raise them all up (here, *in the fullest* and *blessed sense*) at the last day. (ἀπολέσω again is not '*destroy*,' '*condemn*,' but lose: see ch. xii. 25; xvii. 12. ἵνα μὴ ἐξ ἡμῶν αἰτίας ἀπόληται τις, Euthym.) Olshausen remarks, that 'in ch. iv. we had only the inexhaustible refreshing of the *soul* by the water of life; but this discourse goes further;—that not even death itself shall destroy the *body* of him who has been nourished by this bread of life' (ii. 167).

ἀναστήσω refers to the only resurrection which is the completion of the man in his glorified state;—it does not set aside the ἀνάστασις κρίσεως, but that very term is a debasement of ἀνάστασις: its true sense is only ἀνάστασις ζωῆς.

Bengel has beautifully given the connexion of this last promise with what went before: "hic finis est, ultra quem periculum nullum." But there is much more than this in it. In this declaration (vv. 39, 40) is contained the key of the following discourse, vv. 44—59. The *end* of the work of God, as regards man, is the glorification of his restored and sanctified nature,—*body, soul, and spirit*,—in eternity. Without this,—salvation, restitution, would be incomplete. The adoption cannot be consummated without the redemption of the body. Rom. viii. 18—23. And the glorification of the body, soul, and spirit,—of the whole man,—cannot take place but by means of *the glorified Body of the second Adam*. 'He who does not see this, will never understand either the Holy Communion, or this testimony of the Lord in its inner meaning.' Stier, iv. 243, edn. 2.

The θεωρῶν here is a different thing from the mere ὁρᾷν of ver. 36. It is the awakening of the attention preparatory to faith, answering to the looking on the serpent of brass: τοῖς ὀφθαλμοῖς τῆς ψυχῆς, Euthym.; but afterwards he makes the θεωρεῖν = πιστεύειν, to which it is only preparatory. 41.] Not different hearers, nor does the scene of the discourse

x Matt. xviii. 26. xxv. 19. Mark vi. 50.
y — ch. xii 32 only. (John [xviii. 16. xxi. 6, 11] only, exc. Acts xvi. 19.) Jer. xxxviii. (xxxi.) 3.
z vv. 39, 40 reff.
a Mark i. 2 reff.

ἡμεῖς οἴδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς νυν
λέγει ὅτι [x] ἐκ τοῦ οὐρανοῦ [y] καταβέβηκα; [43] ἀπεκρίθη ὁ
Ἰησοῦς καὶ εἶπεν αὐτοῖς Μὴ [x] γογγύζετε [z] μετ' ἀλλήλων.
[44] οὐδεὶς δύναται ἐλθεῖν πρὸς ἐμέ, ἐὰν μὴ ὁ πατὴρ
ὁ πέμψας με [z] ἑλκύσῃ αὐτόν, κἀγὼ [z] ἀναστήσω αὐτὸν
ἐν τῇ ἐσχάτῃ ἡμέρᾳ. [45] ἔστιν γεγραμμένον [a] ἐν τοῖς

rec (for νυν) ουν, with ADℵ rel vulg lat-δ c f ff$_2$ g syr Ath: om lat-a e: txt BCT copt goth arm Ath-2-mss. rec aft λεγει ins ουτος, with A rel vulg lat-a c e f syrr goth Aug: pref, ℵ: om BCLT 1. 33. 69 lat-a ff$_2$ syr-ca copt arth arm Chr Cyr Aug.—λεγει εαυτον απο τ. ο. καταβεβηκεναι D Chr.

43. rec aft απεκριθη ins ουν, with ADℵ rel vulg lat-δ e syr: om BCKLT 33. 69 lat-a e Syr coptt arm Cyr. om ο BLTℵ 1. 33: ins ACD rel. μετα B. αυτοις bef και ειπεν ℵ.

44. rec (for εμε) με, with ACDTℵ rel Hippol Orig Did Chr Cyr: txt BEMVΓΔ om ὁ πατηρ A al. rec και εγω, with A rel Did Chr: εγω T: txt BCDLΞ 1. 13 Cyr. rec om εν, with Δℵ al am(with ing^2) lat-e: ins ABCDT rel [illegible] coptt goth Cyr Thl.

here change: they were the same,—perhaps the principal among them, the official superintendents of the synagogue:—for John generally uses οἱ Ἰουδαῖοι in this official sense. 42.] They rightly supposed that this καταβῆναι ἐκ τοῦ οὐρανοῦ must imply some method of coming into the world diverse from ordinary generation. Meyer gathers from the οἴδαμεν, that our Lord's reputed father was then still alive. But surely the verb will bear the sense of knowing as matter of fact who they were, and need not be confined to personal knowledge. 43.] Our Lord does not answer their objection, because it lay far from His present purpose to disclose aught of those mysteries which the answer must have indicated. It was not till the faith of the apostolic Christians was fully fixed on Him as the Son of God, and the outline of the doctrine of His Person was firmly sketched out, that the Spirit brought out those historical records which assure us of His supernatural conception (see Nitzsch, cited by Stier, iv. 244, edn. 2). 44.] The connexion seems to be this: They were not to murmur among themselves because He had said this; for the right understanding of what He had said is only to be gained by being taught of God, by being drawn by the Father, who alone can give the desire to come to Christ, and bring a man to Him. That this 'drawing' is not *irresistible grace*, is confessed even by Augustine himself, in his Tractatus on this passage. 'Si trahitur, ait aliquis, invitus venit. Si invitus venit, nec credit: si non credit, nec venit. Non enim ad Christum ambulando currimus, sed credendo; nec motu corporis sed voluntate cordis accedimus. . . . . Noli te cogitare invitum trahi; trahitur animus et amore.' And just before: 'Intrare quisquam ecclesiam potest nolens, accedere ad altare potest nolens, accipere sacramentum potest nolens:—*credere non potest, nisi volens.*' He quotes 'trahit sua quemque voluptas' (Virg. Ec. ii. 65), to shew that the drawing is that of delight and choice, not of obligation and necessity. Calvin (?), Beza, and Lampe understand *irresistible grace* to be here meant: 'Falsum est et profanum, nemo nisi volentes trahi' (Calv., Lücke, ii. 141 note). The Greek expositors, Cyril, Chrysostom, Euthymius, Theophylact, take the view which I have adopted above. Chrysostom says, ὁ καὶ αὐτὸ οὐ τὸ ἐφ' ἡμῖν ἀναιρεῖ, ἀλλὰ μᾶλλον ἐμφαίνει τὴν βοηθείας δεομένους. See Article X. of the Church of England, in fine. This *drawing towards Christ* may be exemplified in the legal dispensation, which was to the Jews a παιδαγωγία εἰς Χριστόν. It now is being exerted on all the world,—in accordance with the Lord's prophecy ch. xii. 32 (see note there), and His command Matt. xxviii. 19, 20,—by Christian preaching and missions; but, after all, the *individual will* must be turned to Christ by the Father, Whose covenanted promise is, that He will so turn it in answer to prayer. 'Nondum traheris? ora ut traharis' (Augustine, ibid.). The same solemn and joyous *reprise*, as Meyer well calls it, follows, as in vv. 39, 40.

45.] ἐν τοῖς προφ. may be a general form of citation (Mark i. 2. Acts vii. 42; xiii. 40), or may mean that the sense is found in several places of the prophets: see besides reff., Jer. xxxi. 33, 34. This clearly intimates the *kind* of *drawing* meant in the last verse;—the

προφήταις Καὶ ἔσονται πάντες [b] διδακτοὶ [c] θεοῦ. πᾶς [b] 1 Cor. ii. 13 only. Isa. liv. 13.
ὁ [d] ἀκούσας [d] παρὰ τοῦ πατρὸς καὶ μαθὼν ἔρχεται πρός [d] 1 Macc. iv. 7 only.
με. 46 [e] οὐχ [e] ὅτι τὸν πατέρα ἑώρακέν τις, εἰ μὴ ὁ [f] ὢν [see 1 Thess. iv. 9.
παρὰ τοῦ θεοῦ· οὗτος ἑώρακεν τὸν πατέρα. 47 ἀμὴν [c] gen., Matt. xxv. 34. Philem. 1. Winer, edn. 6, § 30. 2.
ἀμὴν λέγω ὑμῖν, ὁ [g] πιστεύων [εἰς ἐμὲ] ἔχει ζωὴν αἰώνιον. [d] ch. i. 41. vii. 51. viii. 26, 40. xv. 15. Acts x. 22. xxviii. 22. 2 Tim. i. 13. ii. 2.
48 ἐγώ εἰμι ὁ ἄρτος τῆς [h] ζωῆς. 49 οἱ πατέρες ὑμῶν ἔφα- [e] = 2 Cor. i. 24. iii. 5. Phil. iii. 12. iv. 11, 17. 2 Thess. iii. 9 only.
γον ἐν τῇ ἐρήμῳ τὸ [i] μάννα καὶ ἀπέθανον· 50 οὗτός ἐστιν [f] sch. vii. 29 reff.
ὁ ἄρτος ὁ [k] ἐκ τοῦ οὐρανοῦ [k] καταβαίνων, ἵνα τις [l] ἐξ αὐτοῦ
[l] φάγῃ καὶ μὴ ἀποθάνῃ. 51 ἐγώ εἰμι ὁ ἄρτος [m] ὁ ζῶν ὁ [k] ἐκ
τοῦ οὐρανοῦ [k] καταβάς· ἐάν τις [l] φάγῃ [l] ἐκ τούτου τοῦ

[g] absol., John, ch. i. 7. iii. 18. iv. 41, 42, 53 al. vii. 17 al. [h] = ch. viii. 12. Rev. ii. 7. [i] ver. 31. [k] ver. 33. [l] ver. 26 reff. [m] = ch. iv. 10, 11. Acts vii. 38.

45. rec ins του bef θεου, with Scr's t[1]: om ABCDTℵ rel Scr's mss Chr Cyr Thl. rec aft πας ins ουν, with A rel lat-q (syrr syr-cu) Cyr: om BCDLSTℵ 69 latt coptt æth arm $Orig_3$ Hil. for ακουσας, ακουων (*cf ch* v. 24) D rel fos(with gat mm) lat-a b e g q syr-marg goth Cyr Hil: txt ABCKLTℵ 1. 33. 69 vulg lat-c f ff$_2$ Syr syr-cu syr-txt coptt $Orig_2$. aft μαθων ins την αληθειαν A. εμε BTℵ $Orig_1$: txt ACD rel $Orig_1$. (33 def.)

46. rec τις bef εωρακεν, with A rel syr coptt Did Thdrt Chr: txt BCDLTℵ 33 latt Syr syr-cu goth Orig Cyr. om του B. for θεου, πατρος ℵ. for πατερα, θεον Dℵ[1] lat-a b e Novat Quæst.

47. ins οτι bef ο πιστευων ℵ. om εις εμε BLTℵ arm-zoh: ins (*cf ver* 35 *fin*) ACD rel latt syrr coptt goth æth arm-usc Hil.

49. aft εφαγον ins τον αρτον D lat-a b e. rec το μαννα bef εν τη ερημω, with Aℵ rel vulg lat-a syrr coptt goth æth arm Thdrt Cyr Ambr: txt BCDT am(with ing san tol) lat-b c e Orig Eus Chr Aug.

50. αποθνησκη B Eus.

51. aft εαν ins ουν D-gr. του αρτου bef τουτου D-gr arm: του εμου αρτου

opening the eyes of the mind by divine teaching. ἀκούσας κ. μαθών is an expansion of διδακτός. ἔρχ. πρός με] This is the final decision of the human will, acted on by the divine attraction to Christ. *The beginning* is, The Father draws him: *the progress*, he hears and learns—here is the consenting will—'Speak, Lord, for thy servant heareth:'—*the end*, he cometh to Christ—here is the will acting on the whole man.

46.] The connexion is: the mention of ἀκούσας παρὰ τοῦ πατρός might lead them to think of a personal communication from the Father to each man, and thus the necessity of the mission of the Son might be invalidated. This was the only way in which a Jew could misunderstand ver. 45; he could not dream of a seeing of the Father with bodily eyes.

ὁ ὢν παρὰ τ. θεοῦ, is Jesus Himself; see ch. vii. 29. His knowledge of the Father is *complete* and immediate; ours, *partial*, and derived through Him only. 47.] Our Lord now recurs to the subject of their murmurs, and gives the answer for which He has been preparing the way, repeating nearly ver. 40, and adding, 48.] If *so*, (see ver. 47,) there is full reason for my naming Myself the Bread of Life. 49.] *That* bread from heaven had no power to keep off death, and that, *death owing to unbelief*:—our Lord by thus mentioning οἱ πατέρες ὑμῶν and their death, certainly hints at the *similar unbelief* of these Jews. And the same dubious sense of ἀποθάνῃ prevails in ver. 50. Death is regarded as being swallowed up in the glory of the resurrection, and the second death—which was hidden in the former ἀπέθανον—has over him who eats this Bread of Life, *no power*: nay, he is brought, even *here*, into a resurrection state from sin and death; see Rom. vi. init. and Col. iii. init. 51.] ὁ ζῶν, 'containing life in itself,' not merely supplying the waste of life with lifeless matter: see on ch. iv. 13, 14. καὶ ὁ ἄρτος . . . .] From this time we hear no more of ἄρτος: this figure is dropped, and the reality takes its place. Some difficult questions arise regarding the sense and reference of this saying of our Lord. (1) Does it refer to His Death? and, (2) is there any reference to the Ordinance of the Lord's Supper?

n = ver. 58. see Rev. i. 18. iv. 9, 10. xv. 7. Dan. vi. 20.
ἄρτου, [n] ζήσεται [n] εἰς τὸν [n] αἰῶνα. [o] καὶ ὁ ἄρτος [p] δὲ ὃν
ἐγὼ δώσω ἡ σάρξ μου ἐστὶν ὑπὲρ τῆς τοῦ κοσμου
o Matt. x. 18. ch. viii. 16, 17. xv. 27. Acts iii. 24. 1 John i. 3. 2 Macc. v. 15 vat.

(omg τουτου) ℵ. ζησει DLℵ 33 Orig$_3$: txt BCT rel Orig$_2$. om και ℵ^1. om δε DΓℵ lat-*a b c* Clem Aug. rec aft εστιν ins ην εγω δωσω, with E rel lat-*f q* syrr copt goth arm Clem Orig: om BCDLTℵ 33 latt syr-cu sah æth Orig$_3$ Ath Cyr$_1$ Tert Gaud Cypr Aug.—υπερ της του κοσμου ζωης bef η σαρξ μου εστιν ℵ.

(1) In treating this question I must at once reject all metaphorical and side-interpretations, as, that the *teaching* of Christ is the Bread, and to be *taught by Him* is feeding upon it (so Grotius, and the modern rationalists): that the *divine Nature of Christ*, or His *sending of the Holy Spirit*, or His *whole life of doing good on earth*, can be meant: all such have against them the plain sense of the words, which, as Stier observes, are *very simple ordinary words*; the only difficulty arising, when we come to enquire into their application to His own Person. The Bread of Life is *Himself*: and, strictly treated, when we come to enquire *what*, of that body, soul, and spirit, which constituted Himself, this Bread specifically is, we have His answer that it is *His Flesh* which He will give (for this will be the meaning, whether the words ἣν ἐγὼ δώσω are to be regarded as part of the text or not) on behalf of the life of the world. We are then specifically directed to *His Flesh* as the answer. Then, *what does that Flesh import?* The flesh of animals is the ordinary food of men: but *not the blood*. The blood, which is the life, is spilt at death, and is not in the flesh when eaten by us. Now this distinction must be carefully borne in mind. The *flesh* here, (see ver. 53,) and the *eating of the flesh, are distinct from the blood*, and *the drinking of the blood*. We have no generalities merely, to interpret as we please: but the terms used are *precise and technical*. It is then *only through or after the Death of the Lord*, that by any propriety of language, His Flesh could be said to be eaten. Then another distinction must be remembered: The flesh of animals which we eat is *dead* flesh. It is already the prey of corruption; we eat it, and die (ver. 49). But *this* Bread, is *living Bread*; not dead flesh, but living Flesh. And therefore *manducation by the teeth materially is not to be thought of* here; but some kind of eating by which the *living Flesh of the Son of God* is made the *living sustenance* of those who partake of it. Now His Flesh and Blood were *sundered* by Death. Death was the shedding of His precious Blood, which *He did not afterwards resume*: see ch. xx. 27, and Luke xxiv. 39. His Flesh is the glorified substance of His Resurrection-Body, now at the right hand of God. It is then in His *Resurrection form only* that His Flesh can be eaten, and be living food for the living man. I cannot therefore see how *any thing short of His Death* can be here meant. By that Death, He has given His Flesh for the *life of the world*: not merely that *they who believe on Him* may, in the highest sense, have life; but that ὁ κόσμος may have life. *The very existence of all the created world* is owing to, and held together by, that Resurrection-Body of the Lord. In Him *all things* are gathered together and reconciled to God: τὰ πάντα ἐν αὐτῷ συνέστηκεν, Col. i. 17.

(2) The question *whether there is here any reference to the* ORDINANCE OF THE LORD'S SUPPER, has been *inaccurately put*. When cleared of inaccuracy in terms, it will mean, *Is the subject here dwelt upon, the same as that which is set forth in the ordinance of the Lord's Supper?* And of this there can surely be no doubt. To the *ordinance itself*, there is here *no reference*; nor *could* there well have been any. But the spiritual verity which underlies the ordinance is one and the same with that here insisted on; and so considered, the discourse is, as generally treated, most important towards a right understanding of the ordinance. On the *history* of the exegesis of this passage, see Lücke ii. pp. 149—159 (3rd ed.), and Excursus ii., in his 2nd ed. (omitted in his 3rd);—also Tholuck and Olshausen, in loc. To attempt to recount the various opinions, would exceed the limits of a note in an edition of the whole Testament: for the present subject is one in which the manifold dogmatical variations of individual belief have influenced Commentators to such an extent as to render accurate classification impossible. I may roughly state, that three leading opinions may be traced: that of those who hold (*a*) that *no reference* to the Holy Communion is intended,—among whom are Origen and Basil, of the ancients; and of the moderns, the Swiss Reformers, Zwingle and Calvin (the former however not very

ζωῆς· 52 [p] ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι λέγοντες Πῶς δύναται οὗτος ἡμῖν [q] δοῦναι τὴν σάρκα φαγεῖν; 53 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ [r] υἱοῦ τοῦ [r] ἀνθρώπου

[p] = Acts iii. 26. 2 Tim. ii. 24. James iv. 2 only. Neh. xiii. 11.
[q] Matt. xiv. 16 reff.
[r] Matt. viii. 20 reff.

52. οι ιουδαιοι bef προς αλληλους CD 1. 33. 69 vulg lat-*a c e* syrr syr-cu æth: txt BTℵ rel lat-*b f* coptt goth arm Orig$_1$. ημιν bef ουτος Cℵ 1 Orig: aft δουναι U: τ. σ. δου. ημ. 69. την σαρκα bef δουναι DK lat-*a c e*. aft σαρκα ins αυτου BT latt syrr syr-cu coptt æth arm Chr Aug Gaud Orig-lat$_1$: om CDℵ rel lat-*ff*$_2$ goth Orig$_1$.

53. om ὁ B. for φαγητε, λαβητε D lat-*a* Victorin.

decidedly, see Olsh. ii. 173 note), Luther, Melanchthon. (β) That the whole passage regards *exclusively* the Holy Communion, —among whom are Chrysostom, Cyril, Theophylact, Euthymius, the Schoolmen, and the Roman Catholic expositors, with a few exceptions. (γ) That the *subject* and *idea* of the Holy Communion, not the ordinance is referred to: to which class belong the best modern Commentators in Germany, e. g. Lücke, Tholuck, Olshausen, Stier. Bengel's note to the same effect is important: 'Jesus verba sua scienter ita formavit, ut statim et semper illa quidem de spirituali fruitione sui agerent proprie; sed posthac eadem consequenter etiam in augustissimum S. Cœnæ mysterium, quum id institutum foret, convenirent. Etenim ipsam rem hoc sermone propositam in S. Cœnam contulit; tantique hoc sacramentum est momenti, ut facile existimari possit, Jesum, ut proditionem Judæ ver. 71, et mortem suam hoc versu, ita etiam S. Cœnam, de qua inter hæc verba certissime secum cogitavit, uno ante anno prædixisse, ut discipuli possent prædictionis postea recordari. Tota hæc de carne et sanguine J. C. oratio Passionem spectat, et cum ea S. Cœnam. Hinc separata carnis et sanguinis mentio constanter. Nam in passione sanguis ex corpore eductus est, Agnusque mactatus.' 52.] The inference conveyed in φαγεῖν, which *first comes from the Jews themselves*, is yet a right one. If He is the Bread, and that Bread is His Flesh, we must *eat His Flesh*, though not in the sense here meant by them. They contended against one another, probably some having more insight into the possibility of a spiritual meaning than others. 53.] Our Lord not only ratifies their φαγεῖν, but adds to it a more wonderful thing; that they must also do that against which a prohibition might seem to have existed from Noah downwards,—*drink His Blood*. But observe, this Blood is not to be *eaten* in the Flesh, *which was the forbidden thing* (Gen. ix. 4: Levit. xvii. 10—16), in its strict literal form: but to be *drunk*, separate from the flesh: again *presupposing death*. Now as the Flesh of Christ (see above) is the Resurrection-Body which He now has, and in which all things consist; so is His Blood ("the blood is the *life*," Lev. xvii. 11, 14) the Life which He gave up, paid down, as the penalty for the sin of the world. By the shedding, pouring forth, of that Blood, is remission of sin.

It is quite impossible that these words should, as De Wette maintains, be merely an expansion of τὴν σάρκα φαγεῖν. Even had the idea of τὸ αἷμα πίνειν been one familiar to the Jews, the construction would not have allowed such an interpretation;—but *new as it was*, and *abhorrent from their habits and law*, we must regard it as specially and purposely added. But *what* is this eating and drinking? Clearly, not *merely faith*: for faith answers to the *hand reached forth for the food*,—but is *not the act of eating*. Faith is a *necessary condition* of the act: so that we can hardly say with Augustine, 'crede, et manducasti;' but 'crede et manducabis.' Inasmuch as Faith will necessarily in its energizing lead to this partaking, we sometimes incorrectly say that it *is* Faith:—but for strict accuracy this is not enough. To eat the flesh of Christ, is *to realize, in our inward life, the mystery of His Body now in heaven,—to digest and assimilate our own portion in that Body*.

To drink His Blood, is *to realize, in our inward life, the mystery of His satisfaction for sin,—to digest and assimilate our own portion in that satisfaction, the outpouring of that Blood*. And both these definitions may be gathered into one, which is: The eating of His Flesh and drinking of His Blood import the making to ourselves and using as *objectively real*, those two great Truths of our Redemption in Him, of which our Faith *subjectively* convinces us.

And of this realizing of Faith He has been pleased to appoint certain symbols in the Holy Communion, which He has commanded to be received; to signify to us the spiritual process, and to assist us towards

καὶ πίητε αὐτοῦ τὸ αἷμα, οὐκ [st] ἔχετε [s] ζωὴν ἐν [m] ἑαυτοῖς.
54 ὁ [a] τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα [b] ἔχει
[b] ζωὴν [b] αἰώνιον, κἀγὼ [c] ἀναστήσω αὐτὸν τῇ [c] ἐσχάτῃ ἡμέρᾳ.
55 ἡ γὰρ σάρξ μου ἀληθής ἐστιν [e] βρῶσις, καὶ τὸ αἷμα
μου ἀληθής ἐστιν [f] πόσις. 56 ὁ [g] τρώγων μου τὴν σάρκα
καὶ πίνων μου τὸ αἷμα [h] ἐν ἐμοὶ [h] μένει, κἀγὼ ἐν αὐτῷ.
57 καθὼς ἀπέστειλέν με ὁ [i] ζῶν πατήρ, κἀγὼ ζῶ διὰ τὸν
πατέρα· καὶ ὁ [g] τρώγων με, κἀκεῖνος ζήσει δι' ἐμέ.
58 οὗτός ἐστιν ὁ [j] ἄρτος ὁ [j] ἐξ οὐρανοῦ καταβάς, οὐ καθὼς

s ch. v. 26 bis, 40. x. 10. xx. 31. 1 John v. 12.
t ch. v. 42. Mark iv. 7 bis.
u — Matt. iii. 9 reff.
a vv. 56, 57, 58. Matt. xxiv. 38. ch. xiii. 18 only t.
b ch. iii. 15, 16, 36 v. 24. 1 John iii. 15 al.
c vv. 39, 40 reff.
e ch. iv. 32 reff.
f Rom. xiv. 17. Col. ii. 16 only. Dan. i. 10 only.
g ver. 54 reff.
h — ch. v. 38 reff.
k ch. vii. 22 reff.

Rom. ix. 26, from Hos. i. 10. 2 Cor. iii. 3 al. j ver. 51 ref.

το αιμα bef αυτου ℵ: transp το αιμα and πιητε D lat-a Hil. εν εαυ. τῳ ζωην D. aft ζωην ins αιωνιον ℵ.

54. for μου, αυτου (twice) D lat-e Victorin. σαρκαν D. [rec και ενω with T rel Orig$_1$ Eus: txt BCDGKLUΝ 1 Orig$_1$ Chr Cyr Bas$_{3/4}$.] ins εν bef τη εσχατη CKMTVΔΛ 69 vulg lat-b c f arm Orig$_2$ Eus Chr Cyr spec: om BDℵ rel lat-a e.

55. rec (twice) αληθως (-θης *seemed inappropriate: so Orig has* αληθινη), with (Dℵ^1) rel latt syrr syr-cu goth Orig$_1$-lat$_4$ Hil Ambr Aug: txt BCKLTΝ^{1a} f. 69 tol(with mm) lat-q coptt æth Clem Orig$_4$ Eus Bas Chr Cyr Procop Damasc.—om the latter clause D.—om from 1st αληθ. to 2nd (*homœotel*) ℵ. for τοτε, ποτον ℵ^1.

56. aft αυτω ins καθως εν εμοι ο πατηρ καγω εν τω πατρι. αμην αμην λεγω υμιν εαν μη λαβητε το σωμα του υιου του ανθρωπου ως τον αρτον της ζωης ουκ εχετε ζωην εν αυτω D, simly lat-a ff$_2$ Victorin.

57. απεσταλκεν D 69. om ζω T. for τρωγων, λαμβανων D Victorin. rec (for ζησει) ζησεται, with E rel: ζη C^1(appy) D-gr, *vivit* lat-b q goth Ambr$_2$: txt BC^{2}KLTℵ 33. 69 Orig Eus Chr Cyr-comm.

58. om ουτος ℵ^1. rec (for εξ) εκ του, with Dℵ rel Orig Chr Cyr: txt BCT. for καταβας, καταβαινων ℵ^1. οι πατερες bef εφαγον ℵ. rec aft πατερες ins υμων, with D 69-corr^1 rel Chr; ημων Γ 69^1 al: om BCLTℵ copt Orig. rec adds further το μαννα, with E rel latt syrr syr-jer goth arm: om BCDLTℵ

it. ουκ ἔχ. ζωὴν ἐν ἑαυτ.] 'Ye have not in you that spring of life, which shall overcome death, and lead 54.] to the resurrection in the true sense:' see above, ver. 44, and notice again the solemn *refrain*. τρώγων] It is not necessary to see any more literal 'eating' in the word than in φαγών:—it expresses the *present* of φαγών, which must be either τρώγων or ἰσθίων,—and the real sense conveyed is, that by the very act of inward realization, which is the 'manducatio,' the possession of eternal life is certified.

55.] ἀληθής is here not = ἡ ἀληθινή, nor is the sense, '*My Flesh is the true meat* &c.,' but **My Flesh is true meat**, i. e. *really* TO BE EATEN, which they doubted. Thus ἀληθῶς is a gloss, which falls short of the depth of the adjective. This verse is decisive against all explaining away or metaphorizing the passage. Food and drink are not here mere metaphors;—rather are our common material food and drink mere shadows and imperfect types of this only real reception of refreshment and nourishment into the being.

56.] **He who thus lives upon Me, abides in Me** (see ch. xv. 5 and note);—**and I** (that living power and nourishment conveyed by the ἄρτος τῆς ζωῆς which = ἐγώ) **abide in him.** Beware of imagining, as Dr. Wordsw. again (see note on Matt. xvi. 18), that *there is* any especial emphasis on μου *because of its position*. 57.] The same expanded further—see ch. v. 26. The two branches of the feeding on Christ are now united under the general expression, τρώγων με.

διά expresses the *efficient cause*. The Father is the Fountain of all Life: the Son lives in and by the Father: and all created being generally, lives (*in the lower sense*) in and by Him; but he that eateth Him, shall (*eternally and in the higher sense*) live by Him. 58.] forms the solemn conclusion of the discourse, referring

ἄρτον [j] ζήσει [j] εἰς τὸν αἰῶνα. 59 Ταῦτα εἶπεν ἐν συναγωγῇ διδάσκων ἐν Καφαρναούμ.

60 Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπον [l] Σκληρός ἐστιν ὁ λόγος οὗτος· τίς δύναται αὐτοῦ [m] ἀκούειν; 61 [n] εἰδὼς δὲ ὁ Ἰησοῦς [n] ἐν ἑαυτῷ ὅτι [o] γογγύζουσιν περὶ τούτου οἱ μαθηταὶ αὐτοῦ, εἶπεν αὐτοῖς Τοῦτο [p] ὑμᾶς σκανδαλίζει; 62 ἐὰν οὖν [q] θεωρῆτε τὸν υἱὸν τοῦ ἀνθρώπου [r] ἀναβαίνοντα ὅπου ἦν [s] τὸ πρότερον; 63 τὸ πνεῦμά ἐστιν τὸ [t] ζωοποιοῦν, ἡ σὰρξ οὐκ [u] ὠφελεῖ οὐδέν·

[j] = Jude 15 (Matt. xxv. 24. Acts [ix. 5 v. r.] xxvi. 14. James iii. 4) only. Gen. xxi. 11. xlii. 7, 30 al.
[l] rec ch. x. 20. here only. see Mark v. 30.
[m] vv. 41, 43 reff.
[n] Matt. v. 29, 30 reff.
[o] Luke xxiii. 48. xxiv. 30.
[p] ch. iii. 13. xix. 17. Eph. iv. 8 (from Ps. cxvii. 18), 9, 10. Rev. xi. 12. xxxvii. (xxx.) 30. see Heb. x. 32. 1 Pet. i. 14. 24. Sir. xxxi. (xxxiv.) 28.
[q] ch. ix. 8. Gal. iv. 13. 1 Tim. i. 13 only. Jer. xxxi. 34.
[r] ch. v. 21 reff.
[s] Matt. xxvii.

69. 33 lat-*e* syr-cu coptt æth. rec *ζησεται*, with DHKMUΓ 69 Thdrt: txt BCTℵ rel Orig Chr Cyr.

59. ins *τη* bef *συναγωγη* D arm. at end ins *σαββατω* D lat-*a ff*$_2$ Aug.

60. *εκ τ. μαθ. αυ.* bef *ακουσαντες* D lat-*q* syr-cu. *ειπαν* D. rec *ουτος* bet *ο λογος*, with E rel latt syr: txt BCDKLTℵ 1. 33 lat-*e q* Syr syr-cu (*appt* ?) Chr Cyr$_2$ Thl.

61. for *ειδως δε, ως ουν εγνω* D Chr: *εγνω ουν* ℵ^1 69 (lat-*b e*): *ιδων δε* C^1 copt. om *ὁ* ℵ. for *εν εαυτω οτι, οτι εν εαυτοις* D Chr. ins *και* bef *ειπεν* ℵ^1.

62. om *ουν* ℵ^1. for *οπου, ου* D. *αναβ.* bef *τ. υι. τ. ανθ.* ℵ.

63. om 1st *το* ℵ^1.

back to the Bread with which it began and to its difference from the perishable food which they had extolled:—and setting forth the infinite superiority of its effects over those of that sustenance. **οὗτός ἐστιν, such is.** **καταβάς,**—past, *now*: because He has clearly identified it with *Himself*. **καθώς** must = *τοιοῦτος, ὅν*: if *ὑμῶν τὸ μάννα* (see digest) is to stand, the construction must be filled up *οὐ καθὼς τὸ μ. ὃ ἔφ. κ.τ.λ.*

60—65.] *Murmuring of some of the disciples at the foregoing discourse, and the answer of Jesus to them.*

60.] Lampe shews by reff. and other citations that *σκληρός* 'non tam *absurditatem* quam *impietatem* designat.' It seems clear that it was not the *difficulty*, so much as the *strangeness* of the saying, which scandalized them. It is the whole discourse,—the turn given to it,—the doctrine of the Bread of Life,—the giving His Flesh and Blood to eat,—at which they take offence. **ἀκούειν,** to listen to it—'Who can stay and hear such sayings as this?' not, '*to understand it.*' **61.**] **ἐν ἑαυτῷ,** by His divine knowledge. **62.**] **ἐὰν οὖν θε., what then, if ye see . . .** not meaning '*will ye not then be much more scandalized?*' or, '*what will ye say* (or *do*), *then?*'—but appealing to an event which they should witness, as a *certain proof of one part* of the *σκληρὸς λόγος*, with which indeed *the rest of it was bound up*,—His having *descended from heaven*. All attempts (as those of Lücke, De Wette, and others) to explain this otherwise than of His ascent into heaven, are simply *dishonest*,—and spring from laxity of belief in the historical reality of that event. That it is not recorded by John, is of no moment here: see Prolegomena. And that none but the Twelve saw it, is unimportant; for how do we know that our Lord was not here speaking to some among the Twelve? To explain it of His *death*, as part of His going up where He was before, is hardly less disingenuous. Lücke maintains that *θεωρεῖν* need not mean bodily sight: which is true enough in some constructions in John (ch. viii. 51 al.); but surely, as joined with *ἀναβαίνοντα*, it must. The whole exegesis of the passage in the above-named Commentators is a remarkable instance of the warping of the judgment by unsoundness of belief in the historical truth of the Evangelistic testimony. **63.**] **πνεῦμα, σάρξ,** do not mean the *spiritual* and *carnal sense of the foregoing discourse*, as many Commentators explain them: for our Lord is speaking, not of *teaching* merely, but of *vivifying*: He is explaining the *life-giving principle* of which He had been before speaking. 'Such eating of My flesh as you imagine and find hard to listen to, could profit you nothing,—for *it* will have ascended up, &c.; and besides, generally, it is only the *Spirit* that can vivify the spirit of man; the *flesh* (in whatever way used) can profit nothing towards this.' He does not say '*My* Flesh profiteth no-

b — here only. c ch. viii. 12. x. 10. xx. 31. Deut. xxxii. 47. d ch. xvi. 4 only. see Acts xxvi. 24. 1 John i. 1 al. e pres., ch. i. 4ω reff. f — ch. xix. 11. Matt. xiii. 11 reff. g — ch. iii. 27. h — ch. xix. 12 only. see 1 John iv. 6. i Luke ix. 62. xvii. 31 | Mk. ch. xvili. 6. xx. 14 only. Isa. i. 4 F. k Rev. iii. 4 only.

τὰ ῥήματα ἃ ἐγὼ λελάληκα ὑμῖν, [b] πνεῦμά ἐστιν καὶ [c] ζωή ἐστιν. 64 ἀλλ' εἰσὶν ἐξ ὑμῶν τινὲς οἳ οὐ πιστεύουσιν. ἤδει γὰρ [d] ἐξ ἀρχῆς ὁ Ἰησοῦς, τίνες [e] εἰσὶν οἱ μὴ πιστεύοντες καὶ τίς [e] ἐστιν ὁ παραδώσων αὐτόν. 65 καὶ ἔλεγεν Διὰ τοῦτο εἴρηκα ὑμῖν ὅτι οὐδεὶς δύναται ἐλθεῖν πρός με, ἐὰν μὴ ἦ [f] δεδομένον αὐτῷ [g] ἐκ τοῦ πατρός. 66 [h] Ἐκ τούτου πολλοὶ [ἐκ] τῶν μαθητῶν αὐτοῦ ἀπῆλθον [i] εἰς τὰ ὀπίσω, καὶ οὐκέτι [k] μετ' αὐτοῦ [k] περιεπάτουν. 67 εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα [l] Μὴ καὶ ὑμεῖς θέλετε [m] ὑπάγειν; 68 ἀπεκρίθη αὐτῷ Σίμων Πέτρος Κύριε,

l ch. vii. 47 reff. m — ch. xii. 11. xviii. 8 al.

rec λαλω (*force of the perfect not perceived: cf ch* xiv. 10), with E rel: tr א BCDKLTUΝ 1. 33. 69 latt syrr syr-cu copt goth æth arm Orig-lat, Eus, Ath Cyr-jer Bas Did Chr Cyr Tert Ambr Aug Gaud Vig-taps. om και D[1] Tert. om 3rd εστιν Ν.

64. αλλ DL. τινες bef εξ υμων ST vulg lat-*f ff*$_2$ Chr: εξ υμιν bef εισιν DΝ lat-*a b e*. for 2nd εξ, απ' Ν. for ιησ., σωτηρ Ν. om μη Ν. for last clause, και ην ο μελλων αυτον παραδιδοναι Ν. (aft και ins τις Ν[1a].) παραδωσων, παραδιδους D al.

65. εμε CΝ. om αυτω Ν[1]. rec aft πατρος ins μου, with C[3] rel vulg lat-*c e f* syrr goth arm Bas$_2$ Chr Cyr: om BC[1]DLTΝ lat-*a b ff*$_2$ *l* syr-cu syr-jer copt æth Cypr.

66. aft εκ τουτου ins ουν DΝ 69 fos lat-*b c f l*. rec om 2nd εκ, with CDΝ rel vulg lat-*c*: ins BGT 1. 33 lat-*a b e f q* Bas. rec απηλθον bef (εκ) των μαθητων (αυτου), with E rel syr copt goth: txt BCDKLTΝ 1. 33. 69 latt Syr syr-cu æth arm. —om αυτου Ν.

67. for ουν, δε D lat-*b*.

68. rec aft απεκριθη ins ουν, with E rel vulg lat-*q* syr Bas Aug$_1$: om BCKLΝ 1. 33. 69 (GU, Treg) lat-*a c e f* Syr syr-cu copt arm Bas Cyr Cypr.

thing,' but '*the* flesh.' To make Him say this, as the Swiss anti-sacramentalists do, is to make Him contradict His own words in ver. 51. τὰ ῥήμ. ἃ ἐγὼ λελάληκα] *viz. the words* μου τὴν σάρκα *and* μου τὸ αἷμα, *above*. They are πνεῦμα and ζωή: —spirit, not flesh only:—*living food*, not *carnal* and *perishable*. This meaning has been missed by almost all Commentators: Stier upholds it, iv. 281 (2nd edn.): and it seems to me *beyond question the right one*. The common interpretation is, '*the words which I have spoken*,' i. e. '*My discourses*,' are πνεῦμα, '*to be taken in a spiritual sense*,' (? this sense of πνεῦμα,) '*and are life*.' But this is any thing but precise, even after the forcing of πνεῦμα.

64. ἀλλ' εἰσὶν . . . .] 'This accounts for your murmuring at what I said, that *ye do not believe*.' ἤδει γὰρ . . .] De Wette remarks, that the *foreknowledge* of our Lord with regard to Judas renders it impossible to apply the ordinary rules of moral treatment, as 'Why did He then continue him as an Apostle? Why did He give him the charge of the purse, knowing him to be a thief? &c.,'—to the case: and it is therefore better not to judge at all on the matter. The fact is, we come here to a form of the problem of *divine foreknowledge* and *human free-will*, which, in any of its endless combinations of expression, it is equally impossible for us to solve. ἐξ ἀρχῆς, from their first coming to Him; —the first beginning of their connexion with Him. 65.] These unbelievers had not that *drawing to Christ*, which leads (ver. 44) to true coming to Him. Observe the parallelism between ᾖ δεδομένον αὐτῷ here, and ᾧ δέδωσίν μοι, ver. 37. Both these gifts are in the Father's power.

66—71.] *Many of the disciples leave Him. The confession of the Twelve through Peter: and the Lord's warning to them.* 66. ἐκ τούτου] upon this. The *temporal* meaning prevails, but does not exclude the *causal*. πολλοί, viz. of the μὴ πιστεύοντες: but not all. 67.] The first mention of *the Twelve* by John. The question is asked in order to extract from them the confession which follows, and thus

πρὸς τίνα ἀπελευσόμεθα; [n] ῥήματα [n] ζωῆς αἰωνίου ἔχεις· 69 καὶ ἡμεῖς πεπιστεύκαμεν, καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ [o] ἅγιος τοῦ [o] θεοῦ. 70 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα [p] ἐξελεξάμην, καὶ ἐξ ὑμῶν εἷς [q] διάβολός ἐστιν; 71 [r] ἔλεγεν δὲ τὸν Ἰούδαν Σίμωνος Ἰσκαριώτου· οὗτος γὰρ [s] ἔμελλεν παραδιδόναι αὐτόν, εἷς ἐκ τῶν δώδεκα.

n Acts v. 20. see Phil. ii. 16.
o Mark i. 24 I only. see Acts iii. 14. 1 John ii. 20.
p Luke x. 42. xiv. 7. ch. xiii. 18. xv. 16. Num. xvi. 7.
q see note. Esth. vii. 4. Ps. cviii. 6.
r — Mark xiv. 71.
s — Matt. ii. 13. Luke x. 1 al. fr.

69. D adds *σε*. rec (for *ο αγιος ο χριστος ο υιος* (*from Mt* xvi. 16), with C[1] (see Tischdf N. T. ed. 7) rel syrr goth arm Tert: *ο υιος* 17 lat-*b* syr-cu Chr-mss: txt BC[1]DLℵ Nonn Cosm. rec aft *του θεου* ins *του ζωντος* (*from Mt* xvi. 16), with E rel lat-*ff*$_2$ syrr goth Bas$_3$ Chr Cypr Ambr: om BCDLℵ 1[1]. 33 latt syr-cu coptt æth arm Cyr Nonn Cosm Victorin Aug.

70. om *αυτοις* DΝ lat-*a b c e ff*$_2$ copt arm: *αυτω* 69 forj(with fos) lat-*g q* Nonn. om *ὁ* ℵ. aft *ιησ.* ins *και ειπεν αυτοις* ℵ. for *ουκ, ουχι* ℵ. *εξελεξαμην* bef *δωδεκα*, omg *τους*, ℵ. (*τους* insd by ℵ[2a].) *εἷς* bef *ἐξ υμων* D al lat-*b c e f* Chr Aug: om *εἷς* ℵ[1].

71. om *τον* DKℵ[1] 1. rec *ισκαριωτην* (*more usual*), with E rel vulg-ed goth Cyr: *σκαριωθ* D san lat-*a b ff*$_2$: *απο καριωτου* 69. 124 syr-marg, *απο καρυωτου* ℵ[1] (*attempts at explanation*): txt BCGL 33 am(with forj gat harl) lat-*f g* coptt. rec *ημελλεν*, with D rel: *εμελλον*, prefixing *και*, ℵ[1]: txt BCKLUℵ[1a] 1. 69 Cyr Thl. rec *αυτον* bef *παραδιδοναι*, with ℵ rel lat-*a ff*$_2$ goth Cyr Thl: txt BCDL 69 vulg lat-*b c e f g* arm. rec ins *ων* bef *εκ* (*from Mk* xiv. 43: *had ων been omd to suit Mt* xxvi. 47, *εκ would also have been omd*), with C[2]ℵ rel latt syr coptt goth arm Cyr: om BC[1]DL Syr syr-cu æth.

to bind them closer to Himself. We must not forget likewise, in the mystery of our Lord's human nature, that at such a moment of desertion, He would seek comfort in the faith and attachment of His chosen ones. **68.**] Peter answers quickly and earnestly for the rest, as in Matt. xvi. 16. **πρὸς τίνα.**] What they had heard and seen had awakened in them the desire of being led on by some teacher towards eternal life; and to whom else should they go from Him who *had*, and brought out of His stores for their instruction, *the words* (see ver. 63) of eternal life? **69.**] **πεπιστεύκαμεν** seems to be used absolutely, as in ver. 64: **we believe, and have long done so.**

In the following words the readings vary; the common text having been to all appearance introduced from Matt. xvi. 16. The circumstance of the Lord not being elsewhere called *ὁ ἅγιος τ. θεοῦ* by John, is of course *in favour* of the reading. The idea however is found (ch. x. 36). I regard the coincidence with the testimony of the dæmoniacs, reff. Mark ||, as a remarkable one. *Their* words appear to have been the first plain declaration of the fact, and so to have laid hold on the attention of the Apostles. **70.**] The selection of the Twelve by Jesus is the consequence of the giving of them to Him by the Father, ch. xvii. 6,—in which there also Judas is included. So that *His selecting, and the Father's giving and drawing, do not exclude final falling away.* Meyer observes, that the solemn addition, **τοὺς δώδεκα** after **ὑμᾶς**, heightens the contrast to the opposite result which follows. **διάβολος**] It is doubtful in what sense this word should be taken. Whether we render it *διαβολικός* (= *τοῦ διαβόλου ὑπουργός*), or *ἐπίβουλος*, (both given by Euthym.,) it will be an *ἅπαξ λεγόμενον* in the N. T. Of the two however the latter is the harsher, and less analogous to N. T. diction. Certainly, in the dark act here prophesied, Judas was under the immediate instigation of and yielded himself up to Satan (cf. our Lord's reply to Peter, Matt. xvi. 23); and I would understand this expression as having reference to that league with and entertainment of the Evil One in his thoughts and purposes, which his ultimate possession by Satan implies. This meaning can perhaps hardly be rendered by any single word in another language. The E. V. '*a devil*,' is certainly too strong; **devilish**, would be better, but not unobjectionable. Compare *ὁ υἱὸς τῆς ἀπωλείας* ch. xvii. 12.

71.] On the name **Ἰσκαριώτης** (here applied to Simon, Judas's father), see on Matt. x. 4. **ἔμελλεν**, not, '*intended*;'

t Mark xi. 27. ch. x. 23. Rev. ii. 1. Esth. ii. 11.
u = vv. 19, &c. Mark xiv. 1. Luke vi. 19. Exod. ii. 15.
v ch. ii. 13 reff.
w ch. v. 1. vi. 4 only.
x here only. Deut. xvi. 16. xxxi. 10. Ecclus. xiv. 16, 18, 19.
y Luke x. 7. ch. xiii. 1 al.† Wisd. vii. 27 al.
z constr., Eph. vi. 3. Rev. xxii. 14 al. ii. 20 only.
c = ch. xi. 54.

VII. [1] Καὶ μετὰ ταῦτα [t] περιεπάτει ὁ Ἰησοῦς ἐν τῇ Γαλιλαίᾳ· οὐ γὰρ ἤθελεν ἐν τῇ Ἰουδαίᾳ [u] περιπατεῖν, ὅτι [u] ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι. [2] [v] Ἦν δὲ [w] ἐγγὺς ἡ [w] ἑορτὴ τῶν [w] Ἰουδαίων ἡ [x] σκηνοπηγία. [3] εἶπον οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ [y] Μετάβηθι ἐντεῦθεν καὶ [z] ὕπαγε εἰς τὴν Ἰουδαίαν, [z] ἵνα καὶ οἱ μαθηταί σου [a] θεωρήσουσιν τὰ ἔργα σου ἃ ποιεῖς· [4] οὐδεὶς γάρ τι [a] ἐν κρυπτῷ ποιεῖ καὶ ζητεῖ αὐτὸς [b] ἐν [bc] παρρησίᾳ εἶναι. εἰ ταῦτα ποιεῖς,

a Matt. vi. 4 bis, 6 bis (18 bis v. r.). ver. 18. ch. xviii. 20. Rom. b Eph. vi. 19. Phil. i. 20. Col. ii. 15. Wisd. v. 1.

CHAP. VII. 1. om και C^3DN^1 latt Syr syr-cu sah: ins BC¹ rel lat-*q* syr copt. rec περιεπατει ο ιησους bef μετα ταυτα, with E rel syr goth: om μετα ταυτα Γ ev-y: txt BCDGKLXΝ 1. 33. 69 latt Syr syr-cu coptt æth arm. om ὁ B.

3. for ιουδαιαν, γαλιλαιαν D-gr. οι αδ. αν, bef προς αυτον ℵ. rec θεωρησωσιν (*grammatical correction*), with B^2X rel: θεωρουσιν N^1: txt $B^1DLM\Delta$ N^{2a}. σου bef τα εργα B: om σου DGN^1 1 lat-*a b c e ff*$_2$ *l* Syr syr-cu sah Chr Cyr Bas Thl-ed: txt LN^{2a} rel vulg lat-*f* syr copt goth.—aft ἃ ins σν G 1.

4. rec εν κρυπτω bef τι, with D rel vulg lat-*a c f ff*$_2$ *g* syr goth arm: om τι æth: txt BKLXΝ (lat-*b ff*$_2$) Syr syr-cu (coptt). ποιων, omg και, ℵ. for σαυτ. αυτο BD¹ copt: αυτον E¹: txt D^c LN^{2a} rel vulg lat-*a c f ff*$_2$ *g* syr goth arm.—εν παρρησια bef αυτ. D 69.

see ch. xiii. 2: but simply *future*, = ἦν ὁ παραδώσων αὐτόν, see ver. 64; ch. vii. 39; xi. 51 al.

CHAP. VII.—X.] JESUS THE LIGHT OF THE WORLD. *The conflict at its height.*

VII. 1—52.] JESUS MEETS THE UNBELIEF OF THE JEWS AT JERUSALEM. *The circumstances* [vv. 1—13]. 1.] The chronology of this period is very doubtful. I have remarked on it in my note on Luke ix. 51. Thus much we may observe here, that μετὰ ταῦτα cannot apply emphatically to ch. vi., but must be referred back to ch. v., as indeed must the Jews seeking to kill Him, and the miracle alluded to in ver. 23. But it will not follow from this, that ch. vi. is not in its right place: it contains an independent memoir of a miracle and discourse of our Lord in Galilee which actually happened in the interval, and only serves to shew us the character of this Gospel as made up of such memoirs, more or less connected with one another, and selected by the Evangelist for their higher spiritual import, and the discourses arising from them. I would understand this verse as merely carrying on the time from ch. v. and ch. vi.,—and its contents as introductory to the account of Jesus not going up at first to the feast. Ch. vi. is in some measure presupposed in our ver. 3, as indicating that He had not constantly observed the festal journeys of late.

2.] See Deut. xvi. 13—17. Josephus, Antt. viii. 4. 1, calls this ἑορτὴ ἁγιωτάτη καὶ μεγίστη. It began on the 15th (evening of 14th) of Tisri, and lasted till the evening of the 22nd. 3—5.] Respecting the BRETHREN OF THE LORD, see note on Matthew xiii. 55. They seem to have had at this time *a kind of belief* in the Messianic character of Jesus, but of the very lowest sort, not excluding the harsh and scoffing spirit visible in these words. They recognised his miracles, but despised his apparent want of prudence and consistency of purpose, in not shewing himself to the world. In the ἵνα καὶ οἱ μαθ. σου ε.τ.λ. there is perhaps a reference to the desertion of many of his disciples just before. Nay, more than this: the indication furnished by this verse of the practice of our Lord with regard to His miracles up to this point is very curious. He appears as yet to have made His circuits in Galilee, and to have wrought miracles there, in the presence of but a small circle of disciples properly so called: and there would seem to have been a larger number of disciples, in the wider sense, in Judæa, or to be gathered in Judæa by the feast, who yet wanted assuring, by open display, of the reality of His wonderful works. In ver. 5 (as well as by οἱ μαθηταί σου, ver. 3), we have these brethren *absolutely excluded from the number of the Twelve* (see ch. vi. 69); and it is impossible to modify the meaning of ἐπίστευον so as to suppose that they may have been of the Twelve, but not believers

[d] φανέρωσον σεαυτὸν τῷ κόσμῳ. 5 οὐδὲ γὰρ οἱ ἀδελφοὶ
αὐτοῦ [e] ἐπίστευον εἰς αὐτόν. 6 λέγει οὖν αὐτοῖς ὁ Ἰησοῦς
Ὁ [f] καιρὸς ὁ ἐμὸς οὔπω πάρεστιν· ὁ δὲ [f] καιρὸς ὁ ὑμέτερος
πάντοτέ ἐστιν [g] ἕτοιμος. 7 οὐ δύναται ὁ κόσμος μισεῖν
ὑμᾶς, ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ [h] μαρτυρῶ [h] περὶ αὐτοῦ ὅτι τὰ
[i] ἔργα αὐτοῦ [i] πονηρά ἐστιν. 8 ὑμεῖς [k] ἀνάβητε εἰς τὴν
ἑορτήν· ἐγὼ οὐκ [k] ἀναβαίνω εἰς τὴν ἑορτὴν ταύτην, ὅτι
ὁ ἐμὸς [f] καιρὸς οὔπω [m] πεπλήρωται. 9 ταῦτα δὲ εἰπὼν
αὐτοῖς ἔμεινεν ἐν τῇ Γαλιλαίᾳ. 10 ὡς δὲ [k] ἀνέβησαν οἱ
ἀδελφοὶ αὐτοῦ εἰς τὴν ἑορτήν, τότε καὶ αὐτὸς [k] ἀνέβη, οὐ

d ch. i. 31 reff.
e ch. ii. 11 reff.
f = Matt. xxvi. 18. Luke xxi. 24. 2 Thess. ii. 6. Jer. xxvii. (l.) 31.
g = 1 Pet. i. 6.
h ch. i. 7, 8 reff.
i ch. iii. 19 reff.
k see Matt. xx. 17, 18 reff.
m = Mark i. 15.

5. aft αυτον add τοτε D-gr fos lat-*a c ff*$_2$ *q* syr-cu Jer.

6. om ουν D-gr ℵ^1 lat-*e* fos Syr syr-cu arm Cyr Aug. om ὁ bef ιησ. ℵ^1. for ουπω, ου ℵ^1. for εστιν, παρεστιν B.

7. ο κοσμος bef δυναται ℵ^1. om εγω ℵ. μαρτυρων T.

8. rec aft 1st εορτην ins ταυτην (*conformation to following: if omd from homœotel, as Meyer, why is the omn so general and not found in any in the follg* εορτ. ταυ. ?), with ℵ^1 rel vulg lat-*f g q* syrr syr-cu goth Ammon Aug Quæst: om BDKLTX ℵ-corr^1 1 lat-*a b c e ff*$_2$ coptt Chr Cyr. rec (for ουκ) ουπω (*to avoid offence: Porphyry, e.g., charged our Lord with fickleness on account of* ουκ), with BLT rel some-mss-of-vulg lat-*f g q* syrr sah goth: txt DKMℵ 33 latt syr-cu copt æth Porph-in-Jer Epiph Chr Cyr Jer Aug Quæst. rec ο καιρ. ο εμ. (*corrn to ver* 6), with E rel Chr: txt BDLTUXℵ 1. 33. 69 Cyr.—(om ὁ ℵ^1.)

9. om δε DKℵ 1. 33 latt Syr syr-cu arm Chr Cyr: ins BT rel lat-*e f* syr coptt. for αυτοις, αυτος (*corrn from next ver*) D^{1}KL T(Bch) Xℵ 1 vulg lat-*b ff*$_2$ *l* syr-marg coptt arm Cyr Aug: om al lat-*e* Syr syr-cu Aug: txt BD^2 T(Georgi) rel 33(sic) 69 lat-*f ff*$_2$ *q* syr-txt goth æth. εις την γαλιλαιαν D ev-2 lat-*b c* Thl: *in judæa* lat-*a*.

10. rec τοτε και αυτος ανεβη bef εις την εορτην, with D rel latt syr-cu syr goth arm: txt BKLTXℵ 33 Syr syr-jer coptt æth Cyr. [τοτε not omd in B: see table.]

in the highest sense. This verse also excludes *all* of His brethren: it is inconceivable that John should have so written, if *any among them* believed at that time. The attempt to make the words mean, that *some of his brethren did not believe on him*, is in my view quite futile. In that case we should certainly have had some such expression as ἦσαν γὰρ καὶ ἐκ τῶν ἀδελφῶν αὐτοῦ, οἳ οὐκ ἐπίστευον εἰς αὐτόν. No such attempt would ever have been made by a Greek scholar,—except for the fiction which has been so long, and, strange to say, is still upheld with regard to our Lord's brethren. The emphatic expression, οὐδὲ γὰρ οἱ ἀδ., is a strong corroboration of the view that they were really and literally *brethren*;—see also Ps. lxix. 8. 6—9.] ὁ καιρ. ὁ ἐμ. can hardly be taken as directly meaning '*the time of my sufferings* and death,'—but as ἡ ὥρα μου in ch. ii. 4: 'My time for the matter of which you speak, viz. manifestation to the world.' That (ch. xii. 32) was to take place in a very different manner. But *they*, having no definite end before them, no glory of God to shew forth, but being of the world, always had their opportunity ready of mingling with and standing well with the world. Then (ver. 7), '*you* have no hatred of the world in *your* way: but its hatred to Me on account of my testimony against it, causes me to exercise this caution which you so blame.' In ver. 8, it is of little import (see var. readd.) whether we read οὐκ or οὔπω: the sense will be the same, both on account of the present, ἀναβαίνω (not ἀναβήσομαι, which would express the disavowal of *an intention* to go up), and of οὔπω afterwards. οὐκ ἀναβ. would mean, I am not (at present) going up. Meyer attributes to our Lord change of purpose, and justifies his view by the example of His treatment of the Syrophœnician woman, whom He at first repulsed, but afterwards had compassion on. Matt. xv. 26 ff. The same Commentator directs attention to the emphatic ταύτην, as implying that our Lord had it in His mind to go up to some future feasts, but not to *this one*. οὔπω πεπλήρ. is not yet fully come; see Luke

n Mark i. 45. Acts x. 3 only †.
o ver. 4 reff.
p Acts vi. 1. Phil. ii. 14. 1 Pet. iv. 9 only. Exod. xvi. 7, 8, 9. (-σις, Numb. xiv. 27.)
q Matt. xxiv. 4, &c. 1 Cor. vi. 9. 1 John i. 8. Isa. xlvi. 8.
r ver. 26. ch. xviii. 20. Mark viii. 32. 2 Cor. iii. 12. Prov. i. 20.
s here only. Exod. xii. 29.
t Luke xviii. 10. Acts iii. 1. 4 Kings xx. 8. xxvi. 24. Isa. xxix. 11, 12. Dan. i. 4.
x ch. viii. 44.

n φανερῶς, ἀλλὰ ὡς ο ἐν κρυπτῷ. 11 οἱ οὖν Ἰουδαῖοι
ἐζήτουν αὐτὸν ἐν τῇ ἑορτῇ καὶ ἔλεγον Ποῦ ἐστιν ἐκεῖνος;
12 καὶ p γογγυσμὸς περὶ αὐτοῦ ἦν πολὺς ἐν τοῖς ὄχλοις.
οἱ μὲν ἔλεγον ὅτι ἀγαθός ἐστιν· ἄλλοι δὲ ἔλεγον Οὔ, ἀλλὰ
q πλανᾷ τὸν ὄχλον. 13 οὐδεὶς μέντοι r παρρησίᾳ ἐλάλει
περὶ αὐτοῦ διὰ τὸν φόβον τῶν Ἰουδαίων.
14 s Ἤδη δὲ τῆς ἑορτῆς s μεσούσης t ἀνέβη Ἰησοῦς εἰς
τὸ ἱερόν, καὶ ἐδίδασκεν. 15 ἐθαύμαζον οὖν οἱ Ἰουδαῖοι
λέγοντες u Πῶς οὗτος v γράμματα οἶδεν μὴ μεμαθηκώς;
16 ἀπεκρίθη οὖν αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν Ἡ ἐμὴ w διδαχὴ
οὐκ ἔστιν ἐμή, ἀλλὰ τοῦ πέμψαντός με· 17 ἐάν τις x θέλῃ

u = Luke xx. 41. ch. iv. 9. 1 Cor. xv. 12.
v 2 Tim. iii. 15. ch. v. 47. Acts xxvi. 24.
w Matt. vii. 28. xxii. 33. Mark i. 22 || L. al. Ps. lxx. 12 al.

[αλλα, so BT.] om ως DN lat-a b e Chr-mss Cyr.

12. rec transp πολυς and περι αυτου, with E rel vulg lat-f g: om πολυς D lat-a e ff$_2$: txt BLTXN lat-b q Cyr. τω οχλω DN 33 latt Syr syr-cu coptt goth. om δε DN rel lat-b e q goth arm Thl Euthym: ins BTX 1. 33. 69 vulg lat-c f ff$_2$—pref *et* lat-a Syr syr-cu. ουχι KT.

13. [παρησια B^1(as elsewhere) DL^1.] περι αυτου bef ελαλει N: om v. as L.

14. μεσαζουσης D 1. 69 Ps-Chr. rec ins ο bef ιησ., with D rel: om BLTX 1 N

15. rec (for εθαυμ. ουν) και εθαυμ., with E rel vulg lat-f syrr syr-cu: txt BDLTX 1. 33 lat-a c e ff$_2$ l syr-marg coptt Cyr.

16. rec om ουν, with DLX vulg lat-a Syr syr-cu coptt Cyr: ins BTN rel syr m. goth Thl. om ὁ BN 33.

ix. 51 and note. 10.] οὐ φαν., i. e. not in the usual caravan-company, nor probably by the usual way. Whether the Twelve were with Him, we have no means of judging: probably so, for they appear ch. ix. 2; and after their becoming once attached to the Person of our Lord as Apostles, we find no trace of His having been for any long time separated from them, except during their mission Matt. x., which was long ago accomplished.

11.] These Ἰουδ. are, as usual, the ἄρχοντες, as distinguished from the multitudes. Their question itself (ἐκεῖνος) shews a hostile spirit. 12.] οἱ ὄχλ. (the different groups of which ὁ ὄχλος was composed) would include the Galilæan disciples, and those who had been baptized by the disciples in Judæa,—whose view ἀγαθός ἐστιν would represent, — as expressed mildly in protest against His enemies.

πλανᾷ τὸν ὄχλον, possibly in reference to the feeding of and then the discourse to the multitude, which had given so much offence. 13. παρρ.] This was true only of the side who said ἀγαθός ἐστιν: *they* dared not speak their mind: the others spoke plainly enough. Here again οἱ Ἰουδ. are distinguished from the ὄχλοι.

14—39.] *Jesus testifies to Himself in the Temple.* 15—24.] *His teaching is from the Father.* 14, 15.] τ. διαμ. μετ. about the middle of the feast. Probably *on a sabbath* (see Wieseler, Chron. i. 3[illegible]). It appears to have been the first time that He ἐδίδασκεν publicly at Jerusalem: whence (οὖν) the wonder of the Jews, i. e. the rulers of the hierarchy. γράμματα: generally letters; but also particularly, scripture-learning,—perhaps because this was *all the literature* of the Jews. —see reff. Probably His teaching consisted in *exposition of the Scripture.* μὴ μεμ.: never having been the scholar of any Rabbi. He was θεοδίδακτος. These words are spoken in the true bigotry and prejudice of so-called 'learning.' These words of His enemies, testifying to matter of fact well known to them, are, as Meyer observes, decisive against all attempts of unbelievers to attribute our Lord's knowledge to education in any human school learning. Such indications are not without their value in these times. 16.] Here only does our Lord call His teaching διδαχή, as being now among the διδάσκαλοι, the Rabbis, in the temple. It is often so called by the Evangelists. see ref.

The words may bear two meanings —either, '*the sense of Scripture which I teach is not my own, but that in which it was originally penned as a revelation from*

τὸ [y] θέλημα αὐτοῦ [z] ποιεῖν, γνώσεται περὶ τῆς [w] διδαχῆς, [w] πότερον [a] ἐκ τοῦ θεοῦ ἐστιν, ἢ ἐγὼ [b] ἀπ' ἐμαυτοῦ λαλῶ. 18 ὁ [b] ἀφ' ἑαυτοῦ λαλῶν τὴν δόξαν τὴν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτόν, οὗτος ἀληθής ἐστιν, καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν. 19 οὐ Μωυσῆς [c] ἔδωκεν ὑμῖν τὸν νόμον; καὶ οὐδεὶς ἐξ ὑμῶν [d] ποιεῖ τὸν νόμον· τί με [e] ζητεῖτε ἀποκτεῖναι; 20 ἀπεκρίθη ὁ ὄχλος [f] Δαιμόνιον ἔχεις· τίς σε [e] ζητεῖ ἀποκτεῖναι; 21 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς [h] Ἓν ἔργον ἐποίησα, καὶ πάντες θαυμάζετε.

y Matt. vii. 21 reff.
w here only. Job vii. 12. xiii. 7, 11.
a Matt. xxi. 25. ch. i. 13.
b ch. v. 19 reff.
c ch. i. 17 reff.
d = Rom. ii. 14. Gal. v. 3.
e ver. 1 reff.
f Matt. xi. 18 ‖. Luke viii. 27. ch. viii. 48, 49, 52. x. 20 only.

17. om του bef θεου DN.
19. rec εδωκεν, with TN rel: txt BDH.
20. rec aft οχλος ins και ειπεν (*see ver* 21, *where there is no var*n), with D rel latt syrr Cyr: om BLTXN 33 coptt Aug.—απεκριθησαν οι ιουδ. κ. ειπον αυτω K al syr-marg.
21. rec ins ο bef ιησ., with DKLTUA (S, e sil) Cyr: om BN rel Thl. om αυτοις D lat-*c e*. for παντες, υμεις D.

God;' or, **My teaching** (generally) **is not mine, but that of Him who sent me.** The latter is preferable, as agreeing better with what follows, and because the former assumes that He was expounding Scripture, which, though probable, is not asserted. 17.] θέλων τὸ θ. αὐτ. ποιεῖν is equivalent to τὴν ἀγάπην τοῦ θεοῦ ἔχειν ἐν ἑαυτοῖς, ch. v. 42. The θέλων should not have been slurred over in the E. V., for it is important. **If any man's will be, to do His will,** &c. As it now stands in the E. V., *a wrong idea is conveyed:* that the *bare performance of God's outward commands* will give a man sufficient acquaintance with Christian doctrine:—whereas what our Lord asserts to the Jews is, that if the *will* be set in His ways, if a man be really anxious to do the will of God, and thus to fulfil this first great commandment of the law,—be, as Meyer expresses it, in ethical harmony with God,—the singleness of purpose, and subjection to the will of God, will lead him on to faith in the promised and then apparent Messiah, and to a just discrimination of the divine character of his teaching. 18.] This gives us the reason why he, who wishes to do God's will, will know of the teaching of Christ: viz. because both are seeking one aim—the glory of God:—and the humility of him, whose will it is to do God's will, can best appreciate that more perfect humility of the divine Son, who speaks not of himself, but of Him that sent him,—see ch. v. 41—44, of which this verse is a repetition with a somewhat different bearing. In its *general* sense, it asserts that self-exaltation and self-seeking necessarily accompany the unaided teaching of man, but that all true teaching is from God. But then we must remember that, simply taken, the latter part of the sentence is only true of the Holy One Himself; that owing to human infirmity, purity of motive is no sure guarantee for correctness of doctrine;—and therefore in this second part it is not τοῦ θεοῦ, which would generalize it to all men, but τοῦ πέμψ. αὐτόν, which confines it to Himself.

19.] There is a close connexion with the foregoing. Our Lord now takes the *offensive* against them. The θέλειν τὸ θέλημα αὐτοῦ ποιεῖν was to be the great key to a true appreciation of His teaching: but of this there was no example among *them:* and therefore it was that they were no fair judges of the teaching, but bitter opponents and persecutors of Jesus, of whom, had they been anxious to fulfil the law, they would have been earnest and humble disciples (ch. v. 46). The law was to be read before all Israel every seventh year in the feast of tabernacles (Deut. xxxi. 10—13):—whether this was such a year is uncertain: but this verse may allude to the practice, even if it was not. ζητεῖτε ἀποκτ.] In their killing the Lord of Life was summed up all their transgression of God's law. It was the greatest proof of their total ignorance of and disobedience to it. 20.] The multitude, not the rulers, replied this. Indeed their question, τίς σε ζητεῖ ἀποκτεῖναι; shews their ignorance of the purpose of their rulers, which our Lord had just exposed and charged them with. It would not now be *their* policy to represent Him as possessed.

21.] The **one work** was the sabbath-

22 διὰ τοῦτο Μωυσῆς [c] δέδωκεν ὑμῖν τὴν [g] περιτομήν, οὐχ
ὅτι ἐκ τοῦ Μωυσέως ἐστίν, ἀλλ' ἐκ τῶν [h] πατέρων, καὶ
ἐν σαββάτῳ [i] περιτέμνετε ἄνθρωπον. 23 εἰ [g] περιτομὴν
[j] λαμβάνει ἄνθρωπος ἐν σαββάτῳ ἵνα μὴ [k] λυθῇ ὁ
[n] νόμος Μωυσέως, ἐμοὶ [l] χολᾶτε ὅτι [m] ὅλον ἄνθρωπον [n] ὑγιῆ
[n] ἐποίησα ἐν σαββάτῳ; 24 μὴ [op] κρίνετε [p] κατ' [q] ὄψιν, ἀλλὰ

g here only in Gospels. Acts vii. 8 al8. epp. Paul passim.
h absol., = ch. vi. 58. Acts vii. 19. xiii. 32. xxvi. 6. Rom ix. 5. xi. 28. xv. 8. Heb. i. 1. 2 Pet. iii. 4 only.
i Luke i. 59.
j Mk. xi. 21. Acts vii. 8 (from Gen. xxi. 4). xv. 1, 5, 24 al8. 1 Cor. vii. 18 bis. Gal. ii. 3 al8. Col. ii. 11 only.
k = Matt. v. 19. ch. v. 18. x. 35.
l here only †. 3 Macc. iii. 1 var.
m = ch. iv. 11. xiii. 10. Ecclus. iv. 2. see ch. ix. 34.
n ch. v. 11, 15 only.
o = Matt. vii. 1 ref.
p ch. viii. 15. xviii. 31. 1 Pet. i. 17 al.
q ch. xi. 44. Rev. i. 16 only. — Gen. xxiv. 16. Theocr. vi. 41.

22. om διὰ τουτο ℵ¹. ins ο bef μωυσης ℵ. εδωκεν DL. aft αλλ' ins ο bef οτι ℵ. om εν B lat-*b e*.

23. aft ει ins ουν D 29 lat-*a f* arm. ins ο bef ανθρωπος B 33. ins ο bef μωυσεως(sic) ℵ. ins πως bef εμοι D coptt æth.

healing in ch. v. **22.**] **διὰ τοῦτο** is variously placed; either at the end of ver. 21, so as to come after *θαυμάζετε*, (Cod. X, lat.-*g*, Theophyl., Beza, and many of the moderns, Lücke, De Wette, Stier, Lachmann, &c.,)—or at the beginning of this verse (Codd. D, E, G, K, L, T, U, Δ, Λ, vulg., the syriac versions, coptt., goth., Euthym., Chrys., Cyril, Grotius, &c.). I prefer the latter arrangement: because (1) I believe *τοῦτο* would not be used in the sense required by the other, but *αὐτό* [nor can I see that the *ἓν ἔργον* makes the *τοῦτο* any more applicable (see Stier, edn. 2, iv. 315); nay, it seems to me to take the attention off from the particular work done, and fix it on the mere *ἓν ἔργ. ποιῆσαι*, abstractedly—'Ye wonder that I have acted at all']: and (2) because I find *διὰ τοῦτο* joined with *ὅτι* to be a usual mode of speaking with our Evangelist, see ch. v. 16, 18; viii. 47 (*θαυμάζειν διά τι* is used Mark vi. 6; Rev. xvii. 7, see also John iii. 29). (3) I see an appropriateness of meaning in ver. 22 with the *διὰ τοῦτο*, which it has not without it. **Moses *on this account* gave you circumcision, not because it is of Moses, but of the fathers;** [the repetition of *ἐκ τ. Μωυ. ἐστ.*, does not necessarily imply a parenthesis: John constantly uses these formal repetitions: this in answer to Stier, iv. 315, edn. 2]—i. e. it is no part of the law *of Moses*, properly so called,—but was adopted by Moses, and thereby becomes part of his law. The meaning of *οὐχ ὅτι*, "*not that*," implying "I mean not, that," does not seem to suit the context so well, because it would leave the preceding *διὰ τοῦτο* without any thing to refer to. **Now you circumcise on the Sabbath, to avoid breaking the law of Moses, &c.** If our Lord had said these last words (in ver. 23) *merely*, the argument would not have been strict: they might have answered, that circumcision was not only a command *of* the law, but anterior to it; whereas ver. 22 takes its answer from them; reminding them that though they regarded its sanction as derived from Moses, it was in fact older,—and tacitly approving their doing it on the Sabbath. Then the argument is, *If this may be done on the Sabbath*:—if an ordinance *strictly Mosaic* (which *the Sabbath* in its Jewish mode of observance is) may be set aside by another, Mosaic also, but more ancient, and borrowed from a more general and direct command *of God* ('circumcisio est antiquior rigido otio sabbati per Mosen imperato'—Grotius), *how much more may it* by *a deed of mercy*, a benevolent exercise of divine power, the approval of which is anterior to and deeper than all ceremonial enactment?

23.] **ἵνα μὴ λυθῇ**—not, —'*ita ut non solvatur*,'—'*salva lege*;' which is ungrammatical;—but **in order that the Law of Moses may not be broken**, viz. that which (after the fathers) ordains circumcision on the eighth day. **ὅλον ἄνθρ.**] The distinction is between circumcision, which purified only part of a man, by which he received (*ἴλασιν*) ceremonial cleanness,—and that perfect and entire healing which the Lord bestowed on the cripple. Stier (after Bengel) thinks the *ὅλον* refers to *body and soul*,—see ch. v. 14,—whose healing is a much greater benefit than circumcision, even viewed as a sacrament: 'nam circumcisio est medium, sanatio animæ *finis*.' But this is perhaps too subtle. The Jews could not have appreciated this meaning, and the argument is especially addressed *to them*. Besides, it is by no means certain from that passage that such was the case.

τὴν δικαίαν [r]κρίσιν [r]κρίνετε. 25 Ἔλεγον οὖν τινὲς ἐκ τῶν [a]Ἱεροσολυμιτῶν Οὐχ οὗτός ἐστιν ὃν [b]ζητοῦσιν [b]ἀποκτεῖναι; 26 καὶ ἴδε [c]παρρησίᾳ λαλεῖ, καὶ οὐδὲν αὐτῷ [b]λέγουσιν. [d]μήποτε [e]ἀληθῶς ἔγνωσαν οἱ ἄρχοντες ὅτι οὗτός ἐστιν ὁ χριστός; 27 ἀλλὰ τοῦτον οἴδαμεν [f]πόθεν ἐστίν· ὁ δὲ χριστὸς ὅταν ἔρχηται, οὐδεὶς γινώσκει [f]πόθεν ἐστίν. 28 [g]Ἔκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων ὁ Ἰησοῦς καὶ λέγων Κἀμὲ οἴδατε, καὶ οἴδατε [f]πόθεν εἰμί· καὶ [h]ἀπ' ἐμαυτοῦ οὐκ ἐλήλυθα. ἀλλ' ἔστιν [i]ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς οὐκ οἴδατε· 29 ἐγὼ οἶδα αὐτόν, ὅτι [k]παρ'

r here only. Deut. xvi. 18. constr., as Col. ii. 19.
a Mark i. 5 only.
b ver. 1.
c ver. 13 reff.
d — here only.
e = ch. xvii. 8. Acts xii. 11 only. Exod. xxiii. 16.
f — Matt. xxi. 25. ch. ix. 29, 30. xix. 9. 2 Kings i. 13.
g ver. 37. ch. xii. 44.
h ch. v. 19 reff.
i — Heb. x. 22. Rev. iii. 14. xix. 11.
k ch. vi. 46. ix. 16, 33. Luke x. 7. Phil. iv. 18.

24. rec (for 2nd κρινετε) κρινατε, with ℵ rel: txt BDLT Constt Cyr. (33 def.)

25. om εκ Γℵ.

26. for μηποτε, μητι Dℵ 49. 108 Chr$_1$: *numquid* vulg lat-*a b* (D-lat). οι αρχοντες bef εγνωσαν D syr-cu arm.—for αρχοντες, αρχιερεις ℵ. rec aft εστιν ins αληθως, with E rel lat-*f q* syrr goth æth Chr-txt Thl: om BDKLTXℵ 1. 69 latt syr-cu coptt arm Orig, Epiph Chr-comm Cyr. (33 defective.)

27. aft χριστος ins οταν ελθη μη τις γινωσκει πια ποιησει η ℵ^1. elx ερχεται, with HXΔ^{1}ℵ 69 (F, e sil): ελθη G al: txt BDT rel latt Orig$_3$.

28. εκραξεν D latt. ο ιησ. bef εν τ. ιερ. διδ. ℵ 1. 69 vulg lat-*b e l* æth arm: εν τ. ι. ιησ. δ. T al lat-*q*: ο ιησ. δ. εν τ. ι. D: om ο ιησ. Δ al.—om ο bef ιησ. B^{2}T. for αληθινος, αληθης ℵ.

29. rec aft εγω ins δε, with DXℵ lat-*b c f ff$_2$* Syr syr-cu syr-w-ast copt goth æth

24.] No stress must be laid on the article (τήν) with κρίνετε: it is merely expressive of habit,—Let your judgment (ἡ κρ. ὑμῶν) be a just one. κρίνετε implies *habit* —in all your judgments: whereas the *aorist* (see var. readd.) would enjoin right judgment on the present occasion, directing the attention on what had just happened.

25—31.] HE HIMSELF IS FROM THE FATHER. 25, 26.] The inhabitants of Jerusalem know better than the ὄχλος the mind of their rulers towards Jesus; and suspect some change in their purpose, on account of His being thus permitted to teach freely. 27.] Perhaps they refer to the idea (see Justin Mart., Dial. c. Tryph. 8, 110, pp. 110, 203) that the Messiah would not be known (*ἄγνωστός ἐστι καὶ οὐδὲ αὐτὸς πω ἑαυτὸν ἐπίσταται*) until anointed by Elias, when He would suddenly come forth from obscurity. They may allude to Isa. liii. 8. The *place* of the Messiah's *birth* was known, ver. 42. At all events we see here, that the Jews regarded their Messiah not as a mere man, but one to be supernaturally sent into the world. 28, 29.] ἔκραξεν,—in the same open undisguised manner referred to in παρρησίᾳ λαλεῖ above; but διδάσκων, in the course of His teaching. κἀμὲ οἴδατε . . . .] It has been questioned whether these words are to be taken ironically, interrogatively, or affirmatively. I incline to the latter view, for this reason:—obviously no very high degree of knowledge whence He was is implied, for they knew not Him that sent Him (see also ch. viii. 14, 19), and therefore could not know whence He was, in this sense. The answer is made *in their own sense*:—they knew that He was from Nazareth in Galilee, see ver. 41,—and probably that He was called the son of Joseph. In this sense they knew whence He was; but further than this they knew not. καὶ ἀπ' ἐμ. . . . . and moreover—and besides this—not = *but*. The sense of ἀληθινός must be gathered from the context. I have not come of Myself, but He who sent Me is ἀληθινός—ye know Him not, but I know Him,—for I came from Him, and He sent Me. The matter here impressed on them is the *genuineness*, the *reality* of the fact:—that Jesus *was sent*, and *there was one who sent Him*, though they knew Him not, and consequently knew not πόθεν ἐστίν. The nearest English word would be real: but this would not convey the meaning perspicuously to the ordinary mind;—perhaps the E. V. true is better, provided it be explained to mean *objectively*, not *subjectively*, true: really existent, not '*truthful*,' which it may be questioned whether the word ἀληθινός will bear, although it is so maintained by Euthym., Cyril, Chrys., Theo-

αὐτοῦ εἰμί, κἀκεῖνός με ἀπέστειλεν. 30 ἐζήτουν οὖν αὐτὸν
l πιάσαι· καὶ οὐδεὶς m ἐπέβαλεν ἐπ' αὐτὸν τὴν m χεῖρα, ὅτι
οὔπω ἐληλύθει ἡ ° ὥρα αὐτοῦ. 31 ἐκ τοῦ ὄχλου δὲ πολλοὶ
p ἐπίστευσαν εἰς αὐτόν, καὶ ἔλεγον Ὁ χριστὸς ὅταν
ἔλθῃ μὴ πλείονα q σημεῖα ποιήσει r ὧν οὗτος ἐποίησεν;
32 Ἤκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου s γογγύζοντος περὶ
αὐτοῦ ταῦτα, καὶ ἀπέστειλαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι
t ὑπηρέτας ἵνα u πιάσωσιν αὐτόν. 33 εἶπεν οὖν ὁ Ἰησοῦς
v Ἔτι v χρόνον v μικρὸν μεθ' ὑμῶν εἰμι, καὶ ὑπάγω πρὸς

1 vv. 32, 44. ch. viii. 20 al. Rev. xix. 20. John only, exc. Acts iii. 7. xii. 4. 2 Cor. xi. 32. Cant. ii. 15. Sir. xxiii. 21 only.
m Matt. xxvi. 50 reff.
o ch. ii. 4 reff.
p ch. ii. 11 reff.
q Matt. xvi. 1. ch. ii. 11, 18, 23 al.
r attr., Mark vii. 13 reff.
s ch. vi. 41, 43 reff.
t — Matt. xxvi. 58 | Mk. vv. 45, 46. ch. xviii. 3, &c. Acts v. 22, 26.
u ver. 30.
v ch. xii. 35. Isa

Cyr Hil: om BT rel vulg lat-*a e g q* sah arm Orig$_1$ Tert. for *αυτου, αυτω* ℵ. *απεσταλκεν* DℵΞ 131.

30. for *εζητ. ουν, οι δε εζητ.* ℵ. for *επεβ., εβαλεν* T, *μισιτ* vulg lat-*a c*. [*εληλυθει*, so B: see table.]

31. rec transp *πολλοι* and *εκ του οχλου*, with E rel lat-*q* syrr goth arm; *πολλοι δε επιστ. εκ τ. οχλ.* DℵΞ; txt BKLTX 1. (33.) 69 latt æth Cyr. *ελεγον* D. rec aft *ελεγον* ins *οτι*, with E rel syr: om BDLTUXℵ 1. 33. 69 latt Syr syr-cu coptt goth arm Cyr. rec (for *μη*) *μητι*, with Δ rel: txt BDEKLTXℵ 1. 33 Chr Cyr. *πλεονα* DΔ. rec ins *τουτων* bef *ποιησει* (*to fill out the construction*), with E rel syrr syr-cu coptt: bef *σημ.*, M al: om BDKLTXℵ 1. 33. 69 latt syr(Tischdf) sah-georg æth arm Chr Cyr. for *εποιησεν, ποιει* DℵΞ 69 vulg lat-*a c e* Syr syr-cu.

32. aft *ηκουσαν* ins *ουν* KM T(Bch) U 1 lat-*a f ff*$_2$ sah; *δε* DℵΞ al lat-*c e* goth arm. *ταυτα* bef *περι αυτου* ℵ: om *ταυτα* DL^1 1 lat-*a b c e l* syr-cu arm Chr. *υπηρετας* bef *οι αρχ.* D ℵ(prefg *τους*) rel lat-*a q* syr goth Thl: om *υπηρ.* syr-cu: txt BGKLUX 1. 33. 69 vulg lat-*c f ff*$_2$ Syr Cyr.—rec transp *φαρ.* and *αρχ.*, with E rel lat-*a q* syr goth Thl: txt BDGKLTUXℵ 1. 33. 69 vulg lat-*c f ff*$_2$ *l* syr-cu coptt æth arm Cyr.

33. rec aft *ουν* ins *αυτοις*, with T (1, e sil) vulg-ed lat-(*c*) *g* æth: om BDℵ rel sah lat-*a b c f ff*$_2$ *l* syrr syr-cu copt goth arm Thl Euthym Aug Bede. rec *μικρον* bef *χρονον*, with D rel vss Chr Cyr Aug: txt BLTXℵ 69 lat-*e q*.

phylact, Lampe, Baumgarten-Crusius, Tholuck, and many others. See on this, ch. viii. 16 and note. With the δέ of the rec. omitted the sense becomes more emphatic. It was probably inserted on account of the apparent want of connexion, as has been the case very frequently throughout the Gospel. We have here an instance of a usage of ἐκεῖνος which is very common in St. John, as emphasizing the main subject, not (as more commonly) diverting the attention to one more removed. In ignorance of this usage, Hilgenfeld, "Die Evangelia nach ihrer Entstehung, u. s. w.," has argued from ch. xix. 35, that the writer of this Gospel cannot himself have been an eye-witness of the crucifixion, because he there distinguishes that witness by ἐκεῖνος from himself. In consequence of this assertion, an article has appeared in the Stud. u. Kritik. for 1859, pt. 3, by G. E. Steiss, in which the use of ἐκεῖνος by St. John is gone into, and Hilgenfeld's mistake (which Köstlin had committed before him) is exposed. Referring to that article for the full treatment of the subject, I merely cite from among many other instances of the usage, ch. i. 18, 33; v. 11; vi. 57; x. 1; xii. 48; xiv. 12, 21, 26; xvii. 24.

30.] Namely, *the rulers*,—instigated by what had been above remarked by the people, vv. 25, 26. There was some secondary hindrance to their laying hands on Him,—possibly the fear of the people: but the Evangelist passes at once *to the real* cause;—that God's appointed time was not yet come. 31.] The δέ here contrasts with what went before—nay, many &c.

The indefiniteness of ὅταν ἔλθῃ implies their belief that the Christ had come.

32—36.] HE WILL RETURN TO THE FATHER. 32.] The wavering of the multitude appears to the Pharisees a dangerous sign: and the Sanhedrim (οἱ ἀρχ. κ. οἱ Φ.) send officers specially to lay hold on Him. 33, 34.] The omission or insertion of αὐτοῖς makes very little difference. The words were spoken, not to the officers only, but to all the people. ὅτι χ. μ.

τὸν πέμψαντά με. 34 [w]ζητήσετέ με, [w]καὶ [w]οὐχ εὑρήσετέ με· καὶ ὅπου εἰμὶ ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν. 35 εἶπον οὖν οἱ Ἰουδαῖοι [a]πρὸς ἑαυτοὺς [b]Ποῦ οὗτος μέλλει πορεύεσθαι, ὅτι ἡμεῖς οὐχ εὑρήσομεν αὐτόν; μὴ εἰς τὴν [c]διασπορὰν τῶν [d]Ἑλλήνων μέλλει πορεύεσθαι καὶ διδάσκειν τοὺς [d]Ἕλληνας; 36 [e]τίς ἐστιν ὁ λόγος οὗτος ὃν εἶπεν [w]Ζητήσετέ με [w]καὶ [w]οὐχ εὑρήσετέ με, καὶ ὅπου εἰμὶ ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν;

37 Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ [f]μεγάλῃ τῆς ἑορτῆς

w — Ps. ix. 15 (16). xxxvi. 10. Isa. xii. 12.
a — Mark x. 26. ch. xii. 19 al.
b — ch. iii. 8 reff.
c James i. 1. 1 Pet. i. 1 only. Ps. cxlvi. 2.
d here bis & ch. xii. 20 only in Gospp. Acts xiv. 1. xviii. 4. Rom. i. 16 al.
e — Luke viii. 9 reff.
f — ch. xix. 31. Acts ii. 20, from Joel ii. 31. Jude 6. Rev. vi. 17. Mal. iv. 5.

34. rec om 2nd με, with DN rel latt goth arm: ins BTX 1 syrr syr-cu coptt æth. at end ins εκει B[sic in cod: see table].

35. om προς εαυτους ℵ¹. om ημεις DN 249 latt(not *f q*). μελλει bef ουτος DLX Syr (syr-cu). for μη, μητι D 124, *numquid* latt.

36. for τις, τι ℵ. rec ουτος bef ο λογος, with E-corr¹ ℵ rel latt syrr: om T al harl Chr: txt B D-gr E¹KLX 1. 33. 69 syr-cu arm. for ον, ους T. rec om 2nd με, with DN rel latt goth arm: ins BGT X(Treg, expr) Syr syr-cu syr-w-ob coptt æth.

. . . .] This appears to be said in reference to ver. 30, to shew them the uselessness of their attempting to lay hands on Him till His hour was come, which it soon would do. πρὸς τ. π. με] It has been asked, 'If Jesus thus specified where He was going, how could the Jews ask the question in ver. 35?' but De Wette answers well, that the Jews knew not *τὸν πέμψαντα αὐτόν*, and therefore the saying was a dark one to them. ζητ. μ., κ. οὐχ εὑρ.] These words must not be pressed too much, as has been done by many interpreters (Chrysost., Theophyl., Euthym., Meyer, Tholuck, but not in his 6th ed.), who would make them mean '*Ye shall seek My help and not find it*' (viz. in your need, at the destruction of Jerusalem); for this would not be true even of the Jews, any one of whom might have at any time turned and looked on Him whom he had pierced, by faith,—and have been saved;—nor again must it be taken as meaning, '*Ye shall seek to lay hands on Me, and shall not be able*' (Orig., Grot.), —which is vapid and unmeaning. Neither of these interpretations, nor their cognates, will agree with the parallel place, ch. xiii. 33, where the same words are used to the *disciples*. The meaning is simply (as in reff.), 'My bodily presence will be withdrawn from you; I shall be personally in a place inaccessible to you:' see ch. xiii. 36.

εἰμί, am; not εἶμι, '*go*,' which is never used in the N. T. Nor need we supply τότε; the present tense is used in the solemn sense of ch. i. 18, and ch. iii. 13, to signify *essential truth*. Compare *οὐ δύνασθε* addressed to the Jews, with *οὐ δύνασαί μοι νῦν ἀκολ., ἀκολουθήσεις δὲ ὕστερον* to Peter, ch. xiii. 36, and it will be evident that the Lord had their *spiritual state* in view: 'Ye cannot, as ye are now, enter there.' On the whole, see Luke xvii. 22. 35, 36.] The Jews understood not *his death* to be meant, but some journey which he would take in the event of their rejecting him.

The διασπ. τ. Ἑλλ. must not be interpreted 'the Hellenistic Jews,' for the Ἕλληνες are always distinguished from the Jews; and this would convey hardly any meaning. The sense of *διασπορά* is,—see reff. James, 1 Pet.,—'the country where Jews lay scattered,' as qualified by the succeeding genitive, where one occurs, as here. So here ἡ δ. τ. Ἑλλ. means '*the dispersed in the Gentile world*;'—and their intent is, to convey contempt and mockery. They do not however *believe* the hypothesis; but ask again, *τίς ἐστιν ὁ λόγος οὗτος*;

37—52.] Jesus the giver of the Spirit (37—39). Consequences of the discourse (40—52). 37, 38.] It is not certain what is meant by this ἡ ἐσχ. ἡμ. ἡ μεγ. The command, Levit. xxiii. 34, 35, was to keep the feast seven days; the *first* to be a solemn assembly and a feast-sabbath,—then on the *eighth* day another solemn assembly and a feast-sabbath:—so also ib. ver. 39. (But in Deut. xvi. 13 nothing is said of the *eighth* day.) In Neh. viii. 18 the feast is kept seven days, and on the eighth is a solemn assembly, '*according unto the manner*.' In Numb. xxix. 12—38, where minute directions are given for every day

f ver. 28. h ch. iv. 13, &c. reff. i ch. ii. 11 reff. k — sing., ver. 42. ch. x. 35. xx. 9 al. pl., ch. v. 39 reff.

εἱστήκει ὁ Ἰησοῦς, καὶ [g]ἔκραξεν λέγων Ἐάν τις [h]διψᾷ, ἀρ. refl. [i]ἐρχέσθω πρός με καὶ πινέτω· 38 ὁ [i]πιστεύων εἰς ἐμέ, [k]καθὼς εἶπεν ἡ [k]γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ

37. εκραζεν DN 1. 69 Chr, *clamabat* latt coptt. om προς με DN lat-b e Cyp Victorin$_1$ Aug.—εμε B.

of the feast, the eighth day is reckoned in, as usual. Josephus, Antt. iii. 10. 4, gives a similar account. In 2 Macc. x. 6, we read ἡμέρας ὀκτώ, σκηνωμάτων τρόπον. But the eighth day was not properly one of the *feast-days*; the people ceased to dwell in the tabernacles on the seventh day. Philo says of it, ἐπτὰ δὲ ἡμέραις ὀγδόην ἐπισφραγίζεται, καλέσας ἐξόδιον αὐτήν, οὐκ ἐκείνης ὡς ἔοικε μόνον τῆς ἑορτῆς, ἀλλὰ πασῶν τῶν ἑτησίων ὅσας καθηριθμήσαμεν· τελευταία γάρ ἐστι τοῦ ἐνιαυτοῦ. De Septenario, § 24. And though this, as Lücke observes (ii. 224), may be pure conjecture, it is valuable, as shewing *the fact* the reason of which is conjectured; viz. that the *eighth day was held in more than ordinary estimation*. The *eighth* day then seems here to be meant, and the last of the feast to be popularly used, as in some of the citations above. But a difficulty attends this view. Our Lord certainly seems to allude here to the custom which prevailed during the seven days of the feast, of a priest bringing water in a golden vessel from the pool of Siloam with a jubilant procession to the temple, standing on the altar and pouring it out there, together with wine, while meantime the Hallel (Ps. cxiii.—cxviii.) was sung. This practice was by some supposed—as the dwelling in tabernacles represented their life in the desert of old—to refer to the striking of the rock by Moses:—by others, to the rain, for which they then prayed, for the seed of the ensuing year:—by the elder Rabbis (Maimonides, cited by Stier, iv. 331, edn. 2), to Isa. xii. 3, and the effusion of the Holy Spirit in the days of the Messiah. But it was universally agreed (with the single exception of the testimony of R. Juda Hakkadosh, quoted in the tract Succa, which itself distinctly asserts the contrary), that on the eighth day this ceremony *did not* take place. Now, out of this difficulty I would extract what I believe to be the right interpretation. It *was* the eighth day, and the pouring of water *did not* take place. But is therefore (as Lücke will have it) all allusion to the ceremony excluded? I think not: nay, I believe it is the more natural. For seven days the ceremony had been performed, and the Hallel sung. On the eighth day the Hallel was sung, but the outpouring of the water did not take place: '*desideraverunt aliquid.*' '*Then Jesus stood and cried, &c.*' Was not this the most natural time? Was it not probable that He would have said it at such a time, rather even than while the ceremony itself was going on? An attempt has been made to alter the punctuation thus: ἐάν τις διψᾷ, ἐρχέσθω πρός μ. καὶ πινέτω ὁ πιστεύων εἰς ἐμέ· καθὼς εἶπεν ἡ γρ., ποταμοὶ κ.τ.λ. Of this I can only say, that it is surprising to me how any one accustomed to the style of our Evangelist can for a moment suppose it possible. The harshness of καὶ πινέτω ὁ π. εἰς ἐμέ is beyond all example. The ordinary punctuation, making ὁ πιστ. εἰς ἐμέ nom. abs., see ch. vi. 39, is the *only admissible one*,—even were it beset with far greater difficulties than it is. [The punctuation above mentioned is strongly upheld against this note in Stier, edn. 2. In spite of what he there says, I cannot think it can ever make way among Hellenic scholars. It introduces *two subjects* into the first part of the sentence, viz. ὁ διψῶν and ὁ πιστεύων εἰς ἐμέ, to the utter confusion of both sense and metaphor. The distinction, insisted on by Stier, between the believer on Christ, who was not only to *come*, but to *drink*,—and the people at the feast, who only witnessed the outpouring of the water,—and which he gives as a reason why πινέτω must stand emphatically *before* ὁ πιστ. its qualifying subject, will be quite as marked with the usual punctuation: nay even more so.] On the first clauses, see notes on ch. iv. 14. καθὼς εἶπ. ἡ γρ.] These words must apply to ποταμοὶ ἐκ τ. κ. . . . . since ὁ πιστ. εἰς ἐμέ could not form part of the citation. But we look in vain for such a text in the O. T., and an apocryphal or lost canonical book is out of the question.

I believe the citation to be intimately connected with the ceremony referred to, and that we must look for its place by consulting the passages where the *flowing out of water from the temple* (see above) is spoken of. The most remarkable of these is found in Ezek. xlvii. 1–12. There a ποταμός of water of life (see ver. 9 especially) *flows from under the threshold*

[l] ῥεύσουσιν ὕδατος [m] ζῶντος. 39 τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος οὗ ἔμελλον λαμβάνειν οἱ [i] πιστεύσαντες εἰς αὐτόν· [n] οὔπω γὰρ ἦν πνεῦμα [ἅγιον], ὅτι Ἰησοῦς οὔπω [a] ἐδοξάσθη. 40 [o] ἐκ τοῦ ὄχλου οὖν ἀκούσαντες τῶν λόγων τούτων ἔλεγον [ὅτι] οὗτός ἐστιν [p] ἀληθῶς [q] ὁ προφήτης. 41 ἄλλοι ἔλεγον Οὗτός ἐστιν ὁ χριστός. οἱ δὲ ἔλεγον Μὴ

[l] here only. Job xxxviii. 30. [m] ch. iv. 10, 11 reff. [n] — ch. xii. 16, 23. xiii. 31. xvii. 1. [o] — ch. vi. 39. 2 John 4. Rev. v. 9. ix. 10. [p] ch. i. 48 reff. [q] ch. i. 21 reff.

39. for ειπεν, ελεγεν ℵ. ὃ BEKMUVA Thl: οὗ DℵL rel. rec πιστευοντες, with DℵL rel Hil: txt BLT. ins το bef πνευμα D. ὁμ αγιον KTℵ latt Syr coptt arm Orig$_3$ Eus Cypr: ins BD rel lat-*e f q* syr goth æth Orig-lat Chr. add further δεδομενον B latt Syr syr-w-ast syr-jer sah Eus Ambr Victorin Aug; επ αυτοις D lat-*f* goth æth; επ αυτους D^2: om KTℵ rel fuld(with harl^1 san) copt goth æth arm Orig$_4$ Ath Cyr Nonn Hesych Jer Ambr Victorin Aug. rec ins ο bef ιησ., with S(e sil): om BDTℵ rel vulg Orig$_3$ Chr Cyr Did Thl. rec (for ουπω) ουδεπω, with T rel Orig$_1$; ουδεπωτε L: txt BDℵ Orig$_1$. δεδοξασται ℵ^1.

40. rec at beg ins πολλοι and places ουν bef εκ του οχλου, with E rel lat-*f q* syrr: txt BDLTXℵ 1 vulg coptt arm. rec τον λογον, with XΔ^{2}Λ 69 (S, e sil) sah-mnt æth arm: txt BDTℵ rel latt Syr coptt goth arm Orig$_1$.—pref αυτου Dℵ^1 syr-txt. rec om τουτων, with E rel Syr: ins BDLTUℵ 1. 33 latt syr-marg coptt goth arm, and (bef τ. λογ.) G; τουτον X æth, αυτου K.—ins αυτου bef τ. λογ. ℵ^1. om οτι T rel vss Orig$_1$: ins BD. αληθως bef ουτος εστιν ℵ.

41. aft 1st αλλοι ins δε T 1. 69 lat-*b c f* coptt Orig. ins οτι bef ουτος DLX 69 lat-*g* syr-w-ast: om BTℵ rel Orig. rec (for οι) αλλοι Dℵ rel syrr coptt goth: txt BLTX 1. 33 vulg lat-*a c f ff$_2$* (æth) arm Orig. om δε Dℵ rel syrr goth: ins BLTX 1. 33 vulg lat-*a c e f ff$_2$* coptt (æth) arm Orig Cyr. ελεγαν D^1.

of the temple. Again in Zech. xiv. 8, ἐξελεύσεται ὕδωρ ζῶν ἐξ Ἰερουσαλήμ. I believe these expressions to be all to which the citation applies, and the ἐκ τῆς κοιλίας αὐτοῦ to be the interpretation of the corresponding words in the prophecies. For the temple was symbolic (see ch. ii. 21) of the Body of the Lord; and the Spirit which dwells in and flows forth from His glorified Body, dwells in and flows forth from His people also, who are made like unto Him, Gal. iv. 6; Rom. viii. 9—11; 1 Cor. iii. 16. **39.**] The difficulties raised concerning this interpretation of the saying of our Lord have arisen from a misapprehension. John does not say that the words were a prophecy of *what happened* on the day of Pentecost; but of *the Spirit*, which the believers were about to receive. Their *first reception* of Him must not be illogically put in the place of *all His indwelling and working*, which are here intended. And the symbolism of the N. T. is fully satisfied by the interpretation. Granted that the water is the *water of life*—what is that life but the life of the Spirit? τὸ φρόνημα τοῦ πνεύματος, ζωή, Rom. viii. 6; and again, τὸ πνεῦμα, ζωή, ib. ver. 10. It is lamentable to see such able and generally right-minded Commentators as Lücke carping at the interpretation of an Apostle, and the one Apostle who perhaps of all men living had the deepest insight into the wonderful analogies of spiritual things.

οὔπω ἦν] The additions δεδομένον, δοθέν, ἐπ' αὐτοῖς, are all *glosses*, to avoid a misunderstanding which no intelligent reader could fall into. Chr. in loc. quotes the verse thus: ὁ εὐαγγελιστὴς ἔλεγεν, Οὔπω γὰρ ἦν πνεῦμα ἅγιον, τουτέστι δοθέν, ἐπεὶ Ἰησοῦς οὔπω ἐδοξάσθη· δόξαν καλῶν τὸν σταυρόν. It is obvious that ἦν cannot refer to the *essential existence* of the Holy Spirit, as this would be not only in flat contradiction to ch. i. 32, 33; iii. 5, 8, 34, but to the whole O. T., in which the agency of the Spirit in the *outward world* is recognized even more vividly than in the N. T. The ἦν implies not exactly δεδομένον, but rather ἐνεργοῦν, or some similar word: **was not,—had not come in; *'the dispensation of the Spirit was not yet.'*** ἐδοξάσθη, *through death.* The glorified Body of the Lord is the temple from under whose threshold the Holy Spirit flows forth to us; see ch. i. 16; Rom. viii. 11; Col. ii. 9. **40.**] ὁ προφήτης is here clearly distinguished from ὁ χριστός: see note on ch. i. 21, and Deut. xviii. 15. **41—43.**] The mention of the question about Bethlehem seems to me rather to corroborate our belief that the Evangelist was well aware how the fact stood, than (De Wette) to imply that he was ignorant of it. That no more re-

a — ch. ix. 30. Matt. xxvii. 23.
b — here bis only.
c pres. Matt. ii. 4 al.
d ver. 38.
e — Matt. xxii. 24 al. Psa. cxxxi. 11.
f ch. xi. 1 reff.
g ch. xi. 1, 30. Matt. ix. 36. Luke x. 33 al. fr.
h — Mark ix. 19 t.
i Mark ii. 21 reff.
k ver. 30.
l — here only. (ch. xx. 26, 27.)
m ver. 32.
n ver. 52. ch. vi. 67. xviii. 17, 25.
o ver. 12 reff.
p ch. iv. 33 only.
q ch. ii. 11 reff.
r here only †.

[a] γὰρ [b] ἐκ τῆς Γαλιλαίας ὁ χριστὸς [bc] ἔρχεται; [42] οὐχ [d] γραφὴ εἶπεν ὅτι [b] ἐκ τοῦ [e] σπέρματος Δαυεὶδ καὶ ἀπὸ Βηθλεέμ, τῆς [g] κώμης ὅπου [h] ἦν Δαυεὶδ, [bc] ἔρχεται ὁ χριστός; [43] [i] σχίσμα οὖν ἐγένετο ἐν τῷ ὄχλῳ δι' αὐτόν. [44] τινὲς δὲ ἤθελον ἐξ αὐτῶν [k] πιάσαι αὐτόν, ἀλλ' οὐδεὶς [l] ἔβαλεν ἐπ' αὐτὸν τὰς [l] χεῖρας.

[45] [q] Ἦλθον οὖν οἱ [m] ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ Φαρισαίους· καὶ εἶπον αὐτοῖς ἐκεῖνοι Διὰ τί οὐκ ἠγάγετε αὐτόν; [46] ἀπεκρίθησαν οἱ [m] ὑπηρέται Οὐδέποτε ἐλάλησεν οὕτως ἄνθρωπος [ὡς οὗτος ὁ ἄνθρωπος]. [47] ἀπεκρίθησαν αὐτοῖς οἱ Φαρισαῖοι [n] Μὴ καὶ ὑμεῖς [o] πεπλάνησθε; [48] [p] μή [p] τις ἐκ τῶν ἀρχόντων [q] ἐπίστευσεν εἰς αὐτὸν ἢ ἐκ τῶν Φαρισαίων; [49] ἀλλὰ ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν [r] νόμον [r] ἐπάρατοί εἰσιν. [50] λέγει Νικόδημος πρὸς αὐτούς,

42. rec *ουχι*, with DN rel: txt B²TL Orig; *ουκ* B¹. for *ειπεν*, λεγει D al om *του* DU 1. 69 Orig. rec *ο χριστος* bef *ερχεται* (*repetition from above*), with DN rel: txt BLT 33 vulg lat-*c ff₂ g* Syr æth arm Chr Cyr.—*ερχ. ο χρ.* bef *οτου ην δ.* D.

43. rec *εν τω οχλω* bef *εγενετο*, with E rel lat-*q* goth: txt B (D) LTXN 33 latt syr coptt.—*εις τον οχλον* D-gr.

44. for *ηθελον*, ελεγον N¹. rec *επεβαλεν* (*from ver* 30), with DN rel lat-*e f* goth Chr Cyr: txt BLT vulg lat-*a c*. for *επ' αυτον, αυτω* N¹: *επ' αυτω* N¹ᵃ.

45. for *ειπον*, ελεγον T(Bch): λεγουσιν N.

46. aft *απεκριθησαν* ins *δε* D.—*οι δε υπηρεται απεκρ.* N. rec *ουτως* bef *ελαλησεν*, with E rel vulg lat-*c*: *ουτως ανθρωπος ελαλησεν* D: txt BLTX 33 Orig Chr₂ Cyr₄. *ουτως ανθρωπος* bef *ελαλησεν* N¹. om *ως ουτος ο ανθρωπος* (*homœotel?*) BLTN¹ᵃ forj copt Orig Chr-comm₂ Cyr₃ Ang: ins X rel vulg lat-*e f* (Syr) syr sah goth æth arm, *ως ουτος λαλει* D lat-*c ff₂*: *ως ουτος λαλει ο ανθρωπος* N¹.

47. rec aft *απεκριθησαν* ins *ουν*, with BT rel vulg lat-*f g* syr: om DN 1. 33 lat-*a c e ff₂* Syr sah goth arm Cyr. om *αυτοις* BK 69 foe lat-*l* arm: ins DT rel vss.

48. for *επιστευσεν, πιστευει* DN¹.

49. [*αλλα*, so BDLT 33.] rec *επικαταρατοι* (*more common, cf Gal* iii. 10, 13), with D rel: txt BTN 1. 33 Orig Chr-comm Cyr.

marks are appended, is natural. John had one great design in writing his gospel, and does not allow it to be interfered with by explanations of matters otherwise known. Besides, we may note that De Wette's "*probability, that John knew nothing of the birth at Bethlehem*," reaches much further than may appear at first. If John knew nothing of it, and yet the mother of the Lord lived with him, the inference must be that *she* knew nothing of it,—in other words, that it never happened.

σχίσμα implies a *violent dissension*,—some taking up His cause, some wishing to lay hands on Him. **44.**] These were from among the multitude. Those who wished to lay hands on Him were, as Euthymius remarks, *invisibly restrained*.

45—52.] *Return of the officers to the Sanhedrim; consultation on their report.*

Either these officers had been watching Jesus for some days, or the present section goes back a little from what has preceded. The latter is more probable.

49.] There is no intention to pronounce a formal ban upon the followers of Jesus;—the words are merely a passionate expression of contempt. The putting a stop at *νόμον*, and supplying *ἐπίστευσεν εἰς αὐτόν*, and then making *ἐπάρ. ἐστιν* an *exclamation* (Paulus, Kuinoel), is not to be thought of. **50.**] The Jews had, since the sabbath-healing, condemned Jesus, and were seeking to kill him. But in Exod. xxiii. 1, 2; Deut. i. 16, 17, justice is commanded to be done in the way here insisted on by Nicodemus. On the consistency, and development, of the cha-

ὁ ἐλθὼν πρὸς αὐτὸν πρότερον, εἷς ὢν ἐξ αὐτῶν, 51 Μὴ
ὁ νόμος ἡμῶν κρίνει [s] τὸν ἄνθρωπον, ἐὰν μὴ [t] ἀκούσῃ
πρῶτον παρ' αὐτοῦ καὶ γνῷ τι ποιεῖ; 52 ἀπεκρίθησαν
καὶ εἶπαν αὐτῷ Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; [u v] ἐραύ-

[s] gen. art., Matt. xv. 11. Mark iv. 21 ref.
[t] ch. vi. 45 ref.
[u] ch. v. 39 ref. Gen. xliv. 12.
[v] 4 Kings x. 23.

50. for λεγει, ειπεν δε ℵ. om ο ελθων προς αυτον πρωτερον ℵ¹. rec ins νυκτος bef προς αυτον, with E rel; aft, KUΔ vulg lat-*c f l q* syrr goth arm: νυκτος πρ. αυ. το προτ. 1. 69, πρ. αυ. νυκτος το πρωτον D 33 æth arm, πρ. αν. νυκ. το πρωτερον X al: txt B (L) T lat-*a* syr-jer sah.—το πρωτερον L. εις ων εξ αυτων bef ο ελθων D.

51. rec παρ' αυτου πρωτερον, with E rel vulg lat-*q* syrr coptt Chr: παρ. αυτ. πρωτον K 1. 69: πρωτον, omg παρ' αυ., X(bef ακ.) ℵ¹ lat-*ff*₂: txt BDLT 33 Orig₁ Bas Cyr. επιγνωσθη D. εποιησεν D lat-*c* Lucif.

52. [ειπαν, so BDKT 33.] [ερευνησον, so B¹TN.] aft ιδε ins ταις γραφαις D 229; *scrutare scripturas* vulg-ed(not am em forj gat ing² mm san) lat-*a c e ff*₂ *l* (not *f g q*) sah. rec προφητης bef εκ τ. γ., with DN rel am(with forj fuld ing san &c) lat-*a c* goth: txt BLTX vulg-ed Orig Chr Cyr. rec εγηγερται (*cf Luke* vii. 16: *to say, as Mey, that the pres was substituted* to remove the historical difficulty, *is absurd, for it* does not *remove it*), with L rel; εγειγερται EGM: txt BDK S-marg ΓΓΔN 1. 33 vulg lat-*a c* syr goth æth Orig.

Ver 53 to ch. viii. 11 is omitted in ABCLTXΔN 33 ev-y 2-pe Scr's a¹ b 3. 9¹. 12-5. 21-2. 33-6. 44-9. 72. 87. 95-6-7. 106-8-23-31-4-9-43-9-57-68-9-79¹-81-6-94-5. 210-3-28-32¹-49-50-3-5-61-2¹-9-84¹. 314-31-53¹-88-92. 401 (and about 90 evangelistaria: but see Scriv. Introd. to Crit. p. 441) lat-*a b*₂ *f l* syrr coptt goth arm-c mss Orig Apollin Thdor-mops Chr Bas Cyr Cosm Nonn Thl Tert(see Tregelles on the Printed Text p. 239 note) Cypr Juvenc. A and C are defective, but from the quantity of space it is *certain* that they could not have contained the passage. LΔ leave a space, but not sufficient for the whole. viii. 3—11 is omitted in 77. 242. 324.

It is marked as doubtful in EMSΛ Scr's k l m n 4. 8. 14-8. 24. 34-5. 109-25-41-5-8²-56-61-4-6-7-78-89-96-8. 202-12-5-26-30-1²-41-6-71-4-7-85. 338-55-60-1-3-76-91²-4. 408-36, and viii. 3—11 in 128-37-47. It is placed at the end of the Gospel in 237, which however has vii. 53 to viii. 2 here as well; 37 (102 ?) 105 retain vii. 53 to viii. 2 here, but place viii. 3—11 at the end of the Gospel; 259 (and 102 ?) omits vii. 53 to viii. 2 altogether and inserts the rest at the end of the Gospel. The whole passage is inserted at the end of this gospel in 1. 19. 20. 129-35. 207. 301-47 ev-86 leips-tisch-iv arm-mss, at the end of Lu xxi. in 13. 69. 124. 346; aft Joh vii. 36 in 225.

It is contained in DFGHKUΓ and about 290 cursive mss vulg lat-*b*¹ *c e ff*₂ *g l*-marg syr-jer æth 5-later-mss-of-arm. (Scholz numbers 469 cursive mss of the gospels: of these all but those named above and the following contain the disputed passage. The following either do not contain St. John's gospel or are mere fragments, 41. 92-4-9. 136-46. 197. 222-3-4-38-43-56-7-88. 300-2-3-4-5-10-1-2-3-20-3-34-6-7-54-6-62-6-9-78-81. 400-17-8-23-4-6-7-32-4. The following are also defective at this point, 67. 176. 221. 317-72 evv-37-42-3-4. The following numbers ought for various reasons [see in prolegg.] to be considered as in abeyance, 42. 81-2. 93. 110. 203. 321-6-7-8-98-9. 440-1-2. It is hardly safe to reckon 64. 90. 101-21 as distinct witnesses. We have no information concerning the reading of 104-14-32. 216-33. 318-48-50-64-73. 437-8-9. In ms. 115 the pericopa is found, but with ver. 12 written both before and after it. The remaining 270 (about) certainly contain the passage without any mark of doubt: to these we must add Scr's 15 mss and evv-18-19-20-37-41-67.)

In evangelio secundum Johannem in multis et Græcis et Latinis codicibus invenitur de adultera muliere quæ accusata est apud dominum Jer. adv. Pelag. ii. 17,

racter of Nicodemus, Luthardt has some valuable remarks, pp. 125 ff. 51.] There is no need of supplying κριτής before ἀκούσῃ and γνῷ—the judge is implied in ὁ νόμος. He is only its representative and mouthpiece. ἐὰν μὴ ἀκ. see Deut. i. 16. 52.] They taunt him with being disposed to join those (mostly Galilæans) who had attached themselves to Jesus. Whether we read ἐγείρεται or ἐγήγερται, the assertion is much the same: for προφ. cannot mean *the* Prophet, or the Messiah. It was *not historically true*;—for two prophets at least had arisen from Galilee:

w — Matt. xi. 11. xxiv. 11, 24 al.

νησον καὶ ἴδε· ὅτι ἐκ τῆς Γαλιλαίας προφήτης οὐκ ἐγείρεται.

vol. ii. p. 762. *Sed hoc videlicet infidelium sensus exhorret ita ut nonnulli nostri fidei vel potius inimici veræ fidei credo metuentes peccandi impunitatem dari mulieri suis illud quod de adulteræ indulgentiâ Dominus fecit, auferrent de codicibus ac quasi permissionem peccandi tribuerit qui dixit jam deinceps noli peccare* Aug. de Conj. Adult. ii. 7. Euseb. H. E. iii. 39 says: ἐκτίθεται δὲ καὶ ἄλλην ἱστορίαν περὶ γυναικὸς ἐπὶ πολλαῖς ἁμαρτίαις διαβληθείσης ἐπὶ τοῦ κυρίου, ἣν τὸ καθ' Ἑβραίους περιέχον εὐαγγέλιον περιέχει, which history can hardly be other than this. Nicon (cent x.) says that the Armenians expunged it, thinking βλαβερὰν εἶναι τοῖς πολλοῖς τὴν τοιαύτην ἀκροάσιν.

Jonah of Gathhepher, and the greatest of the prophets, Elijah of Thisbe; and perhaps also Nahum and Hosea. Their contempt for Galilee made them lose sight

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[53 καὶ ἐπορεύθησαν ἕκαστος εἰς τὸν οἶκον αὐτοῦ. 1 Ἰησοῦς δὲ

53. rec επορευθη, with E rel: απηλθεν U 69: απηλθον A: txt DM[s] 1 syr-jer arm. for τον οικον, τον τοπον 1 copt-wilk arm: τα ιδια 69.

[53—CHAP. VIII. 11.] THE HISTORY OF THE WOMAN TAKEN IN ADULTERY.—See var. readd.; and a very complete discussion of the authorities for and against the passage in Lücke (third edition), ii. 243—256. The critical examination of the genuineness of this passage is attended with many and complicated difficulties. Setting aside here purely diplomatic evidence (for which see var. readd.), we may observe (1) that *at first sight*, the reasons given by Aug. and Nicon seem enough to warrant the inference that it was expunged on account of the supposed licence given by it to sin. And this has been the hypothesis generally adopted by those who would override critical difficulties by strong autocratic assertion. Even Stier and Ebrard decide thus, without pausing to examine the real complications of the question. But (2) granting that such an hypothesis might be admissible as regards ch. viii. 3—11, I do not see how the whole passage can be involved in it, especially the opening verse 53, which would naturally appear to form a sequel to what has preceded, and would surely never have been expunged with the offensive paragraph. (3) No such hypothesis as this will account for the coexistence of so many distinct and independent texts, apparently none of which owes its origin to any attempt to remove matter of offence. This phænomenon (not that of the *abundance of various readings*, from which it is totally distinct) points undoubtedly to some inherent defect in the text of the passage itself, irrespective of all treatment subsequent to its establishment as a part of the sacred narrative. (4) At the same time it is an embarrassing circumstance, that the contents of the passage are of such a kind, as to give every countenance to the supposition above dealt with. Had they been otherwise, we should have been much more free in pronouncing a critical decision for or against it. Another difficulty is presented by the very general concurrence of the MSS. containing the passage, in placing it *here*. If it was not originally found in the text, why should this place, of all others, have been selected for its insertion? It has no connexion with the context: belongs, apparently, to another portion of *our Lord's* ministry: what could induce the interpolators to place it here? (6) Nor are we helped much by its variations of position in some MSS. The end of Luke xxi. seems most to approve itself as the fitting place: but if it was the original one, *it is totally* inexplicable that we should find no trace of the fact *there*, except in four of the (best) cursive MSS. Its occurrence *here* then, seems to me much *in its favour*. (7) After all, the most weighty argument *against* the passage is found *in its entire diversity from the style of narrative of our Evangelist*. It is not merely that many words and idioms occur *which John* never uses, but that the whole cast and character of the passage is alien from his manner, in whichever of the existing texts

VIII. [12] Πάλιν οὖν αὐτοῖς ἐλάλησεν ὁ Ἰησοῦς λέγων

CHAP. VIII. 12. rec ο ιησους bef αυτοις ελαλησεν(with al ?) : αυτοις ο ις ελ. E rel Scr's mss Thl Euthym : ελ. αυτοις ο ις D 33. 69 lat-*a f ff*$_2$ *g l* Syr copt æth arm : txt BLSTUXΝ Scr's k lat-*b*, and (omg αυτοις) Scr's s.—om ο B. (om ο ιησ. Scr's

historical accuracy. (Bretschneider absurdly lays the inaccuracy to the charge of the Evangelist.)

12—59.] THE CONFLICT BETWEEN JESUS AND THE JEWS, AT ITS HEIGHT.

12—20.] *Testimony to Himself as the Light.* 12.] The attempts of Bengel, Schulthess, and Stier, to establish a connexion with the preceding verses are forced and harsh. It

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ἐπορεύθη εἰς τὸ [a] ὄρος [a] τῶν ἐλαιῶν. [2] [b] ὄρθρου δὲ πάλιν [c] παρα- [a] Matt. xxi. 1 reff. John, here only.

1. for ιησ. δε, και ο ιησ. ΥΓ 69. μονος Γ 272 al. | επορευετο S al. | at end add [b] Luke xxiv. 1 [v. βαθ., see digest, there only]. Acts v. 21

2. for ορθρου δε, και ορτε Γ 272. | aft παλιν ins βαθεως U al.

only. Prov. vii. 18 al. 17. see ch. iii. 23. [c] w. εἰσ, Matt. ii. 1. Acts ix. 26. xiii. 14. xv. 4 only. 1 Kings x. 16,

we read it. [It would be hardly worth while to cite an opinion which affirms that 'such a course of argument is very fallacious, leads to nothing but endless *logomachies*, and can never settle a question of this kind' (Bloomf. ed. 9),—were it not earnestly to remind my readers, that the more the sacred text is *really studied*, the more such considerations, duly and cautiously weighed, will be urged and appreciated.] (8) Balancing all these difficulties, I am almost disposed, as a desperate resource, to adopt the following hypothesis; not as by any means satisfying or even recommending itself to me, but as really the only one which seems at all to shew us a way out of the ænigma: That the Evangelist may have, in this solitary case, incorporated a *portion of the current oral tradition* into his narrative: that this portion may have been afterwards variously corrected, from the gospel of the Hebrews, or other traditional sources: that being seen in early times to be alien from John's diction, it may have been by some replaced in the synoptic narrative, in its apparent chronological place, at Luke xxi. fin.: or inserted variously in this Gospel from the mere fact of having dropped out here. Then again the contents of the passage would operate with the above causes to its exclusion altogether from many MSS.: and the fact of some excluding only ch. viii. 3—11, seems certainly to shew that the *moral* element *did operate* in the matter. (9) Dropping all idea of the hypothesis just suggested, our conclusion on the data must I think be, *to retain the passage*, as we retain Mark xvi. 9 ff., with a distinction from the rest of the text. With regard to the question, *what text of the passage itself to adopt*, it would seem idle to attempt to unite into one by critical processes texts which seem to be due to different sources. Our solution of the question must be merely formal and diplomatic. And, thus solving it, it has been thought best in this Edition to give the text as it is found in the only one of our most ancient MSS. which contains it: the amount and nature of the variations being fully seen in the accompanying Digest. In adopting this plan, it will be observed that no judgment whatever is given on the purity of the text thus adopted,—no approval whatever of the Codex Bezæ as a *fons lectionum*: our proceeding is simply a formal and objective one, adopted as a necessity where no other seemed even moderately satisfactory. 53.] The circumstance that this verse is included in the dubious passage is remarkable, and seems to shew, as remarked above, that the doubt *has not arisen from any ethical difficulty*, as Aug. hints (var. readd.),—for then the passage would have begun with ch. viii. 1. Nor can this verse have been expunged to keep up the connexion with ch. viii. 12—for that is just as good *with it*,—if understood, as usually, of the members of the Sanhedrim. We must now regard it as fragmentary, forming the beginning of the account of the woman taken in adultery. It is therefore not clear to what the words apply. Taken in conjunction with what follows (see on ch. viii. 5), I should say that they indicate some time during the last days of the Lord's ministry, when He spent the nights on the Mount of Olives, as the date of the occurrence. Certainly

a — ch. ix. 5. see Matt. v. 14.

Ἐγώ εἰμι τὸ [a]φῶς τοῦ [a]κόσμου· ὁ ἀκολουθῶν ἐμοὶ

c q r.) φως bef ειμι, omg το, ℵ¹. for εμοι, μοι BT Orig: txt DLℵ rel (vg)

was, say they, the early morning (ver. 2) and the sun was just rising, to which these words τὸ φῶς τοῦ κόσ. allude,—and the walking in darkness is an allusion to the woman, whose deed of darkness had been detected in the night. But not to dwell on other objections to this view,—e. g. that such an allusion to the woman would be wholly out of character after our Lord's previous treatment of her,—how come these Pharisees, who on the hypothesis of the above Commentators are *the same as those who accused the woman*, to be *again so soon present?* Was this at all likely? We cannot escape from this difficulty with Stier, iv. 363, edn. 2, by supposing a multitude of the people to have been witnesses on both occasions: the οἱ Φαρισαῖοι of the one must surely extend through the other, if *this connexion* is to be maintained. On the other hand, this discourse comes in very well after ch. vii. 52. The last saying of Jesus (ch. vii. 37, 38) had referred to a festal usage then just over: He now uses another of the same kind. It was the custom during the first night, if not during every night, of the feast of tabernacles (see authorities in Wetstein), to light two large golden chandeliers in the court of the women, the light of which illuminated all Jerusalem. All that night they held a festal dance by the light. Now granted that this was on the first night only,—what is there improbable in the supposition that our Lord—standing in the very place where the candlesticks had been or perhaps actually were—should have alluded to that practice, as He did to the outpouring of water in vii. 37, 38? Surely to say in both cases, as Lücke and De Wette do, that the

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f w. ἐπί, — here only.

γίνεται εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν. [3]ἄγουσιν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι ἐπὶ ἁμαρτίᾳ γυναῖκα [f]εἰλημ-

d part., princ. Luke, v. 2. xiv. 18, 31. xvi. 6. Acts xii. 21. xvi. 18. xxv. 6, 17. Matt. v. 1. xiii. 48. Mark ix. 35. xii. 41 only. [John, here only.] Num. xi. 4 al.

rec παραγενετο, with E rel: ηλθεν UA 69 syr-uss: txt D. xiii
ο ιησους U al. om last clause 69. for ο λαος, ο οχλος GℵT
om Γ 272. om προς αυτον EGHK: ins D U(Treg expr) rel.
rec at end adds και [d]καθισας εδιδασκεν αυτους, with E rel syr-pe
om D.
3. for αγουσιν δε, προσηνεγκαν αυτω A² 69. om δε ΓΓ arm
for γραμματεις, αρχιερεις 1 copt-wilk arm. rec aft φαρισ
ins προς αυτον, with E rel lat-c (ff₂) copt-wilk (æth arm): om DMUΓΔ

e Matt. xv. 19 (reß.). Mark vii. 21 only.

1. 69 vulg lat-e l syr-uss arm. rec (for επι αμαρτια γυν.) γυν.
[e]μοιχεια, with EGHK: γυν. επι μοιχεια M rel: txt D. re

the end of Luke xxi. seems to be its fitter place. CHAP. VIII. 1.] John *never elsewhere mentions the Mount of Olives* (not even in ch. xviii. 1): and when he introduces a new place, it is his habit to give explanations (see ch. i. 45; v. 2, and λεγομένην ch. iv. 5; xix. 13, 17). [Stier, who says (iv. 348, edn. 2), "The simple answer to Alford's remark is, *that John here, and here only, mentions the Mt. of O*," omits all allusion to this habit of the Evangelist, which *alone gives weight* to my remark.] πορεύομαι with εἰς is not found elsewhere in John; but (in the Gospels) only in Matt. and Luke, and the frag. Mark xvi. fin. Nor is ὄρθρον, nor παραγίνομαι εἰς: nor ὁ λαός *in this sense*, but always ὁ ὄχλος (see ὁ λαὸς ch. xi. 50; xviii. 14): nor such an expression as καθίσας ἐδίδασκεν αὐτούς:—but all these are found in Luke. It is not in John's manner to relate that *Jesus taught them*, without relating *what He* taught. 3.] John does not usually connect with δέ, more commonly with οὖν: but δέ is found thus used *here*, vv. 1, 2 al. (5, where the conjunction of δέ . . . δέ is not in St. John's manner, see Gal. ii. 20) 6 (twice v. r.), 7, 9, 10, 11 (twice v. r.). Thence, there is not one δέ of *mere connexion* (ver. 35 is no exception) through the remaining forty-eight verses of the chapter. Nor does he ever mention γραμματεῖς elsewhere, but usually calls the opponents of Jesus οἱ Ἰουδαῖοι, or οἱ ἄρχοντες. οἱ γρ. κ. οἱ Φ. is a very common expression in the synoptic narrative. The account gives no light as to the cap-

οὐ μὴ [b]περιπατήσῃ ἐν τῇ [bc]σκοτίᾳ, ἀλλ' ἕξει τὸ φῶς [b] ch. xii. 35. see Isa. ix 2. [c] ch. i. 5 reff.

rec περιπατησει, with DEHMΔ (S 1, e sil) Cyr$_1$: txt BTℵ rel Orig Cyr$_1$. for εξει, εχει ℵ^1.

allusion could not have been made unless the usage *took place on that day*, is mere trifling. *While the feast lasted*, and the remembrance of the ceremonies was fresh, the allusion would be perfectly natural.

τὸ φῶς τ. κ.] See on ch. i. 9, and xi. 9, 10. See also Isa. xlii. 6; Mal. iv. 2; and on τὸ φῶς τῆς ζωῆς, ch. i. 4, and vi.

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μένην· καὶ [g]στήσαντες αὐτὴν [gh]ἐν μέσῳ [4]λέγουσιν αὐτῷ [i]ἐκπειράζοντες αὐτὸν οἱ ἱερεῖς ἵνα ἔχωσιν [k]κατηγορίαν αὐτοῦ [h] absol., ver. 9. Matt. xiv. 6. = εἰς τ. μέσον. ch. xx. 19, 26. Διδάσκαλε, αὕτη ἡ γυνὴ [1]κατείληπται [m]ἐπ' αὐτοφώρῳ [n]μοιχευομένη, [5]Μωϋσῆς δὲ ἐν τῷ νόμῳ ἐκέλευσεν τὰς τοιαύτας [p]λιθάζειν.

[g] Matt. xviii. 2 || Mk. Acts iv. 7 only.

[i] Luke iv. 12 || Mt. (from Deut. vi. 16). x. 25. 1 Cor. x. 9 only. Ps. lxxviii. 18. [k] [Luke vi. 7 v. r.] ch. xviii. 29. 1 Tim. v. 19. Tit. i. 6 only†. [l] — here [bis v. r.] only. Exod. xxii. 4. [m] here only †. Thecrd. vi. 38. [n] pass., here and Matt. v. 32 v. r. only. Lev. xx. 10. trans., Matt. v. 28. [p] ch. x. 31 reff., &c. [λιθοβολ., see digest, Matt. xxi. 35 reff.]

[1] κατειλημμενην, with M rel: καταληφθεισαν EGHK: txt D. aft εν ins τω A 69.

4. for λεγουσιν, ειπον UA 69 latt. rec om εκπειραζοντες αυτον οι ιερεις ινα εχωσιν κατηγοριαν αυτου (*but see ver* 6), with U rel; πειραζοντες (alone) EGHK arm: txt D. for αυτη to μοιχευομενη, ταυτην ευρομεν επ αυτοφωρω μοιχευομενην U.—η γυνη bef αυτη M. rec [1] κατειληφθη, with S(e sil); κατειληφθη EGHK: ειληπται MA 69: txt D 1.

5. rec εν bef δε and εν δε τω νομω bef μω., with E rel: txt D.—rec aft μω. ins ημιν, with E rel: bef τας U: ins ημων bef μω. S: om DH syr-uss syr-jer copt. rec (for εκελευσεν) [o] ενετειλατο, with E rel: txt D. rec (for λιθαζειν) [p] λιθοβολεισθαι, with E rel: txt DMSUA 1. 69.

[o] constr. w. inf. pass., here only. inf. act., Matt. xix. 7. Gen. xlii. 25.

city in which these Scribes and Pharisees acted when they brought the woman. Probably, *only* as tempting Jesus, and not in the course of any legal proceedings against her. Such would have required (Lev. xx. 10; Deut. xxii. 22) that the *man also* should have been put to death.

4.] The λέγουσιν αὐτῷ ἐκπειράζοντες αὐτόν savours much more of the synoptic gospels than of John: see Mt. xvi. 1; xix. 3; xxii. 18, 35; Mk. viii. 11; x. 2; xii. 15, &c. Obviously our ch. vi. 6 is no example to the contrary. (So Luthardt.) The difficulty is even greater than the last, to say, *in what sense this was a temptation, to lead to His accusation.* The principal solutions of it have been, (1) that the command of the law had fallen into disuse from the frequency of the crime, and to re-assert it would be contrary to the known mildness of Jesus (Michaelis [first part], Aug., Euthym.). But what reason had any of His sayings,—who came to fulfil the Law, not to destroy it,—given them to expect such mildness in this case? And suppose He had re-asserted the law,—how could they have *accused Him?* (2) That some political snare was hereby laid for Him, whereby the Roman power might have been brought to bear against Him (Grotius and others). But this does not in any way appear; for (α) the Romans certainly allowed to the Jews (by connivance) the power of putting to death according to their law,—as they did in the case of Stephen: (β) our Lord's answer need not have been so worded as to trench upon this matter: and (γ) the accusers would have been more deeply involved than Himself, if such had been the case, being by the law the prominent persons in the execution. So that I leave the difficulty unsolved. Lücke (whose discussion on it see, ii. 261 ff.) observes: 'Since Jesus seems to avoid every kind of decision on the question put to Him, it follows that He found in it no reference to the great subjects of His teaching, but treated it as a purely civil or political matter, with which in His ministry He had no concern. *Some kind of civil or political collision* the question certainly was calculated to provoke: but from the brevity of the narration, and our want of more accurate knowledge of criminal proceedings at the time, it is impossible to

d ch. i. 4. vi. 48. e ch. i. 7, 8 reff.

d τῆς ζωῆς. 13 εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι Σὺ περὶ σεαυτοῦ

48. 13.] See ch. v. 31. The assertion *there* was, that His own *unsupported* witness (*supposing that possible*) would not be trustworthy, but that His testimony supported by, and in fact coincident with that of the Father. The very same argu-

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r [here bis, v. r.] Mark i. 7 only. Exod. vi. 31. s Matt. xxiii. 4 reff. t here bis only. Exod. xvii. 14. xii. 35 var. (only ?). constr., Acts xii. 16 only. [ἀναβλέπ., see digest. = John, here bis (ch. ix. 11, &c.) only. Matt. xiv. 19 reff.] Deut. xxix. 19. 2 Macc. viii. 4. xii. 42 only. u Luke xxiv. 28 only. = 1 Kings xxi. 13. (Job xix. 14. Sir. xxxiv. [xxxi.] 30) only. v [John, here only.] elsw., Luke (Acts x. 42 al.) & Paul (Rom. vi. 1 al.) only [ver. w here bis. Luke xiii. 11. xxi. 28 only. John x. x here only.

σὺ δὲ νῦν τί λέγεις; 6 ὁ δὲ Ἰησοῦς κάτω r κύψας τῷ δακτύλῳ s ἐγραφεν εἰς τὴν γῆν. t κατέγραφεν εἰς τὴν γῆν. 7 ὡς δὲ v ἐπέμενον ἐρωτῶντες αὐτόν, w ἀνέκυψεν καὶ εἶπεν αὐτοῖς Ὁ x ἀναμάρτητος ὑμῶν πρῶτος ἐπ' αὐτῇ

rec om 2nd δε, with E rel: ins D lat-*c ff*$_2$. aft λεγεις ins και αυτης MSUA 69 lat-*c ff*$_2$ æth arm.

q John, ch. vi. 6. Rev. ii. 2, 10. iii. 10 only. = Matt. xvi. 1 ‖ al.

6. rec at beg ins τουτο δε ελεγον q πειραζοντες αυτον ινα εχωσι κατηγορειν αυτου, with E rel: om D(*but see ver* 4) M(here: but ins ver 11).—(for ελεγον, ειπαν M, ειπον S syr-uss.—for εχωσιν, εσχον ‖. —for κατηγορειν, κατηγοριαν κατ' MSUA 69 arm.) om τω δακτυλω A syr-uss. rec (for κατεγρ.) εγραφεν, with K rel (-φεν 69): txt DEGHM. at end ins μη r προσποιουμενος EGHK.

7. επιρωτωντες M 1. rec adds αυτον, with E rel: om D rec (for ανακυψειν και) ανακυψας, with E rel: w αναβλεψας Γ 69 arm: txt DMS 1. rec (for αυτους) προς αυτους, with E rel: om M: txt DSUA 1. 69 latt. πρωτον EGH. rec ins τον bef λιθον, with E rel: om DUA 1. 69.—rec επ' αυτη, with S: txt D

lay down definitely, wherein the collision would have consisted.' p. 267. 5.] I will just remark that the very fact of their questioning thus, 'Moses commanded, . . . but what sayest *Thou?*' belongs to the *last days* of the Lord's ministry, and cannot well be introduced chronologically where it here stands: nor does John any where introduce these questions between the law of Moses and Jesus; but the synoptic gospels often do. The command here mentioned is not to be found, unless 'putting to death' generally, is to be interpreted as = *stoning;*—compare Exod. xxxi. 14; xxxv. 2, with Num. xv. 35, 36, in which the special order given by God would sanction such a view. But the Rabbis taught 'omne mortis supplicium in scriptura absolute positum esse *strangulationem.*' Tract Sanhedr. ch. x. (Lücke, De Wette.) The passage Ezek. xvi. 38, 40 proves nothing, or proves too much; for it is added, 'and thrust thee through with their swords.'

I would rather suppose that from Deut. xxii. 21, 23, 24, an inference was drawn *what kind of a death* was intended in ver. 22, the crime being regarded as the same; "*he hath humbled his neighbour's wife.*" We have similar indefiniteness in ib. ver. 25, where evidently the same punishment is meant: see the whole matter discussed in Lücke, ii. 257 ff. 6. κατέγ. εἰς τ. γῆν] ὅπερ εἰώθασι πολλάκις ποιεῖν οἱ μὴ θέλοντες ἀνακρίνεσθαι τοὺς ἐρωτῶντας ἄκαιρα καὶ ἀνάλια. γρᾳδίως γὰρ αὐτῶν τὴν μηχανὴν προσεποιοῦντο γράφειν εἰς τὴν γῆν, καὶ μὴ προσέχειν οἷς ἔλεγεν. Euthym. The habit was a usual one to signify pre-occupation of mind, or intentional inattention;—see instances in Wetstein and Lücke. The one ordinarily cited from Ælian is irrelevant: see Lücke, ii. 269 note. The additions προσποιουμενος or μη προσπ. are glosses. It does not follow that any thing was actually written. Stier refers to Jer. xvii. 13, but perhaps without reason. This minute circumstance speaks strongly for the *authenticity* of the narrative.

7.] ἀναμάρτ. is common in the classics: see instances in Lücke. It is not here used in the general sense, 'exempt *out sin*' (E. V.), nor in the stricter sense '*free from the crime of adultery*' (it can hardly be that any of the Pharisees should have held themselves *sinless*,—or that all should have been *implicated* in *adultery*):—but—as ἁμαρτωλός, Luke vii. 37,—of the *sin of uncleanness* generally. Stier, who contends strongly for the *genuineness* of this narrative in *this place*, finds in ver. 46 an allusion to this saying. I cannot say that his attempts to establish a connexion with the subsequent

σεαυτοῦ [e] μαρτυρεῖς· ἡ μαρτυρία σου οὐκ ἔστιν ἀληθής.

ment is here used, but *the other side of it* presented to us. He *does* witness of Himself, *because* His testimony is the testimony of the Father;—He being the λόγος τοῦ

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βαλέτω λίθον. [6] καὶ πάλιν [y] κατακύψας τῷ δακτύλῳ [t] κατέγραφεν εἰς τὴν γῆν. [9] ἕκαστος δὲ τῶν Ἰουδαίων ἐξήρχετο, [e] ἀρξάμενοι [e] ἀπὸ τῶν πρεσβυτέρων, ὥστε πάντας ἐξελθεῖν· καὶ [d] κατελείφθη μόνος καὶ ἡ γυνὴ ἐν μέσῳ οὖσα. [10] [w] ἀνακύψας δὲ ὁ Ἰησοῦς εἶπεν τῇ γυναικί Ποῦ εἰσιν; οὐδείς σε [1] κατέκρινεν; [11] κἀκείνη

y here only. 4 Kings ix. 33 only.
e Matt. xx. 8 reff. [John, here only.]
d — Luke xv. 4. Acts xviii. 19. 1 Thess. iii. 1.
1 Matt. xx. 18 reff. [John, here his only.]

K rel.—rec [τον] λιθον bef επ' αυ. βαλετω, with (al ?): (τ.) λιθ. bef βαλ. M E rel latt: trans (τ.) λιθ. and επ' αυ. UA 69 æth arm: βαλ. bef επ' αυ. syr-uss syr-jer: txt DM 1.—βαλλετω EGHK 1.

8. rec κατω [r] κυψας, with E rel: κυψας H[1]: txt D 1. rec om τω δακτυλω, with E rel: ins D lat-ff$_2$. rec (for κατεγρ.) εγραφεν, with E rel; εγραψεν M: txt D. for εις, επι M. at end ins ενος εκαστου αυτων τας αμαρτιας U.

9. rec (for εκαστος δε των ιουδαιων) οι δε ακουσαντες, with E rel: ακουσαντες δε 1 arm: om A 69 syr-jer: txt D. rec adds και υπο της [s] συνειδησεως [a] ελεγχομενοι, with E rel copt-wilk: om DMUA 1. 69 vulg lat-c e ff$_2$ l syr-uss syr-jer æth arm. rec ηρχοντο, with E rel: ανεχωρησαν και εξηλθον 69: και εξηλθεν A: txt D. rec adds [b] εις καθ' εις, with E rel: pref, M vulg lat-e: εις εκαστος αυτων 1: om D. αρξαμενος E[1]. rec (for ωστε παντας εξελθειν) εως των εσχατων, with S rel: om EGHKM vulg lat-e l syr-uss: txt D (lat-c ff$_2$). om μονος 69. aft μονος ins ο ιησους, with E rel: pref ιησους U lat-e: om D 1 am lat-c syr-uss syr-jer. rec (for ουσα) εστωσα, with 1 (F, e sil) vulg lat-c syr-jer: txt D rel lat-ff$_2$ syr-uss.

10. [w] αναβλεψας A 69. rec ins και μηδενα [c] θεασαμενος [f] πλην της γυναικος bef ειπεν, with E rel; ειδεν αυτην και UA 69 æth: om DMS 1 vulg lat-c e syr-uss syr-jer copt-wilk arm. rec (for τη γυναικι) αυτη, with E rel vulg lat-e ff$_2$ syr-jer: om UA 69: txt D (lat-c) syr-uss. rec ins [g] η γυνη bef που (with al ?): γυναι MSUA 1. 69: om D rel syr-uss. rec aft εισιν ins εκεινοι οι [h] κατηγοροι σου, with E rel vulg-ed copt-wilk æth; οι κατ' σοι, omg εκεινοι, HU 69: om DMA 1 am lat-c e syr-uss syr-jer arm.

s Gospp, here only. Rom. ii. 15. ix. 1 al.† Eccles. x. 20. Wisd. xv i. 10 only.
a — ver. 46. ch. xvi. 8. 2 Tim. iv. 2. Jon xv 6.
b Mark xiv. 19. Rev. iv. 8 only. (Rom. xii 5. 3 Macc. v. 34.)
c Luke xxiii. 55 reff.
f — Mark xii. 32 al. (John, Rev. ii. 25 only.)
g voc., Luke xii. 32 reff.
h Acts xxiii. 30, 35. xxiv. 8. xxv. 16, 18 (Rev. xii. 10 v. r.) only. Prov. xviii. 17. 2 Macc. iv. 6 only.

discourse are to me at all satisfactory: I am much more inclined to think with Luthardt (i. 16), that the whole arrangement and plan of our Gospel is broken by the insertion of this passage. The Lord Jesus was not sent to be a ruler and a judge in this or that particular case of crime, see Luke xii. 14; but the Ruler and Judge of *all:* and His answer expresses this, by convicting them *all* of sin before Him. τόν (see digest), if genuine, refers to the *first* stone, which by Deut. xvii. 7 the *witnesses* were to cast.

8.] ἵνα μή, βλέποντος εἰς αὐτούς, αἰσχύνωνται, ῥᾳον οὕτως ἐλεγχθέντες, καὶ ἵνα, ὡς αὐτοῦ δῆθεν ἀσχολουμένου εἰς τὸ γράφειν, ἐξῇ αὐτοῖς ὑπαναχωρῆσαι πρὸ φανερωτέρας καταγνώσεως· ἐπὶ αὐτῶν γὰρ ἐφείδετο διὰ ὑπερβολὴν χρηστότητος. Euthym. The gloss in U (see var. read.) is curious. 9.] They had said, τὰς τοιαύτας—they now perceive that they themselves were τοιοῦτοι. There is no historical difficulty in this conduct of the Pharisees, as Olshausen finds;—they were struck by the power of the word of Christ. It was a case somewhat analogous to that in which His ἐγώ εἰμι struck His foes to the ground, ch. xviii. 6.

The variations of reading are very wide (see digest) in the latter part of the verse. We can hardly (with some) lay any stress on πρεσβυτέρων, as indicating the *natural order* of conviction of sin. If the consciences of older sinners have heavier loads on them, those of younger ones are more tender. μόνος, i. e. with the multitude and the disciples; the

14 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς Κἂν ἐγὼ [e] μαρτυρῶ
[f] περὶ ἐμαυτοῦ, ἀληθής ἐστιν ἡ μαρτυρία μου, ὅτι οἶδα
πόθεν ἦλθον καὶ [f] ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ οἴδατε πόθεν
ἔρχομαι ἢ ποῦ ὑπάγω. 15 ὑμεῖς [g h] κατὰ [g] τὴν [g] σάρκα
[h] κρίνετε, ἐγὼ οὐ κρίνω οὐδένα. 16 [i] καὶ ἐὰν κρίνω [i] ἐ

f ch. iii. 8 reff. g 2 Cor. xi. 18 only. κ. σάρκα, Rom. i. 3, v. 1. ix. 3, 5 al. h ch. vii. 24. i ch. vi. 51 reff.

14. ins ο bef ιησ. DN 69 Orig.—ειπεν αυτοις ο ις, omg απεκ. and και, ℵ. η μαρτυρια μου bef αληθης εστιν B al lat-*b* sah arm Orig$_1$ Chr Did Faust-ir-l: αληθινη μου εσ. η μ. D. om last clause (*homœotel*) MΔ 33. 69 syr-jer Orig$_2$ Aug. om δε FHKUN lat-*a*. rec (for η) και (*from above*), with ℵ lat-*a b c e* Syr sæth arm-mss Ambr: txt BDKTUXΛ 1. 33 vulg lat-*f ff*$_2$ *l q* syr-sch goth arm-ed.

θεοῦ, and the Father *witnessing in Him*.

14.] ὅτι οἶδα κ.τ.λ.—see on ch. vii. 29. This reason binds His testimony to that of the Father; for He came forth from the Father, ch. xvi. 28, and was returning to Him. '*Lumen*,' says Augustine (Tract. in Johan. xxxv. 4), '*et alia demonstrat et seipsum . . . . Testimonium sibi perhibet lux: aperit sanos oculos et sibi ipsa testis est, ut cognoscatur lux.*' Then again, he only who *knows* can witness: and Jesus only *knew* this. Notice ἦλθον and ἔρχομαι,—I know whence I *came*:—this goes back to the ἐν ἀρχῇ ἦν of ch. i. 1; but ye know not whence I *come*,—'do not recognize even My present mission.' We must not for a moment understand κἂν ἐγὼ μαρ with Grotius, '*even though I should ness*,' &c. '*etiamsi nulla essent de prægressa prophetarum, nulla Joann Bapt. testimonia.*' It does not *suppose a case*, but *allows the fact*.

15, 16.] There is no allusion to the going history; the train of thought is *gether another*. 'The end of all timony, is the forming, or pronouncing *judgment*. Ye do this by fleshly rule cerning me and my mission: I judge man, i. e. it is not the object nor hab this my mission on earth; but even if I called on to exercise judgment, my ment is decisive:' not exactly ἀληθής, ἀληθινή, which rather means, genuine,

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HISTORY OF THE WOMAN TAKEN IN ADULTERY.

k Luke v. 10 reff. [John, here only.]

εἶπεν αὐτῷ Οὐδείς κύριε. ὁ δὲ εἶπεν Οὐδὲ ἐγώ σε [l] κατακρίνω
ὕπαγε, [k] ἀπὸ τοῦ νῦν μηκέτι ἁμάρτανε.]

11. rec (for κακεινη ειπεν αυτω) η δε ειπεν, with E rel: txt *D*. rec (for ο δε ειπεν) ειπεν δε ο ιησους, with E rel vulg (syr-us): ο δε ιησ ειπεν A: και ο ιησ. ειπεν 69: ειπεν αυτη ο ιησ. U: txt D. rec a αυτη, with (S, e sil) A lat-*c* (*o*) *ff*$_2$ *g* syr-jer sæth: om D rel vulg syr-uss syr-jer arm. for κατακ., κρινω EFGK. rec (for πορευου, with E rel: txt D. rec (for απο του νυν) και, with E om 69: txt DM 1 (am) lat-*c* (syr-uss) syr-jer copt-wilk sæth, and (for και) lat-*ff*$_2$ arm.

woman standing between Him and the disciples on one hand,—and the multitude on the other. 10, 11.] πλήν is only found here in John, Gosp. and Epp. κατακρίνω also is not found elsewhere in John, who uses κρίνω in its strict sense for it. The question is evidently so worded for the sake of οὐδὲ ἐγώ σε κατακρίνω: but it expresses the truth in the depth of their hearts. The Lord's challenge to them would lead to a condemnation *by comparison* with themselves, if they condemned at all: which they had not done. The words of Jesus were a fact a far deeper and more solemn testimony against the sin than could be a mere penal sentence. And in judging them we must never forget that He who thus spoke knew the hearts,—and what was the peculiar state of this woman as to penitence. We must not apply in all cases a sentence, which requires *His divine knowledge* to make it a just one.]

ἐγώ, ἡ κρίσις ἡ ἐμὴ [j] ἀληθινή ἐστιν, ὅτι μόνος οὐκ εἰμί, ἀλλ' ἐγὼ καὶ ὁ πέμψας με πατήρ. 17 [i] καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθής ἐστιν. 18 ἐγώ εἰμι ὁ [e] μαρτυρῶν [e] περὶ ἐμαυτοῦ, καὶ [e] μαρτυρεῖ [e] περὶ ἐμοῦ ὁ πέμψας με πατήρ. 19 ἔλεγον οὖν αὐτῷ Ποῦ ἐστιν ὁ πατήρ σου; ἀπεκρίθη Ἰησοῦς Οὔτε ἐμὲ οἴδατε οὔτε τὸν πατέρα μου· εἰ ἐμὲ ᾔδειτε, καὶ τὸν πατέρα μου ἂν ᾔδειτε. 20 ταῦτα τὰ ῥήματα ἐλάλησεν ἐν τῷ [k] γαζοφυλακίῳ διδάσκων ἐν τῷ ἱερῷ, καὶ οὐδεὶς [l] ἐπίασεν αὐτόν, ὅτι οὔπω ἐληλύθει ἡ [m] ὥρα αὐτοῦ. 21 Εἶπεν οὖν πάλιν αὐτοῖς Ἐγὼ ὑπάγω, καὶ ζητήσετέ με, καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε· [n] ὅπου ἐγὼ

[j] Rev. xv. 3. xvi. 7 al. Isa. lix. 4.

[k] Luke xxi. 1 || Mk. (Sec) only. Neh. xiii. 4, 5.
[l] ch. vii. 30 reff.
[m] ch. ii. 4 reff.
[n] here bis. ch. xiii. 33, 36. xiv. 4. Rev. xiv. 4 only.

16. rec (for αληθινη) αληθης (*from* vv 13, 14), with ℵ rel Orig$_1$: txt BDLTX 33 Orig$_1$. aft μονος ins εγω D ev-40 (sah). . om πατηρ DN^1.

19. rec ins ο bef ιησ., with ℵ 69 (S 33, e sil) Orig$_1$: om BDT rel.—και ειπεν added in ℵ. for 2nd ουτε, ουδε T Orig. rec ηδειτε bef αν, with ℵ rel lat-*q* Cyr$_1$: om αν D lat-*b e ff*$_2$ Victorin: txt BLTX 1. 33 (vulg) lat-*o* æth arm Orig$_6$ Cyr$_2$ Ambr.

20. rec aft ελαλησεν ins ο ιησους, with E rel vulg-ed lat-*ff*$_2$ *q* Ambr: om BDKLTℵ am lat-*a b c e f l* syrr coptt goth æth arm-mss Orig$_2$ Chr-comm Cyr. om διδασκων εν τω ιερω ℵ.

21. for ειπεν, ελεγεν ℵ. om παλιν ℵ. rec aft αυτοις ins ο ις, with E rel vulg lat-*a* (*c*) *f* (copt) sah Chr: om BDLTXℵ lat-*b e* Orig Chr. ζητσετε D^1. αποθανησισθε T.

which a judgment can only be by being *true* and final; see ch. v. 30 and note.

17.] The ὑμετέρῳ seems to give this sense to the clause:—'So that if you will have the mere letter of the law, and judge my testimony by it, I will even thus satisfy you:' ὑμετ. thus implying, 'The law which you have made so completely *your own* by your kind of adherence to it.'

19.] Augustine (Tract. in Joan. xxxvii. 2) and others imagine that the Jews thought of a *human father*, in thus speaking. But surely before this, as Stier remarks (iv. 370, edn. 2), the Jews must have become accustomed to ὁ πατήρ μου too well to mistake its meaning. It is rather a question asked in mere scorn, by persons who know, but will not recognize, the meaning of a word uttered by another. εἰ ἐμὲ ᾔδ.] See ch. xiv. 9 ff. and note.

20. γαζ.] See Luke xxi. 1, and note on Mark xii. 41. It was in the court of the women. οὔπω ἐλ. . . .] See ch. vii. 8, 30. 21—59.] *Further discourses of Jesus. The Jews attempt to stone Him.*—This forms the great conclusion of the series of discourses to the Jews. In it our Lord testifies more plainly still to His divine origin and sinlessness, and to the cause of their unbelief; until at last their enmity is worked up to the highest pitch, and they take up stones to cast at Him. It may be divided into four parts: (1) vv. 21—24,—*announcing to them the inevitable consequence of persistence in their unbelief on His withdrawal from them:* (2) vv. 25—29,—*the things which He has to say and judge of them, and the certainty of their own future recognition of Him and His truthfulness:* (3) vv. 30—47,—*the first springing up of faith in many of them is by Him corrected and purified from Jewish pride, and the source of such pride and unbelief detected:* (4) vv. 48—58,—*the accusation of the Jews in ver. 48, gives occasion to Him to set forth very plainly His own divine dignity and præexistence.* 21.] The time and place of this discourse are not definitely marked; but in all probability they were the same as before. Only no stress must be laid on the οὖν as connected with ver. 20, for it is only the accustomed carrying forward by the Evangelist of the great self-manifestation of Jesus. ζητ. με includes the idea 'and shall not find me,' which is expressed in ch. vii. 34, 36:—**ye shall continue seeking Me.** καὶ ἐν τ. ἁμ. . . . . **and shall die** (perish) **in** (not *because of* [Lampe, Kuinoel]) **your sin.** This sin is

[a] ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν. 22 ἔλεγον οὖν ὁ
a Matt. vii. 16. ch. iv. 29 al. Mal. iii. 8 var.
Ἰουδαῖοι [a] Μήτι ἀποκτενεῖ ἑαυτόν, ὅτι λέγει [a] Ὅπου ἐγὼ
b ch. iii. 31 reff.
[a] ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν; 23 καὶ ἔλεγεν αὐτοῖς
c here only.
d Gal. iv. 26. Phil. iii. 14. Col. iii. 1, 2 only.
Ὑμεῖς [b] ἐκ [c] τῶν [c] κάτω ἐστέ, ἐγὼ [b] ἐκ [d] τῶν [d] ἄνω εἰμί·
e 1 Cor. xv. 17. ch. ix. 34.
ὑμεῖς ἐκ τούτου τοῦ κόσμου ἐστέ, ἐγὼ οὐκ εἰμὶ ἐκ τοῦ
f ch. iv. 26 reff.
g ch. i. 19.
h — (see note) here only ‖. (Gen. xliii. 30. Dan. viii. 1 Theod.)
κόσμου τούτου. 24 εἶπον οὖν ὑμῖν ὅτι ἀποθανεῖσθε [f] ἐν
ταῖς ἁμαρτίαις ὑμῶν· ἐὰν γὰρ μὴ πιστεύσητε ὅτι [g] ἐγώ
εἰμι, ἀποθανεῖσθε [f] ἐν ταῖς ἁμαρτίαις ὑμῶν. 25 ἔλεγον
οὖν αὐτῷ [h] Σὺ τίς εἶ; εἶπεν αὐτοῖς ὁ Ἰησοῦς [h] Τὴν

22. ελεγαν D¹. αυτον D¹A 69 sah Orig. aft οπου ins αν ℵ¹.

23. rec (for ελεγεν) ειπεν, with E rel lat-*f q* syrr goth: txt BDLTΞΝ 69 syr-marg Orig Cyr.—for και ελ., ελ. ουν ℵ¹·³ᵇ. aft εγω ins δε D-gr lat-*f* goth. rec 1st του κοσμου bef τουτου (*conformed to following*), with DΝ rel syr Orig$_2$ Chr: txt BT 69 lat-*a b o* Syr coptt goth Orig$_1$.

24. om ουν ℵ. aft πιστευσητε ins μοι DΝ 69 lat-*e* æth.

25. rec ins και bef ειπεν, with T rel lat-*f q* syr goth æth: add ουν D-gr al: om BLXΝ 1. 33. 69 latt Syr coptt Cyr.

not *unbelief*, for, ver. 24, it is clearly *distinguished from that*: but, 'your *state of sin, unremoved*, and therefore *abiding and proving your ruin*' (see on ver. 24). The words do not refer to the destruction of Jerusalem, but to *individual perdition*. In these discourses in John, the *public* judgment of the Jews is not prominently brought forward, as in the other Evangelists. ὅπου ἐγὼ ὑπ. . . . . is the *consequence*, not the *cause* (by any absolute decree) of their dying in their sins (see ch. vii. 34; xiii. 33). This latter sense would have required ὅτου γάρ. **22.**] It is at least probable that they allude to the idea mentioned by Josephus, himself a Pharisee, in his speech at Jotapata, B. J. iii. 8. 5:—ὅσοις δὲ καθ' ἑαυτῶν ἐμάνησαν αἱ χεῖρες, τούτων μὲν ἥβης δίχεται τὰς ψυχὰς σκοτειάτερος:—and with the bitterest malice taunt Him with thus being about to go where they, the children of Abraham, could never come. ὁ Ἡρακλίων . . . . . φησὶν ὅτι πονηρῶς διαλογιζόμενοι οἱ Ἰουδαῖοι ταῦτα ἔλεγον, καὶ μείζονες ἑαυτοὺς ἀποφαινόμενοι τοῦ Σωτῆρος καὶ ὑπολαμβάνοντες ὅτι αὐτοὶ μὲν ἀπελεύσονται πρὸς τὸν θεὸν εἰς ἀνάπαυσιν αἰώνιον, ὁ δὲ Σωτὴρ εἰς φθορὰν καὶ εἰς θάνατον ἑαυτὸν διαχειρισάμενος ὅπου ἑαυτοὺς οὐκ ἐλογίζοντο ἀπελθεῖν. Orig. tom. xix. c. 4, p. 302. De Wette thinks this too refined, and that such a meaning would, if intended, have been marked in our Lord's answer. **23.**] 'Ye cannot come where I am going, because we both shall return thither whence we came: I to the Father from Whom (ἐκ τῶν ἄνω) I came: ye to the earth and under the earth (for that more awful meaning surely is not excluded) whence ye came' (ἐκ τῶν κάτω). Then ὑμεῖς οὗτος of course does not *only* imply 'the *present state of things*,' but involves the deeper meaning, of the *origin* of that state of things (see ver. 44) and its *end*. ver. 24. **24.**] Since this (ver. 23) is the case—if ye do not believe that I am He the Deliverer,—and be removed by Faith, ye shall die in your sins (plural here, as struck nearer home to their consciences, and implying individual acts of sin, the results of the carnal state). On ἐγώ εἰμι see note, ver. 58. **25.**] Their question follows on ἐγὼ ἐκ τῶν ἄνω εἰμί, ver. 23, and the dubious elliptical expression ἐγώ εἰμι of the last verse. It is intended to bring out a plain answer on which the enmity might fasten. Our Lord's reply has been found difficult, principally from the ambiguity of ὅτι and ὃ τι. No sense can however be given by ὅτι which will at all harmonize with the context, notwithstanding Luthardt's defence of it. Lücke's interpretation (3rd edit.) after Euthym. '*Why do I speak with you at all?*' is not only ungrammatical, but most alien from the whole character of our Lord's discourses. I assume then that ὃ τι is to be read. Then comes another question: what does λαλῶ mean? It has been usually rendered '*say*,' or '*tell*' '*even the same that I said unto you from the beginning*,' E. V. But as De Wette has observed, λαλῶ will not bear this. It is never '*to say*' simply, but '*to converse*,' or '*to hold converse*,' '*to speak*.' Again, what is τὴν ἀρχήν? not to be taken ad

ἀρχὴν ὅ τι καὶ λαλῶ ὑμῖν. 26 πολλὰ ἔχω περὶ ὑμῶν
λαλεῖν καὶ κρίνειν· ἀλλ' ὁ πέμψας με ἀληθής ἐστιν, κἀγὼ
ἃ [i] ἤκουσα [i] παρ' αὐτοῦ, ταῦτα λαλῶ [k] εἰς τὸν κόσμον. [i] ch. vi. 46 reff. [k] constr., Mark i. 21, 39 al. [l] constr., Phil. iii. 18.
27 οὐκ ἔγνωσαν ὅτι τὸν [l] πατέρα αὐτοῖς [l] ἔλεγεν. 28 εἶπεν
οὖν ὁ Ἰησοῦς Ὅταν [m] ὑψώσητε τὸν υἱὸν τοῦ ἀνθρώπου, [m] ch. iii. 14. xii. 32, 34.
τότε γνώσεσθε ὅτι [n] ἐγώ εἰμι, καὶ [o] ἀπ' ἐμαυτοῦ ποιῶ [n] ver. 56. [o] ch. v. 19 reff.

26. aft με ins πατηρ ℵ. ins και bef καγω(sic) T. rec (for λαλω) λεγω, with E rel: txt BDKLTUXΔℵ 33. 69 Cyr latt syrr goth. aft κοσμον ins τουτον D²-gr, simly lat-*a b ff₂ q*.

27. for αυτοις, αυτου D al vulg(not am san) lat-*l* Thl. λεγει DF Chr. add τον θεον Dℵ¹ al vulg(not am forj harl san) lat-(*b*) *c e ff₂ g*.

28. rec aft ουν ins αυτοις, with (D)Eℵ rel vulg lat-*b c e f ff₂ q*: om BLT 1 lat-*a*. —aft αυτ. ins παλιν D al syrr sah-woi: aft ο ις, ℵ. ins οτι bef οταν B.

stantively (as Aug. Ambr. vulg. *principium*), so as to mean '*The beginning*, as I, &c.' (so recently, Dr. Wordsw.): but adverbially, with *all Greek interpreters* (see reff.). And adverbially it may mean (1) '*in the beginning*,' '*from the beginning*,' but not '*firstly*:' (2) '*generally*,' '*at all*,' '*omnino*,' usually with a neg. clause, but sometimes with an affirmative. Thus Soph. Antig. 92, ἀρχὴν δὲ θηρᾶν οὐ πρέπει τἀμήχανα: Herod. i. 9, ἀρχὴν γὰρ ἐγὼ μηχανήσομαι οὕτω: iv. 25, τοῦτο οὐκ ἐνδέκομαι τὴν ἀρχήν: Plato, Lysis. p. 205, πῶς οὖν οἱ ἀγαθοὶ τοῖς ἀγαθοῖς ἡμῖν φίλοι ἔσονται τὴν ἀρχήν; See many more examples in Hermann on Viger, p. 722. The common rendering takes the first of these meanings;—but the above remarks on λαλῶ will set that rendering aside;—and together with the assumption of λαλῶ = ἔλεξα, the meaning, '*in the beginning*,' or '*at first*,' or '*from the beginning*,' falls to the ground. We have then the second meaning of τὴν ἀρχήν, **generally**, or 'traced up to its principle,'—for such is the account to be given of this meaning of the word. The rendering of καί, '*even*,' and placing it before τὴν ἀρχ., as done in E. V., is ungrammatical. It must be taken with λαλῶ, being inseparable from it by its position between the relative ὅ τι and the verb: as in the clause, ὃς καὶ παρέδωκεν αὐτόν.

This being premised, the sentence must be rendered (literally) thus: **Essentially, that which I also discourse unto you: or In very deed, that same which I speak unto you.** He is the λόγος—His *discourses* are the *revelation of Himself*. And there is especial propriety in this:—When Moses asked the name of God, '*I am that which* I AM,' was the mysterious answer; the hidden essence of the yet unrevealed One could only be expressed by self-comprehension; but when God manifest in the flesh is asked the same question, it is 'I am that which I SPEAK:' what He *reveals* Himself to be, that He *is* (see on next verse). The above sense is maintained by De Wette, and strikingly expanded and illustrated by Stier, iv. 378 ff., edn. 2. The meaning maintained by Meyer, "*Do ye ask, what I have been long telling you?*" is ingenious, but seems to be by implication refuted by what has been said above. He gives a good *resumé* of the interpretations. **26.**] He is, that which He speaks; and that, He has received from the Father;—He has His definite testimony to give, and His work to do: and therefore, though He has much that He could speak and judge about the Jews, He does it not, but overlooks their malice,—not answering it,—that He may go forward with the λαλεῖν εἰς τὸν κόσμον, the revelation of Himself: the ἀληθῆ of which is all-important, and excludes less weighty things. εἰς τ. κόσμ., out into the world, as εἰς τὸν ἀέρα λαλοῦντες, 1 Cor. xiv. 9; see Mark xiii. 10; Luke xxiv. 47. This verse is in the closest connexion with the foregoing.

27.] They did not identify ὁ πέμψας με with ὁ πατήρ μου. However improbable this may be after ὁ πέμψας με πατήρ, ver. 18 (De Wette), it is *stated as a fact*; and the Evangelist certainly would not have done so without some sure ground:—ἴσως αὐτοὺς διαπορεῖν πρὸς ἀλλήλους λέγοντας Τίς ἐστιν ὁ πέμψας αὐτόν; Euthym. There is no accounting for the *ignorance of unbelief*, as any minister of Christ knows by painful experience.

28.] This connects (οὖν being the continuation of the foregoing, see above on ver. 21) with ver. 26, and also with ver. 27, as the τότε γνώσεσθε shews, referring to the οὐκ ἔγνωσαν. On ὑψ. see ch. iii. 14. 'When ye shall have been the instruments of accomplishing that death by which He shall enter into His glory:' for

p = ch. xiv. 18. xvi. 32.
q Acts vi. 2. xii. 3. 1 John iii. 22 only.
Gen. xvi. 6.
r ch. ii. 11 reff.
a constr., ch. v. 24 reff.
b ch. xv. 9, 10. 1 Tim. ii. 15. 1 John ii. 10. 2 Macc. viii. 1.
c ch. i. 48 reff.
d ch. xvii. 19. Rom. i. 18 al.
e John, ver. 36 only. Rom. vi. 18, 22. viii. 2, 21. Gal. v. 1 only †. (Sir. i. 23 Ald.) 2 Macc. i. 27. ii. 22 only.
f = Rom. ix. 7. Gal. iii. 29. Ja. ii.
g John, here only. — Acts vii. 7, from Gen. xv. 14.

οὐδέν, ἀλλὰ καθὼς ἐδίδαξέν με ὁ πατήρ, ταῦτα λαλῶ·
29 καὶ ὁ πέμψας με μετ' ἐμοῦ ἐστιν· οὐκ [p]ἀφῆκέν με
μόνον, ὅτι ἐγὼ τὰ [q]ἀρεστὰ αὐτῷ ποιῶ πάντοτε.
30 ταῦτα αὐτοῦ λαλοῦντος πολλοὶ [r]ἐπίστευσαν [r]εἰς αὐτόν.
31 [d]Ἔλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς [a]πεπιστευκότας αὐτῷ
Ἰουδαίους· Ἐὰν ὑμεῖς [b]μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ,
[c]ἀληθῶς μαθηταί μου ἐστέ, 32 καὶ γνώσεσθε [d]τὴν ἀλήθειαν,
καὶ ἡ ἀλήθεια [e]ἐλευθερώσει ὑμᾶς. 33 ἀπεκρίθησαν πρὸς
αὐτόν· [f]Σπέρμα Ἀβραάμ ἐσμεν, καὶ οὐδενὶ [g]δεδουλεύκαμεν

rec aft πατηρ ins μου, with B rel lat-f q syrr coptt goth arm: om DLTXΝ Φ λ coptt æth Eus Cyr Thdrt Hil Faustin. for ταυτα, ουτως ℵ.

29. ουκ αφηκε με μονον bef μετ' εμου εστιν ℵ¹. rec aft μονον ins ο πατηρ with E rel lat-f q syrr: om BDLTXΝ 1. 69 latt syr-jer coptt æth arm Eus Chr Hil. (33 defective.)

31. om ὁ bef ιησ. ℵ¹. for μεινητε, μενητε TΔ. τω εμω bef λογω, om 1st τω, D. om μου ℵ¹.

33. rec (for προς αυτον) αυτω, with E rel vulg lat-a b f: txt BDLTXΝ lat-e ff₂ l q. add και ειπαν D 1 lat-e (b c ff₂ coptt æth) arm. δεδουλευκαμεν bef ουδενι, prefixing ου, D.

the latter idea is clearly implied here.

τότε γνώσ.] Perhaps, in different ways:—some, by the power of the Holy Spirit poured out after the exaltation of Christ, and to their own salvation; others by the judgments which were to follow ere long, and to their own dismay and ruin.

The construction and connexion of the following appears to be this: καὶ ἀπ' ἐμαυτοῦ . . . . . depends on ὅτι, and is an expansion of ἐγὼ εἰμι: whereas ver. 29 is an independent assertion. The interchange of ποιῶ and λαλῶ is remarkable. The construction is not elliptical, so that ποιῶ κ. λαλῶ should be understood in both cases; but the declaration of ver. 25 is still in the Lord's mind, His ποιεῖν being all *a declaration of the Father*,—a λαλεῖν in the widest sense. Cf. Bengel: "cognoscetis ex re, quod nunc ex verbo non creditis."

29.] ἀφῆκεν, aor. referring to the *appointment* of the Father by which His work was begun, and which the μετ' ἐμοῦ ἐστιν carries on through that work: see ch. xvi. 32. ὅτι, because;—not 'for,' as if what follows were merely a *token* that it is so (Olsh.). The τὰ ἀρεστὰ αὐτ. ποι. πάντ. is the very essential being of the Son, and is the *cause why* the Father is ever with Him.

30.] They believed on Him with a higher degree of faith than those in ch. ii. 23, inasmuch as faith wrought by hearing is higher than that by miracles; but still wanted confirming.

31.] ἐν τῷ λ. τ. ἐμ. = ἐν ἐμοί, ch. xv. 7, though that perhaps is spoken of a deeper entrance into the of union with Christ. *Remaining* in word is not merely *obeying His* but is the inner conviction of the that revelation of Himself, which λαλιά or λόγος. δυνά, for pro they had given some outward token believing on Him, e. g., that of themselves among His disciples. In opposition to the mere *holding* of truth. The *knowing* of the truth to the *feeding* on Christ;—is the realization of it in the man. And in continuing increase of this comes freedom from all fear and error and age.

33.] The answerers are the πιστευκότες, not some others among hearers, as many Commentators (Lampe Kuinoel, De Wette, Lücke, third have maintained;—see, as a proof of ver. 36, addressed to these same per They had not yet become ἀληθῶς μ θηταί, were not yet distinct from the of the unbelieving; and therefore, in ing to them, He ascribes to them the of their race, and addresses them as of that race. σπέρμ. Ἀβ. ἐσμ. Matt. iii. 9. The assertion οὐδενὶ πώπ. was so contrary to historical tr that we must suppose some techn meaning to have been attached to δεδ λεύκαμεν, in which it may have been rect. The words cannot be meant of *generation only*, for πώποτε connects σπέρμ. Ἀβ. ἐσμ., and generalizes the sertion. As usual (see ch. iii. 4;

πώποτε· πῶς σὺ λέγεις ὅτι ἐλεύθεροι γενήσεσθε; 34 ἀπ-
ἐκρίθη αὐτοῖς ὁ Ἰησοῦς Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι πᾶς ὁ
F [h] ποιῶν τὴν [h] ἁμαρτίαν δοῦλός ἐστιν τῆς ἁμαρτίας. 35 ὁ
L δὲ δοῦλος οὐ [i] μένει ἐν τῇ οἰκίᾳ [i] εἰς τὸν αἰῶνα· ὁ υἱὸς
J [i] μένει [i] εἰς τὸν αἰῶνα. 36 ἐὰν οὖν ὁ υἱὸς ὑμᾶς [j] ἐλευθερώσῃ,
1. [k] ὄντως ἐλεύθεροι ἔσεσθε. 37 οἶδα ὅτι [l] σπέρμα Ἀβραάμ
ἐστε· ἀλλὰ [l] ζητεῖτέ με ἀποκτεῖναι, ὅτι ὁ λόγος ὁ ἐμὸς οὐ
[m] χωρεῖ ἐν ὑμῖν. 38 ἐγὼ ἃ ἑώρακα [n] παρὰ τῷ πατρὶ
λαλῶ· καὶ ὑμεῖς οὖν ἃ [o] ἠκούσατε [o] παρὰ τοῦ πατρὸς

h 2 Cor. xi. 7. James v. 15. 1 Pet. ii. 22. 1 John iii. 4, 8, 9. 3 Kings xvi. 19.
i here bis. ch. xii. 34. 2 Cor. ix. 9, from Ps. cxi. 9. Heb vii. 24. 1 Pet. i. 25, from Isa. xl. 8. 1 John ii. 17 only.
j ver. 32 reff.
k Mark xi. 32 al. Num. xxii. 37 only.
l Matt. xii. 46, 47 reff.
m = here only.

Wisd. vii. 23. 2 Macc. iii. 40. xv. 37. n Matt. vi. 1. Acts ix. 43 al. o ch. vi. 45 reff.

34. om ο bef ιησ. B. om της αμαρτιας D lat-*b* Clem Orig Faustin.

35. for εν τη οικια, εις την οικιαν D al. aft 2nd ὁ ins δε DT vulg lat-*a* Syr syr-with-ob (æth) arm Cypr Chr Cyr. om last clause (*homœotel*) ℵ* 33 Clem.

36. ελευθερωσει (*itacism*) DHMΔ.

38. rec (for ἃ) ὅ (twice), with T rel lat-*a c ff*$_2$ *q* syrr goth æth Ambr: txt BCDLXℵ 69 lat-*f* copt Orig Chr Cyr Tert.—ἃ bef εγω (*more usual order*) BCℵ copt Orig$_3$ Chr, ὅ bef εγω 1: εγω δε ἃ 69. (for 2nd ἃ, ο ℵ^{2a}.) rec aft πατρι ins μου, with Dℵ rel vulg-ed(with forj san) lat-*a b c e f ff*$_2$ syrr goth æth-pl Tert spec: om BCLTX am(with em fos harl^1 ing jac) lat-*g*$_1$ *l* æth-rom Orig$_{3\text{ expr}}$ Cyr. ins ταυτα bef λαλω D 33 Chr. rec (for ηκουσατε) εωρακατε and (for του πατρος) τω πατρι (*both for uniformity with preceding*), with DT rel latt syrr æth-pl Tert: ηκουσατε τω πατρι 69: εωρακατε παρα του πατρος ℵ^1: txt BCKLXℵ^{2a} 1. 33 lat-*f*

11; vi. 52), they take the words of our Lord in their outward literal sense. Perhaps this was not always an *unintentional* misunderstanding. **34.**] ποιῶν τὴν ἁμαρτ., not = ἁμαρτάνων, for that *all do*; but = ἐργαζόμενος τὴν ἀνομίαν, Matt. vii. 23. It implies **living in the practice of sin,—doing sin,** as a habit: see reff. The mere moral sentiment of which this is the spiritual expression, was common among the Greek and Roman philosophers. See Wetstein: also Rom. vi. 12; 2 Pet. ii. 19. **35.**] I believe, with Stier and Bengel, the reference to be to Hagar and Ishmael, and Isaac:—the *bond* and the *free*. They had spoken of themselves as the *seed of Abraham*. The Lord shews them that there may be, of that seed, *two kinds*; the *son* properly so called, and the *slave*. The latter does not abide in the house for ever: it is not his right nor his position—'Cast out the bondwoman and her son.' 'But the *son* abideth ever.' For the application, see on following verses. ὁ δοῦλος and ὁ υἱός are in this verse generic merely. **36.**] Ye then, being in sin, are carnal: the sons of the bondwoman, and therefore need liberation. Now comes in the *spiritual reality*, into which the discourse passes from the figure. This liberation can only take place by means of Him of whom Isaac was the type—the Seed according to promise; those only who of His Spirit are born again, and after His image, are ὄντως ἐλεύθεροι—truly sons of God, and no longer children of the bondwoman, but of the free. See by all means Gal. iv. 19 (where the subject really begins, not at ver. 21) to end, which is the best commentary on this verse. There is, and can be here, no allusion either to the liberation of the sabbatical year (Œcolampadius); nor to the subject of Heb. iii. 5, 6 (Euthym., after Chrys.). **37.**] 'Ye are Abraham's seed, according to the flesh and the covenant: but'—and here the distinction appears—'ye ποιεῖτε τὴν ἁμαρτίαν by seeking to kill Me, because My λόγος (see above on ver. 31) οὐ χωρεῖ—does not work (spread, go forward,—'ne marche pas') *in* you' (not, *among* you). Herodian, v. 3. 31, says of a report, ὥςτε εἰς πᾶν χωρῆσαι τὸ στρατιωτικόν, 'it *spread through* the whole army.' Such expressions as τὰ πράγματα χωρεῖ κατὰ λόγον, Polyb. xxiii. 15. 12,—ταῦτα καλῶς κατὰ νοῦν ἐχώρει αὐτῷ, ib. x. 15. 4,—πῶς οὖν οὐ χωρεῖ τοὔργον; Aristoph. Pax 464, seem also to illustrate this meaning. **38.**] We have the same remarkable relation between λαλεῖν and ποιεῖν, as in ver. 28: except that here the ποιεῖν is applied to the Jews only; λαλεῖν being used in the same comprehensive sense as there.

But notice the distinction in the

ποιεῖτε. 39 ἀπεκρίθησαν καὶ εἶπαν αὐτῷ Ὁ πατὴρ ἡμῶν
Ἀβραάμ ἐστιν. λέγει αὐτοῖς ὁ Ἰησοῦς Εἰ τέκνα τοῦ
Ἀβραὰμ ἦστε, τὰ ἔργα τοῦ Ἀβραὰμ ἐποιεῖτε. 40 νῦν
δὲ ζητεῖτέ με ἀποκτεῖναι, ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν
λελάληκα, ἣν ἤκουσα παρὰ τοῦ θεοῦ· τοῦτο Ἀβραὰμ
p Matt xv. 19 al. Hos. ii. 4. οὐκ ἐποίησεν. 41 ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν.
q w. Is, ch. l. 18 ref. εἶπον οὖν αὐτῷ Ἡμεῖς ἐκ πορνείας οὐκ ἐγεννήθημεν· ἕνα

syr-marg coptt goth æth-rom Orig$_{cat(1\ expr)}$ Chr Cyr. rec adds ὑμων, with CΓΔΠ vss Chr Tert Ambr: om BLT sah æth-rom Orig$_{cat(1\ expr)}$ Cyr. ins ταυτα bef ποιειτε D.

39. [ειπαν, so BCD 33 Orig.] for λεγει αυτοις, ειπεν ουν D lat-*e*: ανταπ. αυτοις ℵ. om ὁ B. rec (for ἦστε) ἦτε, with C rel vss(" ut vid." Treg) (Iren. Eus$_2$ Cyr-jer Bas Did Cyr: txt BDLTℵ vulg lat-*ff*$_2$ Orig$_{10}$ Aug. rec aft εστε ins αν, with CKLMXΔ 1. 33 lat-*b* æth Orig$_1$-lat$_2$: om B D-gr TΠ rel Orig$_{12}$ Eus. Cyr-jer Epiph Bas Chr.

40. λελαληκα bef υμιν D 69 lat-*a b c e l* copt æth Orig-lat$_2$ Tert. for ηκουσεν D^1(and lat) lat-*e ff*$_2$ Tert.

41. aft υμεις ins δε D 1 lat-*l* Syr (æth). rec aft εἰπον ins οὖν, with CD rel vulg lat-*f* syr-with-ast sah goth Orig Cyr: om BLTℵ fos lat-*a b e* (*ff*$_2$ *f*) *l q* Syr cop æth arm. rec (for ουκ εγεννηθημεν) ου γεγεννημεθα, with CD^{2a}ℵ^{2a} rel Orig: om εγεννημεθα LTℵ^1: txt BD^1.

restored text between ἑώρακα παρὰ τῷ πατρί and ἠκούσατε παρὰ τοῦ πατρός, ὁ πατήρ being a common term, and the articles possessive. Jesus was πρὸς τὸν θεόν, in a relation of abiding unity with His Father: they were ἐκ τοῦ πατρὸς τοῦ διαβ.,—he was the suggester of their course, the originator of their acts. Jesus was the υἱός, who remains in the house and sees the father's acts: they the δοῦλοι, merely prescribed to and under bondage. The οὖν implies accordingly,—by the same rule. 39, 40.] There is a distinction between σπέρμα and τέκνα. The former our Lord grants that they were (ver. 37), but the latter (by implication; see below on the construction) He denies them. See Rom. ix. 7, οὐ γὰρ πάντες οἱ ἐξ Ἰσραήλ, οὗτοι Ἰσραήλ· οὐδ' ὅτι εἰσὶν σπέρμα Ἀβραάμ, πάντες τέκνα. The latter betokens *likeness*, true genuine descent in character and habits. The reading in the text is remarkable as connecting together the present ἐστε and the imperfect ἐποιεῖτε. In such a case there must be a suppressed change of meaning between the protasis and the apodosis. The εἰ ἐστε concedes, in a certain sense: the ἐποιεῖτε denies, by making an assumption at variance with present fact. The sentence is in fact a combination of a protasis of one form with an apodosis of another. It might have been, a) εἰ ἐστε . . ., ποιεῖτε; or, b) εἰ ἦτε . . ., ἐποιεῖτε. But as it stands, protasis a) is joined with apodosis b): and thereby the τέκνα τοῦ Ἀβρ. εἶναι in any worthy sense is denied, while in the mere formal sense it is conceded. τοῦτο, this; not, 'take question,' and ἐποίησεν, fecit, not 'fecisset:' for the statement is one of a *fact*:—this did not Abraham, as E. V.: see Gen. xviii. 41.] ποιεῖτε—not imperative, which destroys the sense. ἐκ πορν.] Stier remarks, that they now let fall Abraham as their father, being convicted of unlikeness to him. They see that a *spiritual* paternity must be meant, and accordingly refer to God as their Father. This consideration will rule the sense of ἐκ πορν., which must therefore be spiritual also. And so spiritually the τέκνα πορνείας, ref. Hos., are idolaters. πολύθεος ὁ ἐκ πόρνης τρόπον τινὰ περὶ τὸν ἀληθῆ πατέρα, καὶ διὰ τοῦτο πολλοὺς ἀνθ' ἑνὸς γονεῖς αἰσχυνόμενος. Philo de Migr. Abr. p. 451 a. Ishmael cannot well be alluded to; for they would not call the relation between Abraham and Hagar one of πορνεία.

Still less can Origen's interpretation be adopted, ἔλεγον Ἡμεῖς μᾶλλον ἵνα πατέρα ἔχωμεν τὸν θεόν, ἤτοι ἐπὶ φάσκων μὲν ἐκ παρθένου γεγεννῆσθαι, πορνείας δὲ γεγεννημένος, καὶ διὰ τὸ αἰσχεῖν τὸ ἐκ παρθένου γεγεννῆσθαι λέγων ἵνα πατέρα ἔχειν μόνον, τὸν θεόν, tom. xx. 14, p. 327,—for our Lord never proclaimed this of Himself. There may possibly be a reference to the Samaritans (ver. 48), who completely answered in the spiritual sense to the children of fornication: see Deut. xxxi. 16; Isa. i. 21; Ezek.

πατέρα ἔχομεν τὸν θεόν. 42 εἶπεν αὐτοῖς ὁ Ἰησοῦς Εἰ
ὁ θεὸς πατὴρ ὑμῶν ἦν, ἠγαπᾶτε ἂν ἐμέ· ἐγὼ γὰρ ἐκ
τοῦ θεοῦ [r]ἐξῆλθον καὶ ἥκω· οὐδὲ γὰρ [a]ἀπ' ἐμαυτοῦ [d] ἐλήλυθα, ἀλλ' ἐκεῖνός με ἀπέστειλεν. 43 διὰ τί τὴν
[b]λαλιὰν τὴν ἐμὴν οὐ [c]γινώσκετε; ὅτι οὐ δύνασθε
[d]ἀκούειν τὸν λόγον τὸν ἐμόν. 44 ὑμεῖς [e]ἐκ τοῦ πατρὸς
τοῦ [f]διαβόλου [e]ἐστέ, καὶ τὰς [g]ἐπιθυμίας τοῦ πατρὸς
ὑμῶν [h]θέλετε ποιεῖν. ἐκεῖνος [i]ἀνθρωποκτόνος ἦν [k]ἀπ'
ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ οὐχ [l]ἕστηκεν, ὅτι οὐκ ἔστιν

r — Mark i. 38.
a ch. v. 19 reff.
b ch. iv. 42 reff.
c — ch. iii. 10. Mark iv. 13.
d — ch. ix. 27. Matt. xiii. 13, &c. Rev. ii. 7, 11 al.
e ch. iii. 31 reff.
f — Matt. iv. 1 reff. see ch. vi. 70.
g Mark iv. 19. Rom. vii. 7, 8 al.
h ch. v. 35, 40. vii. 17.
i 1 John iii. 10 (bis) only †.
k Matt. xix. 4, 8 al. fr.
l — Rom. v. 2. 1 Cor. xv. 1. Eccl. iii. 11.

42. rec aft εἶπεν ins ουν, with DMUXΔΝ 69 (S, e sil) vulg lat-*f* sah Cyr: om BCT rel lat-*a b c e ff*$_2$ syrr copt goth arm Orig. om ο bef ιησ. B. ins ο bef πατηρ B. ημων (*carelessly*) ℵ. for ουδε, ου D-gr G 69 lat-*a e f ff*$_2$ *q* syr. εληλυθον D^1.

43. for λαλιαν, αληθειαν D^1-gr al.

44. rec om τον bef 1st πατρος, with 33(e sil) goth arm: ins BCDℵ rel Clem Heracl Orig$_{ca}$ Dion-alex Nyssen Epiph Bas Chr Cyr Thl. (om τον πατρος K al em Orig$_1$.) αληθεια bef ουκ εστιν D lat-*q* Syr Orig$_1$ Cypr.

xvi. 15 ff.; xx. 30 al. 42.] 'If you were the children of God, the *ethical proof*, as Luthardt well calls it, of such descent would be, that you would love Me, who am κατ' ἐξοχήν the Son of God, and who am come by the mission, and bearing the character, of God.' ἥκω conveys the result of ἐξῆλθον, as Meyer; who also remarks that mere *sending* will not exhaust ἐξῆλθον, which must be taken metaphysically, of the proceeding forth of the Eternal Son from the essence of the Father. 43.] λαλιὰν γινώσκειν is to *understand the idiom or dialect* in which a man speaks, λαλ. being his manner of speech;—see Matt. xxvi. 73, and Cant. iv. 3, LXX. Why do ye not understand my speech? as E. V. But this of course does not here refer to the mere outward expression of the Lord's discourses, but to the *spiritual idiom* in which He spoke, and which can only be spiritually understood. Then ὁ λόγος ὁ ἐμός is the *matter* of those discourses, the Word itself.

The connexion of the two clauses is, Why, &c.? Because ye *cannot* receive, hear with the inner ear (see reff., and ch. vi. 60), that which I say. And the verification and ground of this *cannot*, is in the next verse. Meyer remarks, that in questions and answers, the emphatic words come *last*—being here γινώσκετε and τὸν λόγον τ. ἐμόν. 44.] The first article τοῦ is important, and to be rendered (against Meyer) as in E. V., your father the devil. This verse is one of the most decisive testimonies for the *objective personality* of the devil. It is quite impossible to suppose an accommodation to Jewish views, or a metaphorical form of speech, in so solemn and direct an assertion as this.

θέλετε ποιεῖν is important, and should have been in E. V. more marked: Your will is to do: or, as A. V. R. "ye love to do." It indicates, as in ch. v. 40, the *freedom of the human will*, as the *foundation of the condemnation of the sinner*. ἀνθρωποκτόνος] The most obvious reference seems to be, to the murder of Abel by Cain:—see the Apostle's own comment on these words, 1 John iii. 12, 15. But this itself was only a result of the introduction of death by sin, which was the work of the devil: Adam and Eve were the *first* whom he murdered. But then again both these were only *manifestations* of the fact here stated by divine omniscience respecting him: that he was ἀνθρωποκτόνος. ἀπ' ἀρχῆς, the author and bringer in of that hate which is ἀνθρωποκτονία, 1 John iii. 15. The mention of murder is introduced because the Jews went about to kill Jesus; and the *typical* parallel of Cain and Abel is certainly hinted at in the words: see Lücke's note, ii. 338 ff., and Stier, iv. 414 (2nd edn.) ff. οὐχ ἕστηκεν, not '*abode* not,' E. V.; a sense which ἕστηκα will not bear, being always *present* in meaning, and = 'I have placed myself,' i. e. I *stand*: see Matt. xii. 47; xx. 6; Mark ix. 1; xi. 5; John iii. 29; Acts i. 11; vii. 33; Rom. v. 2; xi. 20 al. fr.: whereas the pluperfect, εἱστήκειν, 'I had placed myself,' i. e. I *stood*, is *imperfect* in sense; see Matt. xii. 46. And that this

m Eph. iv. 25. Rev. xxi. 27 al. Ps. v. 6. n ch. iii. 31 reff. o ch. i. 11 reff. p ver. 55. 1 John i. 10 al. John only, exc. Rom. iii. 4. 1 Tim. i. 10. r ch. v. 24 reff.

ἀλήθεια ἐν αὐτῷ. ὅταν λαλῇ τὸ [m]ψεῦδος, [n]ἐκ τῶν ἰ[o]δίων λαλεῖ· ὅτι [p]ψεύστης ἐστὶν καὶ ὁ πατὴρ αὐτοῦ.
45 ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ [r]πιστεύετέ μοι. 46 τίς [s]ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; εἰ ἀλήθειαν λέγω,

Tit. i. 12. Ps. cxv. 11. q indef. pron., Rom. ii. 26. Luke xxiii. 51. 1 Pet. iii. 14. Jude 21. s (ver. 9.) w. περί, ch. xvi. 8—11. Luke iii. 19. Jude 15 only.

45. om δε D al lat-a b c e ff2. [δε is not omitted in B: see table.] for λεγω λαλω D. aft λεγω ins υμιν C3(appy) al lat-b f copt Cyr. at end ins υμεις D.

46. om ver (*homœotel*) D al. rec aft ει ins δε, with E rel copt-ms arth: c BCLXΝ 1. 33. 69 latt syr syr-jer coptt goth arm Orig Cyr.

place forms no exception, is shewn by ὅτι οὐκ ἔστιν (not ἦν) immediately following. But as the account of this *present* sense shews, it is not a *mere* present, but a present dependent on and commencing with an implied past fact. And that fact here is, the *fall* of the devil, which was not an insulated act, but in which state of apostasy from the truth he ἕστηκεν,—it is his *status*. So Euthym.: ἐμμένει, ἀναπαύεται. ἡ ἀλήθεια, as De Wette remarks, is *objective*: *the* truth of God:—in this he **standeth not, *because* there is no truth** (*'truthfulness,' subjective*) **in him.** His *lie* has become his very nature, and therefore he is thoroughly alien from the truth of God. To take ὅτι as 'not the cause, but the proof' (*for*, i. e. 'for we see it by this, that' . . . . .) is not only to do violence to construction, but to overthrow the whole sense of the passage.

τὸ ψεῦδος, **a lie**; generic: we in English have retained the article in the expression 'to speak the truth,' but not in the corresponding one. He ἐλάλει τὸ ψεῦδος to Eve. ἐκ τ. ἰδ., **of his own**, as E. V., not, '*according to his character*' (De Wette),—but 'out of his own resources,' 'treasures:' see Matt. xii. 35. ὁ πατ. αὐτοῦ] i. e. either τοῦ ψεύδους—(absolutely, or as understood in ψεύστης,—Orig., Euthym., Theophyl., &c. Nitzsch [Theol. Zeitschrift, 1822], De Wette, Lücke, Wordsw., and Winer, § 22. 3. b),—or τοῦ ψεύστου (= τῶν ψευστῶν), *of the liar generally*. The former is *not the fact*,—for the devil is not the father τοῦ ψεύδους, but τῶν ψευστῶν, by being himself one whose very nature has become τὸ ψεῦδος. Certainly by this he has become the author, promoter, of falsehood among men; but this kind of paternity is not here in question: the object being to shew that he was the father of these lying Jews. I therefore hold the latter interpretation, with Bengel, Meyer, and Stier. The construction of this passage with the art. bef. πατήρ has presented insuperable difficulty to Bp. Middleton and others: see Midd. in loc. The rendering which he proposes is thus: "When (any of you) speaks that which is false, he speaks after the manner of his kindred (ἐκ τῶν ἰδίων!), for he is a liar and so also is his father," i. e. the devil. To which the late Prof. Scholefield proposes an emendation, to take away the comma after ἐστιν, and translate, "For his father also is a liar," not knowing, apparently, that this was the ancient heretical interpretation according to which the πατὴρ αὐτοῦ was the Demiurge: see Meyer, ch. 8, and Hilgenfeld, referred to by Lücke supporting this rendering. It is really almost incredible that learned men, studying of our Lord's discourses, should seriously uphold an interpretation so utterly absurd and preposterous. It is only an instance how the judgment may be warped by the adoption of canons respecting the text grounded on insufficient observation. The instances which Middleton adduces to prove that according to the ordinary rendering, the article must be omitted before πατήρ, none of them touch the question. The article here is *emphatic*, and could not be omitted, any more than in the sentence ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς. The simple account to be given of this construction is that it = ὅτι ψεύστης ἐστίν, καὶ ὁ πατὴρ αὐτῶν: but by ψεύστης being singular the pronoun is attracted into the singular also. **45.**] And the very reason why ye do not believe *Me* (as contrasted with *him*) is, *because I speak the truth*—I am *not being of the truth*, but of him who is falsehood itself. This implies a change of wilful striving against known and recognized truth. Euthymius fills up the context—εἰ μὲν ἔλεγον ψεῦδος, ἐπιστεύσατέ μοι ἄν, ὡς τὸ ἴδιον τοῦ πατρὸς ὑμῶν λέγοντι: see ch. v. 43. **46.**] ἁμαρτία here is strictly **sin**: not '*error in argument*,' or '*falsehood*.' These two latter meanings are found in classical Greek, but never in the N. T. or LXX. And besides

διὰ τί ὑμεῖς οὐ [r] πιστεύετέ μοι; 47 ὁ [s] ὢν [t] ἐκ τοῦ θεοῦ τὰ ῥήματα τοῦ θεοῦ ἀκούει· διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι [t] ἐκ τοῦ θεοῦ οὐκ [t] ἐστέ. 48 ἀπεκρίθησαν οἱ Ἰουδαῖοι καὶ εἶπαν αὐτῷ Οὐ [u] καλῶς λέγομεν ἡμεῖς ὅτι Σαμαρείτης εἶ σὺ καὶ [v] δαιμόνιον [v] ἔχεις; 49 ἀπεκρίθη Ἰησοῦς Ἐγὼ [v] δαιμόνιον οὐκ [v] ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς [w] ἀτιμάζετέ με. 50 ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου· ἔστιν ὁ ζητῶν καὶ κρίνων. 51 [x] ἀμὴν ἀμὴν λέγω ὑμῖν, ἐάν τις

t vv. 23, 44.
u = ch. xiii. 13 reff.
v ch. vii. 20 reff.
w Mark xii. 4 reff.
x ch. i. 52 al. fr. see Matt. v. 18 reff.

47. om last clause (*passing from -ετε to εστε*) DG.

48. rec aft *απεκριθησαν* ins *ουν*, with E rel vulg lat-*f g q* syr: om BCDLXℵ 1. 33. 69 fos lat-*a b c e ff*$_2$ *l* Syr coptt arm Orig Cyr. [*ειπαν*, so BCD 33 Orig$_{1/2}$.] *ημεις* bef λεγ. DL syr coptt. om *συ* ℵ^1.

49. ins *ο* bef *ιησ.* D 69 Chr. aft *ιησ.* ins *και ειπεν* Gℵ 1. 69 copt æth (arm). *μου* bef *τον πατερα* D.

they would introduce in this most solemn part of our Lord's discourse, a vapid tautology. The question is an appeal to His *sinlessness of life*, as evident to them all,—as a pledge for His truthfulness of word: which word asserted, be it remembered, that *He was sent from God*. And when we recollect that He who here challenges men to convict him of sin, never could have upheld *outward* spotlessness merely (see Matt. xxiii. 26—28), the words amount to a declaration of His absolute sinlessness, in thought, word, and deed. Or, the connexion may be as stated by Euthym.: *εἰ μὴ διότι τὴν ἀλήθειαν λέγω ἀπιστεῖτέ μοι, εἶπατε, τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας ὑπ' ἐμοῦ γενομένης, ἵνα δόξητε δι' ἐκείνην ἀπιστεῖν;*

εἰ ἀλ. λέγ.] And if it be thence (from the impossibility of convicting me of sin) evident, that **I speak the truth**, *why* **do ye not believe Me?** (not *πιστ. εἰς ἐμέ*, but simply **μοι, give credence to Me.**)

47.] gives the answer to the **διὰ τί**, and concludes the discourse with the final disproof of their assertion, ver. 41,—with, as it were, a 'quod erat demonstrandum.' This verse is cited 1 John iv. 6.

48.] The Jews attempt no answer, but commence reviling Him. These are now properly **οἱ Ἰουδ.**,—the principal among the Jews. **Σαμ.**] So they called 'outcasts from the commonwealth of Israel:' and so afterwards they called the Christians מינים, from פרש (2 Kings xvii. 24). They imply, that He differed from their interpretation of the law,—or perhaps, as He had convicted them of not being the genuine children of Abraham, they cast back the charge with a senseless 'Tu quoque.' There may perhaps be a reference to the occurrence related in ch. iv. 5 ff.; but Schöttgen (p. 371) has shewn that "*Samaritanus es*" is found in the Rabbis as addressed to one whose word is not to be believed. **κ. δαιμ. ἔχ.**] 'As in the first clause they sundered Him from the communion of Israel, so now from that of Israel's God.' Stier. Or perhaps they mean the reproach more as expressing aggravated madness owing to dæmoniacal possession. The **καλῶς λέγομεν** connects with the charge twice brought against Him by the Pharisees, 'of casting out devils by the prince of the devils.'

49.] The former term of reproach Jesus passes over ('cum jam inter Samaritanos haberet, qui in eum credebant.' Lampe; but qu.?), and mildly answers (1 Pet. ii. 23) the malicious charge of having a devil, by an appeal to his whole life and teaching (see ch. iv. 34), which was not the work of one having a devil. There is no *retort of the charge* in the emphatic **ἐγώ**, as Cyr. and Lücke; this, as Meyer observes, would have required *οὐκ ἐγώ*. At present the **ἐγώ** followed by **ὑμεῖς** only brings out the two parties into stronger contrast.

κ. ὑμ. ἀτ. με] The **ἐγώ** and **ὑμεῖς** correspond strictly to the **ἡμεῖς** and **σύ** of the preceding verse. 'Our mutual relation is not that, but this: that I honour Him that sent me, and ye, in dishonouring me, dishonour Him.' It is the same contrast, the **ἐκ τοῦ θεοῦ** and **οὐκ ἐκ τοῦ θεοῦ**, as before, ver. 47, which lies at the root.

50.] 'Ye dishonour me;—not that I seek my own honour, but His who sent me. There is One who seeketh my honour (ch. v. 23), and will have me honoured; and who judgeth between me and you, between truth and falsehood.' Supply τ. **δόξαν μου** after **ζητῶν**, but not after **κρίνων**. 51.] There is no pause (De Wette) between ver. 50 and this. This is the direct carrying on of the dis-

τὸν ἐμὸν λόγον [a] τηρήσῃ, θάνατον οὐ μὴ [b] θεωρήσῃ
εἰς τὸν αἰῶνα. 52 εἶπον αὐτῷ οἱ Ἰουδαῖοι Νῦν ἐγνω-
καμεν ὅτι [v] δαιμόνιον [v] ἔχεις. Ἀβραὰμ ἀπέθανεν καὶ
οἱ προφῆται, καὶ σὺ λέγεις Ἐάν τις τὸν λόγον μου
[a] τηρήσῃ, οὐ μὴ [d] γεύσηται [d] θανάτου [c] εἰς τὸν αἰῶνα. 53 μὴ
σὺ [e] μείζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραάμ, [f] ὅστις ἀπέθα-
νεν; καὶ οἱ προφῆται ἀπέθανον· τίνα σεαυτὸν [g] ποιεῖς;
54 ἀπεκρίθη Ἰησοῦς Ἐὰν ἐγὼ [h] δοξάσω ἐμαυτόν, ἡ δόξα
μου [i] οὐδέν ἐστιν· ἔστιν ὁ πατήρ μου ὁ [h] δοξάζων με, [j] ὃν
ὑμεῖς λέγετε ὅτι θεὸς ἡμῶν ἐστιν, 55 καὶ οὐκ ἐγνώκατε
[d] αὐτόν, ἐγὼ δὲ οἶδα αὐτόν· καὶ ἐὰν εἴπω ὅτι οὐκ οἶδα
[e] αὐτόν, ἔσομαι [k] ὅμοιος ὑμῶν [i] ψεύστης· ἀλλὰ οἶδα αὐτὸν

a Matt. xix. 17. xxiii. 3. xxviii. 20 al. 1 Kings xv. 11 var.
b — here only. see Luke ii. 26. Ps. lxxxviii. 48. (ver. 55 reff.)
c ch. iv. 14. vi. 51, 58. x. 28. xi. 26. xiii. 8. xiv. 16. Matt. xxi. 19 || Mk. Mark iii. 29. 1 Cor. viii. 13. Heb. (i. 8) v. 6. vi. 20. vii. 17, 21, 28.
d Matt. xvi. 28 ||. Heb. ii. 9 only.
e ch. iv. 12. Gen. xlviii. 19.
f Matt. ii. 6. xxii. 2 al. Deut. v. 26. Luke iv. 15. Rev. xviii. 7. Lam. i. 8. 7. ch. ix. 19. x. 36. 1 ver. 44 reff.
g — ch. x. 33. xix. 7, 12. 1 John i. 10. v. 10.
i — Matt. xxiii. 16, 18 reff.
h — Mark v. 7. Luke xxv
j construct. Luke xxv
k w. gen., here only. Sir. xiii. 16. ὅμοια τῶν ἀφρόνων. Rhmsd. iii. 5.

51. for εαν τις, ος αν D Syr sah (æth ?). rec (for τον εμον λογον) των λογων τον εμον, with E rel: txt BCDLXΝ 33 coptt Orig Cyr.

52. rec aft ειπον ins ουν, with DL rel vulg lat-c f syr sah goth Cyr: om BC* lat-a b e Syr copt arm Orig. μου bef τις τον λογον D. τηρησει (iterum DM. rec γευσεται, with EFH: txt ACDΝ rel Orig Cyr.—for ου μη γευσ. θανατον, θανατον ου μη θεωρηση (from ver 51) B al Syr.—om θανατου Ν*. om εις τον αιωνα D al lat-b c ff$_2$^{1} Nonn.

53. om πατρος ημων D lat-a b c e ff$_2$ l. for οστις, οτι D lat-a. rec τι σεαυτον ins συ, with X(Treg expr) rel goth (arm): om ABCDGKLΔΝ 1. 33 lat (syrr ?) coptt Orig$_2$ Chr Cyr$_2$ Thl.

54. ins ο bef ιησ. DΔ^{1}Ν 69 Orig. rec δοξαζω (more obvious: cf δοξαζων below), with AC^{2}LΝ^{2a} rel vulg lat-b f goth Chr-montf Cyr: txt BC^{1}DΝ^{1-2b} 1. 69 lat-a c e ff$_2$ l q Orig$_2$ Chr-mss Ambr. rec υμων, with B^{1}DFX 69(as corrd 1. m.) lat-a i c e ff$_2$ l q Chr Cyr Tert: txt A B^2(Tischdf) C rel am(with fuld em forj gat ing jac mm mt san tol) lat-f g syrr coptt goth æth arm Thl Aug.

55. [for και εαν, καν BDΝ.] ομοιος bef εσομαι D. υμιν (more usual) ABD 1 Thl: υμων CΝ rel. [αλλα, so BDX.]

course, arising out of πρίνειν in the last verse, and forming a 'novum tentamen gratiæ' (Lampe). Ye are *now* children of the devil, but if ye keep My word ye shall be rescued from that ἀνθρωποκτόνος.

τὸν ἐμ. λόγ. τηρ., as ἐν τ. λόγ. τ. ἐμ. μένειν, ver. 31, is not only outward obedience, but the endurance in, and obedience of faith. θεωρεῖν θ., as γεύεσθαι θ., is a Hebraism for *to die*,—see reff.,—and must not be pressed to mean, 'shall not *feel* (the bitterness of) death,' in a temporal sense, as Stier has done (iv. 433, edn. 2). The *death of the body* is not reckoned as *death*, any more than the *life of the body* is *life*, in our Lord's discourses; see ch. xi. 25, 26, and notes. Both words have a deeper meaning. 52, 53.] The Jews, not knowing what death really imports, regard the saying as a decisive proof of their surmise ver. 48. 'Their misunderstanding (says De Wette) keeps to the well-known type (ch. iii. 4; iv. 11 ff.), but this time theocratic pride is added to carnal sensuousness:—"the O. T. Saints died!"

54, 55.] The argument in these verses is: 'The same God who is the God of Abraham, is my Father;—He it is who honours (glorifies) me, and it is His word that I keep. I was promised by Him to Abraham.' δοξάσω, 'glorify myself to this high designation, of being able to deliver from death.' ὃν λέγ.] Whom you are in the habit of calling *your* God (for so of course the θεὸς ἡμῶν imports)—i. e. the God of Israel. A most important identification, from the mouth of our Lord Himself, of *the Father*, with the *God of Israel* in the O.T. The καί here is not 'but, nor '*although*;' the sense is, of Whom ye say 'He is our God,' and know Him not. Then what follows sets forth the contrast between them, the pretended children of Abraham, who know not Abraham's God

καὶ τὸν λόγον αὐτοῦ [a]τηρῶ. 56 Ἀβραὰμ ὁ πατὴρ ὑμῶν [n]ἠγαλλιάσατο [o]ἵνα [p]ἴδῃ τὴν [p]ἡμέραν τὴν ἐμήν, καὶ εἶδεν καὶ ἐχάρη. 57 εἶπον οὖν οἱ Ἰουδαῖοι πρὸς αὐτὸν Πεντήκοντα ἔτη οὔπω [q]ἔχεις, καὶ Ἀβραὰμ [r]ἑώρακας; 58 εἶπεν αὐτοῖς ὁ Ἰησοῦς Ἀμὴν ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραὰμ γενέσθαι [r]ἐγὼ εἰμί. 59 [s]ἦραν οὖν [s]λίθους ἵνα

a = Matt. v. 12. Luke x. 21. Rev. xiv. 7 al. Ps. iii. 6.
n = ch. xii. 15. xii. 28. 1 John i. 9.
o Luke xvii 22. 1 Pet. iii. 10, from Ps. xxxiii. 12.
p Luke xvii. 24. Acts ii. 20, from Joel ii. 31.
q = ch. v. 6, 8. ix. 21, 23. xi. 17.
r pres., ch. i. 18. xiv. 9. xv. 27. Col. i. 17. Ps. lxxxix. 2. Jer. i. 5.
s Rev. xviii. 21.

56. for ἰδῃ, ιδη (*itacism*) AB[1]D[2]XN 69 Orig$_1$. (for ειδιν, ιδεν ACKLMX Epiph.)
57. for ουπω, ουδεπω D. for εωρακας, εωρακεν σε N[1].
58. aft ειπεν ins ουν DGKX 1. 69 sah: pref και L al syr. rec ins ο bef ιησ., with ADN rel: om BC. om γενεσθαι D lat-*a b c e ff$_2$ l q* Ign(ad Magn 9) Orig-lat Epiph$_{ort}$ Ps-Ath Victorin Novat: ins ABCN rel vulg lat-*f* Iren-lat Orig$_2$ Eus$_2$.

(the *liars*), and Him who knows Him, and keeps His word, so that His word works in and by Him; yea, He *is* ὁ λόγος τοῦ θεοῦ. His *allowing their denial* of this state of knowledge and union would be *as great a lie in Him*, as their *assumption* of it was *in them*. ὅμοιος ὑμῶν (instead of the more usual ὑμῖν) signifies the being 'one of them;' as we say, 'the like of them.' 56.] The Lord does not deny them their *outward* title of children of Abraham:—it is of spiritual things that He has been speaking, in refusing them the *reality* of it. ἠγαλλ. ἵνα ἴδῃ, rejoiced, that He should see; not (Grotius, Calov., Kuin., &c.) 'wished that he might see.' The object of his joy is treated as its purpose. The intent is to shew that Abraham did in his time keep Christ's word, viz. by a *prospective realising faith*; and *therefore* that he, in the sense of ver. 51, *had not seen death*. This is expressed by κ. εἶδεν κ. ἐχάρη: see below. But what is τ. ἡμ. τ. ἐμήν? Certainly, the day of Christ's appearance in the flesh (ὁ τῆς ἐνσάρκου αὐτοῦ καιρός, Cyril Alex.). *When that was over*, and the attention was directed to another and future appearance, the word came to be used of His *second coming*, 1 Cor. i. 8, &c. &c. But this, as well as *the day of His Cross* (Euthym., al.), is out of the question *here*;—and the word Rabbinically was used for the time of the Messiah's appearance. So we have it, Luke xvii. 22, 26: but here as there, the expression must not be limited *exclusively* to the former appearance. From the sense it is evident that Abraham saw by faith and will see in fact, not the first coming only, but that which it introduces and implies, the second also. Technically however, in the form of the sentence here, the First is mainly in view. And to *see* that day, is to be present at, witness, it;—to have experience of it. κ. εἶδεν κ. ἐχάρη, viz. in his Paradisiacal state of bliss. Maldonatus has a striking note here (ii. 710): 'Cum dicit, *vidit*, haud dubium quin eo modo vidisse dicat, quo videre dixerat tantopere concupivisse. Non autem concupiverat sola videre fide . . . . quia fide *jam* Christi diem *videbat*. . . . . Vidit ergo diem Christi *re ipsa*, quemadmodum et ille et patres omnes videre concupiverant. Non quod vivus viderit, sed quod mortuus Christum venisse noverit, tempusque illud exactum esse quod usque ad ejus adventum a Deo constitutum fuisse sciebat. Quod enim dicit, Exultavit ut videret diem meum, perinde valet ac si diceret, Cupivit ut veniret dies meus: venit, et gavisus est. Quis enim dubitet Abraham et cæteros patres qui cum eo erant (sive ex revelatione, quam in hac vita habuissent, sive ex revelatione, quam tunc, quum Christus venit, habuerint de ejus adventu) *non ignorasse Christum venisse*, etiam antequam ad eos post mortem veniret?' Only that I would rather believe, as Stier does (iv. 444 f. edn. 2), that the 'seeing of Christ's day' was not *by revelation*, but *actual*—the seeing of a witness. 'Abraham then has not seen death, but lives through my word;—having believed and rejoiced in the promise of Me, whom he has now seen manifest in the flesh.' Meyer quotes the Socinian interpretation as a specimen of "monstrous perversion:" "*exultaturus fuisset . . . . et si vidisset, omnino fuisset gavisurus.*"

57.] No inference can be drawn from this verse as to the age of our Lord at the time, according to the flesh. Fifty years was with the Jews the completion of manhood. The reading τεσσαράκοντα (see var. readd.)—ὅπερ δοκεῖ ἀκριβέστερον, says Euthym.,—has probably been introduced for that very reason. 58.] As

t [ver. 7.] see Rev. xviii. 19.
u ch. xii. 36. Deut. vii. 20.
v Matt. ix. 9 reff.
w here only. Levit. xxv. 47 only.

t βάλωσιν ἐπ' αὐτόν· Ἰησοῦς δὲ u ἐκρύβη καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ.

IX. 1 Καὶ v παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ w γενετῆς. 2 καὶ ἠρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες Ῥαββί, τίς ἥμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ,

59. for ηραν ουν, τοτε ηραν D. om δε B. rec aft ιερου ins ελθων εκ μεσου αυτων και παρηγεν ουτως (*from Luke* iv. 30: *the last words to introduce ch* ix.), with ANˢᵃ rel lat-*f q* syrr copt Ath Thdor-heracl, so, but ins και bef διηλθ. : aft αυτων ins επορευετο, CLXNˢᵃ Ath Cyr (επορ. δ. παρ. αυ. erased but και retained Nˢᵇ) : aft εξηλθ. ins απ' αυτων δια μεσου 69 : om BDNᶜ latt ssah arm Orig Chr Arnob.

CHAP. IX. 1. at end ins καθημενον D Ps-Ath.
2. om αυτου λεγοντες D lat-*e*.

Lücke remarks, all unbiassed exegesis of these words must recognize in them a declaration of the essential præ-existence of Christ. All such interpretations of πρὶν Ἀ. γεν., as '*before Abraham became Abraham*,' i. e. father of many nations (Socinus and others), and of ἐγὼ εἰμί, as '*I was predetermined, promised by God*' (Grotius and the Socinian interpreters), are little better than *dishonest quibbles*. The distinction between γενέσθαι and εἶμι is important. 'Antequam *nasceretur* Abraham, ego *sum*' (Erasmus.) The present εἰμί expresses *essential existence*, as in reff., especially Col. i. 17, and was often used by our Lord to assert His divine Being. In this verse *the Godhead of Christ is involved*; and this the Jews *clearly understood, by their conduct to Him*. 59.] Probably there were stones (for building) lying about in the outer court of the temple, where these words seem to have been spoken. The reason of the Jews' doing this is given by them on a similar occasion, ch. x. 33, ὅτι σὺ ἄνθρωπος ὢν ποιεῖς σεαυτὸν θεόν.

There does not appear to be any *miraculous* escape intended here, although certainly the assumption of one is natural under the circumstances. Jesus was probably surrounded by His disciples, and might thus hide Himself (see ch. xii. 36), and go out of the temple.

CHAP. IX. X.] JESUS THE LIGHT, FOR THE HEALING OF THE WORLD AND THE JUDGMENT OF THE JEWS. IX. 1—41.] *Manifestation of Jesus as the Light by a miracle. Judgment of the Jews by the healed man, and by Jesus.* 1.] This, if the concluding words of ch. viii. in the rec. are genuine, would appear to have happened on the same day, which is hardly likely, for we should thus have the whole incidents from ch. vii. 37 (omitting ch. vii. 53—viii. 12), belonging to one day, and that day a sabbath (ver. 14). And besides, the circumstances under which Jesus here appears are too usual and tranquil to have succeeded immediately to His escape ch. viii. 59. I would rather therefore suppose that there is a break before this verse: how long, we cannot of course say. Thus we have the commencement of a new narrative here, as in ch. vi. 1, and vii. 1. This is the view of Lücke, Tholuck, and De Wette; Olshausen, Meyer, and others believe it to have been the same day; and the former refers the ἦν σάβ. (ver. 14) to its being the last day of the feast (ch. vii. 37, where see note). The blind man was sitting begging (ver. 8), possibly reclaiming the fact of his having been born; for otherwise the disciples could hardly have asked the following question. The incident may have been in the neighbourhood of the temple (Acts iii. 2): for doubtless there were other places where beggars sat, besides the *temple entrance*.

2.] According to Jewish ideas every infirmity was the punishment of sin (see ver. 34). From Exod. xx. 5, and the prevailing views on the subject, the disciples may have believed that the man was visited for the sins of his parents: but how could *he himself have sinned* before his birth? Beza and Grotius refer the question to the doctrine of metempsychosis; that he may have sinned in a former state of existence; this however is disproved by Lightfoot and Lampe. The Pharisees believed that the *good souls only* passed into other bodies, which would exclude this case (see Joseph. Antt. xviii. 1. 3, and B. J. ii. 8. 14). Lightfoot, Lücke, and Meyer refer it to the possibility of sin *in the womb*; Tholuck to *predestinated sin*, punished by anticipation: De Wette to the general doctrine of the præ-existence of souls, which prevailed both among the Rabbis and Alexandrians; see Wisd. viii. 19, 20 (the applicability of which passage is doubted

[x] ἵνα τυφλὸς γεννηθῇ; [3] ἀπεκρίθη Ἰησοῦς Οὔτε οὗτος ἥμαρτεν οὔτε οἱ γονεῖς αὐτοῦ, ἀλλ' [y] ἵνα [z] φανερωθῇ τὰ ἔργα τοῦ θεοῦ [z] ἐν αὐτῷ. [4] ἐμὲ δεῖ [c] ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με, [d] ἕως ἡμέρα ἐστίν· ἔρχεται νύξ, ὅτε οὐδεὶς δύναται ἐργάζεσθαι. [5] [e] ὅταν ἐν τῷ κόσμῳ ὦ, [f] φῶς εἰμι τοῦ κόσμου. [6] ταῦτα εἰπὼν [g] ἔπτυσεν [h] χαμαί, καὶ ἐποίησεν [i] πηλὸν ἐκ τοῦ [k] πτύσματος, καὶ ἐπέχρισεν αὐτοῦ τὸν [i] πηλὸν ἐπὶ τοὺς ὀφθαλμούς, [7] καὶ εἶπεν αὐτῷ

x = Mark iv. 12. Luke ix. 45. ch. xii. 40.
y = ch. xi. 4. Matt. i. 22 al.
z as 1 John iv. 9.
c ch. iii. 21. Matt. xxvi. 10 reff. Num. viii. 19.
d ch. xxi. 22, 23. 1 Tim. iv. 13. see ch. xii. 35, 36. Xen. Anab. ii. 6. 2.
e = here only.
f Matt. v. 14.

ch. i. 4. viii 12.
g Mark vii. 33. viii. 23 only. Num. xii. 14. Sir. xxviii. 12 only.
h ch. xviii. 6 only. Job i. 20. Dan. viii. 12. Judith xii. 15. xiv. 18 only. see Esdr. viii. 91 (88).
bis. vv. 11, 14, 15. Rom. ix. 21 only. Job iv. 19.
i here
k here only †.
l ver. 11 only †.

3. rec ins ο bef ιησ., with D al Cyr: om ABCℵ rel.

4. ἡμᾶς B(D)LΝ¹ coptt æth-rom Cyr Nonn (δει bef ημ. D): ἐμε ACℵ²(or ℵ-corr¹) rel latt æth-pl Hil. for με, ημας LΝ¹ copt æth-rom Cyr. (corrd in ℵ 1. m. or 2. m.)

5. ω bef εν τω κοσμω DLX 1. 33 vulg lat-*a b g q* Chr Cyr.

6. for επεχρ., επιθηκεν B C¹(appy). rec om αυτου, with C¹ rel latt Syr Ps-Ath: ins ABC²LΝ 1. 33 copt (goth æth), αυτω D. rec aft οφθαλμους ins του τυφλου, with AC rel lat-*b e f* syrr: αυτου D lat-*a c ff*₂ Iren-lat Arnob Aug: om BLℵ 1. 33.

by Stier, iv. 455 note, edn. 2). So Isidore of Pelusium in the Catena (Lücke, ii. 372), οὗτος, ὃν φασιν Ἕλληνες,—ἢ οἱ γονεῖς αὐτοῦ, ὃν φασιν Ἰουδαῖοι. The question may have been asked vaguely without any strict application of it to the circumstances, merely taking for granted that *some sin* must have led to the blindness, and hardly thinking of the non-applicability of one of the suppositions to this case. Or perhaps, as Stier inclines to suppose, the οὗτος, ἤ may mean, 'this man, or, *for that is out of the question* (dieſer ſelbſt, oder, da uns dieß doch nicht denkbar iſt, ...), his parents?'

ἵνα as a *cause* why he should be . . . . ,—used τελικῶς:—not ἐκβατικῶς (Olsh.), expressing the mere consecution of events.

3.] After αὐτοῦ supply ἵνα τ. γεν.—'neither of these was the cause; but τυφ. ἐγεννήθη, in order that . . . .' But how so? οὐ κωλαστικῶς, ἀλλ' οἰκονομικῶς. Euthym. In the economy of God's Providence, his suffering had its place and aim, and this was to bring out the ἔργα τοῦ θ. in his being healed by the Redeemer (see Rom. xi. 11 and note). So Lücke:—De Wette denies the interpretation, and refers the saying merely to the view of our Lord to bring out his own practical design, to make use of this man to prove His divine power. But see ch. xi. 4, which is strictly parallel.

4.] Connected by ἐργάζ. τ. ἔργα to the former verse. There certainly seems to be some reference to its being the sabbath; see the similar expressions in ch. v. 17. From ὅταν . . . . , in ver. 5, it seems evident that ἡμέρα is the appointed course of the working of Jesus on earth, and νύξ the close of it (see the parallel, ch. xi. 9, 10). It is true, that, according to John's universal diction, the death of Jesus is *His* glorification; but the similitude *here* regards the *effect on the world*, see ver. 5; and the language of Rom. xiii. 12 is in accordance with it, as also Luke xxii. 53; John xiv. 30.

5.] This partly explains the ἡμ. and νύξ of the former verse, partly alludes to the nature of the healing about to take place. As before the raising of Lazarus (ch. xi. 25), He states that He is *the Resurrection and the Life*; so now, He sets forth Himself as the source of the archetypal spiritual light, of which the natural, now about to be conferred, is only a derivation and symbol.

6.] see reff. Mark. The virtue especially of the saliva *jejuna*, in cases of disorders of the eyes, was well known to antiquity. Pliny, H. N. xxviii. 7, says, 'Lippitudines matutina quotidie velut inunctione arceri.' In both accounts (Suet. Vesp. 7; Tacitus, Hist. iv. 8) of the restoring of a blind man to sight attributed to Vespasian, the use of this remedy occurs. See also Wetstein in loc. (Trench, Miracles, 293 note, edn. 2). The use of clay also for healing the eyes was not unknown. Serenus Samonicus (in the time of Caracalla) says: 'Si tumor insolitus typho se tollat inani, Turgentes oculos vili circumline cœno.'

No rule can be laid down which our Lord may seem to have observed, as to using, or dispensing with, the ordinary human means of healing. He Himself

m ver. 11 bis, 15. ch. xiii. 5, &c. John, Gosp. only, exc. Mart. vi. 17. xv. 2 | Mk. 1 Tim. v. 10. 2 Chron. iv. 6.
n Mark i. 9, 39. ch. i. 18 al.
o ch. v. 2, &c. only. Isa. vii. 3.
p ch. i. (39 v. r.) 43. Heb. vii. 2 only. Ezra iv. 7 only.
q Luke xiv. 18. xv. 6, 9 only. Ps. xxx. 11.
r ch. vi. 62 ref
s Mark x. 46 only τ.
t here (Mark x. 46 | L. v. r.) only. Job xxvii. 14 only.
v constr., ch. xvm. 1

ὑπαγε [m] νίψαι [n] εἰς τὴν [o] κολυμβήθραν τοῦ Σιλωάμ, [p] ὅ ἑρμηνεύεται ἀπεσταλμένος. ἀπῆλθεν οὖν καὶ [m] ἐνίψατο, καὶ ἦλθεν βλέπων. 8 Οἱ οὖν [q] γείτονες καὶ οἱ θεωροῦντες [r] αὐτὸν [r] τὸ [r] πρότερον ὅτι [s] προσαίτης ἦν, ἔλεγον Οὐχ οὗτός ἐστιν ὁ καθήμενος καὶ [t] προσαιτῶν; 9 ἄλλοι ἔλεγον ὅτι οὗτός ἐστιν· ἄλλοι ἔλεγον Οὐχί, ἀλλ' ὅμοιος αὐτῷ ἐστιν. ἐκεῖνος ἔλεγεν ὅτι [v] ἐγώ εἰμι. 10 ἔλεγον οὖν

7. om αυτω D al forj lat-*a e l*. om νιψαι A[1] lat-*a* δ. (ins aft σιλωαμ A[3]: μεθερμηνευεται D. om ουν και ενιψατο και ηλθεν (*homoiotel*) B.

8. rec (for προσαιτης) τυφλος, with C[3] rel : τυφλος ην και προσαιτης 69 (lat-*a b e ff*[1] syr-jer) : txt ABC[1]DKLXℵ 1. 33 vulg lat-*f ff*[2] *g* syrr coptt goth æth arm Ps-Ath Chr-comm Cyr Aug.

9. om οτι ℵ[1]. for 2nd αλλοι, ετεροι D. rec (for ελεγον ουχι αλλ') δε οτι, with AD rel lat-(*a c e*) *f* syr goth : txt BCLX ℵ(retaining δε) 1. 33 vulg lat-*b g* syr syr-marg coptt æth arm Cyr Aug.—(αλλα C.) . aft εκεινος ins δε AC[3]KUXℵ[1] 33. lat Syr syr-with-ast coptt æth arm Thl : om BC[1]Dℵ[corr] rel am(with forj sam) syr goth Cyr. om last οτι ℵ[corr].

10. for ελεγον, ειπον D lat-*b*. aft 1st ουν ins οι ιουδαιοι ℵ[1] : om ℵ[corr].

determined, by considerations which are hidden from us. Whatever the means used, the healing was not in *them*, but in Him alone. The 'conductor' of the miraculous power was generally the *faith* of the recipient: and if such means served to awaken that faith, their use would be accounted for. 7.] The *reason* of his being sent to Siloam is uncertain. It may have been as *part of the cure*,—or merely to wash off the clay. The former is most probable, especially as the εἰς must be taken with νίψαι, not with ὕπαγε, and thus would imply immersion in the pool. So Athen. x. p. 438 F (in Meyer), λούεσθαι εἰς λουτρῶνας. A beggar blind from his birth would know the localities sufficiently to be able to find his way; so that there is no necessity to suppose a partial restoration of sight before his going. The situation of the fountain and pool of Siloam is very doubtful. Robinson makes both at the mouth of the ancient Tyropœon, S.E. of the city. He himself explored a subterranean passage from this spot to the Fountain of the Virgin higher up on the banks of the Kedron. Josephus, B. J. v. 4. 1, says, ἡ δὲ τῶν τυροποιῶν προσαγορευομένη φάραγξ . . . καθήκει μέχρι Σιλωάμ· οὕτω γὰρ τὴν πηγὴν γλυκείαν τε καὶ πολλὴν οὖσαν, ἐκαλοῦμεν. Jerome sets it 'ad radices montis Zion' (on Isa. viii. 6), and mentions its intermittent character: but he also says (on Matt. x. 28), 'ad radices montis Moria, *in quibus* Siloe fluit:' so that his testimony exactly agrees with Josephus and Robinson (see Robins. i. 493 ff., and "The Land and the Book," pp. 659 ff.). It is mentioned Neh. iii. 15; Isa. viii. 6. On the subject of a recent suggestion respecting the identity of Siloam and Bethesda see supplementary note at the end of this volume. ὃ ἐρμ. ἀπεστ. The reason of this derivation (Σιλωαμ = שִׁלֹחַ) being stated has been much doubted. Some (e. g. Lücke) consider the words to have been inserted as an early gloss of some allegorical interpreter. But there is no external authority for this; every MS. and version containing them, except the Syr. and Pers. Euthym. says, εἰρηκε δὲ τὸν ἀπεσταλμένον ἐαυτοῦ τότε τυφλόν. So also Nonnus: ὕδωρ στελλομένοιο πρεσβευτορα εἷο σιο πομπῆς: and Meyer takes this view. But it would be a violent transfer, —of the name of the fountain, to the man who was sent thither. I should rather regard the healing virtue imparted to the water to be denoted, as symbolical of *Him who was sent*, and whose mission it was to give the healing water of life. Aug. Chrys., Thl., Erasm., Beza, Calvin, &c., and Ebrard and Luthardt, similarly refer ἀπεσταλ. to the Lord Jesus: Stier, to the Holy Spirit,—but as one with, and proceeding from Christ. ἦλθεν, came back;—apparently to his own house, by the next verse. 8.] θεωροῦντες belongs to τὸ πρότερον, and thus expresses the present relatively to that time,—οἱ ἦσαν τὸ πρότ. θεωροῦντες. The choice of the word θεωροῦντες implies attention and habit. The reading τυφλός was most likely a correction of some one who thought προσαίτης did not express plainly enough the change in him. The question of identity would

αὐτῷ Πῶς [οὖν] [a] ἠνεῴχθησάν σου οἱ [a] ὀφθαλμοί; 11 ἀπε-
κρίθη ἐκεῖνος [Ὁ] ἄνθρωπος [ὁ] λεγόμενος Ἰησοῦς
[b] πηλὸν ἐποίησεν καὶ [c] ἐπέχρισέν μου τοὺς ὀφθαλμοὺς καὶ
εἶπέν μοι Ὕπαγε εἰς τὸν Σιλωὰμ καὶ [d] νίψαι. ἀπελθὼν
οὖν καὶ [d] νιψάμενος [f] ἀνέβλεψα. 12 εἶπαν αὐτῷ Ποῦ ἐστιν
ἐκεῖνος; λέγει Οὐκ οἶδα. 13 [g] Ἄγουσιν αὐτὸν πρὸς τοὺς
Φαρισαίους τὸν [g] ποτὲ τυφλόν. 14 ἦν δὲ σάββατον ἐν
ᾗ ἡμέρᾳ τὸν [b] πηλὸν ἐποίησεν ὁ Ἰησοῦς καὶ [a] ἀνέῳξεν
αὐτοῦ τοὺς [a] ὀφθαλμούς. 15 πάλιν οὖν ἠρώτων αὐτὸν
καὶ οἱ Φαρισαῖοι πῶς [f] ἀνέβλεψεν. ὁ δὲ εἶπεν αὐτοῖς
[b] Πηλὸν ἐπέθηκέν μου ἐπὶ τοὺς ὀφθαλμούς, καὶ [d] ἐνιψάμην,

[a] Matt. ix. 30. xx. 33. ch. x. 21. xi. 37. Isa. xxxv. 5.
[b] ver. 6 reff.
[c] ver. 6 only.
[d] ver. 7 reff.
[f] — Matt. xi. 5 al.; but see 1 Kings xiv. 27. Isa. xlii. 18. (-θις, Luke iv. 18.)
[g] — Rom. vii. 9. xi. 30. Gal. i. 13, 23 al.

rec om 2nd *ουν*, with AB rel vulg lat-*b c e f ff*$_2$ *g* coptt goth: ins CDLXℵ lat-*a l* syr-with-ast arm. rec *ανεωχθησασιν*, with AKUS Chr Cyr: txt B[sic: see table] CDℵ rel. elz *σοι*, with (Scr's a o, e sil) vulg lat-*a c e f ff*$_2$ *g* Ð-lat: txt ABC D-gr ℵ rel fos(with tol) lat-*b* syrr syr-jer copt goth arm Chr Cyr Thl Aug.

11. rec aft *εκεινος* ins *και ειπεν*, with A rel lat-*a b f* syrr syr-jer copt goth æth: om BCDLℵ 1. 33 vulg lat-*c e ff*$_2$ *l* sah arm Cyr Aug. rec om *ὁ* (twice), with AD rel goth arm: ins BLℵ 1. 33 vulg lat-*c e* syr-with-ast, ins only the 2nd *ὁ* C. aft *μοι* ins *οτι* BLℵ syr-jer coptt: om AD rel latt. rec (for *τον*) *την κολυμβηθραν τον*, with A rel vulg lat-*e f g* syr goth æth Chr Aug: txt BDLXℵ 1 lat-*a b c ff*$_2$ syr-jer coptt arm Iren-lat Cyr. rec (for *ουν*) *δε*, with A rel syr goth: txt BDLXℵ 1. 33 syr-marg coptt Cyr. [B does not omit *και* bef *νιψαμενος*: see table.] for last clause, *απηλθον ουν και ενιψαμην και ηλθον βλεπων* D.

12. rec aft *ειπ.* ins *ουν*, with D rel fos lat-*a c* syr: pref *και* BLXℵ 1. 33 vulg-ed lat-*l* æth Cyr: om A rel am(with forj ing) lat-*e* Syr coptt arm Aug. [*ειπαν*, so BDℵ.] aft *λεγει* ins *αυτοις* D 69 fos lat-*b* Syr æth arm.

13. ins *και* bef *αγουσιν* D Syr æth.

14. rec (for *εν η ημερα*) *οτε*, with AD rel vulg lat-*e f* syrr coptt goth: txt BLXℵ 33 mm lat-*a b c ff*$_2$ *g* syr-marg Cyr. for *ανεωξεν, ηνοιξεν* (i. e. *ηνοιξεν*) D al.

15. *επηρωτων* D al. rec *επι τους οφθαλμους* bef *μου*, with D (33, e sil) lat-*a b*: *μου επεθηκεν επι τους οφθαλμους* A vulg: txt BLℵ rel. (Δ doubtful: *μοι* H.)

be much more likely to turn on whether he was really *the person who had sat and begged* (the blindness being involved in it), than on the fact of his having been blind.

11.] ἀνέβλ., strictly speaking, is inappropriate in the case of one *born* blind. Lücke refers to Aristotle as using the word thus, and cites Pausanias, who speaks of Ὀφωνία .... τὸν ἐκ γενετῆς τυφλόν, whom *ἐπίλαβε τῆς κεφαλῆς ἄλγημα ἰσχυρόν, καὶ ἀνέβλεψεν ἀπ' αὐτοῦ*. Sight being natural to men, the deprivation of it is regarded as a *loss*, and the reception of it, though never enjoyed before, as a *recovery*. So Grotius: "nec male *recipere* quis dicitur, quod communiter tributum humanæ naturæ ipsi abfuit." There is no emphasis on *μου* here (as Dr. Wordsw.) nor in vv. 15, 30: nor on *σου* in vv. 10, 17, 26. See on Matt. xvi. 18, and compare Luke xii. 18. 13.] The neighbours appear to have brought him to the *Pharisees*, out of hostility to Jesus (see ver. 12): and ver. 14 alleges the reason of this:—or perhaps from fear of the sentence alluded to in ver. 22. The "*Pharisees*" here may have been the court presiding over the synagogue, or one of the lesser local courts of Sanhedrim. Lücke inclines to think they were an assembly of the great Sanhedrim, whom John sometimes names *οἱ Φαρ.*;—see ch. vii. 47; xi. 46: Meyer regards them as some formal section of the *Pharisees, as a body*: but were there such? 14.] Lightf. cites from a Rabbinical treatise on the Sabbath, 'sputum etiam super palpebras poni prohibitum.' But the *making the clay*, as a servile work, seems to be here prominently mentioned. Meyer notices,—and it is interesting, as a minute mark of accuracy,—that the man only relates what he himself, as being blind, had felt: he says nothing of the spittle. 15.] πάλιν refers to ver. 10. The enquiry was official, as addressed to the chief witness in the matter. We cannot hence infer with Lücke that no one else was present at the

καὶ βλέπω. 16 ἔλεγον οὖν ἐκ τῶν Φαρισαίων τινὲς Οὐκ
h ch. vii. 29 reff. ἔστιν οὗτος παρὰ θεοῦ ὁ ἄνθρωπος, ὅτι τὸ σάββατον
i — ch. viii. 51 al. οὐ τηρεῖ. ἄλλοι ἔλεγον Πῶς δύναται ἄνθρωπος ἁμαρ-
k — Matt. xiii. 45, 52. xviii. 23 al. τωλὸς τοιαῦτα σημεῖα ποιεῖν; καὶ σχίσμα ἦν ἐν αὐτοῖς.
l — ch. ii. 11 reff. 17 λέγουσιν οὖν τῷ τυφλῷ πάλιν Τί σὺ λέγεις περὶ
m Mark ii. 21 reff. αὐτοῦ ὅτι ἠνέῳξέν σου τοὺς ὀφθαλμούς; ὁ δὲ εἶπεν ὅτι
n — ch. ii. 18. o vv. 10, 14 reff. προφήτης ἐστίν. 18 οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι
p construr., here only. see ch. xiv. 10. Acts ix. 26. περὶ αὐτοῦ, ὅτι ἦν τυφλὸς καὶ ἀνέβλεψεν, ἕως ὅτου
q vv. 11, 15. r Luke xv. 8 reff. ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος 19 καὶ
s — Matt. xx. 32 reff. ἠρώτησαν αὐτοὺς λέγοντες Οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν
t constr., ch. viii. 54. x. 36. Gal. v. 21. ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; πῶς οὖν βλέπει
u Matt. iii. 15 al. ἄρτι; 20 ἀπεκρίθησαν οἱ γονεῖς αὐτοῦ καὶ εἶπαν Οἴδαμεν
ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν καὶ ὅτι τυφλὸς ἐγεννήθη·
21 πῶς δὲ νῦν βλέπει οὐκ οἴδαμεν, ἢ τίς ἤνοιξεν αὐτοῦ
a — Matt. vi. 27 reff. b — ch. viii. 57 reff. τοὺς ὀφθαλμοὺς ἡμεῖς οὐκ οἴδαμεν· αὐτὸν ἐρωτήσατε,
ἡλικίαν ἔχει· αὐτὸς περὶ αὐτοῦ λαλήσει. 22 ταῦτα

16. rec (for ουκ το ο ανθρωπος) ουτος ο ανθρωπος ουκ εστι παρα του θεου, with rel, but of these AGK 69 om του: ο ανθρωπος bef ουτος παρα θεου 33 vulg lat-arm: txt BDLX ℵ(omg ὁ) lat-*l*. aft αλλοι ins δε BDℵ 1. 69 vulg-ed(not *c*) lat-*c* Syr coptt Cyr.

17. for λεγουσιν, ελεγον D lat-*a b c e*. rec om ουν, with E rel lat-*q* Syr goth Chr: ins ABDLXℵ 1. 69 latt syr-with-ast Cyr. ins ποτε bef τυφλω ℵ. om παλιν D lat-*a b c ff*$_2$ *l*. aft παλιν ins ουν ℵ^1. rec συ bef τι, with E rel vss: txt BLXℵ copt Cyr. for αυτου, σεαυτου ℵ. rec ηνοιξεν, with ADℵ rel: ανεωξεν KL 1: txt BΧΔ. (33 def.)

18. om ουν D 69 lat-*a b f ff*$_2$ *l* copt (æth arm). rec τυφλος bef ην (more usual order), with A rel vulg lat-*a c e f ff*$_2$: txt BLℵ lat-*b* copt Chr$_1$. (33 def.)—om εστι: ανεβλ. D. for ον, ου DX Chr. om αυτου D al sah-mnt arm.

19. επηρωτησαν D. for λεγοντες, ει ℵ^1. for ουτος εστιν, ει εστιν ουτος Syr. rec αρτι bef βλεπει, with A rel vulg lat-*a e f g*: txt BDL U(Treg exprs) ℵ 33 lat-*b c ff*$_2$ *l* Cyr.

20. aft απεκριθησαν ins ουν BDℵ al; δε A rel lat-*f q* syrr goth: om DGLUX Θ^{vid} coptt æth. rec ins αυτοις bef οι γονεις, with AD rel vulg lat-*b c* Syr (sah) *p*: om BLXℵ 33. 69 lat-*a e f ff*$_2$ Syr copt æth arm Cyr.

21. ηνεωξεν A 1. 33: txt BDLℵ rel. αυτου bef ηνοιξεν D lat-*b* (*f*). rec aft 2nd οιδαμεν ins αυτος, with Aℵ rel lat-*q* Syr goth (αυτος aft εχει ℵ^{2a}): om B[sic: see table] DLX 1. 33 latt æth Ps-Ath Cyr Aug.—rec ηλικιαν εχει bef αυτον ερωτησατε (*as in ver* 23), with A rel syrr goth: om αυτον ερωτησατε ℵ^1: txt BDLX ℵ^{2a} 1. 33 vulg lat-*a c e f g* copt æth arm.—επερωτησατε D. om αυτος ℵ. for αυτου, εαυτου ABEKMXΔℵ 1. 33: txt D rel.

healing but Jesus and His disciples.

16. τινὲς—ἄλλοι] Among the latter party would be such as Nicodemus, Joseph, [Gamaliel?]; who probably (Joseph certainly, Luke xxiii. 51) at last withdrew, and left the majority to carry out their hate against Jesus. 17.] The question is but *one*, as in E. V. **What sayest thou of him, that he hath opened** (i. e. for having opened) **thine eyes?** The stress is on σύ—'What hast *thou* to say to it, seeing we are divided on the matter?' Both parties are anxious to have the man's own view to corroborate theirs. παρὰ τοῦ θεοῦ. and therefore The hostile party (οἱ Ἰουδαῖοι,—those authority among these variously minded Pharisees), disappointed at *his direct* testimony against them, betake themselves to sifting more closely *the evidence of the fact*. The parents are *summoned as witnesses*. 19.] The question is threefold, and in strict legal formality: 'Is this your son? Was he born blind? How is it that he now sees?' 21.] Notice the emphatic αὐτοῦ—ἡμεῖς—αὐτὸν—αὐ-

εἶπον οἱ γονεῖς αὐτοῦ, ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους· ὁ Luke xxii. 5. Acts xxiii. 20 (xxiv. 9 v. r.) only. 1 Kings xxii. 13.
ἤδη γὰρ [c] συνετέθειντο οἱ Ἰουδαῖοι ἵνα ἐάν τις αὐτὸν [d] ὁμολογήσῃ χριστὸν [e] ἀποσυνάγωγος γένηται. 23 διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπαν ὅτι [a] ἡλικίαν [b] ἔχει, αὐτὸν ἐρωτήσατε. 24 [f] ἐφώνησαν οὖν τὸν ἄνθρωπον [g] ἐκ δευτέρου ὃς ἦν τυφλός, καὶ εἶπον αὐτῷ [h] Δὸς δόξαν τῷ θεῷ· ἡμεῖς οἴδαμεν ὅτι ὁ ἄνθρωπος οὗτος ἁμαρτωλός ἐστιν. 25 ἀπεκρίθη οὖν ἐκεῖνος [i] Εἰ ἁμαρτωλός ἐστιν οὐκ οἶδα· ἓν οἶδα, ὅτι τυφλὸς ὢν [k] ἄρτι βλέπω. 26 εἶπον οὖν αὐτῷ Τί ἐποίησέν σοι; πῶς [l] ἤνοιξέν σου τοὺς [l] ὀφθαλμούς; 27 ἀπεκρίθη αὐτοῖς Εἶπον ὑμῖν ἤδη, καὶ οὐκ [m] ἠκούσατε· τί πάλιν θέλετε ἀκούειν; [n] μὴ καὶ ὑμεῖς θέλετε αὐτοῦ

d — and constr., Wisd. xviii. 13. see Rom. x. 9. 1 John iv. 2, 3. 2 John 7.
e ch. xii. 42. xvi. 2 only †.
f ver. 13.
g Matt. xxvi. 42 reff.
h Luke xvii. 18. Acts xii. 23. Rom. iv. 20. Rev. xi. 13 al. Josh. vii. 19.
i = Acts xix. 2. 1 Cor. i. 16. vii. 16. Jer. xxxvii. (xxx.) 6.
k ver. 19.
l vv. 10, &c.
m = ch. viii. 43 reff.
n ch. vii. 47, 52.

22. for *συνετεθειντο*, *συνετιθειντο* AM syr-marg-gr: *συνετιθειντο* G al: *συνετιθοντο* 69. *ομολογηση* bef *αυτον* DK 69. aft *χριστον* ins *ειναι* D lat-*e*. **23.** om *οτι* DL fuld lat-*a c e l* æth. om *εχει* ℵ¹. ins *και* bef *αυτον* A. *επερωτησατε* BℵC: *ερωτατε* D. **24.** rec *εκ δευτερου* bef *τον ανθρωπον*, with A rel vulg lat-*a f* syr goth: txt BDLℵ 33 lat-*b c e ff*₂ *l q* Syr coptt.—for *ανθρωπον*, *αυτον* D. *ουτος* bef *ο ανθρωπος* BLℵ latt Syr goth Chr: txt AD rel lat-*e* Syr.—om *ο* ℵ³ (and corr¹). **25.** rec aft *εκεινος* ins *και ειπεν*, with E rel Syr copt æth Chr: om ABDLℵ 1. 33 latt syr sah goth arm Cyr. aft *εν* ins *δε* ℵ¹. for *ων*, *ημην και* DL 1. 33 lat-*a e f ff*₂ Syr Cyr Ambr₁. **26.** rec (for *ουν*) *δε*, with A rel syr æth: om ℵ lat-*a e* Syr copt arm: txt BDKLX 1. 33. 69 vulg lat-*b c* coptt goth Cyr. rec aft *αυτω* ins *παλιν*, with A rel lat-*f q* syrr goth arm: om BDℵ latt coptt Nonn Aug. *εποιησεν* ℵ¹. **27.** for *απεκριθη αυτοις*, *ο δε ειπεν* D. aft *τι* ins *ουν* B æth. *θελετε* bef *παλιν* D al lat-*a e* syr. for *ακουειν*, *ακουσαι* D.

τόϛ. **22.**] It is not said when this resolution was come to; and this also speaks for an interval between ch. vii., viii., and this incident. It could hardly have been before the council at the conclusion of ch. vii. **ἀποσυν.**] Probably the first of the three stages of Jewish excommunication,—the being shut out from the synagogue and household for thirty days, but without any anathema. The other two,—the repetition of the above, accompanied by a curse,—and final exclusion,—would be too harsh, and perhaps were not in use so early. Trench (Mirr. 299, edn. 2) regards the resolution not as a token that the Sanhedrim had pronounced Him a false Christ, but as shewing that they forbade a private man to anticipate their decision on this point by confessing Him (?). **24.** **δὸς δ. τ. θ.**] not, 'Give God the praise' (E. V.), i. e. 'the glory of thy healing:' for the Pharisees want to overawe the man by their authority, and make him deny the miracle altogether. The words are a form of *adjuration* (see ref. Josh.), *to tell the truth*, q. d. 'Remember that you are in God's presence, and speak as unto Him.' **25.** **ὅν**] See on ver. 8. The man shrewdly evades the inference and states again the simple fact. Bear in mind, that **ὅν** must here be strictly kept to its *present sense* as being joined with a *present verb* **βλέπω**: the rule for the construction of a pres. part. being, that it is contemporaneous with the verb which rules the time of the sentence. So that we must render, not "*whereas I* WAS *blind, now I see*," as E. V.: but as A. V. R., **being a blind man, now I see.** The shrewd and naïve disposition of the man furnishes the key to the enigmatical expression. He puts it to them as the problem, the fact of which he knows for certain but the reason of which it was for them to solve, that he, whom they all knew as a blind man, now saw. So that the **ὅν** carries not so much present matter of fact, as common designation and title. **26.**] They perhaps are trying to shake his evidence,—or to make him state something which should bring out some stronger violation of the sabbath. **27.**] **οὐκ ἠκούσατε** must be in its special meaning of 'did not heed it.' The latter clause is of course ironical:

μαθηταὶ γενέσθαι; 28 [o] ἐλοιδόρησαν αὐτὸν καὶ εἶπον· Σὺ
μαθητὴς εἶ ἐκείνου, ἡμεῖς δὲ τοῦ Μωυσέως ἐσμὲν μαθηταί.
29 ἡμεῖς οἴδαμεν ὅτι Μωυσεῖ [p] λελάληκεν ὁ θεός, τοῦτον δὲ
οὐκ οἴδαμεν [q] πόθεν ἐστίν. 30 ἀπεκρίθη ὁ ἄνθρωπος καὶ
εἶπεν αὐτοῖς· Ἐν τούτῳ [r] γὰρ [s] θαυμαστόν ἐστιν, ὅτι
ὑμεῖς οὐκ οἴδατε [q] πόθεν ἐστίν, καὶ [t] ἀνέῳξέν μου τοὺς
[t] ὀφθαλμούς. 31 οἴδαμεν ὅτι ὁ θεὸς ἁμαρτωλῶν οὐκ ἀκούει·
ἀλλ' ἐάν τις [u] θεοσεβὴς ᾖ καὶ τὸ [u] θέλημα αὐτοῦ [v] ποιῇ,
τούτου ἀκούει. 32 [v] ἐκ τοῦ αἰῶνος οὐκ [w] ἠκούσθη ὅτι
[t] ἤνοιξέν τις [t] ὀφθαλμοὺς τυφλοῦ γεγεννημένου. 33 εἰ μὴ
ἦν οὗτος [b] παρὰ θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδέν. 34 ἀπε-
κρίθησαν καὶ εἶπαν αὐτῷ· [c] Ἐν ἁμαρτίαις σὺ ἐγεννήθης
[d] ὅλος, καὶ σὺ διδάσκεις ἡμᾶς; καὶ [e] ἐξέβαλον αὐτὸν [e] ἔξω.
35 [f] Ἤκουσεν ὁ [f] Ἰησοῦς ὅτι [e] ἐξέβαλον αὐτὸν [e] ἔξω· καὶ εὑρὼν

o Acts xxiii. 4. 1 Cor. iv. 12. 1 Pet. ii. 23 only. Deut. xxxiii. 8. (-ρος, 1 Cor. v. 11. -ρία, 1 Tim. v. 14.)
p Exod. iv. 30 al. fr.
q ch. vii. 27 bis, 28 reff.
r — ch. vii. 41. Matt. xxvii. 23.
s Matt. xxi. 42 | Mk., from Ps. cxvii. 23. (2 Cor. xi. 14 v. r.) 1 Pet. ii. 9. Rev. xv. 1, 3 only. Exod. xxxiv. 10.
t here only. Exod. xviii. 21. (-βεια, 1 Tim. ii. 10.)
u Matt. vii. 21 reff. Ps. xxxix. 8.
v here only. ἀπ' αἰ., Luke i. 70. Acts iii. 21. xv. 18. Isa. lxiv. 4.
w ch. viii. 24 bis. 1 Cor. xv. 17.
a — Mark B. I reff.
d ch. vii. 28.
e ch. vi. 37 reff. 2 Chron. xxx

μαθηταί bef αυτου DLXΔΝ 33 latt Chr Cyr: txt AB rel.

28. rec aft ελοιδορησαν ins ουν, with 69 vulg-ed lat-*c* goth: pref και BN¹ sah v. Cyr Ambr: pref οι δε DLN²ᵃ 1. 33 (lat-*a f*) Syr syr-with-ast copt: om A rel arm (fuld em forj fos ing jae tol) Aug. rec εἰ bef μαθητης, with E rel lat-*e f g* goth arm Chr Ps-Ath: εκεινου bef εἰ D al latt: om εἰ L copt: txt ABN 1. (33) Chr-ms om δε D lat-*b c e ff*₂ *l* arm.

29. for λελαληκεν, ελαλησεν A. aft ο θεος ins και οτι θεος αμαρτωλων ου ακουει D.

30. om αυτοις D al fos lat-*b c*. rec γαρ bef τουτω, with A rel: txt BN vulg lat-*f g* syr Chr Cyr.—for γαρ, ουν D. ins το bef θαυμαστον BLN 1. 33 Chr Cyr: om AD rel arm. ηνοιξεν BDLN Cyr: ηνεωξεν X: txt A rel.

31. rec aft οιδαμεν ins δε, with A rel vulg lat-*f* Syr goth; γαρ 69 Hil: om BDLN 1. 33 fos lat-*a b c e ff*₂ *l* coptt arm Cyr. rec αμαρτωλων bef ο θεος, with AN vulg lat-*b c f* syr sth arm Orig-lat Hil: txt BDΔ lat-*a e* Syr coptt goth arm (exc carth Chr, Cypr Aug.

32. ηνεωξεν BXΔ Ath. οφθαλμου A. γεγενημ. AX.

33. ουτος παρα θεου bef ην D sah.

35. ins και bef ηκουσεν DN¹ Syr sth. om ὁ BN. om εξω D. ιον

'you seem so anxious to hear particulars about Him, that you must surely be intending to become His disciples.'

29.] λελάληκεν, not ἐλάλησεν, is important: it betokens the abiding finality of God's revelation to Moses, in their estimation: q. d. "*We stand by* God's revelation to Moses." πόθεν—'whether from God or not.' But see ch. vii. 27, 28, where a very different reason is given for disbelieving Him to be the Christ.

30.] ἐν τ. γάρ is well expressed in E. V. Why herein is &c. Cf. Klotz, p. 242: "γάρ respicit ad ea quæ alter antea dixerat, et continet cum affirmatione conclusionem, quæ ex rebus ita comparatis facienda sit." ὑμεῖς, you, whose business it is to know such things. 31.] He expresses a general popular conviction, that one who could do these things, must be a *pious man*: and (ver. 32) very *recently so*, since this miracle was unprecedented. Ver. 32, says Meyer, is the minor proposition: ver. 33, the conclusion both in a popular form. 33.] of nothing of this kind, much less such a thing as this. 34.] See on ver. 2. ὅλος, altogether,—deeply and entirely a thy infirmity proved. 'They forget this the two charges,—one that he had never been born blind, and so was an impostor—the other, that he bore the mark of God's anger in a blindness that reaches back to his birth,—will not agree together.' (Trench, Mirr. 305, edn. 2, no

ἐξέβ.] They excommunicated him: see on ver. 22. It cannot merely mean '*they cast him out of the court*' (Chrys Mald. Grot. Fritzsche, Tholuck, Meyer see next verse, where it would hardly b

ὐτὸν εἶπεν [αὐτῷ] Σὺ [f]πιστεύεις εἰς τὸν υἱὸν τοῦ θεοῦ; [f] ch. ii. 11 reff.
[g] interrog., Luke x. 29. xviii. 26. 1 Cor. v. 9. 2 Cor. ii. 2.
[h] ch. iv. 27. Mark vi. 56.
[k] Mark ix. 24.
[l] Matt. viii. 2 al. fr.
[m] Matt. vii. 2. 1 Tim. iii. 6 al. Job xiii. 18.
[n] Matt. xiii. 13, 14, from Isa. vi. 9.
[o] = Matt. xv. 14 al.
[p] ver. 27.
[q] ch. xv. 22, 24. xix. 11. (Acts xxiii. 29.) 1 Tim. v. 12. 1 John i. 8.
6 ἀπεκρίθη ἐκεῖνος [καὶ εἶπεν] [g]Καὶ τίς ἐστιν, κύριε, ἵνα πιστεύσω εἰς αὐτόν; 37 εἶπεν αὐτῷ ὁ Ἰησοῦς Καὶ [h]ἑώρακας αὐτόν, καὶ ὁ [i]λαλῶν μετὰ σοῦ ἐκεῖνός ἐστιν. 38 ὁ δὲ ἔφη [k]Πιστεύω, κύριε. καὶ [l]προσεκύνησεν αὐτῷ. 39 καὶ εἶπεν Εἰς [m]κρῖμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἦλθον, ἵνα οἱ μὴ [n]βλέποντες βλέπωσιν καὶ οἱ [o]βλέποντες τυφλοὶ γένωνται. 40 ἤκουσαν ἐκ τῶν Φαρισαίων ταῦτα οἱ μετ' αὐτοῦ ὄντες, καὶ εἶπον αὐτῷ [p]Μὴ καὶ ἡμεῖς τυφλοί ἐσμεν; 41 εἶπεν αὐτοῖς ὁ Ἰησοῦς Εἰ τυφλοὶ ἦτε, οὐκ ἂν [q]εἴχετε

nd aft αυτον ins και D lat-*a b q* Syr. om αυτω BDℵ[1] lat-*e* copt-ms: ins A rel. ἀνθρώπου BDℵ sah æth-rom Chr-2-mss: θεου A rel latt syrr copt goth æth-pl arm Tert Hil.

36. om απεκριθη εκεινος και ειπεν, and aft εστιν ins εφη, B: και ειπεν is also omd in ℵ al lat-*a* copt-wilk: txt DN rel vss. (και interlinear in ℵ.) rec om και [bef τις], with ALN latt Hil Victorin: ins BD rel syr goth arm Chr Cyr Thl.—κε̄ bef τις στιν ℵ. (*κυριε and και were easily confounded by the scribes, each being frequently written* κε̄.)

37. for ειπεν, απεκριθη D syr-marg: εφη ℵ. rec aft ειπ. ins δε, with A rel at-*q* goth: om BDXℵ 33 lat-*a b e* syrr copt arm. om 1st ὁ A.

38. om ver ℵ[1]. for αυτω, αυτον D al.

39. om και ειπεν ο ιησ. ℵ[1]. (ο omd ℵ[2a].) εγω bef εις κριμα D. ηλθον bef εις τον κοσμον τουτον D lat-*a b c f* æth (arm) Orig-lat$_{ms}$.

40. rec ins και bef ηκουσαν, with A rel latt syrr goth æth: add δε D al lat-*ff*$_2$ *g*$_1$: om BLXℵ 33 copt arm Cyr. om ταυτα Dℵ[1-3b] al lat-*ff*$_1$ sah-mnt arm. rec οντες bef μετ' αυτου, with A rel goth æth arm: txt BDLXℵ 1. 33 latt Cyr.

41. aft ειπεν ins ουν D al; δε S al: pref και Δ 69 lat-*g l* æth. om ὁ B.

stated that Jesus heard of it, unless it had been some public formal act. **35.**] 'Tune ille es, qui propter fidem in Jesum quem dicunt Christum, acerbitatem nostrorum magistrorum expertus es? An tu post has molestias etiamnum in filium Dei credis?' Lampe in loc. **36.**] This υἱὸς τ. θ. surpasses his present comprehension: and therefore, true to his simple and guileless character, he asks for further information about Him. καὶ τίς] See reff. and Mark x. 26. **37.**] These words καὶ ἑώρακας αὐτ. serve to remind the man of the benefit he has received, and to awaken in him the liveliest gratitude: compare Luke ii. 30. They do not refer to a *former seeing*, when he was healed: this was the first time that he had *seen* his Benefactor. **39.**] There seems to be an interval between the last verse and this, and the narrative appears to be taken up again at some subsequent time when this miracle became again the subject of discourse. The blind man had recovered sight in two senses,—bodily and spiritual. And as our Lord always treats of the spiritual as paramount, *including* the bodily, so here He proceeds to speak of spiritual sight. κρῖμα, the effect of κρίσις, not merely *distinction*, but **judgment**; the following out of the divine εὐδοκία, Matt. xi. 25, 26. 'We are all, according to the spirit of nature, no better than persons born blind; and to know and confess this our blindness, is our first and only true *sight*, out of which the grace of the Lord can afterwards bring about a complete *receiving of sight*. The "*becoming blind*," on the other hand, is partly an ironical expression for remaining blind, but partly also has a real meaning in the increasing darkening and hardening which takes place through unbelief.' (Stier, iv. 568; 475, edn. 2.) The βλέποντες here answer to the ἰσχύοντες and δίκαιοι of Matt. ix. 12, 13; see note there.

40.] They ask the question, not understanding the words of Jesus in a bodily sense, but well aware of their meaning, and scornfully rejoining, 'Are then *we* meant by these blind, *we*, the leaders of the people?' **41.**] The distinction in expression between the two clauses must be carefully borne in mind. Our Lord is

r Matt. vii. 18 reff.
s — ver. 16 only 2. (Matt. xxvi. 8 reff.)
t — Acts viii. 31. Rev. xx. 9. Ruth iii. 3. iv. 1.
u here only. Esth. iv. 14 Ald. only. (-χοῦ, Mark i. 38.)
v Matt. vi. 19, 20 al. 17 only. 4 Kings vii. 11.
w ver. 8. Obad. 6.
x Matt. xxi. 13 reff.
y Mark xiii. 34. ch. xx.

ἁμαρτίαν· νῦν δὲ λέγετε ὅτι βλέπομεν· ἡ ἁμαρτία ὑμ
μένει. X. [1] ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ μὴ [r] εἰσερχόμε
διὰ τῆς θύρας εἰς τὴν [s] αὐλὴν τῶν προβάτων, ἀλ
[t] ἀναβαίνων [u] ἀλλαχόθεν, ἐκεῖνος [vw] κλέπτης ἐστὶν κ
[wx] λῃστής. [2] ὁ δὲ [r] εἰσερχόμενος διὰ τῆς θύρας πο
ἐστιν τῶν προβάτων. [3] τούτῳ ὁ [y] θυρωρὸς ἀνοίγει, κ

om αν DK 69. rec ins ουν bef αμαρτ., with A rel syrr goth æth: om BDK 1. 33. 69 vulg lat-*b c e f ff*$_2$ *g q* coptt æth Cyr Aug. αι αμαρτιαι and μενει DLXΝ^{3a} 33 syr-marg Cyr.

CHAP. X. 1. υμιν bef λεγω B. αλλαχοθιν bef αναβαινων D arm.
2. for ποιμην εστιν, αυτος εστιν ο ποιμην D (lat-*b c f ff*$_2$ *q* copt) sah Chr.

referring primarily to the unbelief of the Pharisees and their rejection of Him. And He says, 'If ye were really blind (not, '*confessed yourselves* blind;' Kuinoel, Stier, De Wette), ye would not have incurred guilt; but now ye say, "We see;" ye believe ye have the light, and boast that ye know and use the light; and *therefore* your guilt abideth, remaineth on you.' Observe there is a middle clause understood, between 'ye would never have incurred guilt,' and 'your guilt remaineth;' and that is, '*ye have incurred guilt;*' which makes it necessary to take the λέγετε ὅτι βλέπομεν as in a certain sense implying βλέπετε: viz. 'by the Scriptures being committed to you, by God's grace, which ought to have led you to faith in me.' CHAP. X. 1—21.] *Of true and false shepherds. Jesus the good Shepherd.* This discourse is connected with the preceding miracle; and the conduct of the Pharisees towards the man who had been blind, seems to have given occasion to this description of false shepherds, which again introduces the testimony of Jesus to Himself as the true Shepherd. So that, as Meyer remarks, the paragraph should begin at ch. ix. 35 properly. The more we study carefully this wonderful Gospel, the more we shall see that the idea of this close connexion is never to be summarily dismissed as imaginary, and that our Evangelist never 'passes without notice to an entirely different and disjointed occurrence or discourse,' as I stated in some of my former editions. See on the whole subject of the parable, Jer. xxiii. 1—4; Ezek. xxxiv.; Zech. xi. 4—17. These opening verses (to ver. 5) set forth the distinction between *false and true shepherds.* Then (vv. 7, 8, 9) He brings in *Himself,* as *the door,* by which both shepherds and sheep enter the fold. Then (ver. 10) He returns to the imagery of the first verses, and sets forth Himself as THE GOOD SHEPHERD: and the rest (to ver. 18) is occupied with the results and distinctions depending on that fact. 1. τὴν αὐλ.] ὁ περιτειχισμένος κ. ὕπαιθρος τόπος (Phavorinus. ii. 403); just answering, except as being a *permanent* enclosure, to ὁ ἀγρός. This fold is *the visible Church* of God primarily, as His people Israel were in peculiar fold; the possibility of there being *other folds* has been supposed to be alluded to in ver. 16: but see note.

The terms in this first part are general, and apply to *all leaders* of the people; in ver. 1, to those who enter into office without having come in by the door (i. e. Christ, in the large sense, in whom the O. T. faithful looked to and trusted in Him, as the covenant promise of [the] God); and in ver. 2 to those who do enter this way; and whosoever does is the shepherd of the sheep (not emphatically "*the Good Shepherd,*" as below, ver. 11, but here it is merely predicated of him who thus enters, that he is the shepherd of that particular fold: it is the attribute of a shepherd thus to enter). The sheep throughout this parable are not the mingled multitude of good and bad, but the *real* sheep, the faithful, who are, or are all in the fold *should be.* The false sheep (*goats,* Matt. xxv. 32) do not appear, for it is not the character of the *flock,* but that of the *shepherd,* and the relation between him and his sheep, which is here prominent. 3.] Perhaps the θυρωρός should not be too much pressed as a servant; but certainly *the Holy Spirit,* especially He who opens the door to the shepherds; see frequent uses of this symbolism by the Apostles, Acts xiv. 27; 1 Cor. xvi. 9; 2 Cor. ii. 12; Col. iv. 3;—and instances of the θυρωρός shutting the door, Acts xvi. 6, 7. (So Theodorus Heracleota and Stier, iv. 482, edn. 2.)

τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει, καὶ τὰ [s] ἴδια πρό- Ζατα [a] φωνεῖ [b] κατ' ὄνομα καὶ [c] ἐξάγει αὐτά. [4] ὅταν τὰ ἴδια πάντα [d] ἐκβάλῃ, [e] ἔμπροσθεν αὐτῶν πορεύεται, καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι [f] οἴδασιν τὴν φωνὴν αὐτοῦ. [5] [g] ἀλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσουσιν, ἀλλὰ φεύξονται ἀπ' αὐτοῦ, ὅτι οὐκ [f] οἴδασιν τῶν [g] ἀλλοτρίων τὴν φωνήν. [6] ταύτην τὴν [h] παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἐκεῖνοι δὲ οὐκ ἔγνωσαν [i] τίνα ἦν ἃ ἐλάλει αὐτοῖς. [7] εἶπεν οὖν πάλιν ὁ Ἰησοῦς Ἀμὴν ἀμὴν λέγω ὑμῖν [ὅτι] ἐγώ εἰμι ἡ θύρα τῶν προβάτων. [8] πάντες ὅσοι ἦλθον

s Matt. xxv. 14. ch. i. 42 al.
a ch. i. 49 reff.
b 3 John 15 only.
c Mark xv. 20. Acts v. 19 al.
d Mark i. 12. Luke x. 2. 1 Macc. xii. 27.
e — ch. iii. 28 reff.
f — Matt. xxv. 12 al.
g — here bis only. Job xix. 13. Prov. xxvii. 12. (Luke xvi. 12. Acts vii. 6. Rom. xiv. 4. Heb. xi. 34 al.)
h — here only. (ch. xvi. 25 bis, 29. 2 Pet. ii. 22 only. Prov. i. 1 al. Sir. vi. 35 al. only.)
i — Luke viii. 9 reff. Acts xvii. 19.

3. for τα ιδ. προβ., τα προβ. τα ιδ. D. rec (for φωνει) καλει, with E rel Chr: txt ABDLXℵ 1. 33 Cyr.

4. rec ins και bef οταν, with AD rel vulg lat-*a e* Lucif: add δε K lat-*b c ff*$_2$ *l* copt Cyr: om BLℵ 1. 33 sah. rec (for παντα) προβατα, with A rel vulg lat-*f* syrr: om ℵ: txt BDLX 1. 33 lat-*a e* coptt (æth) arm Lucif Cyr. αυτου bef την φωνην D lat-*b c ff*$_2$ *q*.

5. rec ακολουθησωσιν, with ℵ rel: txt ABDEFGΔ Chr Cyr.

6. for ην, η B[sic: see table] EFG 69. for εκεινοι δε, και ℵ^1.

7. rec aft παλιν ins αυτοις, with D rel lat-*a* sah goth; pref, AKAN^1 vulg lat-*b e* syrr; aft ο ις X 33: om B.—om παλιν ℵ-corr 1. 69 lat-*e* Lucif. om ὁ B. υμιν bef λεγω B. om οτι BGKLUX 33 mm lat-*a* Syr æth arm Cyr Lucif.

φ. αὐ. ἀκ.] The voice of *every such true shepherd* is heard (heeded, understood) by *the sheep* (generally): and he calls by name *his own* sheep, that portion of the great flock entrusted to him, and leads them out to pasture, as his office is.

This distinction between τὰ πρόβ. and τὰ ἴδια πρόβ. has given rise to exegetical and doctrinal mistakes, from not observing ποιμήν above. It has been imagined that Christ is here spoken of, and that therefore these two descriptions of sheep must be different, and so the whole exposition has been confused. Even Stier has fallen into this mistake. 4.] When he has led forth (ἐκβάλλειν = ἐξάγειν) to pasture *all* his sheep (there shall not an hoof be left behind), he goes before them (see "the Land and the Book," p. 202); in his teaching pointing out the way to them; they follow him, because they know his voice; his words and teaching are familiar to them. But observe that the expression here becomes again more general; not τὰ ἴδ. πρ., but τὰ πρ. as in ver. 3. *The sheep* know the voice of every true shepherd.

5.] So that the ἀλλότριος is not *the shepherd of another section* of the flock, but an *alien*: the λῃστής of ver. 1; —and τῶν ἀλλ. is *generic*, as in E. V. Meyer takes it as merely meaning a *stranger*, one who is *not their Shepherd*: but this hardly seems strong enough for the context. 6.] παροιμία is not = παραβολή, as so generally set down. This is not properly a parable: but rather a parabolic allegory. The *parable* requires *narrative* to set it forth; and John relates *no such*. The right word for παροιμία would be *allegory*: etymologically it is, any saying diverging from the common way of speech (παρ' οἶμον): cf. Meyer. We have other examples in ch. xv. 1 ff. and in Matt. ix. 37, 38. 7.] What follows is not so much an exposition, as an expansion of the allegory. The key to this verse is the right understanding of what went before. Bear in mind, that vv. 1—5 were *of shepherds in general*. But these shepherds themselves go into and out of the fold *by the same door as the sheep*: and Christ *is that door*; THE DOOR OF THE SHEEP: the *one* door both for sheep and shepherds, into the fold (see ἡ θύρα, absol. ver. 9), into God's Church, to the Father. 8.] I believe that the right sense of these words, ὅσοι ἦλθον πρὸ ἐμοῦ, has not been apprehended by any of the Commentators. First, they can only be honestly understood of *time*: all who came *before* me (not, '*without regard to me*,' Olsh. &c., nor '*passing by me*

πρὸ ἐμοῦ [k] κλέπται εἰσὶν καὶ [k] λῃσταί· ἀλλ' οὐκ ἤκουσ[l]
αὐτῶν τὰ πρόβατα. [9] ἐγώ εἰμι ἡ θύρα· δι' ἐμοῦ ἐάν τ[m]
[m] εἰσέλθῃ, σωθήσεται, καὶ [m] εἰσελεύσεται καὶ ἐξελεύσεται, κα
[n] νομὴν [o] εὑρήσει. [10] ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ἵν[a]
κλέψῃ καὶ [p] θύσῃ καὶ [q] ἀπολέσῃ· ἐγὼ ἦλθον ἵνα [ζω]ὴν
[r] ἔχωσιν, καὶ [s] περισσὸν ἔχωσιν. [11] ἐγώ εἰμι ὁ ποιμὴν ὁ
[u] καλός. ὁ ποιμὴν ὁ καλὸς τὴν [v] ψυχὴν αὐτοῦ τίθη[w]

k ver. 1. l — Matt. xvii. 5 al. Deut. xviii. 15. m vv. 1, 2. n — here (2 Tim. ii. 17) only. Gen. xlvii. 4. o — Luke ix. 12. Rev. ix. 6. Exod. xv. 23. p — Matt. xxii. 4. Luke xv. 23, 27, 30. Acts x. 13. xi. 7 only. (Mark xiv. 12 reff.) 1 Kings xxviii. 24. q — Matt. ii. 13 al. r — here only. see Mark vi. 51. s — 1 Tim. iv. 6. 2 Tim. ii. 2. 1 Pet. iv. 10. t ch. v. 24 v ver. 1 18. ch. xiii. 37, 38. xv. 13. 1 John iii. 16 bis only. J.

8. om παντες D fos lat-δ Did Quæst. rec προ εμου bef ηλθον, with l Tisc expr) fos arm Orig$_1$ Nonn Quæst: om προ εμου (*possibly on account of the use of the expression by the Gnostics and Manichees as applying to the O. T.*) N[c] Syr-ed syr-jer sah goth Bas Chr Cyr Thl Euthym Aug$_{expr}$: txt ABDKLXΔ[2a] 33 Syr-ms syr-with-ast copt æth arm Orig$_2$ Clem$_2$ Did Isid-pel Manichæans-in-Thl Lucif Faust Jer Quæst.

10. aft εγω ins δε D lat-*a* copt(not dz) goth æth Chr. aft ζωην ins αιωνιον L om και περισσον εχωσιν (*homœotel*) D.

11. for τιθησιν, διδωσιν DN[1] vulg lat-*c* Aug.

as the door,' Camer., nor '*instead of me,*' Lampe, &c.: nor '*pressing before me,*' (ch. v. 7,) which would have been ἔρχονται, not ἦλθ.: nor 'before taking the trouble to find me, the door,' Stier, iv. 492, edn. 2: nor any other of the numerous shifts which have been adopted). *What pretended teachers then came before* Christ? Remember the connexion of these discourses. He has taught the Jews that Abraham and the prophets *entered by Him* (ch. viii. 56): but He has set in strong opposition to Himself and His, them (these Jews) and their father, *the Devil* (ib. ver. 44). *He* was 'the first thief who clomb into God's fold;' and all his followers are here spoken of inclusively in the language of the allegory, as coming in by and with *him*. His was the first attempt to lead human nature, *before* Christ came; before the series of dispensations of grace began, in which pasture and life is offered to man by Him. Meyer understands the Pharisees, &c. who taught the people before Christ *appeared* as the Door of the sheep: but this does not seem to reach the depth of the requirements of the saying. εἰσίν, not ἦσαν, because their essential nature as belonging to and being of the evil one is set forth, and the inclusion of these present Pharisees in their ranks. ἀλλ' οὐκ . . .] This of course cannot be understood absolutely,—'*the sheep never for one moment listened to them;*' but, did not listen to them in the sense of becoming their disciples eventually. So that the fall of our first Parents would be no exception to this; whom of all men we must conclude, by the continuing grace and mercy of God t[o] after that fall, to have been of H[is] sheep. And since then, the same i[s] however the sheep may for a while [be] to these false shepherds, they do not *hear them*, so as to follow them. Thus [it] do, belong not to the true flock. 9.] expands and fixes ver. 7. 'Ne[c] salutaris aditus in ecclesiam, nisi per [me] sive pastor esse velis, sive ovis.' Euthym. Paraphr. See Numb. xxvii. 16, 17. The sequel of the verse shews that this co[m]bined meaning is the true one. He who understands it all of *shepherds* [in] finds great difficulty in the interpretation of the latter words: "shall go in and *before the sheep*, and find pasture [for] *them.*" 10.] the gracious intent the Saviour in this;—to *give life*, and *abundance*. This verse forms the tra[n]sition from Him as ἡ θύρα, to Him as ποιμήν. He is here set in opposition to κλέπτης (see on ver. 8), and thus insensibly passes into the place of a ποιμήν, who has been hitherto thus opposed. The ζωὴν ἔχωσιν binds on to ποιμὴν ἐισπορ[ευ]- and καὶ περισσ. ἔχ.: q. d. not merely a door to pass through, but actively, abundantly, to *bestow* abundance of life. [11.] They are thus prepared for— [the] announcement of Himself as ὁ κ. ὁ καλὸς [ποι]μήν, the great antagonist of ὁ κλέπτης—the pattern and Head of all good shepherds, as *he* of all thieves and robbers: the Messiah, in His best known and most [im]portant office: cf. Ezek. xxxiv. 11—16, 23; xxxvii. 24, and Isa. xl. 11. But He is ὁ κ. ποιμήν in this verse, as having most eminently *the qualities* of a good shepherd, as

ʷ ὑπὲρ τῶν προβάτων· 12 ὁ ˣ μισθωτὸς δὲ καὶ οὐκ ὢν ποιμήν, ʸ οὗ οὐκ ἔστιν τὰ πρόβατα ʸ ἴδια, θεωρεῖ τὸν ᶻ λύκον ἐρχόμενον καὶ ᵃ ἀφίησιν τὰ πρόβατα καὶ φεύγει· καὶ ὁ ᶻ λύκος ᵇ ἁρπάζει αὐτὰ καὶ ᶜ σκορπίζει [τὰ πρόβατα]· 13 ὅτι ˣ μισθωτός ἐστιν καὶ οὐ ᵈ μέλει αὐτῷ ᵈ περὶ τῶν προβάτων. 14 ἐγώ εἰμι ὁ ποιμὴν ὁ ᵍ καλός· καὶ γινώσκω τὰ ἐμὰ καὶ γινώσκουσίν με τὰ ἐμά. 15 καθὼς γινώσκει με ὁ πατὴρ κἀγὼ γινώσκω τὸν πατέρα· καὶ τὴν ᵉ ψυχήν μου ᵉ τίθημι ὑπὲρ τῶν προβάτων. 16 καὶ ἄλλα πρόβατα ἔχω, ἃ οὐκ ἔστιν ἐκ τῆς ᶠ αὐλῆς ταύτης· κἀκεῖνα δεῖ με ᵍ ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσιν,

w = 2 Cor. v. 15. 1 Tim. ii. 6. Heb. ii. 9 al.
x here bis and Mark i. 20 only. Exod. xii. 45. (-θεον, Luke xv. 17, 19.)
y constr., Acts i. 19. ii. 8. 2 Pet. iii. 16.
z here bis. Matt. vii. 15. x. 16. Luke x. 16. Acts xx. 29 only. Jer. v. 6. Ezek. xxii. 27.
a = Matt. iv. 11 al.
b = here only. Ps. vii. 2.
c Luke xi. 23 i. ch. xvi. 32.

2 Cor. ix. 9 only. 2 Kings xxii. 16. (διασκορπ., Matt. xxvi. 31.)
d Matt. xxii. 16 reff.
e ver. 11 reff.
f ver. 1.
g = Matt. xxi. 7. ch. vii. 45.

12. δε bef μισθωτος DXΔΛℵ 33. 69 Constt Cyr: om δε BGL 1 am(with fuld forj ing mt) lat-*a* copt-dz (Lucif). rec (for εστιν) εισι (cf ηκουσαν *above: but there the sheep are the* agents), with D rel: txt ABLXℵ 1. 33. 69 Eus Constt Chr Cyr. om ερχομενον A¹. om *avra* D vulg lat-*b ff₂ g l* syrr sah-mnt Aug. om last τα προβατα BDLℵ 1. 33 syr-jer (coptt æth) arm Lucif: ins A rel latt syrr sah-mnt goth.

13. rec at beg ins ο δε μισθωτος φευγει, with A^{corr} rel latt syrr goth: om BDLℵ 1. 33 syr-jer coptt æth arm Lucif.—A has ο δε μισθωτος φευγει οτι μισθος(sic) εστιν και ου μελει: the words from φευγει to ου με being written on an erasure.

14. for ο π. ο καλ., ο καλ. π. D. rec (for γινωσκουσιν με τα εμα) γινωσκομαι υπο των εμων, with A rel syrr arm: txt BDLℵ latt coptt goth æth Eus Epiph Cyr Nonn.

15. om μου D al. for τιθημι, διδωμι Dℵ¹.

16. aft και αλλα ins δε D al syrr. rec με bef δει, with A rel Eus Thdrt Cyr: txt BDLΔℵ 1. 33. 69 latt syrr Orig-lat$_2$. ακουσωσιν AGXΔΛℵ 33. 69 Eus Thl.

which is to *lay down His life* for the sheep. These words here are not so much a prophecy, as a declaration, implying however that which ver. 15 asserts explicitly. 12.] The imagery is here again somewhat changed. The false shepherds are here compared to hirelings, i. e. those who serve *merely* for gain; the μισθωτός who fulfils the character implied by the word. The idea is brought in by τὴν ψυχ. αὐ. τίθ. ὑπὲρ τ. πρ., which introduces a time of danger, when the true and false shepherds are distinguished. τ. λύκον] The purposes of this wolf are the same as those of the thief in ver. 10, and in the allegory he is the same;—*the great Foe of the sheep of Christ.* Lücke and De Wette deny this, and hold 'any enemies of the theocracy' to be meant;—but no deep view of the parable will be content with this,—see Matt. vii. 15, where the λύκοι ἅρπαγες are ψευδοπροφῆται, the ἐλίπταις κ. λῃσταί of ver. 8;—and their chief and father would therefore be ὁ λύκος, just as ὁ ποιμήν is *the* Shepherd. 14, 15.] The knowledge of His sheep here spoken of is more than the mere *knowing by name;* it is a knowledge corresponding to the Father's knowledge of Him;—i. e. entire, perfect, all-comprehensive: and *their* knowledge of *Him* corresponds to His of the Father,—i. e. is intimate, direct, and personal: both being bound together by holy and inseparable Love. Beware of rendering ver. 15 a as in E. V. as an independent sentence, "*As my Father knoweth me, even so know I the Father:*" it is merely the sequel to ver. 14, and should stand, **as the Father knoweth me and I know the Father.** ὑπὲρ τ. π.] for those **my sheep**—not, for *all;* that, *however true,* is not *the point* brought out *here:* the Lord lays down His life strictly and properly, and in the depths of the Divine counsel, *for those who are his sheep.*

16.] The ἄλλα πρόβ. are the *Gentiles;*—not the dispersion of the Jews, who were already in God's αὐλή. By these wonderful words, as by those in Acts xviii. 10, and by the conclusion of Matt. xxv. (see notes there), our Lord shews that, dark and miserable as the Gentile world was, *He had sheep even there.* Observe they are not *in other folds,* but scattered; see

καὶ γενήσονται μία [h] ποίμνη, εἷς ποιμήν. 17 διὰ τοῦτό
με ὁ πατήρ ἀγαπᾷ, ὅτι ἐγὼ [a] τίθημι τὴν [b] ψυχήν μου,
ἵνα πάλιν [i] λάβω αὐτήν. 18 οὐδεὶς αἴρει αὐτὴν ἀπ' ἐμοῦ,
ἀλλ' ἐγὼ τίθημι αὐτὴν [k] ἀπ' ἐμαυτοῦ. [l] ἐξουσίαν ἔχω
θεῖναι αὐτήν, καὶ [l] ἐξουσίαν ἔχω πάλιν [i] λαβεῖν αὐτήν·
ταύτην τὴν [m] ἐντολὴν [m] ἔλαβον παρὰ τοῦ πατρός μου.
19 [n] Σχίσμα πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ τοὺς
λόγους τούτους. 20 ἔλεγον δὲ πολλοὶ ἐξ αὐτῶν· [o] Δαιμό-
νιον [o] ἔχει καὶ [p] μαίνεται· τί αὐτοῦ ἀκούετε; 21 ἄλλοι
ἔλεγον· Ταῦτα τὰ ῥήματα οὐκ ἔστιν [q] δαιμονιζομένου·
μὴ δαιμόνιον δύναται τυφλῶν [r] ὀφθαλμοὺς [r] ἀνοῖξαι;
22 Ἐγένετο δὲ τὰ [s] ἐγκαίνια ἐν [t] τοῖς Ἱεροσολύμοις,

h Matt. xxvi. 31, from Zech. xiii. 7. Luke ii. 8. 1 Cor. ix. 7 bis only. Gen. xxxii. 16 bis only.
i — Heb. v. 4. Rev. xi. 17.
k ch. v. 19 reff.
l ch. i. 12. xix. 10. Rev. ix. 10. xi. 6.
m Mace. x. 35.
n Acts xvii. 15. Col. iv. 10. 2 John 4 only. Mark ii. 21 reff.
o ch. vii. 20 reff.
p Acts xii. 15. xxvi. 24, 25. 1 Cor. xiv. 23 only. Jer. xxxvi. (xxix.) 26. Wisd. xiv. 23
q John, here only. Matt. iv. 24 al. Mark i. 32 al. Luke viii. 36 only†. Ps. xx. 6 Aq. τὰ ἀ
only. r Exod. x. 21, &c. reff. ib. 33 F.)
s here only. Ezra vi. 16, 17 al. (-νίζειν, Heb. ix. 18. x. 20. -νισμός, Num. vii. 84. xv.
t ch. v. 2 reff.

rec γενησεται, with AN^{3a} rel Eus Cypr: txt BDLXN^{1} 1. 33 forj lat-*f* syr-mg coptt goth arm Clem Chr-2-mss.

17. rec *ο πατηρ* bef *με*, with A rel goth Thdrt: txt BDLXN 33 latt Hil$_{p}$.

18. for *αιρει, ηρεν* BN^{1}: txt ADN^{3a} rel vss Orig$_{cat}$ Eus$_{s}$ Cypr Hil. om from ἀπ to *εμαυτου* D al lat-*l* goth. for *λαβειν, αραι* D lat-*c*. om *την* B. *μου* D al lat-*a b* Chr Tert Hil$_{s}$ Novat.

19. rec aft *σχισμα* ins *ουν*, with AD rel tol syr copt Chr Cyr: om BLXN latt arm. om *παλιν* D al tol copt Chr.

20. for *δε, ουν* DN$^{1\text{-}3b}$ 1. ins *οτι* bef *δαιμονιον* D sah.

21. transp *ουκ εστιν* and *ταυτα* D. *οφθαλμους* bef *τυφλων* D al lat-*e f* arm. rec (for *ανοιξαι*) *ανοιγειν*, with AD rel: txt BLXN 1. 33. 69 Orig Chr.

22. *εγενοντο* D. for *δε, τοτε* (*error from* -*το δε*) BL 33 (gat) coptt arm.

ch. xi. 52. Cf. also Eph. ii. 14 ff.

δεῖ με ἀγ. . . . . .] i. e. in the purpose and covenant of the Father. The Lord speaks of *His* bringing them, and their hearing *His* voice: meaning that His servants in His name and by His power would accomplish this work. Admirably illustrative of the converse method of speaking which He employs Matt. xxv. 40, 45. The **μία ποίμνη** is remarkable—*not* **μία αὐλή**, *as characteristically, but erroneously rendered in E. V.*:—not ONE FOLD, but ONE FLOCK; no one exclusive enclosure of an outward church,—but one flock, all knowing the one Shepherd and known of Him. On **εἷς ποιμήν** compare Heb. xiii. 20.

17.] The **λαλεῖν ἐν παροιμίαις** is now over, and He speaks *plainly*,—**My Father.** In this wonderful verse lies the mystery of the love of the Father for the Son;—*because* the Son has condescended to the work of humiliation, and to earn the crown through the cross (see Phil. ii. 8, 9, **διό**). The **ἵνα** here is strictly **τελικόν**,—**in order that.** 'Without this purpose in view,' says Stier (iv. 504, edn. 2), 'the Death of Christ would neither be lawful nor possible.'

18.] The truth of this voluntary rendering up was shewn by His whole sufferings, from the falling of His enemies to the ground in the garden (ch. xviii. 6) to His last words, **παρατίθεμαι τὸ πν. μου**, Luke xxiii. 46 (see note there). His resurrection also was eminently His own work, by virtue of the Spirit of the Father dwelling in and filling Him: the *ἔλαβον* in both these cases being the *ἐντολή*, appointment, ordinance of the Father, from the counsel of whose will the whole mediatorial office of Christ sprung: see ch. xii. 49.

19—21.] The concluding words bind this discourse to the miracle of ch. ix., though not necessarily in immediate connexion.

22—39.] *Discourse at the Feast of Dedication.* It may be, that Jesus remained at, or in the neighbourhood of, Jerusalem during the interval (two months) between the Feast of Tabernacles and that of the Dedication. Had He *returned to Galilee*, we should have expected some mention of it. Still, by the words **τοῖς Ἱεροσολύμοις**, it would seem as if a fresh period and a new visit began; for why should such a specification be made, if the narrative proceeded continuously?

u χειμὼν ἦν, 23 καὶ περιεπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ
v στοᾷ Σολομῶνος. 24 w ἐκύκλωσαν οὖν αὐτὸν οἱ Ἰου-
δαῖοι, καὶ ἔλεγον αὐτῷ x Ἕως πότε τὴν ψυχὴν ἡμῶν
y αἴρεις; εἰ σὺ εἶ ὁ χριστός, εἰπὲ ἡμῖν z παῤῥησίᾳ. 25 ἀπ-
εκρίθη αὐτοῖς ὁ Ἰησοῦς Εἶπον ὑμῖν, καὶ οὐ πιστεύετε.
τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρός μου, ταῦτα
F a μαρτυρεῖ a περὶ ἐμοῦ· 26 ἀλλὰ ὑμεῖς οὐ πιστεύετε· οὐ
γάρ b ἐστε b ἐκ τῶν προβάτων τῶν ἐμῶν[, καθὼς εἶπον ὑμῖν]. 27 τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου c ἀκούουσιν, κἀγὼ
γινώσκω αὐτά, καὶ ἀκολουθοῦσίν μοι, 28 κἀγὼ δίδωμι

u Matt. xxiv. 20 reff.
v ch. v. 2 reff.
w Luke x xi. 20. Acts xiv. 20. Heb. xi. 30 (Rev. xx. 9 v. r.) only. Ps. cxvii. 10.
x Matt. xvii. 17 (bis) ‖. Rev. vi. 10 only. Ps. xii. 1.
y — here only ‡. see Ezek. xxiv. 25.
z — ch. xi. 14. xvi. 25, 29. Mark viii. 32.
a ch. i. 7, 8 reff.
b — Matt. xxvi. 75 ‖. ch. vi. 64 al.
c plur., Matt. vi. 23 reff.

om τοις DN rel 1. 69 Chr Thl : ins ABL 33. rec ins και bef χειμων, with A rel : om BDGLXN 1. 33 coptt æth Chr-ms.

23. περιπατει AL. om ὁ B. rec ins του bef σολ., with B(Mai) LX (33, e sil) : om ADN rel Chr.

24. εκυκλωσαν B. om αυτον N¹. for ειπε, ειπον N¹·²ᵇ.

25. om αυτοις DN goth. for ειπον, λαλω D vulg lat-*b c e ff₂ g l* Tert. for ου πιστευετε, ουκ επιστευσατε B al Chr-2-mss. add μοι D 69 sah arm Chr. om τω N. for ταυτα, αυτα D lat-*a e* Tert Vig.

26. [αλλα, so A B(sic) LΔN.] for ου γαρ, οτι ουκ BDLXN 1. 33. 69 vulg lat-*b f ff₂ g l* Syr syr-marg goth æth Orig Chr Cyr. om καθως ειπον υμιν BKLM¹N 33 vulg lat-*c ff₂ g l* coptt arm Nonn Chr.

27. rec (for ακουουσιν) ακουει, with AD rel Clem Orig₂ hom-Cl-ed Eus : txt BLXN 33. 69 Orig₂ hom-Cl-ms.

See on Luke ix. 51 ff. **23.**] This feast had become usual since the time when Judas Maccabæus purified the temple from the profanations of Antiochus. It was held on Chisleu (December) 25, and seven following days: see 1 Macc. iv. 41—59; 2 Macc. x. 1—8; Jos. Antt. xii. 7. 7. **χειμ. ἦν**] **it was winter** (not '*stormy weather*,' as Lampe, al: Matt. xvi. 3) : see above. The notice is inserted to explain to Gentile readers the reason of our Lord's walking in Solomon's portico. This latter was on the east side of the temple, called also by Jos. *στοὰ ἀνατολική*. He says, Antt. xx. 9. 7, that it was an original work of Solomon, which had remained from the former temple. **24.**] **ψυχὴν αἴρεις** is generally explained, '*keep us in doubt*,' *αἰωρεῖς, ἀναρτᾷς μεταξὺ πίστεως κ. ἀπιστίας*, Euthym. But there is some question whether *ψ. αἴρ.* is ever so used. In Josephus, it signifies '*to uplift the soul*,' '*raise the courage*;' *ἐπὶ τὸν κίνδ. τὰς ψ. ἠρμένοι*, Antt. iii. 2. 3; 5. 1. So also Aquila, Prov. xix. 18, *πρὸς τὸ θανατῶσαι αὐτὸν μὴ ἄρῃς ψ. σου*. See also Ps. lxxxv. 4; cxlii. 8 (LXX). These usages, however, as all the examples adduced in the comm., are confined to the act of a man on *his own* soul: when the term applies to effects produced on *another*, it seems to imply any strong excitement of mind, whether for hope or fear. **How long dost thou excite our minds?** **25.**] He had often told them, in unmistakeable descriptions of Himself: see ch. v. 19; viii. 36, 56, 58, &c. &c. But the great reference here is to His *works*, as in ver. 37. Observe the sharp contrast of **ἐγώ** and **ὑμεῖς**. **26.**] The difficulty of *καθὼς εἶπον ὑμῖν* is considerable warrant for its genuineness: and it comes much more naturally with this than with the following verse. I believe it to refer more to the *whole allegory*, than to any explicit saying of this kind; and this is shewn to my mind by the following words in ver. 27:—the minor proposition, '*but ye hear not my voice*,' being understood. This was a corollary from the allegory, and thus it might be said **καθὼς εἶπον ὑμῖν**. This reference to the allegory some two months after it was spoken, has been used by the rationalists as an argument against the authenticity of the narrative. But, as Meyer observes, it in reality implies that the conflict with the Jewish authorities is here again taken up after that interval, during which it had not broken out. **27—29.**] This leads to a further description of these sheep. The form of the sentence is a climax; rising through the **ἐγὼ δίδωμι** and **ἐκ τ. χ. μου**, to **ὁ πατήρ μου ὃ δέδωκέν μοι**, and **ἐκ τ. χ.**

d ch. viii. 51 reff.
e = Matt. xiii. 19. Jude 23. 2 Kings xxiii. 21.
f comp., Matt. xii. 39. 1 Cor. xv. 19. Judg. vi. 16.
g ch. xvii. 11, 21, 22. see Eph. ii. 14. (1 John v. 8.)
h = here only.
i here &c. ch. [viii. 5] xi. 8. Acts v. 26. xiv. 19. 2 Cor. xi. 25. Heb. xi. 37 only. 2 Kings xvi. 6, 15 only.
k Matt. v. 16 reff.
l = ch. xi. 15, 42. xvi. 21 al. fr.
m = Acts iv. 7. xxiii. 34 al. 2 Kings xv. 2. Ezek. xxxv. 12.
n = Acts xix. 28 al.
p ch. viii. 58 reff.
o Matt. xii. 31. Luke v. 21.

αὐτοῖς ζωὴν αἰώνιον, καὶ οὐ μὴ ἀπόλωνται [d] εἰς τὸν
[d] αἰῶνα, καὶ οὐχ [e] ἁρπάσει τις αὐτὰ ἐκ τῆς χειρός μου.
29 ὁ πατήρ μου ὃ δέδωκέν μοι πάντων [f] μείζον ἐστίν,
καὶ οὐδεὶς δύναται [e] ἁρπάζειν ἐκ τῆς χειρὸς τοῦ πατρός.
30 ἐγὼ καὶ ὁ πατὴρ [g] ἕν ἐσμεν. 31 [h] ἐβάστασαν οὖν πάλιν
λίθους οἱ Ἰουδαῖοι, ἵνα [i] λιθάσωσιν αὐτόν. 32 ἀπεκρίθη
αὐτοῖς ὁ Ἰησοῦς Πολλὰ [k] καλὰ [k] ἔργα ἔδειξα ὑμῖν ἐκ τοῦ
πατρός· [l] διὰ [m] ποῖον αὐτῶν ἔργον με [i] λιθάζετε; 33 ἀπε-
κρίθησαν αὐτῷ οἱ Ἰουδαῖοι [n] Περὶ [k] καλοῦ [k] ἔργου οὐ [l] λιθά-
ζομέν σε, ἀλλὰ [n] περὶ [o] βλασφημίας, καὶ ὅτι σὺ ἄνθρωπος
ὢν [p] ποιεῖς σεαυτὸν θεόν. 34 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς
Οὐκ ἔστιν γεγραμμένον ἐν τῷ νόμῳ ὑμῶν ὅτι ἐγὼ εἶπα

28. rec ζωην αιωνιον bef διδωμι αυτοις, with AD rel latt syr goth arm Orig Eus Hil: txt BLM[1]XN 33 Syr coptt æth. for ουχ, ου μη DLXN 69 Bas Cyr Thl απολητραι N[1]. αρπαση (itacism ?) DELMXN.

29. om μου N[1]. rec (for ὃ) ὃς, with AB[2] rel sah æth Tert-ms; ος A: txt D (D) LN latt copt goth Tert-ms Hil$_2$.—for δεδωκεν, δεδωκως D. rec μειζων, with DN rel Tert-ms: txt ABX latt copt goth Cyr Tert-ms Hil$_2$ Ambr Jer Aug Fulg. rec μειζ. bef παντων, with A rel vulg lat-*b c*: εστιν bef μειζ. X: txt BDLN Syr Cyr. rec aft του πατρος ins μου, with AD rel vss Hil: om BLN Orig.

31. om ουν BLN 33 am(with fuld em forj ing jac mt) lat-*ff*$_2$ *g* sah goth arm Aug Bede. om παλιν D 69 latt copt Hil Aug Ambr.

32. εργα bef καλα AKLN 1. 33 am(with fuld forj fos ing) lat-*a c e f* syr^{cu} arm Ath: εργα εδειξα υμιν bef καλα B al. rec aft πατρος ins μου, with AN^{2b} rel: om BDN[1] lat-*e* Ath. rec λιθαζετε bef με, with AD rel lat-*c f* syr^{p} goth Epiph Thdrt Hil: txt BLN 33 vulg lat-*a b e*.—εμε N.

33. rec aft ιουδαιοι ins λεγοντες, with D rel lat-*e*: om ABKLM[1]XN 1. 33. 69 al Hil. om και N. om συ DK vulg-ms lat-*e* Syr Chr Quæst.

34. om ὁ B. aft ο ιησ. ins και ειπεν D copt. om υμων DN[1] al lat-*a e ff*$_2$ *l* Eus Tert Cypr Hil: ins N-corr[1] &c. om εγω N[1]. (ins corr[3b].) rec ins οτι, with AN[2b] rel lat-*f* goth æth arm Ath Thdrt Tert: ins BDLXN[1] 33 latt sah Eus Ath-ms Cypr Hil. for ειπα, ειπον ADMSUΔ 33. 69: txt BN rel.

τοῦ πατρός. Then the apparent diversity of the two expressions, ἐκ τ. χ. μου and ἐκ τ. χ. τοῦ πατ. μου, gives occasion to the assertion in ver. 30, that Christ and the Father are ONE; one in *essence* primarily, but therefore also one in *working*, and POWER, and in *will*. ἓν κατὰ δύναμιν, ἡγοῦν ταυτοδύναμοι. Euthym.; who adds, εἰ δὲ ἓν κατὰ δύναμιν, ἓν ἄρα καὶ κατὰ τὴν θεότητα καὶ οὐσίαν καὶ φύσιν. This certainly is *implied* in the words, and so the Jews understood them, ver. 33. Bengel remarks after Augustine, 'per *unum* refutatur Sabellius, per *unum*, Arius.' It is perhaps more than is actually contained in the words: but, as Meyer says, they are *founded on* the unity of essence of the Son and the Father, and so *presuppose* the homousian doctrine. ἕν, not εἷς: not *personally* one, but *essentially*. 31.] i. e. as having spoken blasphemy, Levit. xxiv. 10 *ff*. "ἐβάστασαν, *sustulerunt* (vulg.)—*they lifted* it *in the air*, in act to throw at him. It more than αἴρειν, ch. viii. 59. *Cf. Hom.* (*Il.* λ. 594 (λᾶαν βαστάζοντα πελώριον ἀρτιέργων), Polyb. xv. 26. 3 (βαστάσας τὸ παιδίον)." Meyer. 32.] *See Matt.* vii. 37. ἐκ τοῦ πατρός μου, because (cf. vv. 37, 38) He Himself proceeded forth from the Father, and the *Father* wrought in Him. διὰ ποῖον, because they were part of the manifestation of Himself as the Son of God. λιθάζετε, are ye stoning (preparing to stone) Me! 33.] θεὸν = ἴσον τῷ θ., ch. v. 18. 34.] νόμος here is in its widest acceptation,—the whole O. T.,—as ch. xii. 34; xv. 25. The Psalm (lxxxii.) is directed against the injustice and tyranny of judges (not, the *Gentile rulers* of the world [De Wette], nor, the *angels* [Bleek]) in Israel.

[q] θεοί ἐστε; [35] εἰ ἐκείνους εἶπεν θεοὺς πρὸς οὓς ὁ λόγος [q] Psa. lxxxii. 6.
τοῦ θεοῦ [r] ἐγένετο, καὶ οὐ δύναται [s] λυθῆναι ἡ [t] γραφή· [r] — Luke iii. 2. xix. 9. Isa. ii. 1.
[36] ὃν ὁ πατὴρ [u] ἡγίασεν καὶ [v] ἀπέστειλεν [w] εἰς τὸν κόσμον, [s] — ch. vii. 23. v. 18. Matt. v. 19.
ὑμεῖς [x] λέγετε ὅτι βλασφημεῖς, ὅτι εἶπον [y] Υἱὸς τοῦ θεοῦ [t] ch. vii. 28 ref.
εἰμι; [37] εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρός μου, μὴ πιστεύετέ [u] ch. xvii. 17, 19 al. fr.
μοι· [38] εἰ δὲ ποιῶ, κἂν ἐμοὶ μὴ πιστεύητε, τοῖς ἔργοις [v] — Jer. i. 5. Gr. xlix. 7.
πιστεύσατε, ἵνα γνῶτε καὶ γινώσκητε ὅτι ἐν ἐμοὶ ὁ πατὴρ [w] ch. iii. 17. 1 John iv. 9.
κἀγὼ ἐν τῷ πατρί. [39] ἐζήτουν [οὖν] πάλιν αὐτὸν [z] πιάσαι· constr., ch. i. 15. viii. 54, 55. ix. 12. Gal. v. 21.
καὶ [z] ἐξῆλθεν [a] ἐκ τῆς χειρὸς αὐτῶν, [40] καὶ ἀπῆλθεν πάλιν [x] Matt. iv. 3 and note.
[y] ch. vii. 30 ref. xxxii. 13, 14. [z] — here only. see 2 Cor. vi. 17. [a] Acts xii. 11. 2 Chron.

35. εγενετο bef του θεου D lat-*a b e ff*$_2$ *l* Eus Hil.

36. om του DEGN 69 (goth?) Eus Did Chr Cyr Damasc.

38. for πιστευητε, πιστευετε AEGHUXΔΛN 1^1. 33. 69: θελετε πιστευειν D latt Tert Cypr Hil Zeno. for πιστευσατε, πιστευετε BDKLUN 1. 33. rec (for γινωσκητε) πιστευσητε (*see note*), with A rel vulg lat-*f q* syrr goth, πιστευητε ℵ: txt BLX 1. 33 coptt arm Ath Thdrt Hil$_2$.—om και γινωσκητε D lat-*a b c e ff*$_2$ *l* Tert Cypr Zeno. rec (for τω πατρι) αυτω (*not noticing the emphasis*), with A rel lat-*b f ff*$_2$ syr-txt goth Cypr Hil$_2$ Zeno: txt BDLXN 33 vulg lat-*a c e g* Syr syr-marg coptt æth arm Orig-lat Eus Ath Damasc Hil$_6$.

39. om ουν BEGHMUA copt goth arm: ins A rel syr sah.—for εζητουν [ουν], και εζητουν D Syr æth. αυτον bef παλιν AKLXΔN 1. 33 lat-*f* goth: om παλιν DN 69 latt (copt?) Chr Aug: txt B rel. (πιασαι bef αυτον U æth.)

40. for και απηλθεν, απηλθεν ουν A.

And in the Psalm reference is made by εἶπα to previous places of Scripture where judges are so called, viz. Exod. xxi. 6; xxii. 9, 28. **35.**] πρὸς οὓς ὁ λ. τ. θ. ἐγ., to whom God (in those passages) spoke. We can hardly build on this passage, as Luthardt has done, a theory as to the distinction between those to whom ὁ λόγος τοῦ θεοῦ came merely *in utterance*, and those to whom He came *in Person*. See below on ver. 36. The expression, καὶ οὐ δύν. λ. ἡ γρ. (which is not a parenthesis, but constructionally part of the sentence, depending on εἰ), implies, 'and if you cannot *explain this expression away*,—if it cannot mean nothing,—for it rests on the testimony of God's word,'—

36.] The argument is *à minori ad majus*. If in any sense they could be called gods,—how much more properly He, whom &c. They were only officially so *called*, only λεγόμενοι θεοί—but He, the only One, sealed and hallowed by the Father, and sent into the world (the aorists refer to the time of the Incarnation), is essentially θεός, inasmuch as He is υἱὸς τοῦ θεοῦ. The deeper aim of this argument is, to shew them that the idea of *man and God being one*, was not alien from their O. T. spirit, but set forth there in types and shadows of Him, the real God-Man. Observe ὑμεῖς, set in emphatic contrast to the authority of Scripture,—as ὃν ὁ πατὴρ ἡγίασεν . . . is to ἐκείνους above. **37, 38.**] Having put the charge of *blasphemy* aside, our Lord again has recourse to the testimony of *His works*, at which He hinted ver. 32; and here, to their *character*, as admitted by them in ver. 33. 'If they bear not the character of the Father, believe Me not: but if they do (which even yourselves admit), though ye may hate and disbelieve Me, recognize the unquestionable testimony of the works:—that ye may be led on to the higher faith of the unity of Myself and the Father.' γνῶτε κ. γινώσκητε] The distinction lies in the force of the present as denoting the continuance of a state, whereas the aorist implies an act of a moment. The nearest approach to it in English would perhaps be, **that ye may perceive** (the introductory act) **and know** (the abiding state). This distinction between the tenses not being appreciated, γινώσκητε has been awkwardly changed to πιστεύσητε. Cf. Plato, Legg. viii. p. 849 A, τῶν δὲ ἐν ἄστει κατὰ τὰ αὐτὰ ἐπιμεληθῆναι καὶ ἐπιμελεῖσθαι τὴν τῶν ἀσυνόμων ἀρχήν.

39.] The attempt to stone Him seems to have been abandoned, but (see ch. vii. 30) they tried again to take Him into custody: and, as before, He (miraculously?) withdrew Himself from them.

40—42.] *Jesus departs to Bethany beyond Jordan, and is there believed on by many.* **40.**] See ch. i. 28 and note.

πέραν τοῦ Ἰορδάνου εἰς τὸν τόπον ὅπου [b] ἦν Ἰωάννης [c] τὸ πρῶτον βαπτίζων, καὶ ἔμεινεν ἐκεῖ. 41 καὶ πολλοὶ [d] ἦλθον πρὸς αὐτόν, καὶ ἔλεγον ὅτι Ἰωάννης μὲν [e] σημεῖον ἐποίησεν οὐδέν· πάντα δὲ ὅσα εἶπεν Ἰωάννης περὶ τούτου ἀληθῆ ἦν. 42 καὶ πολλοὶ [f] ἐπίστευσαν εἰς αὐτὸν ἐκεῖ.

XI. [1] [g] Ἦν δέ τις ἀσθενῶν Λάζαρος [h] ἀπὸ Βηθανίας, [h] ἐκ τῆς [i] κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς· 2 ἦν δὲ Μαρία ἡ [k] ἀλείψασα τὸν κύριον [l] μύρῳ καὶ [m] ἐκμάξασα τοὺς πόδας αὐτοῦ ταῖς θριξὶν αὐτῆς, ἧς ὁ ἀδελφὸς Λάζαρος ἠσθένει. 3 ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν λέγουσαι Κύριε, [n] ἴδε ὃν φιλεῖς ἀσθενεῖ. 4 ἀκούσας δὲ ὁ

b Matt. xix. 22 reff. ch. i. 28.
c ch. xii. 16. xix. 39 only.
d — ch. ii. 11 al.
e ch. ii. 11 reff.
f — ch. vii. 49. xii. 21. xix. 38 xxi. 2. Matt. xxi. 11 al.
g — ch. i. 45. vii. 42. Luke ii. 4 (b). viii. 27. xxiii. 7.
h — ἀπό, ἐκ Acts xxiii. 34.
i ch. vii. 42 reff.
k Matt. vi. 17. Mark vi. 13. xvi. 1. Luke vii. 38, 46 bis. ch. xii. 3. James v. 14 only. Gen. xxxi. 18.
l Matt. xxvi. 7 reff.
m Luke vii. 38 reff.
n — ch. iii. 26 al.

om εις τον τοπον ℵ¹. for πρωτον, πρωτερον ℵ. for εμεινεν, εμενεν B lat-*b c e ff*₂.

41. om οτι ℵ. ιωαννης bef ειπεν D.

42. rec επιστευσαν bef πολλοι, with A rel syr goth: txt BDLM X(Treg exprl ℵ 1. 33 latt Syr coptt æth arm Chr. rec εκει bef εις αυτον, with E rel: om 16 latt Syr Chr Aug: txt ABDKLMUXℵ 1. 33. 69 syr coptt goth æth arm.

CHAP. XI. 1. ins της bef μαριας Dℵ. ins της bef μαρθας D¹. for αυτης, αυτου A ev-32.

2. om αυτου D. aft ης ins και D.

3. προς αυτον bef αι αδελφαι ℵ. aft αδελφαι ins αυτου DS 1 Aug. for αυτον, τον ιησουν D lat-*b c e l* Syr.

41.] The locality reminds them of John and his testimony. The remark seems to have a double tendency:—to relate their now confirmed persuasion, that though John did not fulfil their expectations by shewing a sign or working miracles, yet he was a *true* prophet, and really, as he professed, the forerunner of this Person, who in consequence must be, what John had declared Him to be, the Messiah. And (ver. 42) the result followed:—*many believed on Him.* "The Ἰωάννης repeated, ver. 42, belongs to the simplicity of the speech, which is reproduced *literatim*, and expresses the honour paid by the people to the holy man whose memory still lived among them." Meyer.

CHAP. XI., XII.] JESUS, DELIVERED TO DEATH, THE RESURRECTION, AND THE LIFE, AND THE JUDGMENT. XI. 1—44.] *The raising of Lazarus.* On the omission of this, the chief of our Lord's miracles, by the three other Evangelists, see Prolegg. ch. i. § v. 1. 1.] δέ, not transitional,—but expressing a contrast to the sojourn in Perræa, and thus conveying the reason why our Lord's retirement (see ch. x. 40) was broken in upon. Meyer (but not in edns. 2, 3), and Greswell, maintain that ἀπό means *present residence*,—ἐκ, *nativity*. But this distinction is *wholly untenable*; and all the inferences drawn from it in Mr. G.'s dissertation (vol. ii. p. 481 ff.) fall to the ground (see refl. especially last). Bethany is designated as 'the village of Martha and Mary,' to distinguish it from that Bethany beyond Jordan, which has just been alluded to (not named perhaps to avoid the confusion), ch. x. 40. Mary and Martha are mentioned as already well known from the current apostolic teaching (see Prolegg. to John, § ii. 11). 2.] Another reference to a fact which, as our Lord prophesied, was known wherever the Gospel was preached. This reference containing, as it does, the expression τὸν κύριον (= our Lord), q. d. 'as we all well know,'—is a striking illustration of that prophecy. John himself relates the occurrence, ch. xii. 3, being necessary for the course of his narrative. 3.] The message (see vv. 21, 32) evidently was *to request the Lord to come and heal him*: and implies that the sickness was of a dangerous kind.

4.] The only right understanding of this answer, and our Lord's whole proceeding here is,—that *He knew and foresaw all from the first*,—as well the termination of Lazarus's sickness and his being raised again, as the part which this miracle would bear in bringing about the

Ἰησοῦς εἶπεν Αὕτη ἡ ἀσθένεια οὐκ ἔστιν [o]πρὸς θάνατον, ἀλλ' [p]ὑπὲρ τῆς δόξης τοῦ θεοῦ, [q]ἵνα [r]δοξασθῇ ὁ υἱὸς τοῦ θεοῦ δι' αὐτῆς. [5] ἠγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς καὶ τὸν Λάζαρον. [6] ὡς οὖν ἤκουσεν ὅτι [s]ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ᾧ ἦν τόπῳ δύο ἡμέρας. [7] ἔπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς [a]Ἄγωμεν εἰς [ουσιν] τὴν Ἰουδαίαν πάλιν. [8] λέγουσιν αὐτῷ οἱ μαθηταὶ Ῥαββί, [CDE; HK SUX ℵ 1. 69.] [b]νῦν [c]ἐζήτουν σε [d]λιθάσαι οἱ Ἰουδαῖοι, καὶ πάλιν ὑπάγεις [e]ἐκεῖ; [9] ἀπεκρίθη Ἰησοῦς Οὐχὶ δώδεκά εἰσιν ὧραι τῆς ἡμέρας; ἐάν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ [g]προσκόπτει, ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει· [10] ἐὰν δέ τις

o — ch. iv. 35. 2 Cor. i. 20. Col. ii. 23. see 4 Kings xx. 1.
p — Acts v. 41. ix. 16. Rom. xv. 3, 9 al.
q — ch. ix. 3.
r ch. viii. 54 al. freq. reff.
s prec., ch. i. 40
a — Matt. xxvi. 46. Mark i. 38. vv. 15, 16. ch. xiv. 31.
b w. imp-rf., here only. Xen. Cyr. iv. 5. 48.
c Matt. xii. 46, 47 reff.
d ch. x. 31, &c. reff.
e — Matt. ii. 22. xvii. 20.
g — but trans., Matt. iv. 6 || L. from Lake xxi. 2. ch. xviii. 8. Rom. xv. 24 only. Deut. i. 37. Ps. xc. 12. (Matt. vii. 27.) Jer. xiii. 16. met., Rom. ix. 32. xiv. 21. 1 Pet. ii. 8 only.

4. om 1st ὁ D. aft ασθενεια ins αυτου D 69 æth. ins αλλ' bef ινα ℵ.
5. for ηγαπα, εφιλει amabat D lat-a e.
6. aft εμεινεν ins ο ιησους D lat-b (c) l. for εν ω ην τοπω, επι τω τοπω D sah.
7. for επειτα, ειτα D al Chr. aft μαθηταις ins αυτου ADKΔΛ 69 lat-b c f syrr copt æth: om BℵL rel lat-a goth Chr Andr. for παλιν, πολιν A ev-y: om ℵ¹.
8. aft μαθηται ins αυτου D al lat-a c e syrr coptt æth.
9. rec ins ὁ bef ιησους, with U (1, e sil): om ABCDℵ rel. rec εισιν bef ωραι, with E rel vulg-ed syr goth: txt ABCKLMXℵ 1. 33. 69 latt Syr Chr Cyr Thl.—ωρας εχει η ημερα D.

close of His own ministry. **αὕτη ἡ ἀσθ.**] 'Ostendit Christus, notum sibi, quod tanquam nescienti indicabatur.' Grot. **οὐκ ἔσ. πρὸς θ.**] Its *result* as regards Lazarus will not be *death* (see Matt. ix. 24 ||, and notes):—but (see ch. ii. 11; ix. 3) it has a higher purpose,—the glory of God;—the glorification, by its means, of the Son of God. And this **δοξασθῇ**—how was it accomplished? By *this miracle leading to his death*,—which in John's diction is so frequently implied in that word. (It need hardly be remarked, with Olsh. and Trench, that the glorifying of the Son of God in Lazarus *himself* is subordinately implied. Men are not mere tools, but temples, of God.) It is doubtful whether these words were the answer sent back to the sisters, or were said to the disciples. In either case, they evidently carried a double meaning, as again those in ver. 11. **5.**] explains **ὃν φιλεῖς**. Observe **ἠγάπα** here; while we have **ὃν φιλεῖς** in ver. 3, where there was no possibility of misunderstanding the import: cf. note on Matt. v. 46, and Trench, New Test. Synonyms, p. 45. **6.**] **οὖν** connects with ver. 4, 'Having then said this,—although He loved, &c., He abode,' &c.: **μὲν** pointing on to **ἔπειτα μ. τ.** in next verse. In all probability Lazarus *was dead*, when He spoke the words ver. 4;—or at all events before the messenger returned. **7.**] If the **οὖν** in ver. 6 referred to this verse, the connexion must have been made by **καὶ μετὰ τ.**: the **ἔπειτα** cuts of all connexion (Gal. i. 18), and throws back the **οὖν** as explained above.

The question, why our Lord did not go on receiving the message, is not to be answered by any secondary reasons, such as the trial of the faith of those concerned, or the pressing nature of His own ministry in Perœa,—but by referring back to ver. 4,—because, for the glory of God, He would have the miracle happen as it did and no otherwise. Compare Meyer.

8.] **νῦν** = *ἀρτίως*—but now. **ἐζήτουν**, were seeking: **ὑπάγεις**, art thou going? **9, 10.**] Our Lord's answer is first general, vv. 9, 10,—then particular, ver. 11. **οὐχὶ δώδ.**] See on ch. ix. 4, where the same thought is expressed. But here it is carried further,—'I have a fixed time during which to work, appointed me by my Father; during that time I fear no danger, I walk in His light, even as the traveller in the light of this world by day: and (by inference) ye too are safe, walking in this light, which light to you is myself,—walking with me:—whosoever walks without this light,—without me,—without

περιπατῇ ἐν τῇ νυκτί, [g] προσκόπτει, ὅτι τὸ φῶς οὐκ [h] ἔστιν ἐν αὐτῷ. 11 ταῦτα εἶπεν, καὶ μετὰ τοῦτο λέγει αὐτοῖς Λάζαρος ὁ φίλος ἡμῶν [i] κεκοίμηται· ἀλλὰ πορεύομαι ἵνα [k] ἐξυπνίσω αὐτόν. 12 εἶπον οὖν [οἱ μαθηταὶ] αὐτῷ Κύριε, εἰ [i] κεκοίμηται, [l] σωθήσεται. 13 εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ· ἐκεῖνοι δὲ ἔδοξαν ὅτι περὶ τῆς [m] κοιμήσεως τοῦ ὕπνου [n] λέγει. 14 τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς [o] παρρησίᾳ Λάζαρος ἀπέθανεν, 15 καὶ χαίρω [p] δι' ὑμᾶς, [q] ἵνα πιστεύσητε, ὅτι οὐκ ἤμην ἐκεῖ. ἀλλὰ [r] ἄγωμεν πρὸς αὐτόν. 16 εἶπεν οὖν Θωμᾶς ὁ [s] λεγόμενος [t] Δίδυμος

h — 1 John i. 8, 10. ii. 10.
i — Matt. xxviii. 13. Luke xxii. 45. Acts xii. 6 only, or Matt. xxvii. 52. 1 Cor. xv. 6 al.
k here only.
l Kings xiv. 21.
l Kings iii. 15. Job xiv. 12 only. (-νυσις, Acts xvi. 27.)
m Matt. ix. 21 al.
n here only †. Sir. xiv. 19. xlviii. 13 only.
o pres., ch. i. 40 refl.
p — ch. x. 24 refl.
q — 1 Cor. v. 2.
r ver. 7.
s — Matt. xxvii. 33. ch. i. 39. iv. 25. xx. 16, 24. xxi. 2. Acts ix. 36.
t ch. xx. 24. xxi. 2 only. LXX. plur. only, Gen. xxv. 24 al.

10. for αυτω, αυτη D[1](and lat) sah.

11. κοιμαται and (for ινα εξυπν.) του εξυπνισαι D.

12. om οι μαθηται A: ins BC rel vulg lat-*e f* syr copt goth, and (but aft αυτω) DKℵ lat-*b* Syr syr-marg sah arm. rec (for αυτω) αυτου, with C[3] rel vulg lat-*c f* syr-txt goth Andr: txt ABC[1]DKXℵ 33 lat-*b* coptt arm. for κεκοιμηται, κοιμαται *dormiet* D latt.

13. om αυτου (*homœotel?*) ℵ.

14. om ουν A al lat-*a* Syr coptt æth arm. [ο insd above the line ℵ[1].] aft λαζαρος ins ο φιλος ημων D.

15. [αλλα, so ACDEFGHLMUAℵ 33.]

the light of the divine purpose illumining the path of duty, stumbles,—because he has no light in him.' In him, for 'the light of the body is the eye,' and the light must be *in us* in order to guide us. Shut it out by blinding the eyes, and we are in darkness. So too of spiritual light.

The twelve-hour division of the day was common among the Jews by this time, being probably borrowed from Babylon (οἱ Ἕλληνες τὰ δυώδεκα μέρεα τῆς ἡμέρας παρὰ Βαβυλωνίων ἐμαθον, Herod. ii. 109). As the day in Palestine varied in length from 14h. 12m. in summer to 9h. 48m. in winter, these hours must also have varied considerably in length at the different seasons (see Winer, Realwört. art. 'Tag'). I may remark that this verse refutes the fancy of Townson and others, recently upheld by Dr. Wordsworth (who passes this verse without remark), that St. John adopts the so-called Asiatic method of reckoning time: see on ch. i. 40; iv. 6, al.

Notice δώδεκα emphatically prefixed, implying (as Bengel,—'jam multa erat hora, sed tamen adhuc erat dies') that though the conflict was far spent, there were yet more hours of daylight, and it could not yet be said ἐλήλυθεν ἡ ὥρα, ch. xvii. 1. Cf. ch. vii. 30; viii. 20; xii. 27: and consult Meyer's able and exhaustive note.

11.] The *special reason* for going, which the disciples appear not to have borne in mind, having probably supposed from ver. 4 that Lazarus would recover.

ὁ φίλ. ἡμ.] 'quanta humanitate Jesus amicitiam suam cum discipulis communicat!' Bengel. And the ἡμ. gives a reason why *they* should go too. This κεκοίμ. might have recalled to *three at least* of the disciples that other saying, Matt. ix. 24. But the former οὐ πρὸς θάν. had not been understood,—and that error ruled in their minds. ἐξυπνισθῆναι οὐ χρὴ λίγειν, ἀλλ' ἐφυπνωσθῆναι. Phryn. ed. Lobeck, p. 224.

12.] They evidently understand the sleep announced to them by Jesus as a physical fact,—if he has fallen asleep,—and a token of a favourable crisis, and σωθήσεται (as in E. V. he shall do well), = his recovery,—will probably be the result.

13.] "Notice that Jesus rejoices not over the sad event itself, but that *He was not there*, which might prove salutary to the disciples' faith." Meyer. The ἵνα πιστ. is not to be taken as the *great end* of the miracle (expressed in ver. 4), but the end as regarded *them*. Beware of the imaginary *ecbatic ἵνα*, which does not exist. ἄλλα breaks off: "indicat, satis argumentorum allatum esse." Herm. ad Viger. p. 811.

16.] Θωμᾶς, in Aramaic תְּאוֹמָא = δίδυμος. The remark means, Let us also go (with our Master, implied in the καί), that we may die with Him (not,

τοῖς [u] συμμαθηταῖς [r,w] Ἄγωμεν καὶ ἡμεῖς, ἵνα ἀποθάνωμεν μετ' αὐτοῦ. 17 ἐλθὼν οὖν ὁ Ἰησοῦς εὗρεν αὐτὸν τέσσαρας [v] ἤδη ἡμέρας [v] ἔχοντα ἐν τῷ [w] μνημείῳ. 18 ἦν δὲ ἡ Βηθανία [x] ἐγγὺς [y] τῶν Ἱεροσολύμων, ὡς [z] ἀπὸ [a] σταδίων [b] δεκα- [x] πέντε· 19 πολλοὶ δὲ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς [c] τὴν Μάρθαν καὶ Μαριάμ, ἵνα [c] παραμυθήσωνται αὐτὰς περὶ τοῦ ἀδελφοῦ. 20 ἡ οὖν Μάρθα ὡς ἤκουσεν ὅτι Ἰησοῦς [a] ἔρχεται, [d] ὑπήντησεν αὐτῷ· Μαρία δὲ ἐν τῷ οἴκῳ [e] ἐκαθέζετο. 21 εἶπεν οὖν ἡ Μάρθα πρὸς τὸν Ἰησοῦν Κύριε, [f] εἰ ἦς ὧδε, οὐκ ἂν ἐτεθνήκει ὁ ἀδελφός μου·

[u] here only †. Plut. Euthyd. p. 272 c.
[v] — ch. v. 5, 6 reff.
[w] Matt. viii. 28 al. Gen. xxiii. 6, 9.
[x] ch. iii. 23 reff.
[y] ch. v. 2 reff.
[z] — ch. xxi. 8. Rev. xiv. 20 only. J. Jos. Antt. xviii. 8. 2.
[a] ch. vi. 19 reff.
[b] Acts xxvii. 28. Gal. i. 18. Gen. vii. 20 F.
[c] ver. 31. 1 Thess. ii. 11. v. 14 only †.

2 Macc. xv. 9 only. (-θία, 1 Cor. xiv. 8. -θιον, Phil. ii. 1.)
[d] Luke viii. 27 ‖ Mt. (Mk. v. v.). xiv. 31. ver. 30. ch. iv. 51. xii. 18. Acts xvi. 16 only †. Tobit vii. 1 al. freqentr. chiefly John, ch. xv. 19 al. Luke vii. 39. Acts xviii. 14. 1 Cor. xii. 19.
[e] Matt. xxvi. 55 reff.

16. aft συμμαθηταις ins αυτου D tol lat-*f ff*$_2$ coptt goth.

17. ηλθεν and και ευρεν C^1(appy) D latt (not *f*). aft ο ιησους ins εις βηθανιαν A(as corrd by origl scribe) DΧΔℵ^{3a} 33 Syr æth: om [A^1] BCℵ^1 rel vss. rec ημερας bef ηδη, with A^{2}C^{2}ℵ rel vulg lat-*b c f* syr Andr: om ηδη A^{1}D fos lat-*e* Syr coptt æth arm: txt BC^1 69 (lat-*a g l*) goth. (*ηδηημ seems to have produced the confusion, and ηδη being omd was variously reinserted: so Meyer.*) εν τω μνημειω bef εχοντα DL vulg lat-*b c ff*$_2$ *l*.

18. om ἡ ℵ^1. om ως D Cyr.

19. rec (for πολλοι δε) και πολλοι, with A rel lat-*f* syrr goth æth: txt BCDLXℵ 33 latt coptt. for ιουδαιων, ιεροσολυμων D. rec τας περι, with AC^3 rel: om D: τας, omg περι, M: την BC^{1}LXℵ 33 latt Syr coptt goth æth arm. [μαριαμ, so BCDKLΔ.] rec aft αδελφου ins αυτων, with AC rel: om BDLℵ lat-*l* arm.

20. rec ins ὁ bef ιησ., with ℵ al: om ABCD rel Cyr Thl.

21. om ἡ A rel Thl: ins BCDKLX 1. 33. om τον Bℵ. om κυριε (*see ver* 32) B C^1(appy): ins AC^{2}Dℵ rel. rec ο αδελφος μου bef ουκ αν (*from ver* 32), with C^2 rel vulg lat-*b c e f* syr coptt arm; bef the verb AD: order of txt BC^{1}LXℵ 1. 33 lat-*a g* Syr goth æth Chr Cyr.—for ετεθνηκει, απεθανεν (*from ver* 32, *where none vary*) BC^{1}DKLXℵ 1. 33 Chr Cyr: txt AC^2 rel.

with Lazarus, as Grot.). This is in exact accord with the character of Thomas, as shewn in ch. xiv. 5; xx. 25;—ever ready to take the dark view, but deeply attached to his Lord. 17.] Jesus remained two days after the receipt of the message: one day the journey would occupy: so that Lazarus must have died on the day of the messenger's being sent, and have been buried that evening, according to Jewish custom: see ver. 39, and Acts v. 6—10. 18.] The geographical notice is given, to account for the occurrence detailed in the next verse. A stadium = ⅛ of a Roman mile.

Meyer remarks, that ἦν does not *necessarily* imply that the places no longer existed when the Apostle wrote, but may arise from the word occurring in context with a history which is past. So Xen. Anab. i. 4. 9, *αἱ δὲ κῶμαι ἦν αἷς Ἰσσήνουν Παρυσάτιδος ἦσαν*. But seeing that *John alone* uses this form of designation (*cf.* ch. xviii. 1; xix. 41), and that he probably wrote after the destruction of Jerusalem, it is more natural (as Meyer himself confesses) to explain the past tense by his regarding Jerusalem and its neighbourhood as laid waste at the time when he published his Gospel. 19.] Lightfoot (Hor. Hebr. in loc.) gives an account of the ceremonies practised during the thirty days of mourning. The rec. reading, τὰς περὶ M. κ. M., would mean Martha and Mary and their friends—the women mourning with them. The expression is foreign to N. T. diction elsewhere, and might be used here for decorum, seeing that they were *men* who came: or as indicating that the house was one of large hospitality and acquaintance.

20.] The behaviour of the two sisters is quite in accordance with their character, Luke x. 38—42: and thus we have a most interesting point of connexion between two gospels so widely various in their contents and character. Stier thinks (v. 19, edn. 2), as also Trench (Mirr. 398,

g Matt. xxi. 22. ch. xv. 7. 1 John iii. 22. v. 14, 15. Josh. xv. 18. of our Lord, here only.
h Matt. xx. 19. 1 Thess. iv. 16 al. fin. xxvi. 19.
i Matt. xxii. 23, &c. reff.
k ch. vi. 39, 40 reff.
l ch. ii. 11 reff.
m ch. viii. 51 reff.
n ace., Acts xiii. 41, from Hab. i. 5. 1 Cor. xiii. 7. 1 John iv. 16.

22 καὶ νῦν οἶδα ὅτι ὅσα ἂν [g] αἰτήσῃ τὸν θεὸν δώσει σοι ὁ θεός. 23 λέγει αὐτῇ ὁ Ἰησοῦς [h] Ἀναστήσεται ὁ ἀδελφός σου. 24 λέγει αὐτῷ ἡ Μάρθα Οἶδα ὅτι [h] ἀναστήσεται ἐν τῇ [i] ἀναστάσει ἐν τῇ [k] ἐσχάτῃ [k] ἡμέρᾳ. 25 εἶπεν αὐτῇ ὁ Ἰησοῦς Ἐγώ εἰμι ἡ [i] ἀνάστασις καὶ ἡ ζωή. ὁ [l] πιστεύων εἰς ἐμὲ κἂν ἀποθάνῃ ζήσεται, 26 καὶ πᾶς ὁ ζῶν καὶ [l] πιστεύων εἰς ἐμὲ οὐ μὴ ἀποθάνῃ [m] εἰς τὸν αἰῶνα. [n] πιστεύεις τοῦτο; 27 λέγει αὐτῷ Ναὶ κύριε· ἐγὼ πεπί-

22. rec at beg ins αλλα, with AC³D rel vulg lat-*b c e f ff₂*: om BC¹ℵ* L 1. 33 lat-*a* Chr. [εαν αιτησει ℵ.]
23. om 1st ὁ A. σου bef ὁ αδελφος D.
24. rec om ἡ, with AC³ℵ rel: ins BC¹DKLX 33 Chr Cyr.
25. aft εἶπεν ins δε ℵ¹; ουν X al goth.
27. om αυτω D-gr al copt. for ναι κυριε, ο ιησους A.

edn. 2), that Mary *did not hear* of the approach of Jesus, and that we must not bring the characters to bear on this case (?). **21.**] This saying has evidently been the leading thought of the four days since their brother's death. Mary repeats it, ver. 32. **22.**] She seems to express some expectation of the raising of her brother; but it is too great a thing for her to venture to mention:—possibly she had not dared to form the thought fully, but had some vague feeling after help, such as she knew He would give. I can hardly see, as some have done, a 'verbum minus dignum' (Bengel) in the form of her expression, ὅσα ἂν αἰτήσῃ τὸν θ. κ.τ.λ. It was said in the simplicity of her faith, which, it is true, was not yet a fully ripened faith: but it differs little from our Lord's own words, ver. 41. The repetition of ὁ θεός after τὸν θεόν is to be noticed, as expressive of her faith in the unity of purpose and action between Jesus and God.

23.] I believe these words of our Lord to contain no allusion to the *immediate* restoration of Lazarus; but to be pædagogically used, to lead on to the requisite faith in her mind. I have to learn whether ἀναστήσεται in this direct absolute sense could be used of his *recall into human life*. **24.**] She understands the words rightly, but gently repels the insufficient comfort of his ultimate resurrection. **25, 26.**] These words, as Stier observes, are the *central point* of the history; the *great testimony to Himself*, of which the subsequent miracle is *the proof*. The *intention* of the saying seems to have been, to awaken in Martha the faith that He could raise her brother from the dead, in its highest and proper form. This He does by announcing *Himself* (ἐγώ, I, and no other . . .) as 'THE RESURRECTION' (q. d.—that resurrection in the last day shall be only *by my Power* and therefore I can raise now as well and more than that, THE LIFE ITSELF: he that he that believeth in me (= Lazarus *in her mind*), even though he have died (ἀποθάνῃ, past) shall live; and he that liveth (physically, 'is not yet dead') and believeth in me, shall never die: i.e. 'faith in me is the source of *life*, both here and hereafter; *and those who have it, have Life, so that they shall* NEVER DIE;' *physical death* being overlooked and disregarded, in comparison with that which is really and only *death*. The ζῶν *must* be (against Lampe, Olshausen, and Stier) taken of *physical life*, for it stands opposed to κἂν ἀποθάνῃ. ὁ πιστ. εἰς ἐμέ is the subject of both clauses: in the former it is said that he κἂν ἀποθ. ζήσεται: in the second, that he ζῶν, οὐ μὴ ἀποθάνῃ. Olshausen's remark, that ζῶν and ἀποθ. in the second clause must *both* be physical, *if one is*, is wrong; the antithesis consisting, in both clauses, in the reciprocation of the two senses, physical and spiritual; and serving in the latter clause, as a key hereafter to the condition of Lazarus, *when raised* from the dead.

There can hardly be any reference in ver. 26 to the *state of the living faithful at the Lord's coming* (πάντες οὐ κοιμηθησόμεθα, πάντες δὲ ἀλλαγησόμεθα, 1 Cor. xv. 51),—for although the Apostle there, speaking of believers primarily and especially, uses the first person,—the saying would be equally true of unbelievers, on whose bodies the change from τὸ φθαρτόν to ἀφθαρσία will equally pass, and of whom the οὐ μὴ ἀποθάνῃ here would be equally true,—whereas the saying is con-

στευκα ὅτι σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ ὁ εἰς τὸν κόσμον [o] ἐρχόμενος. 28 καὶ τοῦτο εἰποῦσα ἀπῆλθεν καὶ [p] ἐφώνησεν Μαριὰμ τὴν ἀδελφὴν αὐτῆς [q] λάθρα εἰποῦσα Ὁ [r] διδάσκαλος [s] πάρεστιν καὶ [p] φωνεῖ σε. 29 ἐκείνη [δὲ] ὡς ἤκουσεν, ἠγέρθη ταχὺ καὶ ἤρχετο πρὸς αὐτόν. 30 οὔπω δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν [t] κώμην, ἀλλ' ἦν [ἔτι] ἐν τῷ τόπῳ ὅπου [u] ὑπήντησεν αὐτῷ ἡ Μάρθα. 31 οἱ οὖν Ἰουδαῖοι οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ καὶ [v] παραμυθούμενοι αὐτήν, ἰδόντες τὴν Μαριὰμ [w] ὅτι [x] ταχέως ἀνέστη καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ [y] δόξαντες ὅτι [z] ὑπάγει εἰς τὸ μνημεῖον ἵνα κλαύσῃ ἐκεῖ. 32 ἡ οὖν Μαριὰμ ὡς [a] ἦλθεν [a] ὅπου [a] ἦν Ἰησοῦς, ἰδοῦσα αὐτὸν [b] ἔπεσεν αὐτοῦ [b] πρὸς τοὺς [b] πόδας λέγουσα αὐτῷ Κύριε, εἰ ἦς ὧδε,

o Matt. xi. 3 reff.
p — Matt. xx. 32 reff.
q Matt. i. 19. ii. 7. Acts xvi. 37 only. Deut. xiii. 6.
r Matt. viii. 19. xii. 38. xxvi. 18 ||. al.† 2 Macc. i. 10 only.
s Matt. xxvi. 50 reff
t vver 1.
u vver. 20 reff.
v ver. 19.
w constr., Mark xii. 34.
x Luke xiv. 21 reff.
y Matt. vi. 7 reff.
z pres., ch. i. 43 reff.
a see Mark v. 40. ch. vi. 62. xxi. 18 bis.
b Mark v. 22. Acts v. 10.

Rev. i. 17 only. see Mark vii. 25.

28. rec (for τουτο) ταυτα, with AD rel latt syrr sah arm: txt BCLXℵ copt goth æth. (33 def.) [μαριαμ, so ABCDKLΔ 33.] την αδελφ. αυ. bef μα. D. for λαθρα, σιωπη D latt. for ειπουσα, ειπασα BC¹: txt AC²Dℵ rel. (33 def.) add οτι D.

29. om δε AC²D rel vulg lat-*a c e* arm: ins BC¹LXℵ 33. 69 lat-*f* syr-with-ast coptt goth. rec (for ηγερθη) εγειρεται, with AC² rel vulg syrr: txt BC¹DL X(Treg expr) ℵ 33 lat-*a b c e f ff₂ l* syr-marg (sah?) goth æth arm Andr. rec (for ηρχετο) ερχεται, with AC²D rel vulg lat-*c e f* syr copt: txt BC¹L X(Treg expr) ℵ 33 lat-*a b ff₂ l* Syr goth æth (arm).

30. for ουπω, ου D-gr. for δε, γαρ D latt (copt?) goth. ιησ. bef εληλυθει, omg ὁ, D. om ετι AD rel syrr æth: ins BCXℵ 1. 33 latt copt goth arm Aug. (ετι bef ην F lat-*a e* sah Andr.) om ἡ D al.

31. om και bef παραμυθ. D fos lat-*f l* goth. [μαριαμ, so BC¹DKLΔ 33.] rec (for δοξαντες) λεγοντες, with AC² rel latt syr sah goth: txt B C¹(appy) DLXℵ 1. 33 Syr syr-marg copt æth arm Andr Nonn. ins ιησους bef υπαγει ℵ¹(corrd 1. m.).

32. [μαριαμ, so BC¹E¹L.] rec ins ο bef ιησ., with C³LℵᵃᵇᶜRel: om ABC¹·² DKXℵ¹ 33.—ιησ. bef ην C¹(appy). om αυτου D. rec εις τους ποδας bef αυτου, with D al latt arm Chr Cyr: txt ABCℵ rel goth Andr Thl.—rec (for προς) εις, with AC³ rel: txt BC¹DLXℵ Cyr Andr. om αυτω DX lat-*a* copt arm. ωδε bef

setting forth an exclusive privilege of ὁ ζῶν κ. πιστεύων εἰς ἐμέ. Besides, such an interpretation would set aside all reference to Lazarus, or to present circumstances.

27.] Her confession, though embracing the great central point of the truth in the last verse, does not enter fully into it. Nor does she (ver. 40) seem to have adequately apprehended its meaning. ὅτι μὲν μεγάλα περὶ ἑαυτοῦ εἶπεν, ἔγνω· πῶς δὲ ταῦτα εἶπεν, ἠγνόησε· διὰ τοῦτο ἕτερον ἐρωτηθεῖσα, ἕτερον ἀποκρίνεται. Euthym. ἐγώ, I, for my part: πεπίστευκα, 'have convinced myself, and firmly believe.' ὁ ἐρχ.] Who should come: see reff. 28.] Her calling her sister is characteristic of one who (as in Luke x. 40) had not been much habituated herself to listen to His instructions, but knew this to be the delight of Mary. Besides this, she evidently has hopes raised, though of a very faint and indefinite kind. προσδοκήσασά τι ἀγαθὸν ἀπὸ τῶν λόγων αὐτοῦ. Euthym. λάθρα] ἵνα μὴ οἱ παρόντες Ἰουδαῖοι τοῦτο γνῶσι, καὶ ἴσως καταμηνύσωσιν αὐτὸν τοῖς ἐπιβουλεύουσιν. Euthym. This fear was realized (ver. 46). φωνεῖ σε] This is not recorded. Stier thinks that the Lord had not actually asked for her, but that Martha sees such an especial fitness for her hearing in the words of vv. 25, 26, that she uses this expression. But is it not somewhat too plainly asserted, to mean only *calling by inference?* Meyer regards the φωνεῖ σε as proving it to have been a fast.

31.] ἵνα κλ. ἐκεῖ—as is the custom even now in the East. 32.] The words of Mary are fewer, and her action more impassioned, than those of her sister: she was perhaps interrupted by the arrival of the Jews: cf. ver. 33. Kühner, Gram.

c constr., Mark xiv. 53, or Luke xxiii. 55, Acts ix. 39 al.
d ver. 38. Matt. ix. 30. Mark i. 43. xiv. 5 only †. Isa. xvii. 13 Symm (-μημα, Lam. ii. 6.) xliii. 30. only. Job iii. 24.

οὐκ ἄν μου ἀπέθανεν ὁ ἀδελφός. 33 Ἰησοῦς οὖν ὡς εἶδεν
αὐτὴν κλαίουσαν καὶ τοὺς [c]συνελθόντας αὐτῇ Ἰουδαίους
κλαίοντας, [d]ἐνεβριμήσατο τῷ [e]πνεύματι καὶ [f]ἐτάραξεν
ἑαυτὸν 34 καὶ εἶπεν Ποῦ [g]τεθείκατε αὐτόν; λέγουσιν
αὐτῷ Κύριε, ἔρχου καὶ ἴδε. 35 [h]ἐδάκρυσεν ὁ Ἰησοῦς.

e = Mark ii. 8 reff. f = ch. xii. 27. xiii. 21. xiv. 1, 27. Matt. x. 34 al. Ge
g = Matt. xv. 47. xvi. 6. ch. xix. 42 ‖ Mt. L. xx. 2, 13, 15. Acts iv. 37. h =

ης D. rec απεθανεν bef μου, with AC³ rel : ℵ αδελφος bef απεθανεν D : ar. αδελφ. bef μου 69 latt : txt BC¹LΔℵ 33.

33. om ως ℵ¹. for τους το κλαιοντας, ιουδαιους κλαιοντας τους συνελθοντ μετ' αυτης D lat-*a b c e ff₂ l*. for ενεβριμησατο το εαυτον, εταραχθη τω πν. ενβριμουμενος D 1 sah-mnt arm : εβριμησατο Aℵ¹. (corrd by origl corr in ℵ?)

35. ins και bef εδακρυσεν Dℵ¹ 69 latt Syr copt goth æth arm. om ὁ ℵ¹.

§ 627, anm. 4, remarks that when the genitive of the enclitic personal pronoun is prefixed to its substantive, a slight sense of the *dativus commodi* is given: 'non mihi frater mortuus esset.' 33.] In explaining this difficult verse, two things must be borne in mind: (1) that ἐμβριμάομαι can bear but one meaning, that of *indignor* ('infremuit,' Vulg.),—the expression of *indignation* and *rebuke, not of sorrow*. This has been here acknowledged by all the expositors who have paid any attention to the usage of the word. (2) That both from ὡς εἶδεν, &c.,—from καὶ ἐτάραξ. ἑαυ., and ver. 35,—the feeling in the Lord was clearly one of *rising sympathy*, which vented itself at last in tears.

These two things being premised, I think the meaning to be, that Jesus, with the tears of sympathy already rising and overcoming His speech, *checked them, so as to be able to speak the words following*. I would read ἐνεβρ. τ. π., καὶ ἐτ. ἑαυ., καὶ εἶπεν in immediate connexion, as expressing the temporary check given to the flow of His tears,—*the effort used to utter the following question*. And I would thus divest the self-restraint of all stoical and unworthy character, and consider it as *merely physical*, requiring indeed an act of the will, and a self-troubling,—a complication of feeling,—but implying no deliberate disapproval of the rising emotion, which indeed immediately after is suffered to prevail. What minister has not, when burying the dead in the midst of a weeping family, felt the emotion and made the effort here described? And surely this was one of the things in which He was made like unto His brethren. Thus Bengel: 'Ita Jesus austeriore affectu lacrymas hic cohibuit, et mox ver. 38 abrupit. Eoque major earum fuit auctoritas.' Meyer's explanation deserves mention: that our Lord was indignant at seeing the Jews, His bitter enemies, mingling their hypocri- tears (Crocodilsthränen) with the true s of the bereaved sister. But, not t how unworthy this seems of the Pe and occasion, the explanation will fin place in ver. 38: for surely the que of the Jews in ver. 37 is not enou justify it. Still perhaps any contrib to the solution of this difficult word is to be summarily rejected. τῷ πν not the dat. after ἐνεβρ., 'rebuked *spirit*,'—but in Spirit: see ἐν τ ver. 38. Indignation over sin and sin, and death the fruit of sin, d less lay in the background; but to *the words* (with Olsh., Stier, and Trc seems unnatural. ἐτάραξεν ἑαυτ understood by Meyer, and perhaps rig as describing an outward motion body,—He shuddered: and so Euthy διέσεισε· [not, as Bloomf. somewhat c dently asserts, a blunder of the scribe διεσείσθη, but the (so-called) intrans of σείω, in which it was used of this act of 'shaking' bodily; cf. Xen. iii. 4, αἱ δὲ τὰ ὦτα μὲν ἀίνητα ἔχου ἄκρᾳ δὲ τῇ οὐρᾷ σείουσιν: ib. vi. 15, ταῖς οὐραῖς διασείουσαι: cf. also the personal usage, Thuc. iv. 52, τοῦ μηνὸς ἰσταμένου, ἔσεισε.] συμβαίνει τινάσσεσθαι τὰ ἀνώτερα μέρη τῶν ἐμβριμωμένων. Cyril's comment is, οὐ μόνον θεὸς κατὰ φύσιν ἀλλὰ καὶ θρωπος ἦν ὁ χριστός, πάσχει καὶ τὰ ἀνθρώπινον· ἀρχομένης δέ πως ἐν κινεῖσθαι τῆς λύπης, καὶ πνοάσης πρὸς τὸ δάκρυον τῆς ἁγίας σαρκός ἐφησιν αὐτὴν τοῦτο παθεῖν ἐλεύσε θάπερ ἴθος ἡμῖν, ἐμβριμᾶται δὲ τῷ πν ματι, τουτέστι τῇ δυνάμει τοῦ ἁγίου ματος ἐκπλήττει τρόπον τινὰ τῇ σαρκί· ἡ δέ, τὸ τῆς ἐνοθείσης αὐτῇ τητος οὐκ ἐνεγκοῦσα κίνημα, τρόμει θορύβου πλάττεται σχῆμα καὶ συγχύσ πνοῦς γὰρ οἶδεν ἀναβράζειν.

36 ἔλεγον οὖν οἱ Ἰουδαῖοι Ἴδε πῶς ἐφίλει αὐτόν. 37 τινὲς δὲ ἐξ αὐτῶν εἶπον Οὐκ ἐδύνατο οὗτος ὁ [i] ἀνοίξας τοὺς [i] ὀφθαλμοὺς τοῦ τυφλοῦ [k] ποιῆσαι ἵνα καὶ οὗτος μὴ ἀποθάνῃ; 38 Ἰησοῦς οὖν πάλιν [l] ἐμβριμώμενος ἐν ἑαυτῷ ἔρχεται εἰς τὸ μνημεῖον· ἦν δὲ [m] σπήλαιον, καὶ λίθος [n] ἐπέκειτο ἐπ' αὐτῷ. 39 λέγει ὁ Ἰησοῦς Ἄρατε τὸν λίθον. λέγει αὐτῷ ἡ ἀδελφὴ τοῦ τετελευτηκότος Μάρθα Κύριε, ἤδη [o] ὄζει· [p] τεταρταῖος γάρ ἐστιν. 40 λέγει αὐτῇ ὁ Ἰησοῦς Οὐκ εἶπόν σοι ὅτι ἐὰν πιστεύσῃς ὄψῃ τὴν [q] δόξαν

i ch. ix. 10, &c. reff.
k = Col. iv. 16. Rev. xiii. 12, 14, 15. Eccl. iii. 14.
l ver. 33 reff.
m Matt. xxi. 33. Heb. xi. 38. Rev. vi. 15 only. Gen xix. 30.
n = ch. xxi. 9 only. 2 Macc. i. 21. (Luke v. 1. xxiii. 23. Acts xxvii. 20. 1 Cor. ix. 16. Heb. ix. 10 only. Job xix. 8.)

o here only. Exod. viii. 14 (ἐνόζ., Ald., &c.) only(?). p here only. Herodot. ii. 39. (Xen. Anab. vi. 4, 9, τεμπταῖοι, of the dead.) q see Rom. vi. 4.

37. for *ειπον*, *ελεγον* AK Chr-mss. [*εδυνατο*, so B[1]CDK.]

38. *εμβριμουμενος* (*itacism?*) AU 69: *εμβριμησαμενος* C[1]X Andr. for *εις*, *επι* D. om *επ'* ℵ[1].

39. om *ὁ* AD: ins BCℵ rel. *μαρθα* bef *η αδελφη* D(prefixing *ὴ*) vulg lat-*a f g* syrr coptt æth arm. rec (for *τετελευτηκοτος*) *τεθνηκοτος*, with C[2] rel: txt ABC[1] DKLℵ 33 syr-marg Andr. om *γαρ* D æth Chrysol.

40. om *ὁ* A 1. rec (for *οψῃ*) *οψει* (*itacism?*), with KU: txt ABCDℵ rel Orig Cyr.

γὰρ οἶμαι σημαίνειν τὸ ἐτάραξεν ἑαυτόν.

35—38.] It is probable that the second set of Jews (ver. 37) spoke with a scoffing and hostile purport: for John seldom uses *δέ* as a mere copula, but generally as **but**: see vv. 46, 49, 51.

It is (Trench, p. 407, edn. 2) a mark of accuracy in the narrative,. that these dwellers in Jerusalem should refer to a miracle so well known among themselves, rather than to the former raisings of the dead in Galilee (Strauss has made this very point an objection), of which they probably may have heard, but naturally would not thoroughly believe on rumour only. Again, of *raising* Lazarus none of them seem to have thought, only of preventing his death. This second *ἐμβριμᾶσθαι* of our Lord I would refer to the same reason as the first. *ἰδάκρυσε μέν, ἀφεὶς τὴν φύσιν ἐνδείξασθαι τὰ ἑαυτῆς· . . . . εἶτα πάλιν ἐμβριμᾶται τῷ πάθει.* Euthym. Only he assigns a didactic purpose, to teach us moderation in our tears; I should rather believe the self-restraint to have been exercised as a preparation for what followed. The caves were generally horizontal, natural or artificial, —with recesses in the sides, where the bodies were laid. There is no necessity here for supposing the entrance to have been otherwise than horizontal, as the word *σπήλαιον* would lead us to believe. Graves were of both kinds: we have the vertically sunk mentioned Luke xi. 44. See on the whole subject, Winer, RWB. art. 'Gräber:' and cf. Isa. xxii. 16; 2 Chron. xvi. 14; 2 Kings xxiii. 16.

Probably, from this circumstance, as from 'the Jews' coming to condole,—and the costly ointment (ch. xii. 3),—the family was wealthy. **39.**] The corpse had not been embalmed, but merely 'wrapped in linen clothes with spices, as the manner of the Jews is to bury,'—see ch. xix. 40, and ver. 44 below. *ἡ ἀδελφὴ τοῦ τετελευτηκότος*, as Meyer remarks, notes the natural horror of the *sister's heart* at what was about to be done. There is no reason to avoid the assumption of the plain fact (see below) stated in *ἤδη ὄζει*. I cannot see that any monstrous character (Olsh., Trench) is given to the miracle by it; any more than such a character can be predicated of *restoring the withered hand*. In fact, the very *act* of death is the beginning of decomposition. I have no hesitation, with almost all the ancient, and many of the best modern Commentators, in assuming *ἤδη ὄζει* as *a fact*, and indeed with Stier, believing it to be spoken *not as a supposition*, but *as a* (sensible) *fact*. The entrances to these vaults were not *built up*,—merely defended, by a stone being rolled to them, from the jackals and beasts of prey. **40.**] I can hardly think she supposed merely that Jesus desired to *look on the face of the dead*;—she expected *something* was about to be done, but in her anxiety for decorum (Luke x. 40) she was willing to avoid the consequence of opening the cave. This feeling Jesus here rebukes, by referring her to the plain duty of simple faith, insisted on by Him before (vv. 25, 26? or in some other teaching?) as the condition

τοῦ θεοῦ; 41 ᵛ Ἦραν οὖν τὸν λίθον. ὁ δὲ Ἰησοῦς ἦρεν τοὺς ʷ ὀφθαλμοὺς ἄνω καὶ εἶπεν Πάτερ, ˣ εὐχαριστῶ σοι ὅτι ἤκουσάς μου. 42 ἐγὼ δὲ ᾔδειν ὅτι πάντοτέ μου ἀκούεις· ἀλλὰ ʸ διὰ τὸν ὄχλον τὸν ᶻ περιεστῶτα εἶπον, ἵνα πιστεύσωσιν ὅτι σύ με ἀπέστειλας. 43 καὶ ταῦτα εἰπὼν φωνῇ μεγάλῃ ᵃ ἐκραύγασεν Λάζαρε, ᵇ δεῦρο ἔξω. 44 ἐξῆλθεν ὁ τεθνηκὼς ᶜ δεδεμένος τοὺς ᶜ πόδας καὶ τὰς ᶜ χεῖρας ᵈ κειρίαις, καὶ ἡ ᶜ ὄψις αὐτοῦ ᵉ σουδαρίῳ ᵇ περιεδέδετο. λέγει αὐτοῖς ὁ Ἰησοῦς ᶠ Λύσατε αὐτὸν καὶ ᵍ ἄφετε αὐτὸν ὑπάγειν.

45 Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων οἱ ἐλθόντες πρὸς τὴν

v here only. Zech. i. 18 al. see ch. iv. 35. Luke xvii. 13. Acts iv. 24. Judg. xxi. 2. Ps. cxxii. 1.
w. ὅτι, 1 Cor. i. 14. 2 Thess. ii. 13. Rev. xi. 17 al. Wisd. xviii. 2.
t ch. x. 32 reff.
u — Acts xxv. 7 (2 Tim. ii. 16. Tit. iii. 9) only. 2 Kings xiii. 21.
v ch. xviii. 40 reff.
w Acts vii. 34, from Exod. iii. 10. Rev. xvii. 1. xxi. 9.
x Matt. xxii. 18.
y here only. Prov vii. 16 only.
z — Rev. i. 16 (ch. only. Cant. ii. 14. xii. 18 var. only.
a Luke xix. 20. ch. xx. 7. Acts xix 13 only ✝.
b here only
c — Matt. v. 2 ref
d — Acts xxii. 30. Rev. ix. 14, 15. Jer. xlviii. (xli.) 4.

41. for ηραν ουν, ορτε ουν ηραν D al lat-e arm. rec aft λιθον ins ου ην τεθνηκως κειμενος, with C³ rel Chr-montf; ου ην AK 1 lat-f syr goth: om BC¹DLΔ 33 latt Syr syr-jer æth arm Orig₄ Chr-mss. aft οφθαλμους ins ανω D 33. Orig₁ Eus Chr₁.

42. om δε D (69) lat-c.

43. εκραξεν C¹ Chr: εκραυγαζεν ℵ¹.

44. rec ins και bef εξηλθεν, with AC³ℵ rel lat-a b c Iren-lat; και ευθυς D lat-f Andr: om BC¹L sah Orig. transp χειρας and ποδας AA 69 fos(with rec lat-a b c syrr æth Andr Jer. κηριαις (itacism) AΧΔΔ 33. περιειλεν ὁ ιησους bef αυτοις (B) L am coptt Orig: txt A C(appy) Dℵ rel vss lat-c ff₂ syrr æth.—om ὁ B Orig. rec om 2nd αυτον, with AC³Dℵ rel latt syrr sa goth arm Iren-lat Cyr Andr: ins BC¹L 33 copt æth Orig₈ Bas-sel Chr.

45. for ουν, δε Lℵ sah. om εκ D 1 (copt ?) Orig. for οι ελθοντες, των

of beholding the glory of God (not merely in the event about to follow,—for that was seen by many who did not believe,—but in a deeper sense,—that of the unfolding of the ἀνάστασις κ. ζωή in the personal being). **41, 42.**] In the filial relation of the Lord Jesus to the Father, all power is *given* to Him: the Son can do nothing of Himself:—and during His humiliation on earth, these acts of power were done by Him, not by that glory of His own which He had laid aside, but by the mighty working of the Father *in Him*, and in answer to His prayer: the difference between Him and us in this respect being, that His prayer *was always heard*, —even (Heb. v. 7) that in Gethsemane. And this ἤκουσάς μου He states here for the benefit of the standers-by, that they might know the truth of His repeated assertions of His mission from the Father. At the same time He guards this, ver. 42, from future misconstruction, as though He had no more power than *men* who pray, by ἐγὼ δὲ ᾔδειν ὅτι πάντοτέ μου ἀκούεις, 'because Thou and I are One.'

When He prayed, does not appear. Probably in Perœa, before the declaration in ver. 4. **43.**] Some (Chrys. Lampe) suppose that the revivification had taken place before εὐχαριστῶ σοι,—and these words were *merely a summoning forth*. But this is highly improbable. The comparison of ch. v. 25, 28, which are analogically applicable, makes it clear that ἀκούσαντες ζήσονται is the physical as well as spiritual order of things.

κραυγάζειν was not His wont; see Matt. xii. 19. This cry signified *that great one*, which all shall hear, ch. v. 28.

44.] κειρία, εἶδος ζώνης ἐκ σχοινίων, παρὰ τοιοῦτόν τι ἴμαντι, ᾧ δεσμοῦσι τὰς ἐλίνας (see ref.), Suidas. κειρία ὁ τῶν νεκρῶν ἱερὸς ἱμὰς ἤγουν ἡ κοινὸς φασκία (fascia), καὶ ᾧ δεσμοῦσι τοὺς νεκρούς, Moschopulus (Kuinoel). It does not appear whether the bands were wound about each limb, as in the Egyptian mummies, so as merely to *impede* motion,—or were loosely wrapped round both feet and both hands, so as to hinder any free movement altogether. The latter seems most probable, and has been supposed by many, e. g., Basil, Homil. de gratiar. actione, c. 5, vol. iii. p. 29, ὁ νεκρὸς ἐζωοποιεῖτο καὶ ὁ δεδεμένος περιπατοῦσι θαῦμα ἐν θαύματι, κειρίαις διεῖσθαι τοὺς πόδας, καὶ μὴ κωλύεσθαι πρὸς εὐημερίαν. Ancient pictures represent Lazarus gliding

Μαριὰμ καὶ [e] θεασάμενοι ὃ ἐποίησεν, [f] ἐπίστευσαν εἰς αὐτόν. 46 τινὲς δὲ ἐξ αὐτῶν ἀπῆλθον πρὸς τοὺς Φαρισαίους καὶ εἶπον αὐτοῖς ἃ ἐποίησεν Ἰησοῦς. 47 [g] συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι [h] συνέδριον, καὶ ἔλεγον Τί [i] ποιοῦμεν; ὅτι οὗτος ὁ ἄνθρωπος πολλὰ ποιεῖ [k] σημεῖα. 48 ἐὰν [l] ἀφῶμεν αὐτὸν οὕτως, πάντες [f] πιστεύσουσιν εἰς αὐτόν· καὶ ἐλεύσονται οἱ Ῥωμαῖοι καὶ [m] ἀροῦσιν ἡμῶν καὶ τὸν [n] τόπον καὶ τὸ ἔθνος. 49 [o] εἷς δέ [o] τις ἐξ αὐτῶν

e Luke xxiii. 55 reff. f ch. ii. 11 reff. g = Matt. ii. 4. xxii. 10. Rev. xiii. 10 al. 2 Chron. xxiv. 5. h John, here only. Matt. xxvi. 59. Acts v. 21 al. Prov. xxii. 10. i Mark xi. 5 reff. k = ch. ii. 11 reff. l = Matt. xv. 14. Mark xiv. 6.

4 Kings iv. 27. 14. xii. 14. Ps. cii. 16. m Matt. xxi. 21. ch. ii. 16. xx. 1. 1 Macc. v. 2. o Mark xiv. 51. Luke xxii. 50. n Rev. ii. 5. vi.

ελθοντων D. for και θεασαμενοι, ιδοντες D. rec (for ὅ) ἅ, with A[1]ℵ rel latt Orig$_4$: txt A[2]BCD 1 lat-*e* sah goth æth. rec aft επιστευσαν add ο ιησους, with C[2c.3]D rel vulg-ed lat-*a f ff$_2$ g* Syr æth Orig$_2$, ιησους ℵ: om AB C[1](appy) LX 1 am(with fuld em forj fos gat ing jac mm tol) lat-*b c* (*e*) coptt goth arm Orig$_3$.

46. for ἅ, ὅ CDM 69 lat-*b e* copt goth æth: οσα A Syr: txt B rel vulg lat-*a c f* syr sah arm Orig$_2$. (S omits ver.) rec ins ο bef ιησ., with Aℵ rel Orig: om BCDL.

47. om οτι D. for πολλα, τοιαυτα D lat-*b c e ff$_2$*. rec σημεια bef ποιει, with D rel vss: txt ABLMXℵ 33 sah Orig Ath.

48. ins και bef εαν D al Syr copt-wilk æth. πιστευουσιν ℵ[1]. om και bef τον τοπον DK vulg-ed(not am) lat-*a b c e f l* Syr.—τον τοπον bef ημων D lat-*a e f*.

forth from the tomb, not stepping: and that apparently is right. The σουδάριον appears to have tied up his chin. ὑπάγειν, probably, to his home.

45—57.] THE DEATH OF JESUS THE LIFE OF THE WORLD. *Consequences of the miracle. Meeting of the Sanhedrim and final determination, on the prophetic intimation of the High Priest, to put Jesus to death. He retires to Ephraim.*

46.] Meyer, with his usual philological acumen, takes pains to set right the understanding of this. In the last verse, it is not πολλοὶ . . . τῶν ἐλθόντων, but πολλοὶ . . . οἱ ἐλθόντες: thus identifying the πολλοί, with those that came: "*many* . . to wit, *those that came.*" All these ἐπίστευσαν εἰς αὐτόν (see a similar case in ch. viii. 30 ff.). Then, τινὲς ἐξ αὐτῶν, viz., the ἐλθόντων, and πιστευόντων, went, &c. The δέ (see on ver. 37) certainly shews that this was done with a hostile intent: not in *doubt* as to the miracle, any more than in the case of the blind man, ch. ix., but with a view to stir up the rulers yet more against Him. This Evangelist is very simple, and at the same time very consistent, in his use of *particles:* almost throughout his Gospel the great subject, the manifestation of the Glory of Christ, is carried onward by οὖν, whereas δέ as generally prefaces the development of the antagonist manifestation of hatred and rejection of Him. If it seem strange that this hostile step should be taken by πιστεύοντες εἰς αὐτόν, we at least find a parallel in the passage above cited, ch. viii. 30 ff. **47.**] Their words may be read two ways; with, or without, a question after ποιοῦμεν. (1) is the ordinary way. (2) as in A. V. R., 'What do we, seeing that,—because,—this man doeth many miracles?' **48.**] They evidently regarded the result of 'all believing on Him,' as likely to be, that He would be *set up as king:* which would soon bring about the ruin here mentioned. Augustine (in Ev. Joh. Tract. xlix. 26) understands it differently: that, all men being persuaded by Him to peaceful lives, they would have no one to join them in revolt against the Romans; but this seems forced: for no ἐλεύσονται would in that case be provoked. τὸν τόπον] not, *the temple* (sc. ἅγιον, Acts vi. 13. 2 Macc. v. 19 hardly applies, being *the place* which the Lord chose to put His Name there, not ὁ τόπος ἡμῶν) but our place, as in reff.: i. e. our *local habitation*, and our *national existence.* Both these literally came to pass. Whether this fear was earnestly expressed, or only as a covert for their enmity, does not appear. The ἡμῶν is emphatic, detecting the real cause of their anxiety. Respecting this man's pretensions, they do not pretend to decide: all they know is that if he is to go on thus, THEIR status is gone. **49—52.**] The counsel is given in subtilty, and was intended by Caiaphas in the sense of

p Comp. Luke xxii. 37 (from Isa. liii. 12) only. (Mark xi. 31 & xv. 28 v r.) — Rom. ii. 3. viii. 18 al.
q constr., ch. xvi. 7. Matt. v. 29, 30. xviii. 6 only. (w. inf., Matt. xix. 10 reff.) see ch. xviii. 14.
r Rom. v. 6, &c. xiv. 15.
s 1 Thess. v. 10. — ch. xviii. 14. Matt. ii. 4. xxvii. 25.
t Matt. v. 29, 30 reff.
u see ch. xviii. 28 reff. 1 Pet. ii.
v ch. v. 19 reff.
w Matt. xv. 7 al. fr. Ezek. xiii. 7 P. Lake i. 51. Acts v. 37.
x ch. i. 12 reff.
y Matt. xxvi. 21 | Mk. i. 9 = Matt iii. 12. xiii. 30. ch. iv. 36. Isa. xxvi. 1
a ch. xvii. 23 only. (1 John v. 8.)
b (and constr.) Matt. xxvi. 4 (rh. xviii. 14. Acts ix. 23. Rev. 18) only. (2 Kings xii. 8.)
c — ch. vii. 4.

50 Καϊάφας, ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς
Ὑμεῖς οὐκ οἴδατε οὐδέν, 50 οὐδὲ λογίζεσθε ὅτι συμ-
φέρει ὑμῖν ἵνα εἷς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ
καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται. 51 τοῦτο δὲ ἀφ' ἑαυτοῦ
οὐκ εἶπεν, ἀλλὰ ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου ἐπρο-
φήτευσεν ὅτι ἤμελλεν Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ
ἔθνους, 52 καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον, ἀλλ' ἵνα καὶ
τὰ τέκνα τοῦ θεοῦ τὰ διεσκορπισμένα συναγάγῃ εἰς
ἕν. 53 ἀπ' ἐκείνης οὖν τῆς ἡμέρας συνεβουλεύσαντο ἵνα
ἀποκτείνωσιν αὐτόν. 54 ὁ οὖν Ἰησοῦς οὐκ ἔτι παρρησίᾳ

50. rec διαλογιζεσθε, with X rel: txt ABDLN 1. 69 Orig$_2$ Chr$_1$-2-mss Cyr Thdrt. rec ημιν, with AI$_a$ rel am lat-*c f g* syrr sah æth arm Orig$_4$: om N: txt BDLM vulg-ed lat-*a b e ff$_2$ l*.

51. om εκεινου D-gr. [rec εμελλεν, with N rel Orig: txt ABDI$_a$LΩΔ 1. 33. 69.] rec ins *o* bef ιησ., with 69 (S 33, e sil): om ABDI$_a$N rel Orig Chr-ms. ιησ. bef ημελλ. D.

52. του θεου bef τεκνα A. for διεσκ., εσκορπισμενα D. εις εν bef συναγαγ^{η} D lat-*a e*.

53. for συνεβ., εβουλευσαντο BDN 69 Orig$_1$ Chr Ath: txt AI$_a$ rel Orig$_2$ Cyr Chron.

54. rec (for ο ουν ιησ.) ιησ. ουν, with ADI$_a$ rel: txt BLMXN 1 Orig$_2$ Ath.

political expediency only. But it pleased God to make him, as High Priest, the special though involuntary organ of the Holy Spirit, and thus to utter by him a prophecy of the death of Christ and its effects. That this is the only sense to be given, appears from the consideration that the *whole* of vv. 51, 52 cannot for a moment be supposed to have been in the mind of Caiaphas; and to divide it and suppose the latter part to be the addition of the Evangelist, is quite unjustifiable. ἀρχ. τοῦ ἐν. ἐκείνου] repeated again, ch. xviii. 13. He was High Priest during the whole Procuratorship of Pontius Pilate, eleven years: Jos. Antt. xviii. 2. 2, and 4. 3. In τοῦ ἐν. ἐκ. there is no intimation conveyed that the High Priesthood was changed every year, which it *was not*: but we must understand the words as directing attention to '*that* (*remarkable*) *year*,' without any reference to time past or to come. THAT YEAR *of great events* had Caiaphas as its High Priest. See on ver. 57. οὐκ οἶδ. οὐδ.] Probably various methods of action had been suggested. Observe λαός here, the usual term for the chosen people (reff.) and then ἔθνος, when it is regarded as a nation among the nations: cf. also ver. 52. Meyer otherwise: but Scripture usage is as above. ἀφ' ἑαυ. οὐκ εἶπ.: not *merely of himself*, but under the influence of the Spirit, who caused him to utter words, of the full meaning of which he had no conception. ἀρχ. ὢν ἐπροφ. There certainly was a belief, arising probably originally from the use of the Urim and Thummim, that the High Priest, as indeed every priest, had some knowledge of dreams and utterance of prophecy. We find it in Jos. B. J. iii. 8. 3, and Philo de Creat. Principum, p. 728, end. The latter says ὁ πρὸς ἀληθειαν ἱερεὺς εὐθὺς ἐστι προφήτης. That this belief existed, may account for the expression here; which however does not confirm it in all cases, but asserts the fact that the Spirit in this case made use of him, as High Priest, for this purpose. This confirms the above view of τοῦ ἐνιαυτοῦ ἐκείνου, here again repeated. See on ver. 49. ὅτι ἤμελλ. . . . .] the purport (unknown to himself) of his prophecy. And τοῦ ἔθν. is guarded from misunderstanding by what follows. τ. τέκ. τ. θεοῦ . . . .] are the *regardéroi εἰς ζωὴν αἰώνιον*, the *viewed* of ch. i. 12, among all nations; see ch. x. 16.

53.] The *decision*, to put Him to death, is *understood*: and from that day they plotted **that they might slay Him** (not, *how* they might slay Him).

[d] περιπατεῖ ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπῆλθεν ἐκεῖθεν εἰς τὴν χώραν [e] ἐγγὺς τῆς ἐρήμου, εἰς Ἐφραὶμ λεγομένην πόλιν, κἀκεῖ ἔμεινεν μετὰ τῶν μαθητῶν. 55 ἦν δὲ [f] ἐγγὺς τὸ [f] πάσχα τῶν [f] Ἰουδαίων· καὶ ἀνέβησαν πολλοὶ εἰς Ἰεροσόλυμα ἐκ τῆς χώρας πρὸ τοῦ πάσχα, ἵνα [g] ἁγνίσωσιν ἑαυτούς. 56 ἐζήτουν οὖν τὸν Ἰησοῦν, καὶ ἔλεγον μετ' ἀλλήλων ἐν τῷ ἱερῷ ἑστηκότες Τί δοκεῖ ὑμῖν; ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν; 57 [hi] Δεδώκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι [i] ἐντολὰς ἵνα ἐάν τις γνῷ ποῦ ἐστιν, [j] μηνύσῃ, ὅπως [k] πιάσωσιν αὐτόν.

XII. [l] Ὁ οὖν Ἰησοῦς [l] πρὸ ἓξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος [ὁ τεθνηκὼς] ὃν

d = ch. vii. 1 reff.
e ch. iii. 22 reff.
f ch. ii. 13 (reff.)
g Acts xxi. 24, 26. xxiv. 18 (met., James iv. 8. 1 Pet. i. 22. 1 John iii. 3) only. 2 Chron. xxx. 17.
h ch. i. 17 reff.
i ch. xii. 49. xiii. 34. 1 John iii. 23 only.
j Luke xx. 37 (reff.) Acts xxiii. 30. 1 Cor. x. 28 only †.
k ch. vii. 30 reff.
l constr., here only. (2 Cor. xii. 2. 2 Tim. i. 9. Tit. i. 2.) Amos i. 1. iv. 7. 2 Macc. xv. 36.

om ειπειθεν (*homœotel*) D al latt æth Orig$_1$ Thl Nonn. aft χωραν ins *σαμφουριειν sapfurim* D; *longinquum* lat-*b*; *proximam* lat-*f*. rec (for εμεινεν) διετριβε (*see ch* iii. 22), with ADI$_a$ rel latt Syr: txt BLℵ syr-marg Orig$_2$. rec aft μαθητων ins *αυτου*, with A rel vss Chr Chron: om BDI$_a$LΔℵ 1 am(with fuld) arm Orig$_3$ Cyr.

55. transp εγγυς and ην D vulg lat-*b c*. for και ανεβ., ανεβ. ουν D fos lat-*b c ff$_2$*. εις ιεροσολυμα bef πολλοι D. for προ του, πριν το D.

56. ins και bef τον ιησ. D. εστωτες D al.

57. rec aft διδ. δε ins και (*see note*), with DI$_a$ rel sah: om ABKLMUXΔℵ 1. 69 latt syrr coptt (æth ?) arm Orig Chron. rec εντολην (*because* but one *is mentioned*), with AD rel latt syr coptt Chron: txt BI$_a$Mℵ 1 syr-marg Orig$_2$. for εαν, αν D. γνοι D^1.

CHAP. XII. 1. om ο τεθνηκως (*as superfluous, the fact being sufficiently indicated without it*) BLXℵ lat-*a c e* Syr syr-jer sah æth Chr-2-mss Ps-Chr: ins ADI$_a$ rel vulg

54.] Observe the Ἰουδαῖοι here as the official body. He was still among *Jews* at Ephraim. This city is mentioned 2 Chron. xiii. 19 in connexion with Bethel, as also by Jos. B. J. iv. 9. 9. ἐγγ. τ. ἐρ., near the desert of Judah. Its situation is at present unknown (see Winer, RWB. ed. 3, sub voce). Robinson (Harmony, p. 204) supposes it to be the same with Ophrah (Josh. xviii. 23; 1 Sam. xiii. 17: not Judg. vi. 11, 24; viii. 27) and Ephron of the O. T. (2 Chron. xiii. 19, עפרון, Keri; עפרים, Cetibh), and the modern et-Taiyibeh, twenty R. miles from Jerusalem. See also Van de Velde, "Memoir to accompany the Map of the Holy Land," under Ophrah, p. 338: and Stanley's "Sinai and Palestine," p. 214. 55.] ἐκ τ. χώρ., not '*from that country*,'—the connexion with εἰς τὴν χώραν above having been severed by the note of time, ἦν δὲ ἐγγὺς κ.τ.λ. :—but, **from the country** generally. ἵνα ἁγν. ἑ.] To purify themselves from any Levitical uncleanness, that they might be able to keep the Passover; see Num. ix. 10; and reff. 2 Chron. and Acts. 56.] τί δοκ. ὑμ., and ὅτι οὐ μὴ ἔλθῃ . . . .; are *two separate questions*, as in E. V. The making them *one*, is hardly grammatical, seeing that οὐ μὴ ἔλθ. must have a *future* sense; whereas in that case it would be *past*: 'what think ye, that He is not (i. e. of His not having) come to the feast?' 57.] The import of this verse depends on the insertion or omission of the καί before οἱ ἀρχιερεῖς. *Without* it, it is merely an explanation of the people's question: **For the chief priests** &c.: *with* it, it would mean, 'And besides, the chief priests' &c.; i. e. 'not only did the people question, but' &c. The former is in my view most probable; for the command, having been given, would satisfactorily account for the questioning, and not be stated merely as coordinate with it.

CHAP. XII. 1—36.] PROPHETIC ANTICIPATIONS OF THE LORD'S GLORIFICATION BY DEATH. 1—11.] *The anointing at Bethany.* Matt. xxvi. 6—13. Mark xiv. 3—9, where see notes. 1.] On πρὸ ἓξ ἡμ., see reff. It is an expression frequent in later Greek; so μετὰ τριάκοντα ἡμ. τῶν γάμων, Dio lix. 20; μετὰ δέκα

m Matt. xvii. 9 ref.
n — Matt. xxii. 2. Mark vi. 21. Gen. xxi. 8.
o abs., Matt. xx. 28. Luke x. 40 †.
p ch. vi. 11. Matt. ix. 10. xxvi 7 al.† Esdr. iv. 10 only.
q ch. xix. 39 only †.
r ‖ Mt. reff.
s ‖ Mk. only. Cant. i. 12. iv. 13, 14 only.
t ‖ Mk. only †.
u (i v. r.) Matt. xiii. 46. 1 Pet. i. 7 only †.
v ch. xi. 2 reff.
w ch. vii. 38 reff.
x — ἐπλ.
y 2 Cor. ii. 14, 16. Eph.
z — ἐπλ.
a and comm., ‖ Mk. comm., ‖ Mt.

m ἤγειρεν m ἐκ νεκρῶν ὁ Ἰησοῦς. 2 n ἐποίησαν οὖν αὐτῷ
δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα ° διηκόνει· ὁ δὲ Λάζαρος εἷς
ἦν ἐκ τῶν p ἀνακειμένων σὺν αὐτῷ. 3 ἡ οὖν Μαρια
λαβοῦσα q λίτραν r μύρου s νάρδου t πιστικῆς u πολυτίμου
v ἤλειψεν τοὺς πόδας τοῦ Ἰησοῦ καὶ w ἐξέμαξεν ταῖς θριξὶν
αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία x ἐπληρώθη ἐκ τῆς
y ὀσμῆς τοῦ r μύρου. 4 λέγει οὖν Ἰούδας ὁ Ἰσκαριώτης
εἷς ἐκ τῶν μαθητῶν αὐτοῦ, ὁ μέλλων αὐτὸν παραδιδόναι
5 Διὰ τί τοῦτο τὸ r μύρον οὐκ z ἐπράθη a τριακοσίων

2. v. 28. w. δέ, here only. πλεῖα ἀπ' αὐτῶν, Xen. Cyr. i. 3. 5.
2. Phil. iv. 18 only. 2 Macc. ix. 10, 12.
z ‖. Mt. xiii. 46 ref.

lat-*b f ff*$_2$ *g l* syr copt goth arm. rec om *ο ιησ.*, with H rel lat-*a b c e* Chrys. *ιησ.* (omg ὁ 1. m.) bef *εκ* ℵ: txt A B(omg ὁ) DEGI$_a$LΔA^2 vulg lat-*f ff*$_2$ *g* syr copt goth æth Thl.

2. for *εποι. ουν, και εποι.* D lat-*c e* Syr æth. *διηκονει* bef *μαρθα*, omg ἡ, D arm. rec om *εκ*, with ADI$_a$ℵ rel: ins BL latt syrr Orig. rec (for *ανακειμενων συν*) *συνανακειμενων*, with Scr's g: *συνακ. συν* 33: txt ABDI$_a$ℵ rel Orig.

3. for *λαβουσα, λαμβανει* and ins *και* bef *ηλειψεν* D vulg-ed(not am) lat-*a b c e f* *πιστικης* bef *μυρου*, omg *ναρδου*, D lat-*e*. om *του* B. bef *αυτης* ins *της κεφαλης* I$_a$X coptt. for *η δε, και η* D latt. *επλησθη* B.

4. for *ουν, δε* (*from* ‖, *Mt* xx. 8, *Mk* xiv. 4) BN copt goth: om L 33 lat-*a e*. rec aft *ιουδας* ins *συμωνος* (*see ch* vi. 71, xiii. 2, 26), with AI$_a$Q rel fos lat-*f ff*$_2$ syr æth-ms: *σιμων* E^1(appy) FGHU lat-*b c ff*$_2$ copt-wilk: om BDI$_a$LN 1. 33 vulg lat-*g* syr-jer copt-dz sah æth arm Cyr Aug. rec om 1st *ὁ*, with AI$_a$Q rel: ins ABEF GHLUN 33.—for *ο ισκ., απο καρυωτου* D. rec *εἷς ἐκ των μαθ. αὐ. bef ιουδας*, with ADI$_a$Q rel syr copt goth arm: txt BLN 33 Syr sah æth. om *ος* B(Mai expr) QL 33: ins ADI$_a$ℵ rel latt Syr. *ος ημελλεν παραδουναι αυτον* D lat-*b c ff*$_2$.

ἔτη τοῦ οἰκῆσαι Ἀβραὰμ ἐν γῇ Χαναάν, Philo de Congressu, p. 434. See numerous instances in Greswell, vol. iii. Diss. 1, where he defines the expression to be *exclusive* of the period named as the limit *ad quem* or *a quo* (according as *πρό* or *μετά* is used), but *inclusive* of the day or month or year of the occurrence specified. Thus the arrival, and anointing, at Bethany, will be on the eighth of Nisan, if the passover was on the fourteenth. That day was a Sabbath; but this makes no difficulty, as we know not from what point our Lord came, or whether He arrived at the commencement of the Sabbath, i. e. sunset,—or a little after, on Friday evening, from Jericho. **2.** *ἐποίησαν*] It is not said *who*. It was (Mt. Mk.) in the house of *Simon the leper*. From Lazarus being there, and Martha serving, he may have been a near relative of theirs. See notes on Matt. Lazarus is mentioned throughout the incident, as forming an element in the unfolding of the hatred of the Jews which issued in the Lord's death: notice the climax, from mere connecting mention in ver. 1, then nearer connexion in ver. 2,—to his being the cause of the Jews flocking to Bethany in ver. 9,—and the joint object with Jesus of the enmity of the chief priests, in ver. 10. **3.** *λίτραν*] What weight is imported, is uncertain: hardly (see ch. xix. 39) so much as a Roman pound. The word, originally Greek, was adopted into the Aramaic, and is found in the Rabbinical writings as equivalent to a mina: see Friedlieb, Archäologie der Leidensgeschichte, p. 33. On *νάρδ.* στικ., see note on Mark. *ἠλ. τ. πόδ.*] His *head*, according to Matt. and Mark. See note on Luke vii. 38. **4.**] For *Judas* we have *οἱ μαθ. αὐτοῦ*, Matt.,—*τις* merely, Mark. See note on Matt. ver. 4. *ὁ μέλλων αὐτὸν παραδιδόναι* is not inserted, nor are any such notices in St. John without significance. It has a pragmatic connexion with the narrative in hand. Only one with thoughts alien from Jesus could have originated such a murmur. And on the other hand, it may well be, as some have supposed, that by the rebuke of the Lord on this occasion the traitorous scheme of Judas, long hidden in his inmost soul, may have been stimulated to immediate action. *τριακοσ. δην.*] Common (with the slight

δηναρίων καὶ ἐδόθη πτωχοῖς; 6 εἶπεν δὲ τοῦτο οὐχ
ὅτι [b] περὶ τῶν πτωχῶν [b] ἔμελεν αὐτῷ, ἀλλ' ὅτι [c] κλέπ-
της ἦν καὶ τὸ [d] γλωσσόκομον ἔχων τὰ [e] βαλλόμενα
[f] ἐβάσταζεν. 7 εἶπεν οὖν ὁ Ἰησοῦς [gh] Ἄφες αὐτὴν [h] ἵνα
εἰς τὴν ἡμέραν τοῦ [i] ἐνταφιασμοῦ μου [k] τηρήσῃ αὐτό.
8 τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' [l] ἑαυτῶν, ἐμὲ
δὲ οὐ πάντοτε ἔχετε. 9 [m] Ἔγνω οὖν ὄχλος πολὺς ἐκ
τῶν Ἰουδαίων ὅτι ἐκεῖ [n] ἐστιν, καὶ ἦλθον οὐ [o] διὰ τὸν
Ἰησοῦν μόνον, ἀλλ' ἵνα καὶ τὸν Λάζαρον ἴδωσιν ὃν
[o] ἤγειρεν ἐκ νεκρῶν. 10 [p] ἐβουλεύσαντο δὲ οἱ ἀρχιερεῖς

a- &c. F L U 11. 9.

b Matt. xxii. 16 reff.
c ch. x. 1 reff.
d ch. xiii. 29 only. 2 Chron. xxiv. 8, 10, 11 bis only. Jos. Antt. vi. 1. 2.
e — Matt. xxvii. 6. Mark xii. 41, 43, 44 ‖
f — ch. xx. 15. see Mark xiv. 13. Acts xxi. 35.
g — Matt. xv. 14. ch. xi. 48. 4 Kings iv. 27.
h Mark xi. 16 only.
i ‖ Mk. only †.

(-ίζειν, ‖ Mt.)
k and constr., Acts xxv. 21.
l — Matt. iii. 9 reff. Acts xiii. 46.
m prec., ch. i. 40 reff.
n ch. x. 22 reff.
o ver. 1.
p Luke xiv. 31. (ch. xi. 53 v. r.)
Acts v. 33. xv. 37. xxvii. 39. 2 Cor. i. 17 (Rec) only. Hath. iii. 6.

5. ins τοις bef πτωχοις D 33.

6. transp τουτο and ειπεν D lat-*a c e f* Syr copt goth. [ἐμελεν, so B: not as Verc.] rec (for εχων) ειχεν και, with AI$_a$ rel mm lat-*a b c* goth: txt BDLQN 1. 33 vulg (coptt). (*το γλωσσοκομον εχων was supposed to be a joint predicate with ελεπτης, and thus και was inserted after it, and it afterwards became corrected to ειχεν: this agst Meyer, Lücke, and De W., who hold εχων to be a grammatical correction.*)

7. rec om ινα, and (for τηρησῃ) τετηρηκεν (*see note*), with AI$_a$ rel lat-*f* Syr syr-txt goth: txt BDKLQXN 33 latt syr-marg coptt æth arm Nonn Ambr Gaud Aug.

8. om ver D (*probably from the influence of* ‖).

9. for εγνω το ιουδ., οχλ. δε πολ. εκ τ. ιουδ. ηκουσαν D lat-*a*. ins *o* bef οχλος B^{1}LN. om μονον D al lat-*b e*. om και D latt(not tol *f*) Vig. aft ηγειρεν ins ο ιησους D; aft νεκρων, A 33: om BQN rel. ins των bef νεκρων D.

10. aft δε ins και B.

difference of the insertion of *ἱκάνω*) to our narrative, and Mark. The sum is about 9*l.* 16*s.* of our money (Friedlieb, p. 31). 6.] **γλωσσόκομον**, *ἀγγεῖον τῶν αὐλητικῶν γλωττῶν*. Phryn. (De Wette), to keep the reeds, or *tongues*, of wind instruments:—thus, generally, any kind of pouch, or money-chest. See LXX, and Josephus, in reff. **ἐβάσταζεν**] It seems hardly possible, with St. John's use of **βαστάζειν** in ch. xx. 15 before us, altogether to deny that the sense of *carrying off*, i. e. *purloining*, may be here intended. And we have examples in Josephus somewhat analogous: e. g., Antt. vii. 15. 3, where Hyrcanus the High Priest, wishing to give Antiochus Eusebes money to raise the siege, *καὶ ἀλλαχόθεν οὐκ εὐπορῶν, ἀνοίξας ἵνα οἶκον τῶν ἐν τῷ Δανίδου μνήματι, καὶ βαστάσας τριςχίλια τάλαντα, μέρος ἔδωκεν Ἀντιόχῳ . . .*: See also ib. ix. 4. 5: xii. 5. 4: and Polyb. i. 48. 2. And so Origen, Theophyl., al.; contra Lücke, De Wette, Tholuck, al. 7.] See note on Matt. ver. 12. To suppose that it was a remnant from that used at the burial of Lazarus, is not only fanciful, but at variance with the character of the deed as apparent in the narrative. The rec. reading, *εἰς τ. ἡμ. τ. ἐντ. μου τετήρηκεν αὐτό*, seems to be an adaptation to Mark xiv. 8, in order to escape from the difficulty of understanding how she could *keep for His burial*, what she *poured out now*. Meyer understands the text of the *remnant*: but Luthardt rightly observes that the history clearly excludes the idea of a remnant; cf. *ἱπράθη* and *ἐδόθη*. He himself, with Baumg.-Crusius, takes *τηρήσῃ* as past, '*Let her have kept it*,' i. e. blame her not for having kept it: but this is vapid in sense, and ungrammatical. I understand the words, which, like all our Lord's proleptical expressions, have something enigmatical in them, of her whole act, not regarded as a thing past, but spoken of in the abstract as to be allowed or disallowed: **Let her keep it for the day of my burial**: not meaning a *future* day or act, but the present one, as one to be allowed. 8.] See note on Mark, vv. 7, 8. **γάρ** implies the *ἔργον καλὸν εἰργάσατο εἰς ἐμέ* of Matt. ver. 10. 9 ff.] Remember, here

ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν, 11 ὅτι πολλοὶ δι'
αὐτὸν [q] ὑπῆγον τῶν Ἰουδαίων καὶ [r] ἐπίστευον εἰς τὸν
Ἰησοῦν.

12 [s] Τῇ ἐπαύριον ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτήν,
ἀκούσαντες ὅτι [m] ἔρχεται Ἰησοῦς εἰς Ἰεροσόλυμα, 13 ἔλα-
βον τὰ [t] βαΐα τῶν [u] φοινίκων καὶ [v] ἐξῆλθον [r] εἰς [v] ὑπά-
τησιν αὐτῷ, καὶ [x] ἐκραύγαζον [y] Ὡσαννά, [y] εὐλογημένος ὁ
ἐρχόμενος ἐν ὀνόματι κυρίου, καὶ ὁ [z] βασιλεὺς τοῦ [z] Ἰσραήλ.
14 [a] εὑρὼν δὲ ὁ Ἰησοῦς [b] ὀνάριον [c] ἐκάθισεν ἐπ' αὐτό,
καθὼς ἐστιν γεγραμμένον 15 [d] Μὴ φοβοῦ θυγάτηρ Σιών·
ἰδοὺ ὁ βασιλεύς σου ἔρχεται καθήμενος ἐπὶ [e] πῶλον
[f] ὄνου. 16 ταῦτα οὐκ ἔγνωσαν οἱ μαθηταὶ αὐτοῦ [g] τὸ πρῶ-

q ch. vi. 67. r ch. ii. 11 reff. s ch. i. 29 reff. t here only †. 1 Macc. xiii. 51 only. u Rev. vii. 9 only. Ps. xcii. 12. v Matt. viii. 34. xxv. 6. w Matt. xxv. 1 only. Judg. xi. 34 var. x ch. xi. 44 reff. y 1 Mt. (reff.) z ch. i. 50 (reff.). a = Acts xxi. 2. xxvii. 6. b here on. † c intr. ff., Matt. v. 1 ff. d Zech. ix. 9. e 1 (Mt. 3ce, Mk. 1, Lu. 4 (1 imac.) only. f 1 Mt. 3ce, Luke xiii. 15 (xiv. 5 v. r.) only. Gen. xxxii. 15. g ch. x. 40. xix. 39 only.

11. των ιουδαιων bef δι' αυτον υπηγον D lat-a c e ff$_2$ Syr.

12. ins ο bef οχλος BL. om ὁ [bef ελθων] ΔN^1. rec ins ο bef ερχ. with B(Mai) S(e sil) 69(e sil) Orig: om ADLQN rel.—ιησ. bef ερχεται ALX 33 lat-c syrr coptt.

13. σωαννησιν DGLX 69: αναντησιν AKU Orig$_2$: txt BQN rel. for αυτω αυτου D. rec (for εκραυγαζον εκραζον (from ‖ Mt Mk), with A rel (exc txt BDLQN. add λεγοντες ADKQXN 1: om B rel vulg lat-b c sah goth (exc for ευλογημενος, ευλογητος D. rec om 3rd και, with AD rel latt ins BLQN copt æth Orig. om ο bef βασιλευς A N-corr(3a ?) rel Thl: ins BDKL QXN^1 (1, e sil). (33 def.)

15. rec θυγατερ, with N rel Orig: η θυγατηρ B^{corr}: txt AB^{1}DKLQXΔΛ. σου A.

16. rec aft ταυτα ins δε, with AD rel lat-a c f copt Orig: om BLQN vt lat-b e sah. for εγνωσαν, ενοησαν D. αυτου bef οι μαθηται BN: om L.

as elsewhere in John, the Ἰουδαῖοι are not *the people*, but the rulers, and persons of repute: the representatives of the Jewish *opposition* to Jesus. 10.] ἐβουλ., not, '*came to a* (formal) *resolution*,' but were in the mind,—had an intention: see Acts v. 33; xv. 37. The High Priests, named here and in ch. xi. 57, were of the sect of the Sadducees; and therefore disbelieved the *fact* of the raising of Lazarus; only viewing him as one whom it would be desirable to put out of the way, as an object of popular attention in connexion with Jesus. 11.] ὑπῆγον, went away (to Bethany); there is something in the ὑπ- which almost always implies *away, out from under*, the persons or the place in the narrative. And so here, the ἀρχιερεῖς being the main subject of the sentence, the word gets the sense of '*fell away*:' scil. from under their hand or power.

12—19.] *The triumphal entry into Jerusalem.* Matt. xxi. 1—17. Mark xi. 1—11. Luke xix. 29—44. On the chronology, see note on Matt. xxi. 1.

12.] τῇ ἐπ., i. e. on the *Sunday*;—see ver. 1. ἀκούσ.] From the multitude who had returned from Bethany, see The order of the narrative seems to require that these people should have visited Bethany late on the Sabbath, after sunset and the anointing. 13. τὰ βαΐα. The articles shew that the palm-trees were on the spot: the branches of the palm-trees: or perhaps (Lücke) that the custom was usual at such festivities. βαΐα The classical word is βαΐς, from the Copt. *bai*. 14—16.] The Evangelist seems to suppose his readers already acquainted with the circumstances of the triumphal entry, and therefore relates it thus compendiously. εὑρών does not involve any discrepancy with the three Evangelists, but is a compendious term implying their details. 15.] The prophecy more fully cited by Matt. 16.] Important, as shewing that this, and probably other prophetic citations under similar circumstances, were the effect of the light poured into the minds of the Apostles by the Holy Spirit after the Ascension.

τον, ἀλλ' ὅτε [h] ἐδοξάσθη Ἰησοῦς, τότε ἐμνήσθησαν ὅτι ταῦτα ἦν [i] ἐπ' αὐτῷ [i] γεγραμμένα καὶ ταῦτα ἐποίησαν αὐτῷ. 17 [k] ἐμαρτύρει οὖν ὁ ὄχλος ὁ ὢν μετ' αὐτοῦ, ὅτε τὸν Λάζαρον [l] ἐφώνησεν ἐκ τοῦ μνημείου καὶ [m] ἤγειρεν αὐτὸν [m] ἐκ νεκρῶν· 18 διὰ τοῦτο καὶ [o] ὑπήντησεν αὐτῷ ὁ ὄχλος, ὅτι ἤκουσαν τοῦτο αὐτὸν πεποιηκέναι τὸ [p] σημεῖον. 19 οἱ οὖν Φαρισαῖοι εἶπον [q] πρὸς ἑαυτοὺς [r] Θεωρεῖτε [r] ὅτι οὐκ [s] ὠφελεῖτε οὐδέν; ἴδε, ὁ κόσμος [t] ὀπίσω αὐτοῦ [t] ἀπῆλθεν.

20 [v] Ἦσαν δὲ Ἕλληνές τινες ἐκ τῶν [u] ἀναβαινόντων ἵνα [v] προσκυνήσουσιν ἐν τῇ ἑορτῇ· 21 οὗτοι οὖν προσῆλθον Φιλίππῳ τῷ [w] ἀπὸ Βηθσαϊδὰ τῆς Γαλιλαίας καὶ ἠρώτων αὐτὸν λέγοντες Κύριε, θέλομεν τὸν Ἰησοῦν

h ch. vii. 39 reff.
i w dat., here only. Mark ix. 12, 13. see Rev. x. 11.
k ch. i. 32. xiii. 21. xv. 27. xix. 35. 1 John v. 6 al.
l — Matt. xx. 32 reff. constr., here only.
m ver. 1. Matt. xvii. 9 reff.
o ch. xi. 20 reff.
p ch. ii. 11 reff.
q Mark x. 26 reff.
r constr., Mark xvi. 4. ch. iv. 19. (ix. 8.) Acts xxvii. 10 only.
s 2 Macc. ix. 28 vee Acts xxi. 20. Heb vii. 4.
t Matt. xxvii. 24. ch. vi. 66

H-b. xiii. 9. Sir. xxxi. (xxxiv.) 22. Neh. vii. 6.
f Mark i. 20. v = ch. iv. 20. Acts viii. 27.
u = ch. vii. 8, 10. w ch. xi. 1 reff. Acts xviii. 22 al

rec ins ο bef ιησ., with DHA : om ABQℵ rel. for επ' αυτω, περι αυτου D latt.

17. elz (for οτε) οτι, with DE^{1}KL lat-*a b c e ff*$_2$ Syr coptt arm : txt ABQℵ rel vulg lat-*f* syr goth æth. (33 def.)

18. om και B^{1}EHΔΛ tol lat-*a b c e ff*$_2$ *l* Syr coptt goth : ins A B^{corr} D Q(appy) ℵ rel vulg lat-*f* syr æth. υπηντησαν αυτω οχλοι D lat-*e* Syr. ins και bef ο οχλος B. for ο οχλος, οχλος πολυς ℵ. rec ηκουσε, with EGHUΔ syr : txt ABDQℵ rel latt Syr coptt. αυτον bef τουτο ℵ.

19. [ειπαν Bℵ.] for εαυτους, αυτους D al Chr. aft ο κοσμος ins ολος DLQX 33 latt Syr syr-with-ast syr-jer copt æth arm Cyr Nonn Andr Ambr Ambrst.

20. aft ησαν δε ins και D Syr æth. rec τινες bef ελληνες, with A rel vulg lat-*a g* syr arm goth Chr Cyr : txt BDLMQXℵ 1. 33 am lat-*b c e f ff*$_2$. rec προσεννησουσιν, with ABQℵ rel : txt DLΔ.

21. ins τω bef φιλιππω D.

ἐπ' αὐτῷ] So Æsch. Eum. 343, γιγνομέναισι λάχη τάδ' ἐφ' ἁμῖν ἐκράνθη,—Soph. Trach. 997, οἵαν ἐπί μοι χάριν ἠνύσω; Plat. Euthyd. 278 A, ὄνομα ἐπ' ἀνθρώποις ἐναντίως ἔχουσι κείμενον. **ταῦτα ἐποίησαν αὐτῷ**] viz. the going out to meet Him, strewing clothes and branches in the way, and shouting 'Hosanna' before Him: also perhaps, the setting Him on the ass, implied in the concise narrative. Notice the thrice-repeated ταῦτα, each time signifying "*this which was written by the prophet*," "*the above citation*." 17.] The testimony which they bore is given in Luke xix. 37, 38. Meyer regards the ἐφώνησεν ἐκ τοῦ μνημείου κ. ἤγειρεν ἐκ νεκρῶν as *an echo of their song of triumph*. 18.] I see no necessity for supposing this multitude distinct from that in the last verse. We have had no account of any multitude *coming from Bethany with Him*, nor does this narrative imply it: and surely ὁ ὄχλος in the two verses must mean the same persons. The καί here does not imply another ὄχλος, but **And on this account the multitude also went out to meet Him**: i. e. their coming out to meet Him and their *μαρτυρία* on the Mount of Olives, had one and the same cause,—the raising of Lazarus. 19.] **κόσμον, τὰ πλήθη λέγουσιν.** Euthym. **ἀπῆλθεν** can hardly be altogether without allusion to the fact, or likelihood, of *apostasy from Judaism*. It is used to signify entire devotion to Him whithersoever He might lead them, as in ref.: and thus implies *escape* and alienation from themselves.

20—36.] FUTURE SPREAD OF THE KINGDOM OF GOD AMONG GENTILES FROM THE DEATH OF JESUS. *Some Greeks desire to see Jesus. His discourse thereupon.* 20.] These **Ἕλληνες** were not *Grecian Jews*,—who would not have been so called: but *Gentiles*, 'proselytes of the gate,' who were in the habit (implied by the pres. part. **ἀναβαινόντων**) of coming up to the feast; see ch. vii. 35 reff. and note: also Acts viii. 27. 21.] For what reason *Philip* was selected, it is impossible to say. The Greek form of his name may imply some connexion with Hellenistic Jews, who may have been friends or re-

ἰδεῖν. 22 ἔρχεται ὁ Φίλιππος καὶ λέγει τῷ Ἀνδρέᾳ· ἔρ-
χεται Ἀνδρέας καὶ Φίλιππος, καὶ λέγουσιν τῷ Ἰησοῦ.
23 ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς λέγων· Ἐλήλυθεν ἡ
ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου. 24 ἀμὴν
ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσὼν εἰς
τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ,
πολὺν καρπὸν φέρει. 25 ὁ φιλῶν τὴν ψυχὴν αὐτοῦ
ἀπολέσει αὐτήν, καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ
κόσμῳ τούτῳ εἰς ζωὴν αἰώνιον φυλάξει αὐτήν. 26 ἐὰν
ἐμοί τις διακονῇ, ἐμοὶ ἀκολουθείτω· καὶ ὅπου εἰμὶ ἐγὼ,

x — Mark xiv. 41.
y ch. xiii. 1. xvi. 2, 32.
z ver. 16.
a Matt. viii. 20 reff.
b see Matt. v. 18 reff.
c (—) Matt. xiii. 31 ‖. xvii. 20 ‖. 1 Cor. xv. 37 only. (Lam. iv. 8 only.)
d — Mark iv. 8 ‖ L. only.
e ch. xv. 2, &c. (7 times) only. J. Ezek. xvii. 8 only. (ποιεῖν κ., Matt. iii. 8. διδόναι κ., Matt. xiii. 8. ἀποδιδ. κ., Rev. xxii. 2 καρποφορεῖν, Matt. xiii. 26)
f — Rev. v. 1.
g Luke xiv. 26 reff.
h — and constr., 2 Tim. i. 12.
i Matt. xxv. 44. Acts xix 21.

22. rec om ὁ, with ADℵ rel Cyr: ins BLX 33. rec (for 2nd ἐρχεται) παλιν, omg και bef λεγουσιν, with X rel; παλιν ο D; κ. παλ. ε. H: και παλ. ἐρχεται, retaining και bef λεγ., ℵ: txt ABL 33 lat-*a e* syr-jer æth.

23. for απεκρινατο, αποκρινεται BLXℵ 33: txt AD rel latt syrr.

25. for απολεσει, απολλυει B(Mai expr) Lℵ 33: txt AD rel vss Clem Cypr Lucif. [φυλαξει αυτην on margin in ℵ.]

26. rec 1st διακονη bef τις, with E rel: for εμοι τις, τις μοι D 1. 33 latt arm: τις εμοι 69: txt ABK L(μοι) MUXℵ syrr copt goth Chr. aft οπου ins αν D.

latives of these Greeks. If they were *from the neighbourhood of Bethsaida*, they would indeed have been familiar with the person of Jesus:—but what they here requested was evidently a private interview.

22.] Andrew (ch. i. 45) was of the same city as Philip: and this reason of Philip conferring with him is perhaps implied in the τῷ ἀπὸ Β. τ. Γ. Bengel remarks on this touch of nature: '*cum sodali, audet.*' ἔρχεται—so ἔπεμψέ με Ἀριαῖος κ. Ἀρτάοζος, Xen. Anab. ii. 4. 16. **23.**] *Did the Greeks see* (i. e. speak with) *Jesus, or not?* Certainly *not*, if I understand His discourse rightly. But they may have been present at, and have understood it. The substance of His answer (αὐτοῖς, to Philip and Andrew, not to the Greeks) is, that the time was now come for His glorification, which should draw all nations to Him:—but that glorification must be accomplished by His Death. The very appearance of these Greeks is to Him a token that His glorification is at hand. Stier strikingly says, "These men from the West at the end of the Life of Jesus, set forth the same as the Magi from the East at its beginning;—but they come to the *Cross* of the King, as those to His *cradle*." (R. J. v. 69, edn. 2.) The rejection of the Jews for their unbelief is the secondary subject, and is commented on by the Evangelist, vv. 37—43. ἵνα, not 'eventual,' nor "for" any thing, but *most strictly* of the *purpose*—**the hour has come, that** (whose object of preparation, and aim, in the eternal counsels, it has been, that) **the Son of Man should be glorified.** **24.** M. thinks, that our Lord begins His declaration with the double asseveration ἀμὴν ἀμήν, on account of the unreceptivity of the mind of the disciples for the announcements of His Death. But St. John also uses ἀμὴν ἀμήν. The *grain of wheat* perishes, and is *not apparent* (as the germ of dicotyledonous plants *are*) in *the new plant*:—see 1 Cor. xv. 36. The saying is more than a mere parabolic similitude: the divine Will, which has fixed the law of the springing up of the wheat-corn, has also determined the law of the glorification of the Son of Man, and the one is in analogy with the other: i. e. both through *Death*. The symbolism here lies at the root of that in ch. vi., where Christ is ὁ ἄρτος τῆς ζωῆς. αὐτὸς μόνος, by itself alone, with its life uncommunicated, lived only within its own limits, and not passing on. **25.**] And this same Divine Law prevails for *the disciples*, as well as for their Master:—see Matt. x. 39 note. And the saying here proclaims itself plainly its true extent,—by its immediate connexion with ver. 24, and by εἰς ζωὴν αἰώνιον.

ψυχή is not *really* in a double sense: as the wheat-corn retains its identity, though it die, so the ψυχή: and the two senses are, in their depth, one. ψυχή is *the life* in both cases:—the *soul*, in the present acceptation of that term. **26.**] Connexion:—For ministering to, or intimate union with, Christ (the position of Philip and An-

ἐκεῖ καὶ ὁ [k] διάκονος ὁ ἐμὸς ἔσται· ἐάν τις ἐμοὶ [l] διακονῇ, τιμήσει αὐτὸν ὁ πατήρ. 27 Νῦν ἡ ψυχή μου [l] τετάρακται, καὶ τί εἴπω; πάτερ, [m] σῶσόν με ἐκ τῆς [n] ὥρας ταύτης· ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν [n] ὥραν ταύτην. 28 πάτερ, [p] δόξασόν σου τὸ [p] ὄνομα. ἦλθεν οὖν [q] φωνὴ [q] ἐκ τοῦ [q] οὐρανοῦ Καὶ [o] ἐδόξασα καὶ πάλιν [o] δοξάσω. 29 ὁ οὖν ὄχλος ὁ ἑστὼς καὶ ἀκούσας ἔλεγεν [r] βροντὴν γεγονέναι. ἄλλοι ἔλεγον [r] Ἄγγελος αὐτῷ λελάληκεν. 30 ἀπεκρίθη

k Matt xxiii. 11 reff.
l = ch. xi. 33 reff. Ps. xli. 6.
m constr., Heb. v. 7. James v. 20. Jude 5 only. Ps. xxx. 7.
n 2 Macc. i. 11.
o = Mark xiv. 35.
o = ch. xvii. 5.
p Rev. xv. 4. Mal. i. 11.
q Matt. iii. 17 ‖. Rev. x. 4, 8. xiv. 2, 13. Dan. iv. 28
r Mark iii. 17. Rev. xi. 19 alone. Job xxvi. 14.

LXX.

εγω bef ειμι D lat-*a b c* Syr. om εκει D. rec ins και bef 2nd εαν, with A rel lat-*f* syr copt goth æth: om BDLXℵ 1. 33. 69 latt Syr sah.

28. for σου, μου B al. add εν τη δοξη η ειχον παρα σοι προ του τον κοσμον γενεσθαι (*see ch* xvii. 5) D Aug Jer. for ηλθεν ουν, και εγενετο D. aft ουρανου ins λεγουσα D lat-*a c e* syr copt æth.

29. om ουν B lat-*a*. for ἑστως, εστηκως ADGKMX 33. 69: txt Bℵ rel. om και Dℵ 1. 69 lat-*l* coptt-goth. for βροντην γεγονεναι, οτι βροντη γεγονεν D. ins οτι bef αγγελος D 69 coptt.

and the rest, and that into which these Greeks seemed desirous to enter) implies *following* Him,—and that, through tribulation to glory. **εἰμί**] the *essential* present—in My true place, i. e. (ch. xvii. 24) in the glory of the Father. **τιμήσει**] By glorifying him in My glorification, ch. xvii. 24. 27.] 'Concurrebat horror mortis et ardor obedientiæ' (Bengel). And to express both these *together* in human speech was impossible: therefore **τί εἴπω;** The following words must not be taken interrogatively (as by Theophyl., Grot., Tholuck, al.): for thus the whole sense is destroyed, besides the sentiment being most unworthy of Him who uttered it. The prayer is a *veritable prayer;* and answers to the prophetic Messianic prayers in the Psalms, which thus run—'My soul is troubled; Lord, help me' (Ps. lxix. 1; xl. 12, 13; xxv. 17; vi. 3, 4 al.); and to that prayer afterwards in Gethsemane, Matt. xxvi. 39. **διὰ τοῦτο**] The misunderstanding of these words has principally led to the erroneous punctuation just noticed. *διὰ τοῦτο* = *ἵνα σωθῶ ἐκ τῆς ὥρας ταύτης.* 'I came to this hour for this very purpose,—*that I might be safe from* this hour:' i. e. '*the going into, and exhausting this hour, this cup, is the very appointed way of my glorification.*' Das Hineinkommen iſt ſelbſt das Hindurchkommen, das Leiden ſelbſt die Erlöſung! Stier, v. 77, edn. 2: so also Lampe. This interpretation does not, as Luthardt says, *fall* with the interrogative punctuation of the previous clause, but holds equally good when that is relinquished. The other interpretation, that of Meyer, al., is, *that Thy Name may be glorified.* But surely this is to do violence to the order of thought. This particular does not come in till the next clause, and cannot without an improbable trajection be drawn into this. 28.] The glorifying *the Name* of the *Father* can only take place by the glorification of *the Son;* and this latter only by *His death:* so that this is the 'ardor obedientiæ' triumphant. **φωνή**] This 'voice' can no otherwise be understood, than as a plain articulate sound, miraculously spoken, heard by all, and variously interpreted. So all the ancients, and the best of the modern expositors, Meyer, Stier, Luthardt, &c. On the saying of the crowd (ver. 29) has been built the erroneous and unworthy notion, that it *was* only thunder, but understood by the Lord and the disciples to mean as here stated. The Jewish Bath Kol has no applicability here. **ἐδόξασα**] In the manifestation hitherto made of the Son of God, imperfect as it was (see Matt. xvi. 16, 17); in all O. T. type and prophecy; in creation; and indeed (Aug. in Joan. lii. 4) 'antequam facerem mundum.'

πάλιν is here no mere repetition, but an intensification of the *δοξάζειν*, a yet once more. 29.] Some *heard words*, but did not apprehend their meaning; others *a sound*, but no words. I should rather believe this difference to have been proportioned to each man's inner relation to Christ, than fortuitous.

30.] The voice had been heard by those, who did not apprehend its meaning, *as thunder.* But *αὕτη ἡ φωνή* could not by any possibility have been said to them, *if it had only thundered.* Our Lord

s ch. x. 32 reff.
t ch. xvi. 8, 11. Matt. x. 15 al. Isa. xxxiv. 8.
u ch. xiv. 30. xvi. 11. J. see 2 Cor. iv. 4. Eph. ii. 2. vi. 12.
v ch. vi. 37 reff.
w = ch. iii. 14. viii. 28 only.
x Ps. lx. 13.
y = ch. vi. 44 (xviii. 10. xxi. 6, 11. Acts xvi. 19) only. Jer. xxxviii. (xxxi.) 3. xxi. 19. Acts xi. 28. xxv. 27. Rev. i. 1 only. 2 Macc. xi. 17.

Ἰησοῦς καὶ εἶπεν Οὐ [s]δι' ἐμὲ ἡ φωνὴ αὕτη γέγονεν, ἀλλὰ δι' ὑμᾶς. 31 νῦν [t]κρίσις ἐστὶν τοῦ κόσμου τούτου· νῦν ὁ [u]ἄρχων τοῦ [u]κόσμου τούτου [v]ἐκβληθήσεται ἔξω· 32 κἀγὼ ἐὰν [wx]ὑψωθῶ [x]ἐκ τῆς γῆς, πάντας [y]ἑλκύσω πρὸς ἐμαυτόν. 33 τοῦτο δὲ ἔλεγεν [a]σημαίνων ποίῳ [a]θανάτῳ ἤμελλεν [a]ἀποθνήσκειν. 34 ἀπεκρίθη οὖν αὐτῷ ὁ ὄχλος

a ch. xxi. 23 only. see Jer. xxxviii. (xxxi.) 3.

30. rec ins ο bef ιησ., with A U(Treg expr) rel: om BDGKXℵ 33. 69. ειπεν bef ιησ. BL: om και ειπεν ℵ: txt AD rel vss. rec αυτη bef η φωνη, with E rel vulg-ed lat-*g* syrr (goth?) Tert: txt ABDLMU²XΝ 1. 33 am(with fuld) for), Cyr Hil Leo. for γεγονεν, ηλθεν D.

31. om 1st τουτου D al vulg lat-*b g l* syr-jer sah Leo Promiss. om νυν: αρχων του κοσμου τουτου (*homœotel*) ℵ¹. ins και bef εκβληθησεται ℵ.

32. και εγω D 69. αν B. for εκ, απο DL vulg lat-*b c e f ff₂ g* Chr. for παντας, παντα DΝ¹ al latt goth Iren-lat Aug$_{expr}$.

33. τουτον ℵ¹. [εμελλεν HKUXℵ 1.]

34. rec om ουν, with AD rel latt syr copt Chr: ins BLXℵ syr-marg sah.

does not say that the assurance was *not made* for *His* sake;—He had prayed, and His prayer had been answered:—but that it had not been thus *outwardly expressed* for *His*, but for *their* sake. This is likewise true in the case of all testimonies to Him; and especially those two other voices from heaven,—at His Baptism and His Transfiguration. ὑμᾶς is the whole multitude, not merely the disciples. All heard, and all *might have* understood the voice: see ch. xi. 42. **31.**] All this is a comment on ἐλήλυθεν ἡ ὥρα, ver. 23: and now a different side of the subject is taken up, and one having immediate reference to the occasion: viz. the drawing of the Gentile world to Him.

νῦν] He speaks of Himself as having actually entered the hour of His passion, and views the result as already come. κρίσις] not (Chrys., Cyril, Aug., Grot.) 'the *deliverance* of this world from the devil;'—nor, 'decision concerning this world,' who is to possess it (Bengel):—but (see ch. xvi. 11) **judgment**, properly so called, the work of the Spirit who was to come, on the world, which ὅλος ἐν τῷ πονηρῷ κεῖται, 1 John v. 19.

ὁ ἄρχ. τ. κ. τ.] The שַׂר הָעוֹלָם of the Jews, Satan, the ὁ θεὸς τοῦ αἰῶνος τούτου of 2 Cor. iv. 4: see also Eph. ii. 2; vi. 12. Observe it is ἐκβληθήσεται, not ἐκβάλλεται, because the casting out (ἔξω, ἐκ τῆς ἀρχῆς, Euthym., Grot., or better perhaps, out of ὁ κόσμος οὗτος, his former place) shall be gradual, as the *drawing* in the next verse. But after the death of Christ the casting out *began*, and its first-fruits were, the coming in of the Gentiles into the Church. **32.**] See reff. Here there is more perhaps implied in ὑψ. than in either of those places: viz. *the De… with all its consequences*. The Son… crucified, is in fact the Saviour glorifi… so that the exalting to God's right hand … set forth by that uplifting on the Cr… There is a fine touch of pathos, c… ponding to the feeling of ver. 27, in … ὑψωθῶ. Hermann's description of … meaning of ἐὰν τοῦτο γένηται exp… gives it: "sumo hoc fieri, et potes… nino fieri, sed utrum vere futurum … necne, experientia cognoscam." Vig… 832. The Lord Jesus, though *in … all this*, yet in the weakness of his hu… ity, puts himself into this seeming d… 'if it is so to be:' cf. Matt. xxvi. 42. … this is missed by the shallow and … scholarlike rendering 'when,' which … need hardly remind my readers *ἐάν* … never bear. See on ch. xiv. 3: 1 John … 2. ἑλκύσω] By the diffusion of … Spirit in the Church: manifested in … preaching of the Word mediately, and … pleading of the Spirit immediately. Be… fore the glorification of Christ, the Fa… drew men to the Son (see ch. vi. 44 … note), but now the Son Himself to Hi… self. Then it was, 'no man can c… except the Father draw Him:' now … Son draws *all*. And, *to Himself*, … uplifted, thus exalted;—the great … of Faith: see ch. xi. 52. **33.**] τοῦτο … can hardly mean more than by what … of death. Lampe ('non nude significat … *genere mortis*, sed in sensu latiori … *tatem mortis*, etiam *internam* … adeoque ad fructus etiam hujus mort… spicit") and Stier find in the word … whole consequences and character of … Death; but see ch. xviii. 32. … does not say that this was *all* that …

Ἡμεῖς [b] ἠκούσαμεν [b] ἐκ τοῦ νόμου ὅτι ὁ χριστὸς [c] μένει [c] εἰς τὸν αἰῶνα· καὶ πῶς λέγεις σὺ ὅτι δεῖ [w] ὑψωθῆναι τὸν υἱὸν τοῦ ἀνθρώπου; τίς ἐστιν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου; 35 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς Ἔτι [d] μικρὸν [d] χρόνον τὸ [e] φῶς [f] ἐν ὑμῖν ἐστιν. περιπατεῖτε [g] ὡς τὸ [e] φῶς ἔχετε, ἵνα μὴ [h] σκοτία ὑμᾶς [i] καταλάβῃ· καὶ ὁ [k] περιπατῶν ἐν τῇ [hk] σκοτίᾳ οὐκ οἶδεν [l] ποῦ ὑπάγει. 36 [g] ὡς τὸ [e] φῶς ἔχετε, [m] πιστεύετε [m] εἰς τὸ φῶς, ἵνα [n] υἱοὶ φωτὸς γένησθε. ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἀπελθὼν [o] ἐκρύβη ἀπ' αὐτῶν.

37 Τοσαῦτα δὲ αὐτοῦ [p] σημεῖα πεποιηκότος [q] ἔμπροσθεν αὐτῶν οὐκ [m] ἐπίστευον [m] εἰς αὐτόν· 38 [r] ἵνα ὁ λόγος Ἡσαΐου τοῦ προφήτου [r] πληρωθῇ ὃν εἶπεν, Κύριε, τίς [s] ἐπίστευσεν τῇ [t] ἀκοῇ ἡμῶν; καὶ ὁ [u] βραχίων κυρίου τίνι [v] ἀπεκαλύφθη; 39 διὰ τοῦτο οὐκ ἠδύναντο πιστεύειν· ὅτι

b constr., 2 Cor. xii. 6.
c ch. viii. 35 (bis) refl.
d ch. vii. 33 reff.
e ch. i. 7 reff.
f = Acts iv. 43 al. fr.
g = Luke xii. 58.
h ch. i. 5 reff.
i = 1 Thess. v. 4. Numb. xxxii. 23
k ch. viii. 12.
l ch. iii. 8 reff.
m ch. ii. 11 reff.
n 1 Thess. v. 5. Luke x. 6. Eph. ii. 2. v. 6. (8.)
o ch. viii. 59. Deut. vii. 20.
p ch. ii. 11 reff.
q = Matt. v. 16 al. 2 Kings iii. 31 F.
r Matt. i. 22 al.
s dist., Luke i. 20. ch. ii. 22 al. Isa. liii. 1.
t = Rom. x. 16, from l. c. 1 Thess. ii. 13. Heb. iv. 2. 2 Kings xvii. 30. i. 17, 18 al. 1 Kings iii. 7.
u Luke i. 51. Acts xiii. 17 only. Deut. v. 15.
v Matt. x. 26. Rom. i. 17, 18 al. 1 Kings iii. 7.

συ bef λεγεις, with ADℵ rel latt sah arm Ath Cypr: txt BLX syrr copt Chr. aft εστιν ins ουν D.

35. rec (for εν υμιν) μεθ' υμων, with A rel Syr sah(appy) Chr Cyr$_1$: txt BDKLMX 1. 33. 69 latt syr copt goth Cyr Nonn Victorin. aft περιπατειτε ins ουν D lat-*e* copt Ang. rec (for ως) εως (*from* ε *preceding*), with ℵ rel latt syr goth arm Cypr: txt ABDKLX 1. 33 syr-marg coptt Cyr Did. υμας bef σκοτια D vulg-ed (not am) lat-*a* Cypr spec.—ins η bef σκοτια ℵ^{1a}.

36. rec (for ως) εως, with E rel: txt ABDLℵ Did Ath-mss. rec ins ο bef ιησ., with Aℵ^{2a}? rel: om BDL ℵ^{1}(perhaps). for απελθων, απηλθεν και D latt.

39. for οτι παλιν, και γαρ D copt-ms.

meant, but that it was its first and obvious reference. **34.**] In such passages as Ps. lxxxix. 36, and perhaps cx. 4; Dan. vii. 13, 14. **τοῦ νόμου**] The O. T.; see ch. x. 34. The actual words **ὅτι δεῖ ὑψ. τ. υἱ. τ. ἀν.**, had not been on this occasion used by Jesus; but in His discourse with Nicodemus, ch. iii. 14, and perhaps in other parts of His teaching which have not been recorded. **τίς ἐστιν . . . . .**] They thought some other Son of Man, not the Messiah, was meant; because this lifting up (which they saw implied *taking away*) was inapplicable to their idea of the Messiah, usually known as the Son of Man.

35.] He does not answer them, but enjoins them to make use of the time of His presence yet left them. **ὡς**, as, not exactly "*while*:" walk, according to your present state of privilege in possessing the Light: which indeed can only be done *while it is with you*. **τὸ φῶς**, 'Myself' —see ch. vii. 33; viii. 12; ix. 4, 5. **ἐν ὑμ.**, among you: see ref., and ch. xv. 24 (or in the deeper meaning of ch. xi. 10, which see, and note). The *light* is an easy transition from their question, if, as above supposed, Ps. lxxxix. 36 was alluded to: 'His (David's) seed shall endure for ever, and his throne *as the sun* before Me.' **περιπατ.**] i. e. '*make use of* the Light, do your work in it, and by it.' **οὐκ οἶδ. π. ὑπ.**] 'Has no guide nor security, no principle to lead him.'

36.] It is by believing on the Light, that men become sons of Light: see ch. i. 12.

Our Lord probably went to Bethany, Luke xxi. 37.

37—50.] FINAL JUDGMENT ON THE UNBELIEF OF THE JEWS. **37—43.**] *The Evangelist's judgment on their unbelief* (37—41), *and their half-belief* (42, 43). I do not regard these verses as forming the conclusion to the narrative of the public ministry of the Lord, on account of vv. 44—50 (where see note): but doubtless the *approaching close* of that ministry *gives occasion* to them, and is the time to which they refer. **37.**] **τοσαῦτα**, so many: not, *so great*: see ch. vi. 9; xxi. 11. **οὐκ ἐπίστ.**] i. e. the *generality* did not;—they did not, *as a people*:

w 1 John ii. 11. 2 Cor. iv. 4 only. Isa. xlii. 19 only. (Isa. vi. 9.)
x Mark vi. 52. viii. 17. Rom. xi. 7. 2 Cor. iii. 14 only. Job xvii 7 var. only.
y = Mark iv. 12. ch. ix. 2.
z Matt. xv. 17. 1 Tim. i. 7 al. Prov. i. 2, 6.
a = Matt. xviii. 3 reff.
b Isa. vi. 1.
c 1 Cor. xiv. 7. Gal. iii. 18 only. 2 Macc. xv. 5.
d here only. Herod. i. 189 end.

πάλιν εἶπεν Ἡσαΐας 40 ʷ Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμούς, καὶ ˣ ἐπώρωσεν αὐτῶν τὴν καρδίαν, ʸ ἵνα μὴ ἴδωσιν τοῖς ὀφθαλμοῖς καὶ ᶻ νοήσωσιν τῇ καρδίᾳ καὶ ᵃ στραφῶσιν καὶ ἰάσομαι αὐτούς. 41 ταῦτα εἶπεν Ἡσαΐας ὅτι εἶδεν τὴν ᵇ δόξαν αὐτοῦ· καὶ ἐλάλησεν περὶ αὐτοῦ 42 ᶜ ᵈ ὅμως μέντοι καὶ ἐκ τῶν ᵉ ἀρχόντων πολλοὶ ᶠ ἐπίστευσαν ᶠ εἰς αὐτόν, ἀλλὰ διὰ τοὺς Φαρισαίους οὐκ ᵍ ὡμολόγουν, ἵνα μὴ ʰ ἀποσυνάγωγοι γένωνται. 43 ἠγάπησαν γὰρ τὴν ᵏ δόξαν ˡ τῶν ἀνθρώπων μᾶλλον ᵐ ἤπερ τὴν δόξαν ˡ τοῦ θεοῦ.

e = ch. iii. 1 reff.
f = 2 Tim. iv. 10. 1 Jno. ii. 15.
g ch. ii. 11 reff.
h ch. ix. 22. xvi. 2. 1 Pet. iii. 16, from Ps. xxxiii. 12 Rev. xii. 11.
i gen., 1 Pet. iii. 14.
k = ch. v. 41, 44. 1 Thess. ii. 6.
l here only†. 2 Macc. xiv. 42.
m ch. i. 15. viii. 23, 7.

44 Ἰησοῦς δὲ ⁿ ἔκραξεν καὶ εἶπεν Ὁ ᶠ πιστεύων εἰς ἐμὲ

n = ch. vii. 28 reff.

40. om τους οφθαλμους και επωρωσιν αυτων (*homœotel*) D. rec στρεφωσιν (*conformation to preceding*), with B²[sic: see table] rel Eus Chr Thdrt: txt AB ℵ XN 33. 69 Eus. ins μη bef νοησ. D vulg-ed lat-*a*. (-σωσιν D 69.) for νοησωσιν τη καρδια, τη καρδια συνωσιν ℵ. rec επιστραφωσι, with AD² rel επιστρεψωσι (*so* LXX) KLMX Eus Did, -ψουσι 69: txt BD¹ℵ 33. rec ιασωμαι (*conformation to foregoing: the authority is too strong, to suppose the fut to be from* LXX), with LU² (1, e sil) Eus₂: txt ABDℵ rel lat-*b* Eus-ms Did.

41. aft ταυτα ins δε D Did Chr Hil Jer. rec (for οτι) οτε, with D rel lat syr goth æth Eus₂ Chr Hil Ambr Jer: txt A B(Btly) LMXN 1. 33 lat-*e* copt arm Eus₁. ins του θεου bef 1st αυτου D: for αυτ., τ. θ. 69.

43. for ηπερ, υπερ LXℵ 1. 33. 69 Chr-ms.

44. for δε, ουν D al. for εκραξεν κ. ειπεν, εκραζεν κ. ελεγεν D 69 lat-*b c f*. Eus. [αλλα, so BDLΔ.]

see ver. 42. **38.**] On ἵνα πλ. see note, Matt. i. 22: beware of the '*ecbatic*' or 'eventual' sense, which has no existence.

39.] διὰ τοῦτο refers to the last verse, and ὅτι sets forth the reason more in detail; see ch. v. 16; 1 John iii. 1; Matt. xxiv. 44. The common interpretation (Theophyl., Vulg., Lampe, Tholuck, Olsh., al.), by which διὰ τοῦτο is referred forward to ὅτι, would require some particle, καί, or δέ, to denote a transition to the fresh subject. De Wette, Meyer, Lücke, edn. 3, Grot. al. **οὐκ ἠδύν.**] could not—i. e. it was otherwise ordained in the divine counsels. No attempt to escape this meaning (as *nolebant*, Chr. Thl. &c.) will agree with the prophecy cited ver. 40. But the *inability*, as thus stated, is coincident with the fullest freedom of the human will: compare οὐ θέλετε, ch. v. 40. **ὅτι**, not '*for*,' but **because**. A more special ground is alleged why they could not believe:—see above.

40.] The prophecy is freely cited, after neither the Heb. nor the LXX, which is followed in Matt. xiii. 14 f. What God *bids* the prophet *do*, is here described as *done*, and by Himself: which is obviously *implied* in the Heb. text. The reading αὐτῶν (Morus) supplying ὁ λαὸς οὗτος as the subject of τετύφ. and πεπώρ., is out of the question,—as ungrammatical, and inconsistent with the context, which will only allow of ὁ κύριος (i. e. Jehovah) as the *subject*. **41.**] **ὅτι εἶδ.**, because he *saw*. "This apocalyptic vision was the occasion of that prophecy." Meyer. **αὐτοῦ**, *of Christ*. The Evangelist is giving his judgment,—having (Luke xxiv. 45) his understanding opened to understand the Scriptures,—*that the passage in Isaiah is spoken of Christ*. And indeed, strictly considered, the glory which Isaiah saw could *only* be that of the Son, Who is the ἀπαύγασμα τῆς δόξης of the Father, Whom eye hath seen. κ. ἐλ. π. αὐ. does not depend on ὅτι: and he spake concerning Him. **42.**] e. g. Nicodemus, Joseph and others like them. On ἀρχόντων see note, ch. ix. 22. **43.**] is a reference to ch. v. 44. **ἤπερ** (in ἠπερ), in this case augments the disjunctive force of ἤ. See Kühner, ii. § 747, anm. 4, where many examples are given. **44—50.**] *Proof of the guilt of their unbelief, from the words of Jesus Himself*. It was by the Commentators generally thought that these verses formed part of some other discourse

οὐ πιστεύει εἰς ἐμέ, ἀλλὰ εἰς τὸν πέμψαντά με· 45 καὶ ὁ [o] θεωρῶν ἐμὲ [o] θεωρεῖ τὸν πέμψαντά με. 46 ἐγὼ [p] φῶς [q] εἰς τὸν κόσμον [q] ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμὲ ἐν τῇ [r] σκοτίᾳ μὴ [s] μείνῃ. 47 καὶ ἐάν τις μου ἀκούσῃ τῶν ῥημάτων καὶ μὴ [t] φυλάξῃ, ἐγὼ οὐ [u] κρίνω αὐτόν· οὐ γὰρ ἦλθον ἵνα κρίνω τὸν κόσμον, ἀλλ' ἵνa σώσω τὸν κόσμον. 48 ὁ [v] ἀθετῶν ἐμὲ καὶ μὴ [w] λαμβάνων τὰ ῥήματά μου ἔχει τὸν κρίνοντα αὐτόν· ὁ λόγος ὃν ἐλάλησα, ἐκεῖνος κρινεῖ αὐτὸν ἐν [x] τῇ ἐσχάτῃ ἡμέρᾳ. 49 ὅτι ἐγὼ [y] ἐξ ἐμαυτοῦ οὐκ [y] ἐλάλησα, ἀλλ' ὁ πέμψας με πατὴρ αὐτός μοι [z] ἐντολὴν [z] δέδωκεν τί εἴπω καὶ τί λαλήσω· 50 καὶ οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ αἰώνιός [a] ἐστιν. ἃ οὖν ἐγὼ λαλῶ, καθὼς εἴρηκέν μοι ὁ πατήρ, οὕτως λαλῶ.

o — ch. vi. 40. xiv. 17.
p ch. i. 7 reff.
q ch. i. 9 reff.
r ch. i. 5 reff.
s 1 John iii. 14. 1 Cor. vii. 28, 34.
t — Luke xi. 28. Ps. cxviii. 9. see ch. viii. 51.
u — ch. iii. 18 bis. James v. 9.
v John, here only.
w — Luke vii. 30. x. 16. Gal. ii. 21. 1 Thess. iv. 8. Isa. xxiv. 16.
x — Matt. xiii. 20. ch. iii. 11, 32, 33. xvii. 8.
y ch. viii. 44 end. iii. 31. Matt. xii. 34.
z — ch. xi. 57 reff.
a — ch. xvii. 3. vi. 68.

XIII. 1 Πρὸ δὲ τῆς ἑορτῆς τοῦ [b] πάσχα, εἰδὼς ὁ

1 John ii. 20. b Matt. xxvi. 2 reff.

45. om και D. 46. om πας B.

47. om μη D fos lat-*a b c ff*$_2$ *l* Ambr. rec (for φυλαξη) πιστευση, with E rel lat-*f q* syr-marg goth: txt ABDKLXℵ 1. 33. 69 latt syrr coptt æth arm Ath Nonn. for αλλ ινα, αλλα D^1-gr.

49. εξ εμαυτου bef εγω D: om εγω G. rec (for δεδωκεν) ειδωκεν, with Dℵ rel Chr: txt ABMX 1. 33. 69 Did Cyr.

50. αιωνιος εστιν bef ζωη D: εστιν bef αι. 69 al. rec λαλω bef εγω, with Δ rel sah: om εγω D em lat-*a*: txt ABLMXℵ 1. 33. 69 vulg lat-*b c f ff*$_2$ *g* copt arm Bas Tert.

delivered at this period. But this is improbable, from no occasion being specified, —from ver. 36,—and from the form and contents of the passage, and its reference to the foregoing remarks of the Evangelist. I take it—with almost all modern Commentators—to be a *continuation of those remarks, substantiating them by the testimony of the Lord Himself.* The words are taken mostly, but not altogether, from discourses *already given* in this Gospel.

44, 45.] ἔκρ. κ. εἶπ. not pluperf. (nor ever), but indefinite, as ἐπίστευσαν, ὡμολ., and ἠγάπ. above. ἔκρ. is used of open public teaching, see reff. On the close connexion with the Father, see ch. v. 24, 38; viii. 19, 42; xiv. 10. The words are in logical sequence to ver. 41, in which the Evangelist has said that *the glory of Jehovah* and His *glory* were *the same.* 46.] See ver. 35; ch. viii. 12; ix. 5. The μείνῃ here expresses that all are *originally in darkness,*—as μένει, ch. iii. 36. 47.] See ch. iii. 17; v. 45; viii. 15. The omission of μή (see var. read.) appears to have been occasioned by a mistaken idea that vv. 48 and 47 were in contrast to one another. 48.] See ch. iii. 18, also v. 45 ff., and Heb. iv. 12. On ἀθετῶν and μὴ λ. see reff.: and on the emphatic ἐκεῖνος, referring to the primary subject, cf. note on ch. vii. 29, also on ch. iii. 28. 49.] See ch. v. 30; vii. 16, 17, 28, 29; viii. 26, 28, 38. On ἐντολή, ch. x. 18. There does not appear to be any real difference here, though many have been suggested, between εἶπω and λαλήσω: both are summed up in λαλῶ in the next verse: compare Matt. x. 19. 50.] See ch. vi. 63 (and note), 68. On οἶδα, ch. iii. 11; v. 32; viii. 55.

The ἐντολὴ αὐτοῦ *is*, results in, not as a means merely, but in its accomplishment and expansion, *eternal life*; see ch. iii. 15; v. 24; vi. 40. Thus all who do not believe are without excuse;—because Jesus is not come, and speaks not, of Himself, but of the Father, Whose will and commandment respecting Him is, that He should be, and give, Life to all. They who reject Him, reject Life, and (ch. iii. 19) prefer darkness to Light.

CHAP. XIII.—XX.] *Third division of the Gospel.* JESUS AND HIS OWN.

XIII.—XVII.] HIS LOVE AND THE FAITH OF HIS OWN. XIII. 1—30.] HIS LOVE IN HUMILIATION. 1—11.] *His condescension in washing their feet.* On the chronological difficulties, see notes on Matt. xxvi. 17, and ch. xviii. 28.

μετ' ἐμοῦ. 9 λέγει αὐτῷ Σίμων Πέτρος Κύριε, μὴ τοὺς
πόδας μου μόνον, ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλήν.
10 λέγει ὁ Ἰησοῦς αὐτῷ Ὁ λελουμένος οὐκ ἔχει χρείαν
εἰ μὴ τοὺς πόδας νίψασθαι, ἀλλ' ἔστιν καθαρὸς ὅλος·
καὶ ὑμεῖς καθαροί ἐστε, ἀλλ' οὐχὶ πάντες. 11 ἤδει γὰρ
τὸν παραδιδόντα αὐτόν· διὰ τοῦτο εἶπεν ὅτι οὐχὶ πάντες
καθαροί ἐστε. 12 Ὅτε οὖν ἔνιψεν τοὺς πόδας αὐτῶν
καὶ ἔλαβεν τὰ ἱμάτια αὐτοῦ καὶ ἀνέπεσεν πάλιν, εἶπεν
αὐτοῖς Γινώσκετε τί πεποίηκα ὑμῖν; 13 ὑμεῖς φωνεῖτε
Ὁ διδάσκαλος καὶ ὁ κύριος, καὶ καλῶς λέγετε, εἰμὶ
γάρ. 14 εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας ὁ κύριος

a Acts ix. 37. xvi. 33. Heb. x. 22. 2 Pet. ii. 22. Rev. i. 5 only. Exod. ii. 6.
b Matt. iii. 14 reff.
c vv. 5, &c. reff.
d = ch. vii. 23. Zech. iv. 2. see ch. ix. 34.
e ch. xiv. 22. 1 Cor. v. 2 al. Num. xxiv. 17.
f ch. x. 17, 18 reff.
g Luke xi. 37 reff.
h = here only. i nom., Luke xix. 20. 1 Kings ix. 9. Ps. lxxxvi. 6 var.
k = ch. iv. 17. viii. 48. Matt. xv. 7 al. Jer. i. 12.

9. πετρος bef σιμων B: om σιμων D: txt ACℵ rel vss Orig. om και bef μονον bef τους ποδας D latt copt. om μου DEGH 69 lat-a Euthym Ambr spec.

10. om ο bef ιησ. B Orig. rec (for ουκ εχει χρειαν) ου χρειαν εχει, with rel Chr Cyr Jer Ambr: txt ABC¹ℵ lat-a e q Orig$_6$ Tert. add την κεφ. νιψασθαι D. rec (for ει μη) ἡ, with AC³ rel: om E²FH: txt BC¹DL 13. Orig$_1$ Chr Dion-areop.—om ει μη τους ποδας ℵ. for νιψασθαι, μονον D. for αλλ' εστιν, εστιν γαρ D Syr arm Chr Cyr$_1$.

11. aft γαρ ins ιησ. D Syr. om 2nd clause D. rec om οτι, with AL vulg lat-e g Orig$_1$ spec: ins BCL 33 lat-a b c f ff$_2$ l syrr Cyr.

12. om και bef ελαβεν AC² L(appy) ℵ 33 ev-y fos lat-a b e Syr copt æth arm BC¹·³D. for αυτου, αυτων ℵ: om D lat-b e spec. rec om 2nd τα with D rel mm: ins ABC¹Lℵ 33 Syr copt æth Orig Dion-alex. rec ανεπεσεν, *was not perceived that the apodosis began at* ειπεν: *hence the omn of* και bef *and the other changes*), with ADℵ^{2a} rel vulg lat-b c syr goth arm Chr spec: om ℵ¹ lat-a e Syr copt æth Orig. [και ανεπεσων παλιν ειπεν αυτοις written in margin of A, possibly by the original scribe.]

14. τους ποδας bef υμων DK vulg lat-a c e ff$_2$ syr. ins ποσιν μαλλον bef και

the *spiritual sense* of washing, this is not so. Whoever is washed by Jesus, has part in Him. We are here in the realm of another and deeper logic: the act being no longer symbolic, but veritable.

9.] The warm-hearted Peter, on learning that *exclusion* would be the consequence of not being washed, can hardly have enough of a cleansing so precious. There surely is implied in this answer an incipient apprehension of the meaning of our Lord's words. The ἐὰν μὴ νίψω σε has awakened in him, as the Lord's presence did, Luke v. 8, a feeling of his own want of cleansing, his entire pollution. This sense (Stier, Bengel, Baumgarten-Crusius) is denied by Lücke and Olsh. 10.] Reference appears to be made to the fact that one who *has bathed*, after he has reached his home, needs not entire washing, but only to have his feet washed from the dust of the way. This bathing, the bath of the new birth, but only yet in its foreshadowing, in the purifying effect of faith working by love, the Apostles, with one exception, *had*; and this *foot-cre* represented to them, besides its less humility and brotherly love, their *need of cleansing from daily pollu even after spiritual regeneration*, hands of their divine Master. See vii. 1; James i. 21; Acts xv. 8, 9; ii. 22. On καθ. ἐστε, see note xv. 3. 11.] τὸν παραδιδόντα, *ἐρχόμενος*, him that should betray Hi the indefinite characteristic present. 12—20.] *This act, a pattern of denying love for His servants.* γινώσκ. τί π. ὑ.] These words are not so much in expectation of an ans as to direct their attention to the follow

13.] ὁ διδάσκ. and ὁ κ. are the nominatives, as in reff. (Winer, § 1, edn. 6.) 14.] *Pedilavium.* Dominus discipulis adhibuit, partic et ad beneficium conferendæ puritatis talis, et ad παιδείαν docendæ dilec humilis, ver. 34, coll. ver. 1. *Inde* lavium discipulorum inter se eo per ut alter alterum quoquo modo adjuva

διδάσκαλος, καὶ ὑμεῖς [l]ὀφείλετε ἀλλήλων [c]νίπτειν [c]πόδας. 15 [m]ὑπόδειγμα γὰρ ἔδωκα ὑμῖν [n]ἵνα ἐγὼ ἐποίησα ὑμῖν καὶ ὑμεῖς ποιῆτε. 16 ἀμὴν ἀμὴν ὑμῖν, οὐκ ἔστιν δοῦλος [o]μείζων τοῦ κυρίου αὐτοῦ, [p]ἀπόστολος [o]μείζων τοῦ πέμψαντος αὐτόν. 17 εἰ οἴδατε, μακάριοί ἐστε ἐὰν ποιῆτε αὐτά. 18 οὐ περὶ [v]ν ὑμῶν λέγω· ἐγὼ οἶδα τίνας [q]ἐξελεξάμην· ἀλλ' [r]ἡ γραφὴ πληρωθῇ Ὁ [s]τρώγων μου τὸν ἄρτον [t]ν [u]ἐπ' ἐμὲ τὴν [v]πτέρναν αὐτοῦ. 19 [w]ἀπ' ἄρτι ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα πιστεύσητε ὅταν γένηται

l Luke xvii. 10. ch. xix. 7 al.
m Heb. iv. 11. viii. 5. ix. 23. James v. 10. 2 Pet. ii. 6 only †. Sir. xliv. 16. 2 Macc. vi. 28, 31 only.
n ver. 34.
o — Matt. xi. 11. ch. xiv. 28. xv. 20 al. Gen. xlviii. 19.
p — 2 Cor. viii. 23. Phil. ii. 25. 3 Kings xiv. 6 F, &c. (not vat.) only. see Herod. i. 21. v. 38.
q ch. vi. 70 reff.

...str., ch. i. 8. ix. 8. Mark xiv. 49. xi. 9.) — here only. (Luke xxi. 23. xxiv. 50 al.) ere only. Gen. iii. 15. (-νισμός, Ps. l. c.) xiv. 7. Rev. xiv. 13 only.
s Matt. xxiv. 38. ch. vi. 54—58 only †. 1 Kings xx. 33.
t (Ps. ...) n — 2 Thess. ii. 4. Ps. cv. 26.
v Matt. xxiii. 38. xxvi. 29, 64. ch. (i. 52 v. r.)

lat-*a ff*$_2$ *g* (Syr). νιπτειν bef αλληλων ℵ.
δωκα AKMℵ 33. 69 Cyr. ποιητε (*itacism ?*) DEFGHMΔ 1 Cyr.
t εγω ins γαρ AK 1. 69 lat-*a l q* Syr copt arm Cyr. rec (for τινας) ους, rel Eus: txt BCLMℵ 33 Orig$_4$ Cyr. πληρωθη bef η γραφη D vulg oth. rec (for μου) μετ' εμου, with ADℵ rel vulg lat-*a b* syrr copt goth Eus$_1$: txt BCL tol æth Orig$_2$ Eus$_1$ Cyr-comm. επηρκεν AUℵ 1.
v οταν γενηται bef πιστευσητε, with ACD rel vulg-ed lat-*a f ff*$_2$ *q* goth Orig$_2$ txt BLℵ Frag-nitr am(with fuld forj ing mt) lat-*a b e g* copt Orig$_3$ Cyr.—ε BC Orig$_2$: txt ADℵ rel. (Frag-nitr def.)

ndam puritatem animæ; et ut ri pedes lavet,—*vel* proprie, 1 Tim. ue serio, si scil. accidat, ut opus nim præceptum affirmativum, ob- mper, sed non ad semper: quale d, 1 Joh. iii. 16—*vel* synecdochice, genus officiorum, quæ alter alteri vilia et sordida, modo opportuna, potest. Dominus igitur per ipsum m purificavit discipulos: quare trum amanter cœgit: sed disci- ilavium mutuum non hoc nomine ; neque adeo tanta est pedilavii is imitandi necessitas, quantam statuerunt: quum Johannes v. gr. edes nusquam laverit; et tamen lilavii Dominici et fraterni simi- iam plerique agnoscunt. Hodie et principes pedilavium ad lite- antur; magis autem admirandus gr. pontifex, unius regis, quam pauperum pedes, seria humilitate Bengel. The custom of literally ionially washing the feet in obe- this command, is not found be- ourth century. 15.] καθώς, ὡς ἐπ. Our Lord's action was l, and is best imitated in His by endeavouring, 'if a man be in a fault, to restore (καταρ- ch an one in the spirit of meek- l. vi. 1. 16, 17.] The pro- verbial expression οὐκ ἔστιν δ. . . . is used here in a different sense from ch. xv. 20. Here it is, 'if the Master thus humbles Himself, much more should His servants and messengers;' see Matt. x. 24; Luke vi. 40; and on ver. 17, Luke xii. 47, 48. The *mere recognition* of such a duty of humility, is a very much more easy matter than the *putting it in practice*. 18.] I say it not (viz. the ἐὰν ποιῆτε αὐτά) of you *all*: for there is one who can never be μακάριος. Our Lord repeats His ἀλλ' οὐχὶ πάντες of ver. 10, and the sad recollection leads to His trouble in spirit, ver. 21. ἐγὼ οἶδα.] The ἐγώ is emphatic; and the reason of its emphasis is given in ver. 19. Connexion: 'It might be supposed that this treachery has come upon Me unawares; but it is not so: I (for my part) know whom I have selected (viz. *the whole twelve*; see ch. vi. 70, not only the true ones [Stier], as in ch. xv. 16, said when Judas was not present): but this has been done by the determinate counsel and foreknowledge of God, declared in the Scriptures.' On the citation, see LXX. The words here are given freely, the LXX having ἐμεγάλυνεν ἐπ' ἐμὲ πτερνισμόν. This is another instance of the direct and unhesitating application of the words of the Psalms by our Lord to Himself. τὴν πτ.] 'congruit hic

ὅτι [x] ἐγώ εἰμι. 20 ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ [y] λαμβάνων ἐάν τινα πέμψω, ἐμὲ [y] λαμβάνει· ὁ δὲ ἐμὲ [y] λαμβάνων [y] λαμβάνει τὸν πέμψαντά με.

21 Ταῦτα εἰπὼν Ἰησοῦς [a] ἐταράχθη τῷ [b] πνεύματι, καὶ [c] ἐμαρτύρησεν καὶ εἶπεν Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με. 22 ἔβλεπον εἰς ἀλλήλους οἱ μαθηταὶ [d] ἀπορούμενοι περὶ τίνος λέγει. 23 ἦν [e] ἀνακείμενος εἷς ἐκ τῶν μαθητῶν αὐτοῦ ἐν τῷ [f] κόλπῳ τοῦ Ἰησοῦ, ὃν [g] ἠγάπα ὁ Ἰησοῦς· 24 [h] νεύει οὖν τούτῳ Σίμων

x ch. iv. 26 reff. y ch. i. 12 reff. z ch. xvi. 23. xx. 23 bis only. a ch. xi. 33 reff. b Mark ii. 8 reff. c — ch. xii. 17 reff. d Mark vi. 20 v. r. Luke xxiv. 4. Acts xxv. 20. 2 Cor. iv. 8. Gal. iv. 20 only. Gen. xxxii. 7. e Matt. xx. 18, 11 reff. f Luke xvi. 22 reff. 2 Kings xii. 3.

g — ch. xi. 5. Gen. xliv. 20. h Acts xxiv. 10 only. Prov. iv. 25 only. (Jovinian, Luke i. 63.

20. [rec εαν, with D rel Orig$_2$: txt ABCKLMXΝ Frag-nitr 33 Cyr.] λαμ. εμε D Syr Chr [not 33 as Tischdf].

21. rec ins ὁ bef ιησ., with ACD rel: om BLΝ. υμιν bef λεγω B.

22. rec aft εβλεπον ins ουν, with ADLΝ rel Cyr; δε al lat-a Syr æth Orig: om BC lat-e arm Orig$_1$. ins οι ιουδαιοι bef εις αλληλους ℵ^1(but marked for omission by the original corrector). απορουντες D 69.

23. rec aft ην ins δε, with AC^{2}DΝ rel lat-a e f ff$_2$ Syr syr-with-ast copt goth: om BC^{1}L Orig$_2$. (Frag-nitr def.) rec om εκ, with EFGHUA (S 1, e sil) goth Orig: ins ABCDΝ Frag-nitr rel latt Syr coptt æth Orig$_2$ Cyr. aft ουν ins και D. om ὁ B.

24. om ουν C^1 A(Treg expr) 69 lat-c ff$_2$ Syr arm. rec (for και λεγει αυτω απ

sermo imprimis ad lotionem *pedum*, et ad morem veterum discumbentium ad *panem* edendum.' Bengel. 19.] '*Now, from this time*, I announce it to you, that when it shall have happened, you may believe that I am (the Christ).' See ch. xvi. 1, and above on *ἐγὼ οἶδ.*, ver. 18. 20.] See Matt. x. 40. The connexion is very difficult, and variously set down. It has been generally supposed (Euthym., &c.) that the words were to comfort the Apostles for the disgrace of their order by Judas, or in prospect of their future labours. But then would not *ἄν τινα π.* have been expressed by *ὑμᾶς*? Another view is to refer back to vv. 16, 17, and suppose the connexion to have been broken by the allusion to Judas. But is this likely, in a discourse of our Lord? I rather believe that the saying sets forth the dignity of that office from which Judas was about to fall: q. d. 'not only was he in close intercourse with Me (ver. 18), but invested with an ambassadorship for Me, and in Me, for the Father; and yet *he* will lift up his heel against Me.' And the consideration of this dignity in all its privileges, as contrasted with the sad announcement just to be made, leads on to the *ἐταράχθη τῷ πν.* of the next verse.

21—30.] *Contrast of the manifestations of love and hate.* See notes on Matt. xxvi. 21—25. Mark xiv. 18—21. Luke xxii. 21—23. 21.] See above. One of those mysterious troublings of spirit, which passed over our Lord,—ch. xi. 33 and xii. 27. *ἐμαρτύρ.* implies the delivery of some solemn and important announcement. This was the first time He had ever spoken so plainly. All four Evangelists agree in the substance of the announcement. 22.] In Matt. and Mark they express their questioning in *words*. St. Luke's *συν-ζητεῖν πρὸς ἑαυτούς* would appear to imply the same. We seem called on here to decide a much-controverted question,—*where in John's narrative the institution of the Lord's supper is to be inserted*? I believe certainly *before* this announcement, as in Luke: and if before it, *perhaps before the washing of the disciples' feet*: for I see no break which would admit it between our ver. 1 and ver. 21. 23.] Since the captivity, the Jews lay at table in the Persian manner, on divans or couches, each on his left side, with his face towards the table, his left elbow resting on a pillow and supporting his head. Thus the second guest to the right hand lay with his head near the breast of the first, and so on (Lücke ii. 565). *ὃν ἠγάπα ὁ Ἰησ.*] The disciple meant is John himself, see ch. xxi. 20; also designated thus, ch. xix. 26; xxi. 7 (see Prolegomena to John, § i. 6). 24—26 See note on Matt. ver. 23. Peter characteristically imagines that John, as the beloved disciple, would know: but he, not

ις καὶ λέγει αὐτῷ Εἰπέ τίς ἐστιν περὶ οὗ λέγει. [l] Luke xi. 37 ref.
απεσὼν ἐκεῖνος [k] οὕτως ἐπὶ τὸ [l] στῆθος τοῦ Ἰησοῦ [k] = ch. iv. 6. [l] Luke xviii. 13. xxiii. 48. ch. xxi. 20. Rev. xv. 6 only. Dan. ii. 32.
αὐτῷ Κύριε, τίς ἐστιν; [26] ἀποκρίνεται οὖν ὁ Ἰησοῦς
ὡς ἐστιν ᾧ ἐγὼ [m] βάψω τὸ [n] ψωμίον καὶ δώσω
[m] βάψας οὖν τὸ [n] ψωμίον λαμβάνει καὶ δίδωσιν [m] here bis. Luke xvi. 24. Rev. xix. 13 only. Num. xix. 18 al.
Σίμωνος Ἰσκαριώτου. [27] καὶ μετὰ τὸ [o] ψωμίον, [n] see Ruth ii. 14.
εἰσῆλθεν εἰς ἐκεῖνον ὁ [p] Σατανᾶς. λέγει οὖν αὐτῷ [o] here, &c. (6 times) only †. (-μιζειν,
ις [q] Ὃ ποιεῖς ποίησον [q] τάχιον. [28] τοῦτο δὲ οὐδεὶς

Rom. xii. 20, from Prov. xxv. 21.) [p] Luke xxii. 3. [q] ch. xx. 4. 1 Tim. iii. 14. Heb. xiii. 23 only †. Wisd. xiii. 9. 1 Macc. ii. 40 only.

ν) πυθεσθαι τις αν ειη (*see note*), with AD rel syrr copt goth Cyr: πυθ. τις περι ου ελεγεν και λεγει αυτω ειπε τις εστιν ℵ: txt BCLX Frag-nitr 33 vulg Gaite.—[ℵ has περι ου λεγει as well as περι ου ελεγεν.]
ες επιπεσων (*from Luke* xv. 20, *αναπ. not seeming appropriate*), with AC³Dℵ¹: txt BC¹KLXℵ²ᵃ 33 Orig$_{gr}$ rec adds δε, with A rel lat-ff$_2$ q syr goth Cyr; ουν DLMXΔΛℵ 1. 33. 69 vulg syr-marg copt-wilk: om BC lat-e rec om ουτως, with ADℵ 1. 69 vss Orig: ins BC rel goth Euthym. [*Itacism?*] KSUΛ.)
ες om ουν, with AC³Dℵ¹ rel vulg lat-b d; αυτω D 69 lat-e: txt BC¹LXℵ²ᵃ syr-marg Orig. om ὁ B[sic: see table] M. aft ιησ. ins και λεγει Dℵ copt æth. ins αν bef ειγω D 1. rec βαψας το ψωμιον επιδωσω, omg *on for elegance; επιδ., which Meyer thinks genuine, from its not being elsewhere John, might well be a copier's reminiscence of such passages as Mt* vii. 9, 10 ‖, *Luke* xxiv. 30, 42), with ADℵ rel, but εμβαψας (*from* ‖ *Mt, Mk*) ADK βαψ. το ψ. δωσω αυτω MX: txt BCL copt æth arm Orig$_2$(οὐ γίγραπται· ἐστιν ᾧ ἐγὼ δώσω τὸ ψ., ἀλλὰ μετὰ προσθήκης τοῦ Βάψω· βάψω γάρ, φησι, δώσω). rec (for βαψας ουν) και εμβαψας, with A rel: και βαψ. D 69 txt BC¹LXℵ (lat-a) Orig$_2$ Cyr. om το B. rec om λαμβανει και, Dℵ¹·²ᵇ rel latt syrr: ins BCLMXℵ²ᵃ 33 syr-marg æth Orig$_4$. rec τη (*as ch* vi. 70), with Aℵ rel copt: απο καρυωτου D: txt BCLMX Frag-nitr Orig$_3$-mss.
ν μετα το ψωμιον D lat-e. om τοτε DLℵ vulg-ed(not am forj fos) copt Orig$_4$(ins$_2$) Cyr Ambr. om ὁ D¹Δ. for λεγει ουν, και λεγει D . rec ins ο bef ιησ., with ACDℵ Frag-nitr rel: om BL.
ν δε B al.

; asks of the Lord. It is an
it for the reading in the text,
hulz) John never uses the *optative.*
25.] ἀναπεσών, sitting (lying) at
the bosom of Jesus. οὕτως,
. I understand it, that John, who
re lying *close to* the bosom (ἐν τῷ
of Jesus, now leaned his head
ly *upon* His breast, to ask the
. This escaped the notice of the
he table:—see on Matt. as above.
26.] This = Matt. ver. 23, Mark,
Meyer remarks, that the
expressed as a contrast to the
τὸ ψ., probably a piece of
avened bread, dipped in the broth
f bitter herbs. 27.] '*post*
non *cum* offula.' Bengel. Ob-
ιε ψωμίον stands for the act in
t played a principal part. This
he sop was one of the closest tes-
of friendly affection. τότε
carries a graphic power and pathos with it: *at that moment.* εἰσῆλ. εἰς ἐκ. ὁ Σ.] See ver. 2 and note. Satan *entered fully* into him, took full possession of him, —so that his will was not only bent upon doing the deed of treachery, but fixed and determined to do it *then and there.* The words must be understood literally, not as Theod. Mops., as merely betokening τὴν κύρωσιν τῶν καταθυμίων τῷ διαβόλῳ λογισμῶν. ὃ ποιεῖς . . . . .] Those words are not to be evaded, as being *permissive* (Grot.) or *dismissive* (οὐδὲ προστάττοντος οὐδὲ συμβουλεύοντος, ἀλλ' ὀνειδίζοντος καὶ δεικνύοντος ὅτι αὐτὸς μὲν ἐβούλετο διορθώσασθαι, ἐπειδὴ δὲ ἀδιορθώτως εἶχεν, ἀφίησιν αὐτόν. Chrys. Hom. in Joan. lxx. 1. 2). They are like the saying of God to Balaam, Num. xxii. 20,—and of our Lord to the Pharisees, Matt. xxiii. 32. The *course of sinful action is presupposed,* and the command to

r ver. 28. s here only. cf. εἰν τί, Matt. xiv. 31. xxvi. 8 al. t ch. xii. 6 (refl.) only. u constr., Matt. vi. 8 reff. v — Matt. xxvi. 28. xxvii. 7 al. w arrangement of words, Acts xix. 4. Rom. xi. 31.

ἔγνω τῶν [r]ἀνακειμένων [s]πρὸς τί εἶπεν αὐτῷ· 29 τινὲς γὰρ ἐδόκουν, ἐπεὶ τὸ [t]γλωσσόκομον εἶχεν Ἰούδας, ὅτι λέγει αὐτῷ Ἰησοῦς Ἀγόρασον ὧν [u]χρείαν [v]ἔχομεν εἰς τὴν ἑορτήν· ἢ τοῖς πτωχοῖς [w]ἵνα τι δῷ. 30 λαβὼν οὖν τὸ ψωμίον ἐκεῖνος ἐξῆλθεν εὐθύς. ἦν δὲ νύξ. 31 [w]ὅτε οὖν ἐξῆλθεν, λέγει Ἰησοῦς Νῦν [x]ἐδοξάσθη ὁ υἱὸς τοῦ

1 Cor. ix. 15. xiv. 9. 2 Cor. ii. 4. Gal. ii. 10. x ch. vii. 39 reff.

29. for επει, οτι D, *quia* latt. rec ins ὁ bef ιουδας, with CD rel Cyr: om ABℵ LMUXΝ 1. 33. 69 Orig. rec ins ὁ bef ιησ., with ACD rel: om BℵΝ Orig.

30. rec ευθ. bef εξηλθεν, with A rel lat-*a f q* syrr goth: txt BCDLMXΝ 33. 69 vulg lat-*b c* copt arm Orig$_2$ Ambr.—rec ευθεως, with A rel: txt BCDLXΝ Orig$_2$.

31. om ουν (*joining for the most part* οτε εξ. *to ver* 30) A rel fos syrr goth arm Chr Thl: ins BCDLXΝ 1. 33. 69 copt arm Orig Cyr. rec ins ὁ bef ιησ., with AD rel: om BLAΝ.

go on is but the echo of that mysterious appointment by which the sinner in the exercise of his own corrupted will becomes the instrument of the purposes of God. Thus it is not ὅ, or εἴ τι, ποιήσεις, but ὃ ποιεῖς:—**that which thou art doing, hast just now fully determined to put in present action, do more quickly**—'than thou seemest willing:'—or perhaps better 'than thou wouldst otherwise have done,' which seems the account to be ordinarily given of this use of the comparative:—reproving his lingering, and his pretending—(Matt. ver. 25)—to share in the general doubt.

28.] Not even John: who knew he was the traitor, but had no idea the deed was so soon to be done (Lücke, De Wette). Stier supposes John to exclude himself in saying οὐδεὶς τ. ἀνακ., and that *he* knew. 29.] The *first* supposition agrees with ver. 1,—that it was πρὸ τῆς ἑορτῆς τοῦ πάσχα. Had it been the night of the passover, the next day being hallowed as a sabbath, nothing *could have been bought*. On the whole question see notes on Matt. xxvi. 17, and ch. xviii. 28. On the *second* supposition, see ch. xii. 5. The gift to the poor might be, to *help them to procure their paschal lamb*. 30.] The remark ἦν δὲ νύξ (which certainly concludes this period, see ὅτε οὖν, ver. 12) seems to be added to bring the whole narrative from ch. xiii. 1 to ch. xviii. 3 into precision, as happening on one and the same night. It is perhaps fanciful to see, as Orig., Olsh., Stier, &c. have done, an allusion to the σκοτία in Judas's soul, or to ὑμῶν . . ἡ ὥρα καὶ ἡ ἐξουσία τοῦ σκότου, Luke xxii. 53; though doubtless *there* the Lord alludes to its being *also night*: but I quite feel, with Meyer, that there is something awful in this termination—it was night.

31—XVI. 33.] HIS LOVE IN KEEPING AND COMPLETING HIS OWN. And herein, 31—XIV. 31.] *He comforts them with the assurance that He is going to the Father.*

31—38.] *Announcement of the fact—its effect on Peter.* Here commences that solemn and weighty portion of the Gospel (ch. xiii. 31—xvii. 26) which Olshausen not without reason calls 'Ἁγιασιλίφιτ'—'the most holy place.' He beautifully remarks, 'These were the last moments which the Lord spent in the midst of His own before His Passion, and words full of heavenly meaning flowed during them from His holy lips:—all that His heart, glowing with love, had yet to say to His own, was compressed into this short space of time. At first the conversation with the disciples takes more the form of usual dialogue: reclining at the table, they mournfully reply to and question Him. But when (ch. xiv. 31) they had risen from the supper, the discourse of Christ took a higher form: surrounding their Master, the disciples listened to the Words of Life, and seldom spoke (only ch. xvi. 17, 29). Finally, in the sublime prayer of the great High Priest, the whole Soul of Christ flowed forth in earnest intercession for His own to His Heavenly Father.' Olsh. ii. 329. 31. νῦν ἐδοξ.] It was not that the *presence of* Judas, as some have thought, hindered the great consummation imported by ἐδοξ., but that the work on which he was gone out, was the ACTUAL COMMENCEMENT *of that consummation*: 'ab hinc enim passiones Christi initium capiebant.' Lampe. It is true that his presence hindered the *expression* of these gracious words: 'Jam quasi obice rupto torrentes gratiæ a labiis Jesu effunduntur.' Id. ἐδοξάσθη. Spoken proleptically as if accomplished, because the deed was actually in doing, which was to accomplish it. The glorifying spoken of here, and in δοξάσει, ver. 32, is

ιτου, καὶ ὁ θεὸς [x] ἐδοξάσθη ἐν αὐτῷ. 32 [εἰ ὁ θεὸς [y] ιθη ἐν αὐτῷ,] καὶ ὁ θεὸς δοξάσει αὐτὸν ἐν ἑαυτῷ, θὺς δοξάσει αὐτόν. 33 [y] τεκνία, [z] ἔτι [aa] μικρὸν μεθ' εἰμι. ζητήσετέ με, καὶ καθὼς εἶπον τοῖς Ἰουδαίοις, ὅπου ἐγὼ [c] ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν, καὶ ὑμῖν ἄρτι. 34 [d] ἐντολὴν καινὴν [d] δίδωμι ὑμῖν, [e] ἵνα ἀγα- ἀλλήλους· καθὼς ἠγάπησα ὑμᾶς, ἵνα καὶ ὑμεῖς ἀγα- ἀλλήλους. 35 [f] ἐν τούτῳ γνώσονται πάντες ὅτι ἐμοὶ αἱ ἐστε, ἐὰν ἀγάπην ἔχητε [g] ἐν [g] ἀλλήλοις. 36 λέγει

y John (1 John ii. 1, 12, 28. iii. (7 v. r.) 18. iv. 4. v. 21) only, exc. Gal. iv. 19 †.
z ch. xiv. 19. Heb. x. 37 only. Jer. xxviii. 33. see ch. vii. 33.
a as above (z). ch. xvi. 16, &c. (7 times). Matt. xxvi. 39, 73 | Mk. 2 Cor. xi. 1, 16 only.
b = Matt. viii. 19. Mark vi. 16.
c ver. 15. ch. xv.
d ch. xi. 57 ref.
e ver. 38. ch. viii. 21, 22. xiv 4. Rev. xiv. 4 only. Matt. xii. 16 al.
f 1 John ii. 5 & passim. — 1 Cor. iv. 6. Gen. xlii. 33.
g Mark ix. 50. 12. xv. 5 only.

m *ει ο θεος εδοξασθη εν αυτω* (*homaotel*) BC¹DLXℵ¹ 1 fuld(with harl) *ff₂ g* syr æth-mss Tert Ambr: ins AC²ℵ²ᵃᶜ rel vulg-ed lat-*e f* Syr coptt goth Orig₂ Hil₄. for *εαυτω, αυτω* BHA Orig.
m *οτι* DN al vulg lat-*b c e ff₂* æth Cyr. rec *υπαγω* bef *εγω*, with EFGH *a b q* syrr Chr₁: txt ABCDℵ rel vulg lat-*c f ff₂ l* goth arm Orig₄.
ft *καθως* ins *καγω* D. om *ινα* ℵ.
or *εν αλληλοις, μετ' αλληλων* ℵ.

same. *This* is the glorifying of Christ on earth, in His course of e as the Son of Man, which was ed by His death (*ὑπήκοος μέχρι* , Phil. ii. 8). And His death was nsition-point between God being in Him, and He being glorified in anifested to be the Son of God wer by His resurrection, and re- p to the Father, to sit at the right God. This latter (ver. 32) is of by Him here as future, but im- (*εὐθύς*) on His death, and leads he address in ver. 33. *ἐν ἑαυτῷ* od (the Father), not in Christ. flects back on the *subject* of the : and *ἐν* is not '*by means of*,' by the resurrection of Him into ry, which He had indeed before, has *as the Son of Man*, with the anhood; so *παρὰ σεαυτῷ*, ch. Grotius compares 1 Sam. ii. 30 *ξάζοντάς με δοξάσω* LXX). *ἀντι- αὐτῷ ὁ πατὴρ τὸ μεῖζον οὗ ὁ ἀνθρώπου πεποίηκεν*. Origen. tom. xxxii. 18, vol. iv. p. 451.

νία—here only used by Christ— ly expresses His not only bro- out fatherly love (Isa. ix. 6) for , and at the same time their im- and weak state, now about to be out Him. *καθὼς εἶπ.*] 'No- ipulis citius hoc dicere: infideli- citius.' Bengel. But naturally the ses, 'Ye shall seek Me and not find shall die in your sins,' also spoken ews (ch. vii. 33; viii. 21), are here : and by this omission the con- nexion with ver. 34 is supplied;—'Ye shall be left here: but, unlike the Jews, ye shall seek Me and shall find Me, and the way is that of Love,—to Me, and to one another (so Stier, v. 140 ff. edn. 2)—forming (ver. 35) an united Body, the Church, in which all shall recognize My presence among you as My disciples.' 34.] The *καινότης* of this commandment consists in its *simplicity* and (so to speak) *unicity*. The same *kind* of love was prescribed in the O. T. (see Rom. xiii. 8):—'as thyself' is the *highest* measure of love, and it is therefore not in *degree* that the new commandment differs (Cyr., Euthym., Theod. Mops.) from the old, nor in *extent*, but in being *the* commandment of the new covenant,—the first-fruit of the Spirit in the new dispensation (Gal. v. 22); see 1 John ii. 7, 8 (and note), where *καινή* is commented on by the Apostle himself. I cannot agree with Stier (v. 148, edn. 2), that *ἵνα* in the second sentence is not ‖ with *ἵνα* in the first, but signifies ('I have loved you') 'in order that &c.' The sentence is analogous to ver. 14, and the *new* point in it is the *καθὼς ἠγ. ὑμ.*, which is therefore set first, and should be (as in E. V.) retained so. 35.] *πάντες*,—all the world,—and the object is to be, not mere vain praise or display before the world, but that men may be attracted by the exhibition of the Spirit of Christ, and won over to Him. The world, notwithstanding this proof of His presence among them, shall hate them: see 1 John iii. 10—15. But among *πάντες* they themselves are also included—brotherly

h — ch. iii. 8 reff.
αὐτῷ Σίμων Πέτρος Κύριε, [h] ποῦ ὑπάγεις; ἀπεκρίθη αὐτῷ
Ἰησοῦς [bc] Ὅπου [c] ὑπάγω οὐ δύνασαί μοι νῦν ἀκολουθῆσαι,
ἀκολουθήσεις δὲ ὕστερον. 37 λέγει αὐτῷ Πέτρος Κύριε,
i Matt. ix. 11, 14 al.
[i] διὰ τί οὐ δύναμαί σοι ἀκολουθῆσαι ἄρτι; τὴν [j] ψυχήν
j ch. x. 11 reff.
μου ὑπὲρ σοῦ [j] θήσω. 38 ἀποκρίνεται Ἰησοῦς Τὴν [j] ψυχήν
σου ὑπὲρ ἐμοῦ [j] θήσεις; ἀμὴν ἀμὴν λέγω σοι, οὐ μὴ
k Matt. xxvi. 34 (reff.). l constr., Luke xii. 59.
[k] ἀλέκτωρ [k] φωνήσῃ, [l] ἕως οὗ m ἀρνήσῃ με τρίς.
m Matt. x. 33 reff.
XIV. 1 Μὴ [n] ταρασσέσθω ὑμῶν ἡ καρδία· [o] πιστεύετε
n ch. xi. 33 reff. o ch. ii. 11 reff.
εἰς τὸν θεόν, καὶ [o] εἰς ἐμὲ [o] πιστεύετε. 2 ἐν τῇ οἰκίᾳ τοῦ

36. for ἀπεκριθη, λεγει D latt. rec aft ἀπεκριθη ins αυτω, with AC³D rel fall (with fos) lat-*q* syr æth: om BC¹L copt goth arm. rec ins ὁ bef ιησ., with C³D rel Chr Cyr: om ABC¹LℵB. aft οπου ins εγω D S-marg UXℵ 33. 69 latt goth Orig₂ Chr Cyr Thl. for νυν, συ D¹ gat(with mt); μοι συνακ. D². aft ακολουθησαι add αρτι (*see ver* 37) D lat-*e*. rec transp υστερον and ακολουθησεις, with AC³ rel vss: txt BC¹LXℵ 1. 33 latt Orig₂ Chr Cyr Ambr Aug.—aft ακολ. ins μοι C³ rel: bef, D: om ABC¹LXℵ 1. 33.

37. rec ins ὁ bef πετρος, with BL¹Mℵ 69 (1. 33, e sil) Cyr: om AC rel.—om πετρος D al. om κυριε ℵ¹ 33 vulg. for δυναμαι σοι, δυναμαι μοι A. add νυν (*see ver* 36) C¹DLX: om ABC²ℵ rel. for ακολουθησαι, ακολουθειν BC¹: txt AC³Dℵ rel. om αρτι C¹LX. υπερ σου bef την ψυχην μου Xℵ.

38. rec (for αποκρινεται) απεκριθη, with C³D rel Cyr: txt ABC¹LXℵ 1. 33. 69 syr. rec adds αυτω, with C³ĖGHSUΔA² vulg-ed lat-*b f q* Syr copt æth Cyr: om ABC¹ℵ rel am lat-*a e ff*₂ syr goth arm. rec ins ὁ bef ιησ., with C² rel: om ABC¹DKLXℵ 33. 69. add και ειπεν αυτω D lat-*c* (*ff*₂). ins οτι bef ου μη D lat-*c* syrr goth. rec φωνησει, with CD rel Orig Cyr: txt ABGKUΛMℵ 33. rec απαρνηση (*from* ‖), with ACℵ rel: txt BDLX 1 Orig.

CHAP. XIV. 1. pref και ειπεν τοις μαθ. αυτου D lat-*a c*.

love is the true sign to them of being children of God, 1 John ii. 3—5.

36.] This announcement of Peter's denial is probably the same with that in Luke xxii. 33 ff., where see notes: but distinct from that on the way to Gethsemane, Matt. xxvi. 34; Mark xiv. 30. ἀκ. δὲ ὕστ.] alluding probably both to the future reception of His Apostle into His glory, and to the particular path by which he should come to that glory;—as in ch. xxi. 18, 19.

37.] Peter understands our Lord's *death* to be meant;—see Luke, ver. 33.

38.] The διὰ τί is not answered—but Peter's boast solemnly questioned. See a somewhat similar question, ch. i. 51. There was at the same time a startling *inversion* of the subsequent facts, in this boast; to which our Lord, I think, alludes in His question,—τ. ψ. σου ὑπερ ἐμοῦ θήσεις; The οὐ μὴ ἀλέκ. φων. necessarily implies, as it *was night*, ἐν τῇ νυκτὶ ταύτῃ,—and binds the whole events of this chapter to ch. xviii. CHAP. XIV. 1—31.] This first division of the great discourse (see above on ch. xiii. 31) is spent in more directly comforting the disciples for their Lord's departure, by the assurance of His going to the Father, and its consequences.

1—10.] HE, *in his union with the Father, will take His own to Him.*

1.] A pause has intervened; 'Peter is humbled and silent' (Lücke); the rest are ταρασσόμενοι τῇ καρδίᾳ on account of the sad things of which they had been hearing;—Judas's treachery,—Peter's denial,—the Lord's departure from them. πιστεύετε *both times* is *imperativ*. So Cyr., Nonn., Thl., Euth., Aug., Hil.,—Lampe, Lücke, De Wette, Stier, Tholuck (ed. 6), and A. V. R. Many (Erasmus, Beza, Grot., Olsh., also E. V.) take the first as indic., the second as imper., '*Ye believe in God: believe also in me.*' But this is inconsistent with the whole tenour of the discourse, which presupposes a want of belief in God in its full and true sense, as begetting *trust* in Him. Luther takes *both* as indicative. The command is intimately connected with ch. xiii. 31, 32—*faith in the glorification of Christ in the Father*, and *of the Father in Him*.

2.] This comfort—of being reunited to their Lord—is administered to them as τεκνία, in forms of speech simple, and adapted to their powers of apprehension

ς μου [p]μοναὶ πολλαί εἰσιν· εἰ δὲ μή, εἶπον ἂν ὅτι πορεύομαι [q r] ἑτοιμάσαι [r] τόπον ὑμῖν. 3 καὶ ἐὰν)ῶ καὶ [q r] ἑτοιμάσω [r] τόπον ὑμῖν, πάλιν [s] ἔρχομαι καὶ λήμψομαι ὑμᾶς πρὸς ἐμαυτόν, ἵνα ὅπου εἰμὶ ἐγὼ εἰς ἦτε. 4 καὶ [u] ὅπου ἐγὼ [u] ὑπάγω οἴδατε τὴν ὁδόν.

p ver 23 only † 1 Macc. vii. 38 only.
q = Heb. xi. 16. 2 Kings vii. 12.
r here bis & Rev. xii. 6 only. 1Chron. xv. 3.
s pres., Matt. xxvii. 63 reff.
t Mark ix. 2 reff. Cant. viii. 2.
u ch. xiii. 33, 36 reff.

αν ℵ. rec om οτι (*mistaken for the mere* οτι recitantis, *and so, as often,* ed), with C²N rel lat-*a e f q* goth æth Chr: ins ABC¹DKLXℵ 33. 69 vulg f₂ *g q* syrr copt arm Cyr.
και bef ετοιμ. ADEGHKMΔ lat-*f* Syr (copt) goth Phot: ins B[sic: see table] latt syr æth arm. ετοιμασαι DM lat-*f q* Syr copt Thl Euthym. rec τοπον, with AC rel vulg lat-*b c f ff₂ g*: txt BDKLNXℵ 1. 33 copt Cyr Thdrt.
ρχομαι bef παλιν D Ambr₁. for ητε, εσθαι *eritis* D.
εγω DLX 1. 69 lat-*a b e ff₂ q* arm Chr Ambr. rec ins και bef την οδον it ins (a 2nd) οιδατε (*mistaken filling up of sense*), with AC³DN rel vulg syrr r Cyr: txt BC¹LQXℵ 33 copt (æth).

ual things. The οἰκία is Heaven: ii. 13, 14; Isa. lxiii. 15. In it are a number—not in degree of dig- Clem. Alex., Basil., Theod., Chrys., ·lact, Tert., Hil., Aug., &c., at such meaning is *here* conveyed) places; *room enough for them all;* ἱ δέξασθαι καὶ ὑμᾶς συνεσομένους . Euthym. If not,—if they could w Him thither, He would not have d this from them. This latter as- is one calculated to beget entire ıd confidence; He would not in ter hold out vain hopes to them;— d to them would plainly state all es and discouragements,—as in- does, ch. xv. 18; xvi. 1, 4; which se ἵνα μνημ. . . . . ὅτι ἐγὼ εἶπον decisive for the above interpreta- re, against those who would join ὑμαι . . . . . with εἶπον ἂν ὑμῖν n., Aug., Erasm., Luther, Bengel): ı besides does violence to the next vhere the 'going to prepare a s stated as a *fact*. The ὅτι may, e, have been inserted as a ὅτι *re-* to favour the view just contro- but it is much more probably , signifying **because**, and belongs vhole sense of vv. 1, 2, as a reason eir heart should not be troubled. The sense confidently proposed for ıy **mansions** by a correspondent,— e was going to *one part* of His s house, while they would remain ter, that house being not Heaven, Universe,—is entirely put out of the ı, as being frigid in the extreme he solemn circumstances,—as being y to all Scripture analogy of ex- ,—and as inconsistent with the ται ἑτοιμάσαι τόπον ὑμῖν, where ος is of necessity correlative with the μοναί, which are in that οἰκία whither He is going. Besides, their earthly μικρὸς χρόνος could in no sense be called a μονή. The ἑτοιμάσαι τόπον is that of which we sing,—'When Thou hadst overcome the sharpness of death, Thou didst open the Kingdom of Heaven to all believers:' see note on Luke xxiii. 43. And thus it is τόπον, not τὰς μονάς:—*the place* as a whole, not *each man's place* in it. 3.] On ἐάν (not '*when*,' here or any where), see note, ch. xii. 32. Here there is no translation of feeling: only in the extract from Hermann there, we may read 'experientiâ (vestrâ) cognoscetur.'

In order to understand this, we must bear in mind what Stier well calls the 'perspective' of prophecy. The *coming again of the Lord* is not one single act,—as His resurrection, or the descent of the Spirit, or His second personal advent, or the final coming to judgment; but the *great complex* of all these, the result of which shall be, His taking His people to Himself to be where He is. This ἔρχομαι is *begun* (ver. 18) in His Resurrection—*carried* on (ver. 23) in the *spiritual life* (see also ch. xvi. 22 ff.), the making *them* ready for the place prepared;—*further advanced* when each by death is fetched away to be with Him (Phil. i. 23); *fully completed* at His coming in glory, when they shall for ever be with Him (1 Thess. iv. 17) in the perfected resurrection state.

4.] **And whither** (whither) **I go ye know the way.** They might have known, and doubtless did know in some sense; but, as Lampe remarks, 'interdum quis laudatur ut officii sui moneatur.' We use thus '*you know*,'—leaving to be supplied, '*if you would give the matter thought*.'

ὅπου, *to the Father;* τὴν ὁδόν (in our Lord's own case, of which *this* verse

5 λέγει αὐτῷ Θωμᾶς Κύριε, οὐκ οἴδαμεν ποῦ ὑπάγεις,
καὶ πῶς οἴδαμεν τὴν ὁδόν; 6 λέγει αὐτῷ ὁ Ἰησοῦς Ἐγώ
v εἰμι ἡ ὁδὸς καὶ ἡ v ἀλήθεια καὶ ἡ w ζωή· οὐδεὶς ἔρχεται
πρὸς τὸν πατέρα, εἰ μὴ δι' ἐμοῦ. 7 εἰ ἐγνώκειτέ με, καὶ
τὸν πατέρα μου ἂν ἤδειτε· x ἀπ' ἄρτι γινώσκετε αὐτὸν
καὶ ἑωράκατε [αὐτόν]. 8 λέγει αὐτῷ Φίλιππος Κύριε, δεῖξον
δεῖξον ἡμῖν τὸν πατέρα, καὶ y ἀρκεῖ ἡμῖν. 9 λέγει αὐτῷ ὁ
Ἰησοῦς a Τοσοῦτον a χρόνον μεθ' ὑμῶν b εἰμι, καὶ οὐκ
ἔγνωκάς με, Φίλιππε; ὁ ἑωρακὼς ἐμὲ ἑώρακεν τὸν πατέρα·
καὶ πῶς σὺ λέγεις Δεῖξον ἡμῖν τὸν πατέρα; 10 οὐ
πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί ἐστιν;

v see ch. i. 14 refl.
w = ch. xi. 25. Col. iii. 4. 1 John i. 2. v. 20.
x ch. ii. 52 v. r.) xiii. 19. Matt. xxiii. 39. xxvi. 29, 64. Rev. xiv. 13 only†.
y = Matt. xxv. 9 refl. impers., here only. Prov. xxx. 16.
a Heb. iv. 7 only. see Luke xv. 29.
b pres., ch. vi. 58 refl.

5. aft θωμας ins ὁ λεγομενος διδυμος D al Nonn. om και BC¹L lat-*a b*. rec (for οιδαμεν την οδον) δυναμεθα την οδον ειδεναι, with AC²NQ(Ν) rel: txt BC¹D lat-*a b e* Cyr Tert.—(δυνομεθα N.—*r. οδ.* bef δυν. KΝ.—*r. οδ.* bef *alt.* D lat-*b e* Tert.)

6. om ὁ C¹LΝ: ins ABC³DNQ rel.

7. εγνωκατε D¹Ν. εμε DΝ Chr: om A al. rec (for αν ειδητε) εγνωκειτε αν, with AC³D²N rel: txt BC¹LQX 1. 33 Cyr Ath.—γνωσεσθαι D¹Ν. rec ins και bef απ' αρτι, with AC³DNΝ rel vulg lat-*b c e f ff*₂ Iren-lat₂ Tert Novat Hil spec: om BC¹LQX 1 lat-*a* Victorin. for γινωσκετε, γνωσεσθε (written -σθαι) Ν. om last αυτον BC¹ Iren-lat: ins AC³DNQΝ rel latt Iren-lat-mss Tert Hil.

8. ins ο bef φιλιππος Ν.

9. om ὁ AL. τοσουτω χρονω DLQΝ¹·³ᵇ Iren-lat Orig-lat Cyr Marcell, but L¹ (appy) had τοσουτον: txt ABNΝ³ᵃ rel Hippol Orig. om και bef πως BQΝ latt Cyr Hil Iren-lat Aug Ambr₁: ins ADN rel lat-*f* syrr goth arm. aft λεγεις ins οτι Ν¹.

10. πιστευσεις B¹[sic]. rec (for λεγω) λαλω, with AQΝ rel: λαλουμαι D al

treats), *His death*. 5.] Thomas is slow of belief and apprehension. The answer to ποῦ ὑπάγεις; ch. xiii. 37, which Peter seems to have apprehended, was not sufficient for him; see ch. xx. 25: φέρετο γάρ, says Euthym., αἰσθητὸν εἶναί τινα τόπον ὅπου ὑπάγει, καὶ ὁδὸν ὁμοίως τοιαύτην. 6.] Our Lord, as Lücke (after Bengel) remarks (ii. 596), inverts the order of Thomas's question, and in answering it practically, *for them*, speaks of 'the Way' first. *He* is THE WAY; not merely the Forerunner; which would imply on our part only an outward connexion with Him as His *followers*:—but *the way*, in and on which we must go, having an inner union with and in Him (De Wette) (see Heb. x. 20). ἡ ἀλ.] more than ὅτι ἀληθεύω κ. πάντως ἔσται ταῦτα, Euth. It is another side of the same idea of *the Way*;—God being true, and only approached by and in truth. Christ IS THE TRUTH, in Whom only (Col. ii. 3) that Knowledge of Him is gained, which (ch. xvii. 3) is eternal life. ἡ ζωή] not merely because οὐδὲ ὁ θάνατος διαστήσει ὑμᾶς ἐμοῦ, Euthym.,—but as being THE LIFE (see ver. 19: Gal. ii. 20) of all His, in Whom only they who live can come to the living Father (ch. vi. 57). οὐδεὶς ἔρχ. . . .] This plainly states the ποῦ ὑπάγω, and the way also. δι' ἐμοῦ as τῆς ὁδοῦ. 7.] See ch. viii. 19. ἀπ' ἄρτι] There is no difficulty, if we bear in mind the νῦν of ch. xiii. 31. The henceforth is the future time, beginning with our Lord's glorification, which was now at hand. Lücke remarks: 'ἀπ' ἄρτι is not entirely future nor entirely present, but the moment of transition, the identification of the present and future. Christ speaks here proleptically, in reference to the hour of His glorification being come' (ii. 598). 8.] Philip misunderstands ἀφ. to mean '*seeing is a vision*,'—and intimates that *one such sight of God* would set at rest all their fears, and give them perfect confidence. 9.] The Son is the only Exponent of the Father to men: see ch. xii. 44, 45; Col. i. 15; Heb. i. 3; 1 Tim. vi. 16. This seeing of the Father in Him, is not only seeing His bodily presence, but *knowing* Him (οὐκ ἔγνωκάς με). 10.] See ch. x. 30, 38, and for the latter clause ch. viii. 28, where the contrast is, as here, purposely inexact in *diction*,—*words* being

πατὴρ ἐν τῷ υἱῷ. 14 ἐάν τι αἰτήσητε [g] ἐν τῷ ὀνόματί
μου, ἐγὼ ποιήσω. 15 ἐὰν ἀγαπᾶτέ με, τὰς [i] ἐντολὰς τὰς
ἐμὰς [i] τηρήσατε. 16 κἀγὼ ἐρωτήσω τὸν πατέρα, καὶ
ἄλλον [j] παράκλητον δώσει ὑμῖν, ἵνα ᾖ μεθ' ὑμῶν εἰς τὸν
αἰῶνα, 17 τὸ [k] πνεῦμα τῆς [k] ἀληθείας, ὃ ὁ κόσμος οὐ
δύναται [l] λαβεῖν, ὅτι οὐ [m] θεωρεῖ αὐτὸ οὐδὲ γινώσκει

1 Matt. xix. 17 (refl.).
j ver. 26. ch. xv. 26. xvi. 7. 1 John ii. 1 only †. Job xvi. 2 Aq.
k = ch. xv. 26. xvi. 13. see 1 John iv. 6.
l = ch. i. 12 reff.
m = ch. vi. 40. xii. 45.

14. aft αἰτησητε ins με BEH U(Treg expr) ΔℵΞ 33 vulg lat-c f Syr-ed syr goth arm-usc: om ADQ rel lat-a e g Syr-ms copt. for εγω, τουτο (from last ver) A B[sic: see table] L 33 vulg lat-c e g q copt arm Cyr Aug: εγω τουτο M: txt DQℵ rel.

15. om με ℵ¹. τηρησατε BL Eus Cyr: τηρησητε ℵ 33. 69¹.

16. [καγω, so BDQℵ 1.] for ερωτησω, τηρησω ℵ¹(sic). rec (for ᾖ) μενῃ (from ver 17), with AD rel Eus Cyr-jer: txt (B)LQX(ℵ) 33 lat-a b c e f ff₂ q Syr syr-cu syr-marg copt goth Cyr-jer Did Ambr Hil Lucif.—μεθ' υμων εις τον αιωνα bef ᾖ B: μεθ' υμων bef η ℵ.

17. for ὅ, ον ℵ²ᵃ(but o restored). for αυτο (3 times), αυτον D¹L, and (1st)

He who prays to the Father, prays to the Son. This ποιήσω answers to the ποιήσει in ver. 12; *the reason why you shall do these greater works, is, on account of the all-powerful Spirit of grace and supplication which my going to the Father shall bring down upon the Church; in answer to which Spirit, I will do by you whatever in my Name* (i. e. in union with Me, as being Mine, manifesting forth Jesus *as the Son of God*) *ye shall ask. And the end of this is, that by these* μείζονα τούτων, *the wonders of grace and triumphs of the Spirit, the Father may be glorified* (His glory shewn forth) *in and by the Son.* 14.] solemnly repeats *as a promise*, what was incidentally asserted before: 'For this is a truth, that whatever' &c. And besides, adds the ἐγώ: it is I that will do it: shewing that the use of the first person before was emphatic. 'ἐγώ hoc jam indicat gloriam,'—Bengel.

15.] is a following out of *ἐν τῷ ὀνόματί μου*: 'That *way of prayer* is the way of *loving obedience*, in which the Spirit is ever found, and which is only trodden by His help:'—and also of *ἵνα δοξ. ὁ π. ἐν τ. υἱ.*, 'As the Father is honoured in the Son, so must the Son be honoured in you:'—see ch. xv. 10.

16.] And *then* the Spirit shall proceed forth upon you. Not *αἰτήσω*, but *ἐρωτήσω*—'familiaris petendi modus,' Bengel: —rather perhaps, a manner of asking implying *actual presence and nearness*,—and here used of the mediatorial office in Christ's *ascended state*. παράκλητον] Olshausen remarks that the interpretations of this word range themselves in *two classes*, which again by no means exclude one another:—those of 'COMFORTER,' and those of 'ADVOCATE.' ['*Teacher*' (Theodore of Mopsuest. and Ernesti) is out of the question.] The etymology of the word requires the latter as its strict meaning, and in this strict meaning it satisfies 1 John ii. 1, παράκλητον ἔχομεν πρὸς τὸν πατέρα Ἰησοῦν χριστόν: but not so all the places where it is used *of the Holy Spirit*,—nor this verse, where of the Son and Spirit both. And therefore the other meaning,—Comforter, including as it does in its fulness (see Rom. viii. 26, where both, the συναντιλαμβάνεσθαι and the ὑπερεντυγχάνειν, are united) the *Advocate* also, has been both here and in Germany (Strigel, Luther) sanctioned by Christian usage as the most adequate rendering. See Archdeacon Hare's Mission of the Comforter, vol. ii. note J a. He shews that Wicklif, from whom we have our Comforter, often used 'comfort' for the Latin *confortari*, as e. g. Luke xxii. 43; Acts ix. 19 al. Thus the idea of *help and strength* is conveyed by it, as well as of consolation. It was this office [comfortari] which Jesus had filled to His disciples while with them: —and which the Holy Spirit was to fill even more abundantly (and in a higher sense, because their state would be higher) on the removal of Jesus from them.

17.] τὸ πν. τ. ἀλ., not 'the true Spirit,'—but 'THE SPIRIT OF TRUTH;'—the Spirit *Who is truth*, 1 John v. 6,—*of* Whom all truth comes, and who alone leads into *the whole truth*, the truth of God, ch. xvi. 13.

ὁ κόσμ.] = οἱ ψυχικοί, 1 Cor. ii. 14, those who live according to the desires of the flesh and the mind, and have no receptivity of the things of God.

θεωρεῖ] sometimes = γινώσκει, but not

τὰς ἐντολάς μου καὶ [a] τηρῶν αὐτάς, [b] ἐκεῖνός ἐστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με ἀγαπηθήσεται ὑπὸ τοῦ πατρός μου, κἀγὼ ἀγαπήσω αὐτὸν καὶ [c] ἐμφανίσω αὐτῷ ἐμαυτόν. 22 Λέγει αὐτῷ Ἰούδας, οὐχ ὁ Ἰσκαριώτης, Κύριε, [καὶ] [d] τί γέγονεν ὅτι ἡμῖν μέλλεις [c] ἐμφανίζειν σεαυτὸν καὶ οὐχὶ τῷ κόσμῳ; 23 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ Ἐάν τις ἀγαπᾷ με, τὸν [e] λόγον μου [e] τηρήσει, καὶ ὁ πατήρ μου ἀγαπήσει αὐτόν, καὶ πρὸς αὐτὸν ἐλευσόμεθα καὶ [f] μονὴν παρ' αὐτῷ ποιησόμεθα. 24 ὁ μὴ ἀγαπῶν με τοὺς [e] λόγους μου οὐ [e] τηρεῖ· καὶ ὁ λόγος ὃν ἀκούετε οὐκ ἔστιν ἐμός, ἀλλὰ τοῦ πέμψαντός με πατρός. 25 Ταῦτα λελάληκα ὑμῖν [g] παρ' ὑμῖν μένων· 26 ὁ δὲ

a ver. 15. b ch. i. 18 reff. c act., here bis. Acts xxiii. 15, 22. xxiv. 1. xxv. 2, 15. Heb. xi. 14 only. Exod. xxxiii. 18. pass., Matt. xxvii. 53. Heb. ix. 24. Wisd. i. 2. d Acts vii. 40, from Exod. xxxii. 1. e ch. viii. 51 al. f ver. 2 only †. 1 Macc. vii. 33 only. μονὴν ποιεῖσθαι, Thuc. i. 131. Jos. Antt. viii. 13. 7. g ver. 17 reff.

21. [καγω, so BDGLQXAℵ 1.]

22. for αυτω, αυτοις ℵ²ᵃ(but αυτω subsequently restored). for ινατιωτης. απο καρυωτου D. rec om 1st και (*as unnecessary and misunderstood: or perhaps from κἐ preceding*), with ABDELX 33 latt Syr syr-cu coptt goth æth arm Orig-lat Cyr: ins QΝ rel syr lat-*q* Chr Thl. for γεγονεν, εστιν D Chr. μελλεις bef ημιν D. εμφανιζεις A lat-*a* Lucif.

23. rec ins ο bef ιησ., with MXA 69 Orig: om ABDℵ rel Cyr Thl. for ελευσομεθα, ελευσομαι D lat-*e* syr-cu. for μονην παρ' αυτω, προς αυτον μονην D Syr. rec (for ποιησομεθα) ποιησομεν (*more usual*), with A rel Orig Ath Epiph; ποιησωμεν ΜΔΑ: ποιησομαι D lat-*e* syr-cu: txt BLXℵ 1. 33. 69 Orig, Eus Ath-ms Did Naz Nyssen Epiph Chr-ms Cyr Thdrt Antioch.

24. τηρησει D copt. aft ο λογος ins ο εμος D lat-*a e* syr arm Gaud. om πατρος B(Blc) 69 ev-y Did Chr-mss. (*see ch* v. 30; vi. 38, 39, 40; vii. 16 al.)

Aug. in loc. Or perhaps more accurately (with Stier), 'He who *has* my commandments, as being my disciple by outward profession (not thus only: but *holds* them, by the inner possession of a living faith. So Meyer), and *keeps* them:' see Luke xi. 28. And τηρ. is more of the inner *will* to keep them, than the absolute observance, which can only follow on high degrees of spiritual advancement.

ἁμφ. αὐτ. ἀμ.] by the Holy Spirit: see ch. xvi. 14. This (as Stier observes) is *the highest promise which can be made to man* (see ver. 23), and yet it is made to *every man* who ἔχει κ. τηρεῖ the commandments of the Lord Jesus. Cf. Exod. in reff.

22.] Ἰούδας, οὐχ ὁ Ἰσκ. = Ἰούδας Ἰακώβου of Luke vi. 16: see note on Matt. x. 3. Meyer remarks that the οὐχ ὁ Ἰσκαριώτης is *pragmatically* superfluous, after ch. xiii. 30, but is added by St. John from his deep horror of the Traitor who bore the same name. The question seems to be put with the Jewish idea, that the Messiah, the King and Judge of the nations, must necessarily *manifest himself to the world*. [καί preceding an interrogation, expresses astonishment at what has just been said, and, assuming it, connects to it a conclusion which appears to refute or cast doubt on it. So Eur. Med. 1288. —ὦ τέκνα φίλτατα! "μητρί γε, σοὶ δ' οὔ." κἄπειτ' ἔκτας; See more examples in Hartung, i. p. 146, and cf. Kühner on Xen. Mem. p. 117.] τί γέγ. ὅτι] What has *happened*, that . . .? i. e. how is it, that . . .?

23, 24.] These verses contain the answer to the question in both its parts:—ἡμῖν, because love to Christ, leading to the keeping of His word, is the necessary condition of the indwelling and manifestation in man of the Father and the Son;—οὐχὶ τῷ κόσμῳ, because want of love to Christ, leading to neglect of His words, necessarily excludes from communion with the Father and the Son, and the Spirit, who reveals the Son in man. "The addition πρὸς αὐτὸν ἐλ. κ. μονὴν παρ' αὐτῷ ποι. makes this incapacity still plainer and more deeply felt." Meyer. For (καί, and hence you may infer what I am setting forth) the word which ye hear (and which the world οὐ τηρεῖ = ἀθετεῖ) —is not Mine, but the Father's (sc. '*non tam . . . quam*'). On the gracious and wonderful promise of ver. 23, see Rom. viii. 15.

25—31.] *His farewell, and the parting bequest of His Love.*

25.] λελάληκα is proleptic, referring, as εἶπον (ver. 26), to the future.

μου ἐστίν. 29 καὶ νῦν εἴρηκα ὑμῖν [q] πρὶν γενέσθαι, ἵνα [r] ὅταν γένηται, πιστεύσητε. 30 οὐκ ἔτι πολλὰ λαλήσω [s] μεθ' ὑμῶν· ἔρχεται γὰρ [t] ὁ τοῦ κόσμου ἄρχων, καὶ [u] ἐν ἐμοὶ οὐκ ἔχει οὐδέν· 31 ἀλλ' [v] ἵνα γνῷ ὁ κόσμος ὅτι ἀγαπῶ τὸν πατέρα, καὶ καθὼς [w] ἐνετείλατό μοι ὁ πατήρ, οὕτως ποιῶ. [x] ἐγείρεσθε, [y] ἄγωμεν ἐντεῦθεν.

q constr., Matt. xxvi. 34 al. Isa xlvi. 10.
r ch. xii. 31. xvi. 11 only. see Eph. ii. 2. vi. 12.
s Luke xxii. 37. xxiii. 31. 1 Cor. ix. 15.
t ellips., ch. ix. 8. xv. 25.
u w. dat., ch. xv. 14, 17. Acts i 2. xiii. 47 al. Exod. xii. 23. (w. προσ, Heb. ix. 20.)
v = Matt. ix. 13. ch. xi. 8.
w = ch. xi. 7 reff.

29. aft πιστευσητε ins μοι D.

30. rec aft του κοσμου ins τουτου, with 1 latt copt Orig$_{ca}$ Ath Thdrt Hil$_2$: om AB D-gr ℵ rel syrr Cyr Thdrt Thl-comm Nonn Hil, Aug$_1$. aft ουδεν ins τουτω D lat-*a*.

31. om και A^{1}E lat-*b ff*$_2$. for ενετειλατο, εντολην εδωκεν (*cf* ch xii. 49) BLΞ (1. 33) latt æth-pl Cyr: txt ADℵ rel syrr goth(appy) arm. om ο πατηρ D lat-*e l* æth.

Tholuck). And this removes all reason for fear, as *they* will be exalted in *Him*.

The whole doctrinal controversy which has been raised on these words (especially by the Fathers against the Arians, see Suicer, Thes. ii. pp. 1968, 9), seems not to belong to the sense of the passage. That *there is a sense* in which the Father is greater than even the *glorified* Son, is beyond doubt (see especially 1 Cor. xv. 27 f.); but as on the one hand that concession is no concession to Arianism, because it is not in the essential being of the Son, but in His Mediatorial office that this *minoritas* consists, —so on the other hand this verse implies in itself *no such* minoritas, the discourse being of *another kind*. 29.] εἰρηκα—viz. 'the prophecies of My Resurrection and Ascension,' &c. πιστεύσητε] See ch. xiii. 19, where ὅτι ἐγώ εἰμι is supplied. That ye may believe, in the fullest sense of the word. 'Neque enim Eum Dei Filium non et ante credebant: sed cum in Illo factum esset quod ante prædixit, fides illa quæ tunc quando illis loquebatur fuit parva, et cum moreretur pene jam nulla, et revixit et crevit.' Aug. in Joh. Tract. lxxix. 1. 30.] οὐκ ἔτι πολλὰ λ.:—then, as Stier remarks, He had *some* words more to say, and was not about to break off at ver. 31, as some have supposed: cf. Grotius: "q. d., temporis angustiæ abripiunt verba." ὁ τ. κ. ἔρχων] i. e. Satan:—not, Satan in Judas, but *Satan himself*, with whom the Lord was in conflict during His passion: see Luke iv. 13 (and note), and xxii. 53. ἐν ἐμοὶ οὐκ ἔχ. οὐδ.] 'nullum scilicet omnino peccatum.' Aug. ibid. 2. This is the only true interpretation: has nothing in Me—no point of appliance whereon to fasten his attack. But Meyer well observes, that this is rather *the fact to be assumed* as the *ground* of what is here said, than the *thing itself* which is said. De Wette, Lücke, Tholuck, and many others render it, '*has no power over me*,'—*οὐδὲν αἴτιον θανάτου*, Euthym. 31.] 'But my Death is an act of voluntary obedience, that it may be known that I love and obey the Father—that the glory of the Father in and by Me may be manifested.'

The construction is elliptic: supply, 'But (his power over me for death will be permitted by Me) that,' &c. And set a period at ποιῶ, as usually done. Meyer, al., and Luthardt, would carry on the sense from ποιῶ, '*But that the world may know that I love the Father, and as the Father commanded me, thus I do. arise, let us go hence.*' I need only put it to the inner feeling of any who have learned to appreciate the majesty and calmness of our Lord's discourses, whether a sentence so savouring of theatrical effect is likely to have been spoken by Him. We may notwithstanding safely believe that the ἐγ. ἐντ., *without this connexion*, does undoubtedly express the holy boldness of the Lord in going to meet that which was to come upon Him, and is for that reason inserted by St. John. ἐγείρ., ἐγ. ἐντ. These words imply a movement from the table to depart. Probably the rest of the discourse, and the prayer, ch. xvii., were delivered when now all were standing ready to depart. There would be some little pause, in which the preparations for departure would be made. But the *place* is clearly the same, see ch. xviii. 1, ταῦτα εἰπὼν ὁ Ἰησοῦς ἐξῆλθεν:—besides which, we can hardly suppose (Grot., &c.) discourses of a character like those in ch. xv. xvi. to have been delivered to as many as eleven persons, while *walking by the way*.

h — Rom. xiv. 15. xv. 15. 1 Cor. vii. 5.
i ver. 2 reff.
j ch. v. 19 reff.
k ver. 1 reff. 1 ch. i. 3. Eph. ii. 12.
m Matt. v. 13 reff.
n gen., Matt. x. 16 al. fr.
o Matt. xxi. 19, 20 reff.
p — Luke xv. 13 reff.
q — Matt. xiii. 40. Rev. xix. 20. xxi. 8. Deut. iv. 11.
r ch. xiv. 10 reff.
s ch. v. 38 reff.

ἐστε [h] διὰ τὸν λόγον ὃν λελάληκα ὑμῖν. [4] μείνατε ἐν ἐμοί, κἀγὼ ἐν ὑμῖν. καθὼς τὸ [i] κλῆμα οὐ δύναται [k] καρπὸν [j] φέρειν [j] ἀφ' ἑαυτοῦ, ἐὰν μὴ μείνῃ ἐν τῇ [k] ἀμπέλῳ, οὕτως οὐδὲ ὑμεῖς, ἐὰν μὴ ἐν ἐμοὶ μένητε. [5] ἐγώ εἰμι ἡ [l] ἄμπελος, ὑμεῖς τὰ [l] κλήματα. ὁ μένων ἐν ἐμοὶ κἀγὼ ἐν αὐτῷ, οὗτος [o] φέρει [o] καρπὸν πολύν· ὅτι [l] χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν. [6] ἐὰν μή τις μένῃ ἐν ἐμοί, [m] ἐβλήθη [m] ἔξω ὡς [n] τὸ [i] κλῆμα καὶ [o] ἐξηράνθη, καὶ [p] συνάγουσιν αὐτὰ καὶ εἰς τὸ πῦρ βάλλουσιν, καὶ [q] καίεται. [7] ἐὰν [r] μείνητε ἐν ἐμοὶ καὶ τὰ ῥήματά μου ἐν ὑμῖν [s] μείνῃ, ὃ ἐὰν

4. μενη BL lat-a. rec μεινητε, with D rel Eus: txt ABLℵ.
5. aft εγω ins γαρ D¹(and lat) lat-a. om εν bef εμοι D¹-gr. om ουδεν D¹ (and lat): ουδε εν B.
6. rec μεινη, with ℵ²ᵃ rel Cyr: txt ABDℵ¹. εκληθη D¹. for αυτα, αυτο DLXΔℵ 1. 33. 69 vulg lat-e g q Syr æth arm Cyr: txt AB rel am lat-a b c f ff, syr copt. rec om το bef πυρ (*less usual, cf Mt* iii. 10, vii. 19; *Luke* iii. 9), with DHX Orig Cyr Thdrt: ins ABℵ rel Chr.
7. aft εαν ins δε D fos lat-f copt goth. for μεινη ο, η οσα ℵ.

(see ver. 7) is the purifying principle (ch. xvii. 17). But the *καθαροί* here is not = *κεκαθαρμένοι, pruned*, in the sense of ver. 2. The *ἤδη* limits it to their present capacities and standing. There was more pruning at hand, when the sap should begin to flow,—when the Spirit should be shed abroad; and this future handling of the *γεωργός* is indicated by *μείνατε ἐν ἐμοί* .... 4.] *κἀγὼ ἐν ὑμ.* must not (with Euthym., Meyer, and Lücke) be taken as a *promise*, which (see on *ἐν ἐμοί* above) would be contrary to the sense: but (with Aug., Tholuck, Bengel, Stier, who however modifies it by rendering '*so* abide in Me that I may abide in you') as a clause dependent on *μείνατε ἐν ἐμοί*, 'Take care that ye abide in Me and I in you:' *both these* being necessary to the bringing forth fruit: see ver. 5, where the two are similarly bound together.

Here the natural strictness of the similitude is departed from. The branch cannot sever itself from the vine: but, *such a case supposed*, every one will see the inevitable consequence. Bengel says well, "Hic locus egregie declarat discrimen naturæ et gratiæ." It is *the permitted free-will of the creature* which makes the difference between the branches in the two cases. 5.] The interpretation of the allegory which each mind was forming for itself, the Lord solemnly asserts for them. Notice *οὗτος*—he and no other: "it is he, that ...." *χωρὶς ἐμ.* is more than '*without Me*,' it = *χωρισθέντες ἀπ' ἐμοῦ* (Mey.), **separate from Me**, from being in Me and I in you. The *ὅτι* regards what is *implied* in *χωρὶς ἐμ. οὐ δ. π. οὐδ.* rather than the words themselves: *for* union with Me (*μένειν ἐν ἐμοί*) is the sole efficient cause of fruit being produced, you having no power to do any thing (not, *ποιεῖν καρπόν*: for *φέρειν* is here used throughout), to bring any thing to perfection, to do any of the *ἀρεταί* of that which ye are, separate from Me. 6.] This verse is a most important testimony against supra-lapsarian error, shewing us that *falling from grace is possible*, and pointing out the steps of the fall. Observe this is *not said of the unfruitful branch*, which the Father *takes away* (in judgment): but of one who *will not abide* in Christ, becomes separate from Him: (1) is *cast out* (of the vineyard, or of the Vine) like a (*τὸ κλ.* scil. *τὸ ἀχρεῖον*, Euth.) branch in such a case: (2) becomes *dried up*, having lost the supply of life-giving sap ('quenched the Spirit,' 1 Thess. v. 19): (3) is gathered up with other such (Matt. xiii. 40) by the angels at the great day: (4) is cast into the fire, as the result of that judgment; and finally (5) '*burneth*;' not, 'is burned,' in any sense of being *consumed*; 'und muß brennen,' Luther. The aorists I take with Meyer as a consequence of the whole being spoken by our Lord as if the great day were come: hence also the presents, *βάλλουσιν* and *καίεται*. 7.] All bringing forth fruit is the result of answered prayer for the assisting grace of God: and therefore the answer of all prayer is here pro-

12 αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμή, [a] ἵνα ἀγαπᾶτε ἀλλήλους καθὼς ἠγάπησα ὑμᾶς. 13 μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τὶς τὴν [b] ψυχὴν αὐτοῦ [b] θῇ ὑπὲρ τῶν φίλων αὐτοῦ. 14 ὑμεῖς [c] φίλοι μου ἐστέ, ἐὰν ποιῆτε ἃ ἐγὼ [d] ἐντέλλομαι ὑμῖν. 15 οὐκέτι [e] λέγω ὑμᾶς δούλους, ὅτι ὁ δοῦλος οὐκ οἶδεν τί ποιεῖ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ εἴρηκα φίλους, ὅτι πάντα ἃ [f] ἤκουσα [f] παρὰ τοῦ πατρός μου [g] ἐγνώρισα ὑμῖν. 16 οὐχ ὑμεῖς με [h] ἐξελέξασθε, ἀλλ' ἐγὼ [h] ἐξελεξάμην ὑμᾶς, καὶ [i] ἔθηκα ὑμᾶς ἵνα ὑμεῖς [k] ὑπάγητε καὶ [l] καρπὸν [l] φέρητε

a vv. 8, 17. ch. xiii. 15, 34. Matt. xiii. 35 al.
b ch. x. 11 reff.
c Luke xii. 4.
d ch. xiv. 31 reff.
e Mark x. 18 reff.
f ch. vi 46 reff.
g ch. xvii. 26. Luke ii. 15. Acts ii. 28, from Ps xv. 11. Rom. ix. 22 al. Ezek. xliv. 23.
h ch. vi. 70 reff.
i = Acts xx. 28. 1 Cor. xii. 28. 1 Tim. i. 12. 2 Tim. i. 11. Heb. i. 2. Ps. xc. 9.
k Matt. xxii. 44.
l ch. xii. 24 reff.

12. *οὐδε εις* B. om *τις* D^1ℵ^1 lat-*a b c e ff*$_2$ arm Cypr Lucif.

14. aft *υμεις* ins *γαρ* D^1ℵ^1. *ποιησητε* D^1 latt. rec (for *ἐ*) *ὅσα*, with Al, rel syrr: ὃ B lat-*a e q* goth æth Cypr Lucif: txt DLXℵ 1. 69 vulg lat-*b c f ff*$_2$ *i* syr-marg copt.

15. rec *υμας* bef *λεγω*, with D-gr I_a rel lat-*q* goth Orig: txt ABLXℵ 33 lat-*a* syr copt Constt Iren-lat Orig-lat$_2$ Chr-mss Cyr Cypr Hil Lucif. for *ἃ*, *ὅσα* D^1S 33 vulg lat-*b c f* Chr Thl Ambr.

16. ins *πολυ*(sic) bef *καρπον* A (Ambr). om *ινα* ℵ^1.

12—17.] *Union in love with one another enjoined on them.* 13.] That He may shew them that it is no rigid code of keeping commandments in the legal sense, ver. 11 is inserted, and now *the* commandment (as including all others) is again explained (see ch. xiii. 34) to be, *mutual love*,—and that, after His example of Love to them. 13.] A difficulty has been unnecessarily found in this verse, because St. Paul, Rom. v. 6 ff., cites it as a nobler instance of love, that Christ died for us *when we were enemies*. But manifestly *here* the example is from common life, in which if a man did lay down his life it would naturally be for his friends; and would be, and is cited as, the greatest example of love. Nor again is there any doctrinal difficulty: our Lord does not assert of himself, that He laid down his life *only* for his friends (as defined in the next verse), but puts forward *this side* of his Love as a great and a practical example for his followers. His own great Sacrifice of Himself lies in the background of this verse; but only in the background, and with but one side of it seen, viz., his Love to *them*. See 1 Tim. iv. 10, and compare 1 John iii. 16. *ἵνα*, as in ver. 8, depends on *αὕτη*, not on any *will* implied in *ἀγάπη* (De Wette), nor used *ἐκβατικῶς* (Olsh.),—and answers to 'scilicet, ut:' see on this use of *ἵνα*, note on 1 Cor. xiv. 13. 14.] parallel to ver. 10,—and, like it, guarded, in vv. 15, 16, 17, from legal misinterpretation. 15.] *proleptically* spoken, of the state in which He would place them under the Spirit. Nor is there any discrepancy with ch. xiii. 13, 16, and ver. 20 here, which are also spoken of their future condition: for in that sense both relations subsist together. It is the *lower sense* of *δοῦλος* which is brought out in this verse. The proleptical character of the saying is clearly shewn in the *οὐκ οἶδεν τί ποιεῖ ὁ κ.*, for this was precisely their *present* condition, but was after His Ascension changed into light and knowledge. *ἐγνώρισα ὑμ.*] Here again the allusion must be (see ch. xvi. 12) to their future state under the dispensation of the Spirit: nay, even to the fulness and completion of it, as Aug. remarks, Tract. lxxxvi. 1; compare the confession of one of the greatest Apostles, 1 Cor. xiii. 10. 'Sicut immortalitatem carnis et salutem animarum futuram expectamus, quamvis jam pignore accepto salvi facti esse dicamur: ita omnium notitiam quæcumque Unigenitus audivit a Patre, futuram sperare debemus, quamvis hoc jam se fecisse dixerit Christus.' Aug. ut supra. 16. See 1 John iv. 10, 19. Further proof of His love, in his choosing His, when they had not chosen Him. *ἔθηκα*] appointed: see Acts xiii. 47; 1 Thess. v. 9, and reff. Euth., Chrys., Thl. explain it *ἐφίτευσα*, in the parabolic sense. But the parable seems to be no further returned to than in the allusion implied in *καρπ.* "*Ordained*," in E. V., is objectionable, as conveying a wrong idea. *ἵνα κ.τ.λ.* *ὑπάγ.* = *καρ. φ.*] *ὑπ.* probably merely expresses (see ref. and Matt. xviii. 15; xix. 21. and *πορευόμενοι*, Luke viii. 14) the activity of

u — Matt. v. 10, 11. Acts vii. 52 al. Ps. vii. 1.
v ch. viii. 51 al.
w Matt. x. 22. xxiv. 9 ||. 1 John ii. 12. Rev. ii. 3 only. ὑπὲρ τοῦ ὀ. Acts v. 41. ix. 16. xv. 26. xxi. 13. Rom. i. 5. 3 John 7.
x — ch. i. 26 al.
y — here only.
z — Matt. xix. 29. Luke xxi. 12.
a — Heb. x. 6, &c. 1 Pet. iii. 18. 1 John ii. 2. iv. 10. Levit. xiv. 19.

[u] ἐδίωξαν, καὶ ὑμᾶς [u] διώξουσιν· εἰ τὸν [v] λόγον μου [w] ἐτή-
ρησαν, καὶ τὸν ὑμέτερον [w] τηρήσουσιν. [21] ἀλλὰ ταῦτα
πάντα ποιήσουσιν εἰς ὑμᾶς [w] διὰ τὸ ὄνομά μου, ὅτι οὐκ
[x] οἴδασιν τὸν πέμψαντά με. [22] εἰ μὴ ἦλθον καὶ ἐλάλησα
αὐτοῖς, ἁμαρτίαν οὐκ εἴχοσαν· νῦν δὲ [y] [z] πρόφασιν οὐκ —
[a] ἔχουσιν [a] περὶ τῆς ἁμαρτίας αὐτῶν. [23] ὁ ἐμὲ μισῶν καὶ
τὸν πατέρα μου μισεῖ. [24] εἰ τὰ ἔργα μὴ ἐποίησα ἐν
αὐτοῖς ἃ οὐδεὶς ἄλλος ἐποίησεν, ἁμαρτίαν οὐκ εἴχοσαν·
νῦν δὲ καὶ ἑωράκασιν καὶ μεμισήκασιν καὶ ἐμὲ καὶ τὸν Π —

'ἀγῶν πρόφασιν οὐκ εἰσδέχεται, Plat. Crat. 421 d. (Mark xii. 40 | L. Acts xxvii. 30. Phil. i. 18. 1 Thess. ii. 5 only. Ps. cxl. 4.) b here only. Dem. p. 528. 15. Plato, Rep. 5, p. 469 a. Xen. Cyr. iii. 1. 2.

21. om παντα DX arm Chr-ms. rec (for εις υμας) υμιν, with AD²I$_a$N rel vulg lat-*a e f* syr copt goth Cyr Novat: υμας X al: om ℵ¹: txt BD¹LΔ$^{corr^1}$ 1. 33 (lat-*b c ff*$_2$) Syr syr-marg Chr.

22. rec (for ειχοσαν) ειχον, with AD²I$_a$N² rel Orig$_3$: ειχαν D¹: txt BLN¹ℵ 1. 33 Orig$_2$-mss Cyr$_3$. om δε ℵ¹.

24. rec (for εποιησεν) πεποιηκεν, with E rel: txt ABDI$_a$KLXΔ 1. 33. 69 Chr. rec (for ειχοσαν) ειχον, with AD²I$_a$ rel Cyr: ειχαν D¹: txt BL¹ℵ (1.) 33. for και εμε, με D lat-*a c e ff*$_2$ copt arm-mss.

difficulty has been raised on ἐτήρησαν . . . τηρήσουσιν, and some have wanted to give this word a hostile sense, (as παρατηρεῖν,) quoting Matt. xxvii. 36, and Gen. iii. 15 (which is altogether an exceptional use, the reading being undoubtedly genuine); see also Jer. xx. 13. But in John this cannot be. Nor is *irony* (Lampe, Stier) in this latter clause at all in keeping with the solemnity of the discourse. The words simply mean (as Thl.), 'the keeping My word and the keeping yours are intimately joined, and when you find the world or any part of the world do the first, you may infer the other.' The issue of εἰ τ. λ. μ. ἐτήρ. was to be proved by their rejection and killing of the Lord Jesus.

Beware of rendering as Kuinoel, "*If they had kept my word, they would keep yours*," which is ungrammatical. The only idiomatic rendering in English is that of the E. V., **If they have kept my word they will keep yours.** 21.] ἀλλά—nay, so far is this from being so, that it is on this very account, *because* ye belong to Me, that they will thus treat you.

ταῦτα πάντα—all that is implied in μισεῖν and διώκειν. τ. π., "these things, all of them:" not π. τ., "all, every one of, these things:" the former order gives the ταῦτα in the gross,—"all this treatment,"—the latter in the particular, so that not one is excepted from the category. It was on account of bearing the Name of Christ that the Christians were subjected to persecution in the early ages, and that they are even now hated by those who know Him not: but this is to them comfort and joy, see Acts v. 41: 2 Cor. xii. 10: Gal. vi. 17: 1 Pet. iv. 14. οὐκ οἴδασιν] not, '*They know Him not as having sent Me*'—but they know not (absolutely) Him who has sent Me. Ignorance of God (not desiring the knowledge of His ways) is the great cause of hostility to Christ and His servants. 22.] *The sinfulness of this hate.* See ch. ix. 41 and note.

ἐλάλησα, discoursed, generally: not, acquainted them with their sin. The *sin* spoken of is, not the generally sinful state of the world,—nor the sin of unbelief in Christ, which they of course could not have committed, had He never come: but *the sin of hatred to Him and His*, which might have been excused otherwise, but now that He had come and discoursed with them, had no excuse, since He had plainly shewn them the proofs of his mission from the Father. Euthym. καὶ ὡς well, ἀποστιμεῖ τοὺς Ἰουδαίους πάσης συγγνώμης ἰθελοκακοῦντας. 23.] See ch. xiv. 9. Human regards, whether of love or of hatred, towards Him who is the only manifestation of the Father to His creatures, are in fact directed towards the Father Himself; see Ps. lxix. 9, cited in Rom. xv. 3. 24.] He refers to the testimony of His *works* among them also, as leaving them again without excuse;—they had had ocular witness of His mission.

ἐν αὐτοῖς—not *to* them (as Ang.), but as Acts ii. 22, *in the midst of them*.

k Matt. xi. 6. xiii. 21. xxiv. 10 al.? Sir. ix. 5. xxiii. 8. xxxv. (xxxii.) 16 only. l ch. ix. 22. xii. 42 only†. m = ch. v. 11 reff n = 2 Cor. i. 9. vii. 11 (often). Phil. iii. 8. o ch. iv. 21, 23 reff. p constr., ver. 32. ch. xii. 28. xiii. 1. vii. 42, from Amos v. 25. q Rom. ix. 4. xii. 1. Heb. ix. 1, 6 only. Exod. xii. 26, 28. Heb. xi. 4 al. Num. xxxi. 50. r = ch. vi. 64 al. s ch. xv. 20 reff. t ch. vi. 64 al.

XVI. 1 Ταῦτα λελάληκα ὑμῖν, ἵνα μὴ [k]σκανδαλισθῆτε. 2 [l]ἀποσυναγώγους [m]ποιήσουσιν ὑμᾶς· [n]ἀλλ' [o]ἔρχεται [p]ὥρα [p]ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς δόξῃ [q]λατρείαν [r]προσφέρειν τῷ θεῷ. 3 καὶ ταῦτα ποιήσουσιν, ὅτι οὐκ ἔγνωσαν [s]τὸν πατέρα οὐδὲ ἐμέ. 4 ἀλλὰ ταῦτα λελάληκα ὑμῖν, ἵνα [t]ὅταν ἔλθῃ ἡ ὥρα αὐτῶν, [t]μνημονεύητε αὐτῶν, ὅτι ἐγὼ εἶπον ὑμῖν. ταῦτα δὲ ὑμῖν [t]ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν

CHAP. XVI. 1. om μη ℵ¹.

2. aft αποσυναγωγους ins γαρ ℵ. ποιησουσιν ℵ. om 2nd υμας B. for θεω, κυριω A.

3. ποιησουσιν ℵ. rec aft ποιησουσιν ins υμιν, with DLℵ 1. 69 lat-*a c ff*$_1$ *i* syr-with-ast copt; εις υμας 33 al: om AB rel am(with em forj fos gat mm mz) lat-*b e l q* syrr goth Chr Cyr Thl Cypr Lucif.

4. om αλλα D¹ lat-*a e l* Syr Chr. for οταν, αν ℵ¹; εαν Lℵ²ᵃ. rec om 1st αυτων, with Dℵ rel copt: ins ABL 33. 69 vulg lat-*b c e ff*$_2$ *g l* syrr goth Cyr, Aug. μνημονευτε D¹; μνημονευσητε D² 69. om 2nd αυτων DL ℵ-corr-2 vulg lat-*b c e ff*$_2$ *g l* Cypr$_3$. om 2nd υμιν ℵ¹. εξ αρχης bef 3rd υμιν D al Chr.

WHICH OUR INSPIRED GOSPELS ARE THE SUMMARY: the *Divine side* being, His own indwelling testimony in the life and heart of every believer in all time. But both the one and the other are given *by the self-same* SPIRIT;—neither of them inconsistent with, or superseding the other.

Beware of taking μαρτυρειτε imperative as Hofmann, Schriftb. ii. 2, p. 15. It would thus be very abrupt and unnatural. The και ... ὅτι, and the reason, ὅτι κ. τ. λ., seem decisive against it.

ἀπ' ἀρχῆς, as in ref., and in the sense of Acts i. 21;—'from the beginning of the Lord's ministry.' The present tenses set forth the connexion between the being (continuing to be) witnesses, and the being (having been throughout) companions of the Lord in His ministry. Cf. ἀπ' ἀρχῆς ὁ διάβολος ἁμαρτάνει, 1 John iii. 8.

CHAP. XVI. 1—33.] *The promise of the Comforter expanded in its fulness.* And herein, vv. 1—15, *the conditions of His coming and His office.* 1.] ταῦτα, scil. ch. xv. 18—27,—not only the warning of the hatred of the world, but the promise of the testifying Spirit (Stier).

2.] On ἀποσυν. see reff. ἀλλ', yea, and,—see reff. It introduces a yet more grievous and decisive proof of their nature. ἵνα] 'That which shall happen in the ὥρα, is regarded as the *object of its coming.*' Meyer. προσφέρειν, the technical word for offering a sacrifice—see reff. λατρείαν] 'Quisquis effundit sanguinem impii, idem facit ac si sacrificium offerat.' Jalkut Schimeoni, cited by De Wette, &c., see 1 Cor. iv. 13. But the sense of 'sacrificium' must not be too much pressed, as Stier remarks, to mean in every case an expiatory offering; see reff. 3.] See Luke xxiii. 34; ch. xv. 21; Acts iii. 17; and 1 Tim. i. 13. 4.] ἀλλά here indicates no contrast, but only breaking off the mournful details, and passing back to the subject of ver. 1. Cf. Æsch. Agam. 607—9. Hartung, Partikellehre, ii. p. 35. If we are to seek any contrast, it will be between the οὐκ ἔγνωσαν of the world, and the μνημονεύητε of the church. The one know not what they are doing: the other know well what they are suffering. ἡ ὥρα αὐτῶν, the time of their happening.

ἐγώ before εἶπον is emphatic. 'I MYSELF:'—that it was I MYSELF who told you. A difficulty has been found in the latter part of the verse, because our Lord had repeatedly announced to them future persecutions, and that at least as plainly as here, Matt. v. 10; x. 16, 21—28, al. freq. And hence, De Wette, *Meyer*, and Lücke, and even Olsh., find ground for supposing that the chronological order of the discourses has not been followed in the Synoptic Gospels. But there is in reality no inconsistency, and therefore no need for such a supposition. This declaration, *as here meant*, was *not made before*, because He was with them. Then clearly it *is now made*, in reference to His immediate departure. And if so, to what will reference most naturally refer? To *that full and complete account* of the world's motives and their own office, and their comfort under it, which He has been giving them.

περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως· [1]
[f] ch. ii. 11 refl. [9] περὶ ἁμαρτίας μέν, ὅτι οὐ [f] πιστεύουσιν εἰς ἐμέ· [10] περὶ
[g] ver. 5. δικαιοσύνης δέ, ὅτι πρὸς τὸν πατέρα [μου] [g] ὑπάγω καὶ

9. om *ου* ℵ[1].

10. om *μου* BDLℵ 1. 33 vulg lat-*a b e ff*$_2$ *g l* coptt æth Chr Cyr Aug Victorin: ins A rel lat-*c f q* syrr goth.

and works subjectively in both the abovementioned ways. See the whole question amply discussed in Archdeacon Hare's Mission of the Comforter, vol. ii. note K.

Lücke's comment is valuable: 'The testimony of the Holy Ghost in behalf of Christ as opposed to the unbelieving world (ch. xv. 26) is essentially a *refutation*, ἔλεγχος, a demonstration of its wrong and error. All the apostolic preaching, as addressed to the world, takes necessarily this polemical form (1 Tim. v. 20; 2 Tim. iv. 2; iii. 16; Titus i. 9, 13; ii. 15). And the more difficult was the disciples' conflict against the power of this world with only the Word for their weapon, the more comfort was it for them, that the power of God the Spirit working by this ἔλεγχος was their help. In Matt. x. 19, 20; Luke xii. 11, 12, the apologetic side of their conflict, which was in close connexion with the polemical, is brought into view. In ἐλέγχειν is always implied the refutation, the overcoming of an error, a wrong,—by the truth and the right. And when, by means of the ἔλεγχος, the truth detects the error, and the right the wrong, so that a man becomes conscious of them,—then arises the feeling of *guilt*, which is ever painful. Thus every ἔλεγχος is a chastening, a punishment. And hence this office has been called the Strafamt (punitive office) of the Spirit. The *effect* of the ἔλεγχος of the divine Spirit in the world may be *to harden*: but its *aim* is the *deliverance* of the world. ὁ κόσμος, in John, includes those who are not yet delivered (from the power of Satan to God), who *may be yet delivered*,—not the condemned. If the ἔλεγχος of the world is a moral process, its result may just as well be conversion, as non-conversion. *Only thus* did the ἔλεγχος of the Spirit answer the end of Christ's coming;—only thus could it be a cheering support to the Apostles. Certainly, the κρίσις with which the ἔλεγχος closes is *condemnation*, not however of the *world*, but of the *Prince of the world*' (ii. 649 f.). De Wette denies the *salutary* side of this ἐλέγχειν —but he is certainly wrong: see below.

These three words, ἁμαρτία, δικαιοσύνη, κρίσις, comprehend the three great steps of advance in spiritual truth among men. Of itself the world does not know what *Sin* is, what *Righteousness* is, what *Judgment* is. Nor can either of these be revealed to any man except by the Spirit of God working within him. Each man's conscience has some glimmering of light on each of these; *some* consciousness of guilt, *some* sense of right, *some* power of judgment of what is transitory and worthless: but all these are unreal and impractical, till the ἔλεγχος of the Spirit has wrought in him (see Stier, v. 306, edn. 2).

9.] And the great opening of Sin to the world is to shew them that its root and essence is, *unbelief in Christ as the Son of God*. UNBELIEF:—for, mankind being alien from God by nature, the first step towards their recovery must be to lay hold on that only safety which He has provided for them; and that laying hold is *faith*, and the not doing it, when revealed and placed before them, is *sin*. Beforetime, it was also *unbelief*;—'The fool *hath said* in his heart, There is *no God*?'—but now, —for we can only believe as God has revealed Himself,—it is unbelief in *Christ the Son of God*,—the οὐ θέλετε ἐρχεσθαι πρός με: see this pointedly asserted 1 John v. 10—12. Remember, this unbelief is not a mere want of historical faith,—but unbelief *in its very root*,—the want of a personal and living recognition of Jesus as the Lord (1 Cor. xii. 3), which, wherever the Spirit has 'opened His commission' by the planting of the visible Church, is *the condemning sin* of the world. Of this He shall *convince* those who are brought out of the *world*, and ultimately *convict* those who remain in it and die in their sins (see Hare, Mission of the Comforter, vol. ii. note Q).

10.] δικαιοσ. cannot be *only* the righteousness *of Christ*, the mere conviction of which would only bring condemnation to that world which rejected and crucified Him: but, as Stier remarks rightly (v. 312, edn. 2), τοῦ κόσμου must be supplied after each of the three ἁμαρτία, δικαιοσύνη, κρίσις:—the conviction being of a sin that is *theirs*, a righteousness that is (or, in the case of condemnation, might have been) *theirs*, a judgment which is

o ch. iv. 25. Acts xx 20, 27. 1 Pet. i. 12. Isa. xliv. 7.
p ch. xii. 28.
q constr., ch. i. 16.
r ch. xiii. 33 reff.
s ver. 10.

ὅσα ἀκούσει λαλήσει, καὶ τὰ ἐρχόμενα [o] ἀναγγελεῖ ὑμῖν. 14 ἐκεῖνος ἐμὲ [p] δοξάσει, ὅτι [q] ἐκ τοῦ ἐμοῦ λήμψεται, καὶ ἀ-
[o] ἀναγγελεῖ ὑμῖν. 15 πάντα ὅσα ἔχει ὁ πατὴρ ἐμά ἐστιν
διὰ τοῦτο εἶπον ὅτι [q] ἐκ τοῦ ἐμοῦ λαμβάνει καὶ [o] ἀναγγελεῖ
ὑμῖν.
16 [r] Μικρὸν καὶ [s] οὐκέτι θεωρεῖτέ με, καὶ πάλιν [r] μικρὸν

Orig$_2$ Eus Cyr$_2$. rec aft ὅσα ins ἂν, with D^2 rel, ἐαν AK: om BD^{1}ℵ^1 1 Orig Marcell-in-Eus Ath Cyr-jer Epiph. rec ἀκουσῃ, with A rel Eus: txt BD^{2}ℵ^2 1 Orig Eus Ath Epiph Cyr-jer, ἀκουει ℵ* 33 Ambr$_1$.

15. om ver (*homœotel*) ℵ^1.

16. rec (for ουκετι) ου, with A rel lat-*a e f q* Syr copt goth(Treg) æth Chr-mss Cyr: txt B D-gr ℵ* Frag-nitr 1. 33 vulg lat-*b c ff$_2$ g* syr arm Orig Cyr Nonn Chr

of individuals, and condemnation of the unbelieving. **12.**] The πολλά are the things belonging to πᾶσα ἡ ἀλήθεια in the next verse, which were gradually unfolded after the Ascension, by the Spirit.

13.] ἐκεῖνος, emphatical, as in ver. 8: see note, ch. vii. 29. τὴν ἀλήθ. πᾶσαν] **all the truth**, viz. on those points alluded to in ver. 12. Lücke observes that the rec. reading connects πᾶσαν more with ὁδηγήσει, the other with ἀλήθ. The Lord had ever told them *the truth*, and *nothing but the truth*, in spiritual things,—but not yet *the whole truth*, because they could not bear it. This the Spirit should lead them into, open the way to it, and unfold it by degrees. No promise of universal knowledge, nor of infallibility, is hereby conveyed; but a promise to them and us, that the Holy Spirit shall teach and lead us, not as children, under the tutors and governors of legal and imperfect knowledge, but as sons (Gal. iv. 6), making known to us the whole truth of God. This was in an especial manner fulfilled to *them*, as set to be the founders and teachers of the Churches. οὐ γὰρ λ. ἀφ' ἑαυ.] The Spirit does not, any more than the Son, work or speak *of Himself*: both are sent, the one from the Father, the other from the Father and Son: the one to testify ὅσα ἀκούσει of the Father, the other of the Father and the Son.

ὅσα ἀκ.] from God, the Father and the Son. τὰ ἐρχ. ἀναγ. ὑμ.] As the *direct* fulfilment *to the Apostles* of the leading into the whole truth was the unfolding before them those truths which they have delivered down to us in their Epistles,—so, though scattered traces of the fulfilment of *this part* of the promise are found in the Acts and those Epistles, its complete fulfilment was the giving of the Apocalypse, in which τὰ ἐρχόμενα are distinctly the subject of the Spirit's revelation, and with which His *direct* testimony closes: see Rev. i. 1; xxii. 6, 20. On the whole of this verse, see Eph. iv. 7—16.

14.] Notice the emphatic ἐμέ, prefixed to the verb. This is in connexion with ver. 12—and sets forth that the *Spirit guiding into* truth is in fact *the Son declaring* the truth, for He shall show forth the glory of Christ, by revealing the matters of Christ,—the riches of the Father's love in him (ver. 15). "Œconomia trium testium: patrem glorificat filius, filium Spiritus sanctus." Bengel. This verse is decisive against all additions and pretended revelations subsequent to and besides Christ; it being the work of the Spirit to testify to and declare THE THINGS OF CHRIST; not any thing new and beyond Him. And this declarative is coincident with inward advance in the likeness and image of Christ (2 Cor. iii. 17, 18), not with a mere external development. **15.**] Here we have given us a glimpse into the essential relations of the Blessed Trinity. The Father hath given the Son to have life and all things in Himself (Col. i. 19; ii. 2, 3), the relation being, that the Son glorifies not Himself but the Father, by revealing the Father, whom He alone knows (Matt. xi. 27). And this Revelation, the Revelation of the Father by Christ—is carried on by the blessed Spirit in the hearts of the disciples of Christ; Who takes (λαμβάνει indefinite, of the *office* of the Spirit) of the things of Christ, and declares, proclaims, to them. διὰ τοῦτο] Therefore I (rightly) said . . . . i. e. 'this was the ground of My asserting:'—not the reason *why it was said*, but the justification of it when said. This verse contains the plainest proof by inference of the orthodox doctrine of the Holy Trinity.

16—24.] *The Lord speaks of His withdrawal, and its immediate mournful, but ultimate* (and those soon to begin) *joyful consequences for His disciples.* The connexion is: 'Very soon will the Spirit, the Comforter, come to you: for I go:

d see ch. vii. 30 al.
e ch. xv. 20 reff.
f — here only. see Jer. vi. 24.
g of a divine person, here only. (see Heb. xiii. 23.)
h Isa. lxvi. 14. Zech. x. 7 bis.
i ch. xiii. 20. xx. 23 (bis) only.

c ἔχει, ὅτι d ἦλθεν ἡ d ὥρα αὐτῆς· ὅταν δὲ γεννήσῃ τὸ παιδίον, οὐκ ἔτι e μνημονεύει τῆς f θλίψεως, διὰ τὴν χαρὰν ὅτι ἐγεννήθη ἄνθρωπος εἰς τὸν κόσμον. 22 καὶ ὑμεῖς οὖν νῦν μὲν c λύπην c ἔχετε· πάλιν δὲ g ὄψομαι ὑμᾶς, καὶ h χαρήσεται ὑμῶν ἡ h καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς ἀρεῖ ἀφ' ὑμῶν, 23 καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν. ἀμὴν ἀμὴν λέγω ὑμῖν, i ἄν τι αἰτήσητε τὸν

21. for ωρα, ημερα D al lat-a b c e ff$_2$ Syr Ambr$_{1}$. γενηση A. for θλιψεως, λυπης D fos lat-c Ambr. εγεννηθη BC: txt ADℵ rel. ins ο bef ανθρωπος ℵ^1(but corrd 1. m.).

22. rec transp λυπην and νυν, with AC^3 rel: νυν μεν ουν λυπην ℵ^1: txt BC*D MYℵ^{2a} 1. 33 vulg lat-b c e f ff$_2$ syrr (copt goth arm) Chr-ms Hil Ambr. εξει (*conformation to fut above, ver* 20) ADLℵ^{2a} 33 am(with fuld mt) lat-a b e Arm Chr-mss, εξητε L. rec (for αρει) αιρει, with ACD^{2a}ℵ rel am lat-b e f syrr(Treg) goth: txt BD^{1}Γ vulg lat-a c ff$_2$ copt æth Orig-lat Cypr Hil.

23. [ερωτησηται (*itacism*) ℵ.] rec aft υμιν ins οτι, with ADℵ rel lat-a e syrr(Treg) goth Chr: om BCD^{1}LY vulg lat-b Orig Cyr Ambr. rec (for αν τι

changed for joy, but **changed into** so as *itself to become*,—so that the very matter of grief shall become matter of joy; as Christ's Cross of shame has become the glory of the Christian, Gal. vi. 14.

21.] The 'tertium comparationis' is ἡ λύπη εἰς χαρὰν γενήσεται: but the comparison itself goes far beyond this mere similitude. ἡ γυνή is not merely generic, but allusive to the frequent use and notoriety of the comparison. We often have it in the O. T.,—see Isa. xxi. 3; xxvi. 17, 18; xxxvii. 3; lxvi. 7, 8: Hos. xiii. 13, 14: Mic. iv. 9, 10.

τίκτῃ] **is bringing forth**, viz. παιδίον, expressed in τὸ π. below. ἡ ὥρ. αὐτ.] **her** (appointed) **time.** τὸ π.] not necessarily masculine ('non puella sed puer,' Aug.), but indefinite. The deeper reference of the comparison has been well described by Olshausen: 'Here arises the question, how are we to understand this similitude? We might perhaps think that the suffering Manhood of Christ was *the woman in her pangs*, and the same Christ glorified in the Resurrection, *the Man born*; but the Redeemer (ver. 22) applies the pangs to the *disciples*: how then will the ἄνθρωπος who is born apply to them?' Then, after condemning the shallow and unsatisfactory method of avoiding deep research by asserting that the details of parables are not to be interpreted, he proceeds: 'Hence the proper import of the figure seems to be, that the Death of Jesus Christ was as it were an anguish of birth belonging to all Humanity (ein ſchmerzvoller Geburtsact der ganzen Menſchheit) in which the perfect man was born into the world; and in this very birth of the new man lies the spring of eternal joy, never to be lost, for all, inasmuch as through Him and His power the renovation of the whole is rendered possible' (ii. 379). And indeed the same is true of every Christian who is planted in the likeness of Christ. His passing from sorrow to joy—till 'Christ be formed in him,' is this birth of pain. And the whole Church, the Spouse of Christ,—nay, even the whole Creation, συνωδίνει, till the number of the elect be accomplished, and the eternal joy brought in. And thus the meaning which Luthardt insists on as against the above remarks of Olshausen, viz. *the new birth of the Church*, is in inner truth the same as his.

22.] ὄψομαι—in the same manifold meaning as before noticed—will see you—at My Resurrection—by My Spirit—at My second Advent. **23.**] ἐν ἐκείνῃ τ. ἡμ., in its full meaning, cannot import *the forty days*: for, Acts i. 6, they did then *ask* the Lord *questions* (the sense of ἐρωτᾶν, see vv. 19, 30, not ver. 26, where the construction is different);—nor this present dispensation of the Spirit, during which we have only the first-fruits, but not the full understanding so as not to need to ask any thing; (for is not *prayer itself* an *asking*?)—but that great completion of the Christian's hope, when he shall be with his Lord, when all doubt shall be resolved, and prayer shall be turned into praise. The Resurrection-visiting, and the Pentecost-visiting of them were but foretastes of this. Stier well remarks, 'The connexion of the latter part of

τὸν πατέρα περὶ ὑμῶν· 27 αὐτὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφιλήκατε, καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ πατρὸς ἐξῆλθον. 28 ἐξῆλθον ἐκ τοῦ πατρὸς καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀφίημι τὸν κόσμον καὶ πορεύομαι πρὸς τὸν πατέρα. 29 Λέγουσιν οἱ μαθηταὶ αὐτοῦ Ἰδε νῦν ἐν παρρησίᾳ λαλεῖς, καὶ παροιμίαν οὐδεμίαν λέγεις. 30 νῦν οἴδαμεν ὅτι οἶδας πάντα καὶ οὐ χρείαν ἔχεις ἵνα τίς σε ἐρωτᾷ· ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ θεοῦ ἐξῆλθες. 31 ἀπεκρίθη αὐτοῖς Ἰησοῦς,

s w. παρά, ch. xvii. 8. Num. xvi. 35. Ez. ch. viii. 42.
t ch. i. 9 reff.
u — Matt. iv. 11 al.
v ch. xiv. 12, 28.
w ver. 25. ch. vii. 4. Eph. vi. 19. Phil. i. 20. Col. ii 15 only. Wisd. v. 1.
x ver. 26.
y constr., ch. ii. 25. 1 John ii. 27 only.
z — Matt. vi. 7. 2 Cor. viii. 20.
a ch. xiii. 3. see ref. (a) above.

26. aft πατερα ins μου D.

27. om των ℵ* 33 Chr-mss Chr-montf. rec (for πατρος) θεου (*from ch xiii. 3*), with AC³ℵ rel latt goth æth arm Hil: txt BC¹DLX Syr syr-ms copt Cyr Did.

28. rec (for εκ) παρα (*repetition of preceding*), with AC²ℵ rel Cyr: txt BC¹LX 33 copt Hippol Epiph Hil. for εληλυθα, ηλθον D.

29. rec aft λεγουσιν ins αυτω, with AC²D² rel Syr syr-marg Cyr Hil: om BC¹D¹ℵ¹ lat-*e q* syr goth Hil-ms. for αυτου, αυτω (*itacism?*) ℵ¹. rec om τ (*overlooked after νυν, or conformation to ver* 25), with A ℵ-corr rel Chr Cyr: ins BCDℵ¹.

30. for απο, παρα D.

31. rec ins ο bef ιησ., with ADℵ rel: om BC.—(om ιησ. S al.)

though it does not express the whole meaning. The Lord is now describing the fulness of their state of communion with Himself and the Father by the Spirit. He is setting in the strongest light their reconciliation and access to the Father. He therefore says, **Ye shall ask the Father in My name: and I do not now say to you,**—I do not now state it in this form,—**that I will ask the Father for you**—as if there were no relation of love and mercy *between the Father and yourselves*:—(27) **for the Father** *Himself* (αὐτός, i. e. αὐτοκέλευστος [Nonnus]—'proprio motu') **loveth you;**—why? **Because ye love and believe on Me.** The whole mind of the Father towards mankind is *Love*: both in Redemption itself (ch. iii. 16),—and then in an especial manner by drawing those who come to Christ (vi. 44),—and again by this fuller manifestation of His love to those who believe on and love Christ. The aim of this saying is to shew them that His intercession (which is still going on under the dispensation of the Spirit, 1 John ii. 1) does not imply their *exclusion from access* to the Father, but rather *ensures that access*, by the especial love which the Father bears to them who believe in and love His Son: CHRIST being still the efficient cause of the Father's love to them, and the channel of that Love. No stress must be laid (Lücke) on πεφιλήκατε here coming before πεπιστεύκατε, as to Faith coming after Love: probably πεφιλ. is placed first as corresponding to φιλεῖ just before:—and it might be said with just as much reason that καὶ πεπιστεύκατε.... contains the ground of the πεφιλ., as the converse. **28.**] 'Recapitulationem maximam habet hic versus,' Bengel. 'And your belief is sound: for I did indeed come forth'.... see ch. xiii. 3. 'Exiit a Patre, quia de Patre est; in mundum venit, quia mundo suum corpus ostendit quod de virgine assumpsit; reliquit mundum corporali discessione, perrexit ad Patrem hominis adscensione, nec mundum deseruit præsentiæ gubernatione.' Aug. Tract. cii. 6. **29, 30.**] The stress is on νῦν: q. d., why announce that as *future*, which Thou art doing *now*? The hour was not yet come for the ἐν παρρησίᾳ λαλεῖν: so that we must understand the disciples' remark to be made in weakness, however true their persuasion, and heartfelt their confession. 'Usque adeo non intelligunt, ut nec saltem se non intelligere intelligant. Parvuli enim erant.' Aug. Tract. cii. 1. 'Dolent, se a Magistro pro imperitis haberi, qui conciones ejus non intelligant, alioque doctore, promisso Spiritu, indigeant. Quare eo usque progrediuntur, ut Christo contradicant, et clarissima ejus verba invertant, eumque paræmiastice locutum esse negent.' Lampe, vol. iii. 350. But by νῦν they probably only mean in ver. 26—28. **30.**] 'Thou hast spoken so clearly of our feeling towards Thee, and of Thyself, that we have no occasion to

o ch. xvi 21. p — ch. vii. 39 reff. q — Matt v. 16. ix. 8, &c. r w. gen. obj., Matt x. 1 reff. 1 Cor. ix. 12. Sir. x. 4.

ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν εἶπεν Πάτερ, ° ἐλήλυθεν ἡ
ὥρα· P δόξασόν σου τὸν υἱόν, ἵνα ὁ υἱός [σου] ᵠ δοξάσῃ σέ· 2 καθὼς ἔδωκας αὐτῷ ʳ ἐξουσίαν πάσης σαρκός, ἵνα

txt BC¹DL M-marg-eccles ℵ 1. 33. 69 lat-*a b g* copt Orig Cyr. rec aft ουρ ins *και*, with C² rel lat-*q* sah æth arm Orig₁ Chr Cyr Victorin Vig: om ABC¹DN 1 latt syrr copt goth Orig₁ Nonn Hil Ambr. [B does not omit ὁ bef υἱος in the Btly collation states.] om *σου* (*to avoid repetition, but the repetition belongs to the solemnity of the style*) BC¹ℵ lat-*e ff₂* Orig₁ Victorin: ins AC³ D-gr rel latt Orig₁ Hil.

natio, sed etiam ipsius pro ipsis ad Patrem oratio discipulorum est edificatio. Et si illorum qui hæc dicta erant audituri, profecto et nostra, qui fueramus conscripta lecturi.' Aug. Tr. civ. 2. 1.] ταῦτα, the foregoing discourse. St. John very seldom depicts the gestures or looks of our Lord, as here. But this was an occasion of which the impression was indelible, and the upward look could not be passed over. εἰς τὸν οὐρ.] Nothing hereby is determined as to the locality. The guest-chamber no doubt was the place of this prayer. The eyes may be lifted to heaven in as well as out of doors; *heaven* is not the *sky*, but that upper region, above our own being and thoughts, where we all agree in believing God to be especially present; and which we indicate when we direct our eyes or our hands upward. The Lord, being in all such things like as we are, lifted up His eyes to heaven when addressing the Father (not His *hands*, for He prays not here as a suppliant—but as an intercessor and a High Priest, standing between earth and heaven, see ver. 24, θέλω ἵνα . . . . .).

καὶ εἶπεν] It is impossible to regard the following prayer otherwise than as the *very words of our Lord Himself,—faithfully rendered by the beloved Apostle in the power of the Holy Spirit.* The view which has led so many of the best German Commentators (even Olshausen) to see in parts of it the words of the Evangelist, and not of our Lord, is, it seems to me, inconsistent with any earnest reception of the Gospels as truthful. If such a promise as ch. xiv. 26 was made, *and fulfilled*, then these must be the words of the Lord Himself;—and the *Greek form* of them only (and query whether even that? see Prolegg. ch. ii. § ii. (π)) can be regarded as bearing evidence of the style and manner of John. πάτερ] not, *Our* Father,—which He never could say,—nor, *My* Father,—which would be too great a separation between Himself and His for such a prayer (see Matt. xxvi. [39,] 42, where He prays for Himself only)—but simply FATHER; that Great Name in which all the mystery of Redemption is summed up. 'Sic patrem absolute appellat in hac oratione dulci et prolixa quater et cum epitheto bis, in universum nonies sexies, idque fere ineunte nova sermonis parte, vv. 1, 5, 11, 21, 24, 25. Talis simplicitas appellationis ante omnes decuit filium Dei.' Bengel. ἐλήλ. ἡ ὥρα. See ch. xii. 23, 28; xiii. 31, 32. The Glorification is—the exaltation by Death and Resurrection: He prays in the Manhood and for the exaltation of the Manhood, but in virtue of His Godhead, ver. 5.

τὸν υἱόν] He prays first objectively, to set the great matter forth in all its majesty, then subjectively, δόξασ. με σύ, ver. 5, putting *Himself* into the place of τὸν υἱόν here. ἵνα . . .] "These words are a proof that the Son is equal to the Father as touching His Godhead. What creature could stand before his Creator and say, 'Glorify Thou me, that I may glorify Thee?'" (Stier.) This glorifying of the Father by the Son is, the whole great result of the glorification of the Son by the Father,—the manifestation of God to and in men by the Son through the Spirit.

2.] 'The causal connexion expressed by καθώς is this, that the glorification, the *end*, must correspond to the *beginning*, to the sending, the preparation, and office of the Son.' (Lücke.) We must also bear in mind that the 'giving of power' in this verse is the *ground*, as well as the *type*, of the glorification, see Rom. i. 28; 1 Cor. i. 6: so Stier (v. 383, edn. 2). πᾶσα σάρξ is not only 'all mankind,' but (see Gen. vii. 15, 16, 21) *all that has life*, all that is subject to death, all that is corrupt on account of sin. But of this all, *mankind* is the head and crown, and in the *full* blessings of the Lordship of Christ mankind only can participate. πᾶσα σάρξ is given by the Father from before the foundation of the world to Christ the *whole creation* is His to rule, His to judge, by virtue of His being, in the rest

b ch. v. 34. v. 36. Acts xx. 24. Neh. vi. 16.
c constr., ch. v. 36.
d = Rev. ii. 13. Matt. vi. 1. Prov. ii. 1.
e attr., ver. 11. Mark vii. 13 reff.
f Matt. vi. 8 reff. Prov. viii. 24.
g ch. i. 81 reff.
h Matt. vii. 3, 22. Mark ii. 18. ch. iv. 43 al. 1 ch. viii. 51, 52 reff.

[b] τελειώσας ὃ [c] δέδωκάς μοι [e] ἵνα ποιήσω· [5] καὶ νῦν
δόξασόν με σὺ πάτερ [d] παρὰ σεαυτῷ τῇ δόξῃ [e] ᾗ εἶχον
[f] πρὸ τοῦ τὸν κόσμον εἶναι [d] παρὰ σοί. [6] [g] ἐφανέρωσά
σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς δέδωκάς μοι ἐκ τοῦ
κόσμου· [h] σοὶ ἦσαν, καὶ ἐμοὶ αὐτοὺς δέδωκας, καὶ τὸν
[f] λόγον σου [i] τετήρηκαν· [7] νῦν ἔγνωκαν ὅτι πάντα ὅσα

rec (for τελειωσας) ετελειωσα, with D rel vulg lat-c e g l q Syr goth arm Hippol Cyr-ort Did Ath Bas Chr Cypr Hil$_2$ Ambr Zeno: txt ABCLℵ 1. 33 (lat-b ff$_2$) syr-with-ast cop: æth Jer Hil$_2$. for διδ., εδωκας CDK Hippol Constt Bas. for μοι, με ℵ.

5. πατηρ D^1. for τ. κ. ειναι, γενεσθαι τ. κ. D. for ᾗ, ην ℵ^1.

6. το ονομα bef σου D latt Hil$_2$. for 1st δεδωκας, εδωκας A B[sic: see table] DKℵ Eus: txt C rel Orig. εμοι BY 1. 33 (*but και εμοι here perhaps belongs to the solemnity of the style*): txt ACDℵ rel. for 2nd δεδωκας, εδωκας ABDKLℵ 1: txt C rel Orig Eus. rec τετηρηκασι, with AC rel: ετηρησαν ℵ 33: txt BDL.

Dr. Wordsworth's explanation here,—"the aorist is used, not the perfect, inasmuch as the work of glorification was still going on, and not to be completed before His Passion, when He would say τετέλεσται,"—I am quite unable to imagine. That the aorist implies *present continuance*, is at least a startling doctrine. The force of it here surely is, that our Lord stands by anticipation at the end of His accomplished course, and looks back on it all as past, as historically gathered up in one act: which is the very sense and propriety of the aorist. τὸ ἔργον is not only the ministerial life of our Lord, but the *whole* Life, with all its appointed manifestations of humility and purity;—the perfect righteousness which by that life He has planted in our nature,—and His prophetic and declarative office, terminated by His Passion and Death. δόξασόν με] Notice the correlation, which Meyer has pointed out, between ἐγώ σε before and με σύ now. The same Person (ἐγώ) who had with the Father glory before the world, also glorified the Father in the world, and prays to be again received into that glory. *A decisive proof of the unity of the Person of Christ*, in His three estates of eternal præ-existence in glory, humiliation in the flesh, and glorification in the Resurrection Body. This direct testimony to the eternal præ-existence of the Son of God has been evaded by the Socinian and also the Arminian interpreters, by rendering εἶχον, —'habebam *destinatione tua*,' Grot. Wetst. On the identity of the δόξα in ver. 22 with this δόξα, see note there. εἶχον] 'Hic non dicit *accepi*. Semper habebat: nunquam cœpit habere.' Bengel. πρὸ τοῦ τ. κ. εἶν.] before the καταβολὴ κόσμου, ver. 24;—'before all creation.' 'Antequam fieret mundus, gloriam illam habebat Filius; sed cum fieret mundus, gloria illa se cœpit (?) exserere.' Bengel. παρὰ σοί] = παρὰ τῷ θεῷ, ch. i. 1; εἰς τὸν κόλπον τοῦ πατρός, ch. i. 18. 6—19.] *He prays for His disciples.* 6.] This verse particularizes ver. 4, and forms the transition to the intercessory prayer. σου τὸ ὄνομα] Thy Name of FATHER, which was so constantly on the lips of our Lord;—and which derived its living meaning and power from His teaching;—see Exod. xxiii. 21. No especial emphasis on σου: it carries on the strain of address, and points to the emphatic σοί which follows, and the equally emphatic παρὰ σοῦ in ver. 7. οὓς ἔδ.] The Father gave them to Christ, by *leading* them to Christ, as ch. vi. 37, 44, 45. σοὶ ἦσαν Thine (σοί, from σός) they were—*Israelites—Thy people, before*:—not only outwardly, but Israelites indeed, see ch. i. 48, and thus prepared to receive Christ (so Stier, v. 411 ff., edn. 2). And thus the ἐκ τοῦ κόσμου answers to λαβεῖν ἑαυτῷ ἔθνος ἐκ μέσου ἔθνους, Deut. iv. 34. But see the fuller sense below, on ver. 8. τὸν λ. σου τετήρηκε] They have observed Thy word—walked in the path of Thy commandments;—for so λόγον τηρεῖν means; see ch. xiv. 23—and reff. Stier understands their walking in the O. T. ordinances blameless, as Luke i. 6,—and thus (compare ch. i. 42, 46) recognizing Christ as the Messiah when He came. But this is perhaps hardly likely to have been set at the *end* of the sentence, *after* ἐμοὶ αὐτοὺς ἔδωκας. It is more likely that τὸν λόγον σου = τὰ ῥήματα ἃ ἔδωκάς μοι, ver. 8, and is

t — 1 Thess. v. 23 al. Prov. iv. 6. constr., Jude 21.
u attr., ver. 5. Mark viii. 18 reff.
v ch. x. 30 reff.
w 2 Pet. ii. 5. Jude, ver. 24.
x ch. x. 29.
y 2 Thess. ii. 3. see Eph. v. 6.
z — Matt. vii. 18 al. Isa. lvii. 4.

πάτερ ἅγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου ᵘ ᾧ δέδωκάς μοι, ἵνα ὦσιν ᵛ ἓν καθὼς ἡμεῖς. 12 ὅτε ἤμην μετ' αὐτῶν, ἐγὼ ᵗ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου ᵘ ᾧ δέδωκάς μοι, καὶ ʷ ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ˣ ἀπώλετο, εἰ μὴ ὁ ʸ υἱὸς τῆς ʸ ᾿απωλείας, ἵνα ἡ γραφὴ πληρωθῇ.

εἰμι D; and, except last clause, lat-*c* Orig. πατηρ B. aft ονοματι σου ins και οτε ημην μετ' αυτων [εν τω κοσμω] εγω ετηρουν αυτους εν τω ονοματι σου (and repeat again in ver 12) D. (εν τω κοσμω D²-gr.) rec (for ᾧ) οὓς, with D² vulg lat-*f ff*₂ *g q* goth æth Ath Ang: ὃ D¹UX fuld Syr: txt ABCℵ rel syrr syr-jer copt æth-ms arm Ath Cyr Thl Euthym. for δεδ., εδωκας LMℵ. ins εκ bef ημεις B¹MSUY 69 vulg lat-*f g* syr arm Ath Ambr Aug: om AB²CDℵ rel Syr copt goth æth.

12. rec aft μετ' αυτων ins εν τω κοσμω (*from ver* 11), with AC³ rel lat-*f g* syrr goth (arm Chr Jer): om BC¹DLℵ 1 latt coptt Cyr Hil, Aug. rec οὓς (*see above, ver* 11), with AC³D rel latt syrr goth æth Orig-lat Hil: txt BC¹L 33 syr-jer copt arm Cyr.—om ω δεδωκας μοι ℵ¹. εδωκας C. rec om και bef εφυλαξα (*to suit arrangement*), with AC³ D-gr E rel latt syrr copt goth: ins BC¹Lℵ 33 syr-jer æth arm Cyr Hil. for εφυλαξα, εφυλασσον ℵ¹.

cluded,—of which this is asserted. ἐν αὐτοῖς] not '*by their means*,' but in them; by that ἐγὼ ἐν αὐτοῖς of ver. 23, the life of the vine in the branches; so that the fruit of the branches is the glory of the vine, by the sap of the vine living in the branches. All this again is proleptic.

11.] The *occasion*, and *substance* of His prayer for them. οὐκ ἔτι εἰμ. ἐν τ. κ.] This shews us that ὁ κόσμ. is not said of *place* alone, for the Lord Jesus is still *here*; but of *state*, the *state of men in the flesh*; sometimes viewed on its darker side, as overcoming men and bringing in spiritual death,—sometimes, as here, used in the most general sense. καί, not *but*; it expresses the simultaneous state of the Lord and His, see ch. xvi. 32, and note. ἅγια] *Holy*, as applied to God, peculiarly expresses that *penetration of all His attributes by* LOVE, which He only who here uttered it sees through in its length, breadth, and height:—which angels (Isa. vi. 3; Rev. iv. 8) feel and express:—which men are privileged to utter, but can never worthily feel:—but which devils can neither feel nor worthily utter (see Mark i. 24). They know His Power and His Justice only. But His Holiness is especially employed in this work of τηρεῖν now spoken of. ἐν τῷ ὀν. σου] not '*through* Thine own Name,' as E. V. which yet renders '*in* Thy Name' ver. 12 (so Chrys. Theophyl. Euthym.),—but in the ὄνομα of vv. 6 and 12; see below.

ᾧ] not only the best supported, but the *best* reading, though Stier maintains that it can bear no meaning χριστοφορικῶς.

The *Name* of God is that which was to be *in the Angel of the Covenant*, Exod. xxiii. 21, see also Isa. ix. 6; Jer. xxiii. 6.

This Name,—not the essential Godhead, but the covenant name, JEHOVAH OUR RIGHTEOUSNESS,—the Father hath *given to Christ*, see Phil. ii. 9; and it is the being kept in this, the truth and confession of this, for which He here prays. 'That which the Son has given to His disciples is no other than that which *He* himself has received from the Father, viz. the essential revelation of the Father.' Luthardt. Cf. Matt. x. 27. ἵνα ὦσιν ἓν καθ. ἡμεῖς] The oneness here is not merely harmony of will or of love,—as some have interpreted it, and then tried to weaken the Oneness of the Godhead by the καθώς,—but oneness by the indwelling of the Spirit of Christ, the gift of the covenant (1 Cor. vi. 17), and ultimately oneness of nature, 2 Pet. i. 4, where the ἐπαγγέλματα διδώρηται answers to the ὄνομα ὃ δέδωκάς μοι here. 'Non sit, ut *nobiscum* sint *unum*,—aut *sicut* unum ipsi et nos, sicut unum sumus nos,—sed sit, ut sint unum sicut et nos.' Aug. Tract. cvii. 5.

12.] ἐφύλαξα: see ch. x. 28—30. The aor. should be adhered to again: I *kept* them. The Lord here, as Cyril remarks, compares *His* keeping of His own, to that by *the Father*,—in a way only accountable by both Persons being of equal Power and Dignity. οὐδεὶς — εἰ μὴ . . .] So that Judas was of the number οὓς δέδωκάς μοι of ver. 9,—shewing us (1) the sense in which those words must be understood (see above); and (2) that of such persons it is true that there is for them no '*gratia irresistibilis*,' no '*keeping*

j — 2 Cor. vii. 14. Ps. cxviii. 142.
k — Heb. xiii. 17. Col. iv. 12. Eph. vi. 20.
l — Rom. xv. 16. Levit. xxii. 2. Deut. xv. 19.
m ver. 9.
n ch. i. 7. 1 Cor. iii. 5. see 1 Pet. i. 21.
o ch. ii. 11 reff
p ch. x. 38 reff.

ὁ λόγος ὁ σὸς [j] ἀλήθειά ἐστιν. 18 καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, κἀγὼ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον· 19 καὶ [k] ὑπὲρ αὐτῶν ἐγὼ [l] ἁγιάζω ἐμαυτόν, ἵνα ὦσιν καὶ αὐτοὶ [h] ἡγιασμένοι ἐν ἀληθείᾳ. 20 Οὐ [m] περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν [no] πιστευόντων [n] διὰ τοῦ λόγου αὐτῶν [o] εἰς ἐμέ, 21 ἵνα πάντες [p] ἓν ὦσιν, καθὼς σὺ πατὴρ ἐν ἐμοὶ κἀγὼ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ὦσιν, ἵνα ὁ κόσμος πιστεύσῃ ὅτι σύ με ἀπέστειλας. 22 κἀγὼ

Ambr Aug. ins η bef αληθεια B. om ο λογος ο σος αληθεια ℵ¹.

18. ins τουτον bef τον κοσμον (twice) D lat-*a b c* Ambrst.

19. om εγω AN al fos lat-*b c e q* Ath Did. rec και αυτοι bef ωσιν, with C³ rel syr sah: txt ABC¹DKLXYℵ 1. 33. 69 latt copt goth arm Ath, Did, Cyr.

20. rec πιστευσοντων, with D²(and lat) al vulg lat-*a c* sah Bas Cypr Hil: txt ABCD¹ℵ rel lat-*b* syrr copt goth arm Ath Bas Chr Cyr Nonn Thl.

21. om ἵν C¹. [rec πατερ, with ACℵ rel Clem Orig: txt BD Eus.] rec aft εν ημιν ins ἕν, with AC²ℵ rel vulg lat-*f* syrr copt goth (æth) Clem Orig, Eus, Thl: Cypr Hil, Jer Ambr Aug Leo: txt BC¹D lat-*a b c e g* sah arm Eus, Ath-mss Hil, Vig. for πιστευση, πιστευῃ BC¹ℵ¹ Clem Eus: txt AC²Dℵ²ᵃ rel Orig.

Rev. xx. 6. ἐν, not '*by*,' but in: see on ver. 11. The truth is the *element in which* the ἁγ. takes place. ὁ λόγ. ὁ σός] compare Acts xx. 32. Thy word, in its inner subjective power. Ver. 18 is proleptic,—and received its fulfilment ch. xx. 21. He does not merely *leave* them in the world, but *sends* them into it, to witness to this same truth of God: see ch. xv. 16. 19.] See above on ver. 17. Notice, says Meyer, the emphatic correlation of αὐτῶν—ἐγὼ ἐμαυτόν—καὶ αὐτοί. It is clear against all Socinian inferences from this verse, that all that part of ἁγιάζειν implied in ch. x. 36 is here excluded: and only that intended which is expressed Heb. ii. 10 by διὰ παθημάτων τελειῶσαι. Of this, His death was the crowning act, and was also the one to which the ὑπὲρ αὐτῶν most directly applies; but the whole is included. The confining the meaning to *His sacrifice* (Chrys., Euthym.), and the ἵνα καὶ αὐτοὶ . . . . . to *their martyrdom*, or their spiritual *self-offering*, Rom. xii. 1 (Euthym.), is insufficient for the depth of the words. ἐν ἀληθ.] in truth: *what* truth, is evident from ver. 17, where, in the repetition, ὁ λόγ. ὁ σὸς ἀλήθειά ἐστιν, the article is also wanting: see also ch. i. 14; iv. 24; 3 John 3,—for ἀλήθ. without the article. But the distinction is perhaps somewhat obscured after a preposition. 20.] The connexion is the ἀπέστειλα αὐτοὺς εἰς τ. κόσμ., ver 18. The present part. expresses the *state* of faith in which all believers are found: the future (of the rec.) would refer more to the act of belief by which that state is begun. But perhaps it is best to take the pres. as proleptic. It is strikingly set forth here that *all* subsequent belief on Christ would take place through the apostolic word: see Rom. x. 16, 17. 21.] The ἵνα here hardly can regard the subject-matter of the ἐρωτῶ, ver. 20, but rather we should supply after that word ταῦτα, and understand this ἵνα as expressing the *object of the prayer* respecting both. The subject-matter of the prayer is, that they may be kept in God's name and sanctified in God's truth; and if this be so, their unity with the Son and the Father follows, 1 John i. 3. But here it is not merely 'with,' but in, the Son and the Father;—because the Spirit proceeds from *the Father and the Son*, and 'He that is joined to the Lord, is one Spirit:' see ver. 11. This unity has its true and only *ground* in faith in Christ through the Word of God as delivered by the Apostles; and is therefore not mere outward uniformity, nor can such uniformity produce it. At the same time its effects are to be real and visible, such that the world may see them. ἵνα πιστ.] not parallel with the former ἵνα, as if πιστ. ὁ κόσμ. meant the same as πάντες ἓν ὦσι, that all may be brought to believe. Nor again can the words mean that the *unbelieving and condemned world, at the end*, may be persuaded 'that Thou hast sent Me.' Such a rendering would surely be repugnant to the spirit of the prayer, and the use of the word πιστεύω in our Gospel. Rather is it,—'that this their testimony, being borne by them all, and in all ages, may continue to convince the world, so that many in the

t — here only in Gospp. Rom. ii. 26. 2 Tim. iv. 8. 1 John ii. 29. Rev. xvi. 5.
u ch. xv. 15 reff.
v Eph. ii. 4. 2 Kings xiii. 15.
w here only. 4 Kings x. 28 al.
x here only. 2 Kings xv. 23.

25 πατὴρ [t] δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνων, καὶ οὗτοι ἔγνωσαν ὅτι σύ με ἀπέστειλας, 26 καὶ [u] ἐγνώρισα αὐτοῖς τὸ ὄνομά σου καὶ [u] γνωρίσω· ἵνα ἡ [v] ἀγάπη [v] ἣν [v] ἠγάπησάς με ἐν αὐτοῖς ᾖ, κἀγὼ ἐν αὐτοῖς.

XVIII. 1 Ταῦτα εἰπὼν Ἰησοῦς ἐξῆλθεν σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ [w] χειμάρρου τῶν [x] κέδρων, ὅπου

25. rec πατερ, with CDℵ rel Clem Hippol: txt AB. om 1st και D vulg(not am fuld forj ing) lat-*b e* coptt(not copt-dz). aft ο κοσμος ins τουτος D (lat-*a f*). om 2nd σε A. for εγνων, εγνωκα D.
26. for ἣν, ᾗ *qua* D latt. for με, αυτους ℵ.

CHAP. XVIII. 1. rec ins ο bef ιησ., with ACD rel: om BL¹ℵ. [τοις written αυτοις but corrd ℵ¹.] for των κεδρων, του κεδρων ASΔ vulg-ed(with forj fos gat mm) lat-*c f ff₂ g* Ambr Jer: του κεδρου DΘℵ¹ lat-*a b* mah: txt BCℵ²ᵃ rel Orig Chr Cyr.

behold and *partake*—the very case supposes it. No *mere spectator could behold* this glory. See Rom. viii. 17 end, and 2 Cor. iii. 18. ὅτι ἠγ. με . . . .] The most glorious part of this sight of glory will be to behold the whole mystery of redemption unfolded in the glory of Christ's Person,—and to see how, before the being of the creature, that eternal Love was, which gave the glory to Christ of which all creation is but the exponent. On κατ. κόσ. see reff. 25, 26.] δίκαιε is connected with the final clause of ver. 24. The Righteousness of the Father is witnessed by the beginning (πρὸ κατ. κόσμ.) of Redemption, and (ἐκεῖνοι ὧσιν) by the glorification of the elect from Christ; but also by ὁ κόσμος σε οὐκ ἔγνω,—the final distinction made by His Justice between the world and His. The first καί is in the quasi-disjunctive usage so common with our Evangelist, see ch. xvi. 32, note, —and contrasts with the δέ immediately following: the more classical construction would be τε—δέ (Lücke). The second καί merely couples the preceding to the following as depending upon it: see Matt. xi. 27. This ἔγνω, ἔγνωσαν, ἐγνώρισα, γνωρίσω, shew that our Lord spoke here of the then present time and disciples again, at the close of His prayer. The γνωρίσω is by the whole work and testimony of the Spirit completed in the Kingdom of God. This promise has been in fulfilment through all the history of the Church. And the great result of this manifestation of the Father's name is, that the wonderful Love wherewith He loved Christ, may dwell in (not the Apostles merely — the future γνωρίσω has again thrown the meaning onward to the great body of believers) them,—i. e. the perfect, living knowledge of God in Christ, which reveals, and in fact is, this love. And this can only be by κἀγὼ ἐν αὐτοῖς—Christ dwelling in their hearts by faith, and renewing and enlightening them by His Spirit. He does not say, '*Thou* in them'—but I in them and Thou in Me: see ver. 23.

CHAP. XVIII.—XX.] FINAL MANIFESTATION OF JESUS AS THE LORD, IN REFERENCE TO THE NOW ACCOMPLISHED REJECTION OF HIM BY THE UNBELIEF OF ISRAEL, AND THE SORELY TRIED BUT EVENTUALLY CONFIRMED FAITH OF HIS OWN. And herein XVIII. 1—XIX. 16. *His voluntary submission of Himself to His enemies and to the unbelief of Israel.*

1—11.] *His betrayal and apprehension.* 1—3.] Matt. xxvi. 30—47. Mark xiv. 26—43. Luke xxii. 39—53. On the omission by John of the conflict of the Redeemer's soul in Gethsemane, I would remind the reader of what has been said in the Prolegomena on the character of this Gospel. The attempt to find in this omission a discrepancy between the setting forth of the Redeemer by John and the Synoptic Gospels, is, as usual, unsuccessful. John presents us with most striking instances of the troubling of the human soul of Christ by the suffering which was before Him: see ch. xii. 23—27; xiii. 21. Compare notes on Matt. ver. 36, and throughout the section. τῶν κέδρων] This is evidently a Greek corruption of the Hebrew (קִדְרוֹן); and coincides with the LXX in ref. and 3 Kings xv. 13, where however F has τοῦ κέδρων. If there were cedars in the ravine, the corruption would be easily accounted for. Suidas, under Ἰαβίν, quotes Ps. lxxxii. 9 thus, Ἰαβὶν ἐν τῷ χειμάρρῳ

l Mark xiii. 16. Luke ix. 62. xvii. 31. ch. vi. 66. xx. 14 only. 4 Kings xx. 10, 11.
m ch. ix. 6 (refl.) only.
n vv. 5, 6.
o — Matt. xxiii. 14 al. 2 Kings xvi. 11.
p — Matt. viii. 18 al. fr.
q ch. vi. 39.

καὶ Ἰούδας ὁ [c]παραδιδοὺς αὐτὸν μετ' αὐτῶν. [6] ὡς οὖν εἶπεν αὐτοῖς ὅτι [k]ἐγώ εἰμι, ἀπῆλθαν [l]εἰς τὰ ὀπίσω καὶ ἔπεσαν [m]χαμαί. [7] πάλιν οὖν ἐπηρώτησεν αὐτούς· Τίνα ζητεῖτε; οἱ δὲ εἶπον Ἰησοῦν τὸν Ναζωραῖον. [8] ἀπεκρίθη Ἰησοῦς Εἶπον ὑμῖν ὅτι [n]ἐγώ εἰμι· εἰ οὖν ἐμὲ ζητεῖτε, [o]ἄφετε τούτους [p]ὑπάγειν. [9] ἵνα πληρωθῇ ὁ λόγος ὃν εἶπεν, ὅτι [q]οὓς δέδωκάς μοι, οὐκ [q]ἀπώλεσα [q]ἐξ αὐτῶν

6. om *ουν* A al. om *αυτοις* ℵ¹. om *οτι* (*as ver* 5) ABDLXℵ 1. 33 lat copt æth Orig: ins C rel syrr goth arm Orig. [*απηλθαν*, so BD.]

7. rec *αυτους* bef *επηρωτησεν*, with DΝ rel am(with fuld forj ing) lat-*a b c* goth Orig: txt ABCLUXY (33) 69 lat-*e f q* syrr coptt æth arm Orig Cyr. ins *λεγων* bef *τινα* D sah. *ειπαν*, adding *παλιν*, D.

8. aft *απεκριθη* ins *αυτοις* DX 1. 69 fos lat-*f q* sah arm Orig. rec ins *ο* bef *ιησ.*, with DX 1. 69 Orig: om ABCℵ rel Cyr Thl.

9. *εδωκας* D al. for *αυτων, αυτου* A. *εξ αυτ. ουδενα* bef *απωλεσα* D.

Roman soldiers, who had it in command 'to apprehend Jesus of Nazareth.'

εἰστήκει . . . . μετ' αὐτῶν] I believe these words to be the description of an eye-witness;—John detected Judas standing among them, and notices the detail, as is his constant habit, by way of enhancing the tragic character of the history. The synoptic narrative related the kiss which presently took place; but this self-tradition of our Lord was not related in it. John therefore adds this touch of exactness, to shew that the answer Ἰησοῦν τ. Ν. was not given because they were ignorant of His Person, so as *not to be able* to say 'Thee;'—but because they *feared* to say it. 6.] The question on the miraculous nature of this incident is not whether it were a miracle *at all* (for it is evident that it must be regarded as one), but whether it were an act *specially intended* by our Lord, or a result of the superhuman dignity of His person and the majestic calmness of His reply. I believe the latter alternative to be the right one. Commentators cite various instances of the confusion of the enemies of *innocent men* before the calmness and dignity of their victims: how much more was this likely to be the case when He in whom was no sin, and who spake as never man spake, came forth to meet His implacable foes as the self-sacrificing Lamb of God. So that I regard it rather as a miracle *consequent upon* that which Christ said and did, and the state of mind in which His enemies were,—than as one, in the strict sense, *wrought by* Him: bearing however always in mind, that to Him nothing was *unexpected*, or a *mere result*, but every thing foreknown. With this view what follows is also consistent, rather than with the other. The distinction is an important one, as the view which we take of our Lord's mind towards His captors must enter, as an element, into our understanding of the whole of this scene, and indeed of the solemn occurrences which follow. Such incidents as this are not related by the Evangelists, and least of all by St. John, as mere astounding facts, but as grounds on which we are to enquire, and *determine* for ourselves, as to the "glory, full of grace and truth," which was in Him, whom, not having seen, we love. 8.] Bengel strikingly says of this ἐγώ εἰμι 'Petrus dicet *olim*.' And Augustine, 'Quid judicaturus faciet, qui judicandus hoc fecit? Quid regnaturus poterit, qui moriturus hoc potuit?' Tract. cxii. 3. **ἄφετε τούτους**] 'quos illi cæci edoriehantur.' Bengel. This saying was sufficient to shew Peter and the rest what was the appointed course for them;—the ὑπ. τοὺς ὑπάγειν to the band, is ὑπάγετε ὀπίσω to the Apostles. 9.] See ch. xvii. 12. An unquestionable proof, if any were wanted, that the words of ch. xvii. are no mere description of the mind of our Lord at the time, nor free arrangement of His words, but his very words themselves. This is recognized even by De Wette. On the *application* of the saying, we may remark that the words unquestionably had a much deeper meaning than any belonging to this occasion; but that the remarks so often made in this commentary on the fulfilment of prophecies must be borne in mind;—that to "*fulfil*" a prophecy is not to *exhaust* its capability of being again and again fulfilled:—that the words of the Lord have many stages of unfolding;—and that the temporal deliverance of the Apostles now, doubtless was but a part

ἐκείνου. 14 ἦν δὲ Καϊάφας ὁ [o] συμβουλεύσας τοῖς Ἰουδαίοις ὅτι [p] συμφέρει ἕνα ἄνθρωπον ἀποθανεῖν ὑπὲρ τοῦ [q] λαοῦ. 15 ἠκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος καὶ [ὁ] [r] ἄλλος [r] μαθητής. ὁ δὲ μαθητὴς ἐκεῖνος ἦν [s] γνωστὸς τῷ ἀρχιερεῖ, καὶ [t] συνεισῆλθεν τῷ Ἰησοῦ εἰς τὴν [u] αὐλὴν τοῦ ἀρχιερέως, 16 ὁ δὲ Πέτρος εἱστήκει [v] πρὸς τῇ θύρᾳ ἔξω. ἐξῆλθεν οὖν ὁ [r] μαθητὴς ὁ [r] ἄλλος ὁ [s] γνωστὸς τοῦ ἀρχιερέως, καὶ εἶπεν τῇ [w] θυρωρῷ καὶ [x] εἰσήγαγεν τὸν Πέτρον. 17 λέγει οὖν τῷ Πέτρῳ ἡ [y] παιδίσκη ἡ [w] θυρωρὸς [z] Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου; λέγει ἐκεῖνος Οὐκ εἰμί. 18 εἱστήκεισαν δὲ οἱ δοῦλοι καὶ οἱ ὑπηρέται [a] ἀνθρακιὰν πεποιηκότες, ὅτι [b] ψῦχος ἦν, καὶ [c] ἐθερμαίνοντο· ἦν δὲ καὶ ὁ Πέτρος μετ' αὐτῶν ἑστὼς καὶ [c] θερμαινόμενος. 19 Ὁ οὖν ἀρχιερεὺς ἠρώτησεν τὸν Ἰησοῦν περὶ

o act., Rev. iii. 18 only. Exod xviii. 19. mid., Matt. xxvi. 4. ch. xi. 53. Acts ix. 23 only.
p Matt. xix. 10. pres., ch. i. 40 reff.
q — ch. xi. 50 reff.
r here bis. ch. xx. 2, 3, 4, 8.
s Luke ii. 44 reff.
t ch. vi. 22 (reff.) only.
u Matt. xxvi. 2 reff. 1 Chron. ix. 22, 26.
v Mark v. 11 reff.
w here bis. ch. x. 3. Mark xiii. 34 only, but masc.
x ver. 2 Kings iv. 6. Jos. Antt. vii. 2. 1. see Acts xii. 13.
y ‖. Luke xii. 45. Gal. iv. 22, &c. Gen. xx. 17.
z ch. xxi. 9 only †. Sir. xi. 32 only. (-θρωξ, Num. xii. 2)
a Luke ii. 27. xiv. 21. Gospp. & Acts only, exc. Heb. i. 6. Gen. xlvii. 7.
b Acts xxviii. 2. 2 Cor. xi. 27 only. Gen. viii. 22. ii. 16 only. Hagg. i. 6.
c here bis. ver. 25. Mark xiv. 54, 67. James

14. rec (for *ἀποθανεῖν*) *ἀπολέσθαι*, with AC³ rel syr goth: txt BC¹D^cLXℵ 33. 69 Chr Cyr Nonn Chron.

15. for *τω ιησου, αυτοις* C¹. om *ο* bef *αλλος* ABD^cℵ¹ coptt arm-mss Nonn: ins C^{3a} rel. *γνωστος* bef *ην* B lat-*a c f* Syr.

16. om *εξω* ℵ. rec (for *ο γνωστος του αρχιερεως*) *ος ην γνωστος τω αρχιερει* (*from ver* 15), with AC^{3a}ℵ rel: txt BC¹L copt. for *εισηγαγεν, εισηνεγκε* ℵ.

17. rec *η παιδισκη η θυρωρος* bef *τω πετρω*, with AC^{3a}ℵ rel: txt BC¹LX 33 vulg lat-*b c ff₂ g* Cyr.

18. for *δε, και* ℵ: om L arm. rec *μετ' αυτων* bef *ο πετρος* and om preceding *και*, with A rel: txt BCLXℵ 1. 33 lat-*a* Syr arm Cyr.

from that in the other Gospels. *There*, no questions are asked of Jesus about His disciples or doctrine (ver. 19): *there* witnesses are produced, and the whole proceedings are after a legal form. That hearing was in a public court of justice, before the assembled Sanhedrim; this was a private and informal questioning. That Annas should be so often called 'the High Priest,' is no objection to this view: see on Luke as above: see also note on ver. 24. The *two* hearings are maintained to be *one and the same* by Luther, Grot., Bengel, Lampe, Tholuck, Lücke, De Wette, Friedlieb, Wordsworth, &c.; —the view here taken is maintained by Chrysost., Aug., Euthym., Olsh., Neander, Baumgarten-Crusius, Meyer, Ebrard, Wieseler, Hase, Lange, Hess, von Meyer, von Gerlach, Luthardt, and Stier (vi. 284, edn. 2). 14.] See ch. xi. 49—52 and notes; also on *τοῦ ἐνιαυτοῦ ἐκείνου*, ver. 13. 15.] [ὁ] ἄλλος μ. is here mentioned for the first time. There is no reason to doubt the universal persuasion that by this name John intends *himself*, and refers to the mention in ch. xiii. 23 of a disciple whom Jesus loved. The idea that it was *Judas Iscariot* (Heumann), is surely too absurd to need confutation. The [ὁ] ἄλλος, *συνις. τῷ Ἰωσ., ἦν γνωστὸς τῷ ἀρχ.* (as a matter of individual notice), and the whole character of the incident, will prevent any real student of St. John's style and manner from entertaining such a supposition for a moment. How John was *known to the High Priest* we have no means of forming a conjecture. The palace of the High Priest was probably the dwelling of both Annas and Caiaphas.

It was not unexampled to have female porters among the Jews: see refl.

17.] See the whole subject of Peter's denials discussed in notes on Matt. vv. 69—75. This first denial was to all appearance rashly and almost inadvertently made, from a mere feeling of shame. Lücke suggests that Peter may have set himself among the servants of the High Priest *to bear out his denial*. The *μὴ καὶ σύ* (ver. 25), as Luthardt remarks, implies that the other disciple had already been recognized as a follower of Jesus, and had escaped annoyance. 18.] This

o ver. 18 reff.
p ch. vii. 47 reff.
q Mark vi. 4 reff.
r ver. 10 reff.
s Matt xxvi. 51 ‖ L. (Mk. & ver. 10 v. r.) only. Deut. xv. 17.
t ver. 1 reff.
u Matt. xxvi. 34 (reff.).
w here bis. ver. 28. ch. xix. 9. Matt. xxvii. 27 ‖ Mk. Acts xxiii. 35. Phil. i. 13 only †.
x Matt. xvi. 8. Mark i. 35 al. Gen. xxxii. 24. xxvi. 17 ‖.

25 Ἦν δὲ Σίμων Πέτρος ἑστὼς καὶ θερμαινόμενος· εἶπον οὖν αὐτῷ Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ; ἠρνήσατο ἐκεῖνος, καὶ εἶπεν Οὐκ εἰμί. 26 λέγει εἷς ἐκ τῶν δούλων τοῦ ἀρχιερέως, συγγενὴς ὢν οὗ ἀπέκοψεν Πέτρος τὸ ὠτίον, Οὐκ ἐγώ σε εἶδον ἐν τῷ κήπῳ μετ' αὐτοῦ; 27 πάλιν οὖν ἠρνήσατο Πέτρος, καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.

28 Ἄγουσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ πραιτώριον. ἦν δὲ πρωΐ· καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτώριον, ἵνα μὴ μιανθῶσιν, ἀλλὰ φάγωσιν

y Tit. i. 15 bis. Heb. xii. 16. Jude 8 only. = Levit. v. 3. z Matt

25. for αυτου ει, ει εκεινου C¹; ει του ανθρ. εκεινου C². for ειπεν, λεγει A 33.
27. rec ins ὁ bef πετρος, with C³HMSUXΝ 69: om ABC¹ rel Cyr.
28. rec (for πρωι) πρωια, with EGHKYΓ (S, e sil) Chr: txt ABCΝ rel Cyr. rec (for αλλα) αλλ' ινα, with C² rel vulg lat-a *e f ff*₂ syr: txt ABC¹D²AR 1 vulg lat-*b* (*c*) *g* (Syr) sah goth.

rendering of ἀπίστειλεν, to bring about which the οὖν has apparently been omitted. I believe the verse simply to describe what followed on the preceding: —**Annas therefore sent Him bound to Caiaphas the High Priest.** εἶτα, μηδὲ οὕτως εὑρίσκοντές τι πλέον, πέμπουσιν αὐτὸν δεδεμένον πρὸς Καϊάφαν, Chrys. There is no real difficulty in this rendering. If Annas and Caiaphas lived in one palace, or at all events transacted public affairs in one and the same. They would naturally have different apartments, and thus the sending from one to the other would be very possible; as also would the incident related by Luke xxii. 61:—see the extract from Robinson, Matt. xxvi. 69, note. "The Evangelist had no need to relate the hearing before Caiaphas, for he has related ch. xi. 47 ff.: and we have ere this been familiarized with the habit of our Evangelist not to narrate any further the outward process, where he has already by anticipation substantially given us its result." Luthardt. 25—27.] Matt. xxvi. 71—74. Mark xiv. 69—72. Luke xxii. 58—61:—see note on Matt. xxvi. 69. Peter was in the court-yard of the house—the αὐλή. 28.] This was about an hour after the former,—Luke, ver. 59. Notice the emphatic ἐγώ: as we say, *with my own eyes.*

28—CHAP. XIX. 16.] *Jesus before the Gentile governor.* Matt. xxvii. 2, 11—30. Mark xv. 1—19. Luke xxiii. 1—25. Before this comes in the section of Luke, ch. xxii. 66—71, containing the close of the examination before the Sanhedrim, which did not happen till the morning. This undesigned agreement between Luke and John further confirms the justice of the view respecting the *two hearings* maintained above: see note on Luke, as above. 28—40.] *Pilate's first attempt to deliver Him.* 28. αὐτοὶ οὐκ εἰσῆλ.] I have already discussed the difficulties attending the subject of our Lord's last Passover, in the note on Matt. xxvi. 17—19. I will add here some remarks of Friedlieb's, Arch. der Leid. § 30. 'The Jews would not enter the Pretorium that they might not be defiled, but that they might eat the Passover. For the entrance of a Jew into the house of a Gentile made him unclean till the evening. It is surprising, that according to this declaration of the Holy Evangelists, the Jews *had yet to eat the Passover*, whereas Jesus and His disciples had already eaten it in the previous night. And it is no less surprising, that the Jews in the early morning should have been afraid of rendering themselves unclean for the Passover,—since the Passover could not be kept till *evening*, i.e. *on the next day*, and the uncleanness which they dreaded did not, by the law, last till the next day. For this reason, the passage in John labours under no small exegetic difficulties, which we cannot altogether solve, from want of accurate knowledge of the customs of the time. Possibly the law concerning Levitical defilements and purifications had in that age been made more stringent or otherwise modified; possibly, they called some other meal, besides the actual Passover, by its name. This last we certainly, with our present knowledge of Hebrew antiquities, must assume; for the

τούτου; 30 ἀπεκρίθησαν καὶ εἶπαν αὐτῷ Εἰ μὴ ἦν οὗτος
d κακὸν d ποιῶν, οὐκ ἄν σοι παρεδώκαμεν αὐτόν. 31 εἶπεν
οὖν αὐτοῖς Πιλᾶτος Λάβετε αὐτὸν ὑμεῖς, καὶ e κατὰ τὸν
νόμον ὑμῶν e κρίνατε αὐτόν. εἶπον αὐτῷ οἱ Ἰουδαῖοι
f Ἡμῖν οὐκ f ἔξεστιν ἀποκτεῖναι οὐδένα· 32 ἵνα ὁ λόγος τοῦ
g Ἰησοῦ πληρωθῇ, ὃν εἶπεν g σημαίνων g ποίῳ g θανάτῳ
ἤμελλεν g ἀποθνήσκειν. 33 εἰσῆλθεν οὖν πάλιν εἰς τὸ

d participle, 1 Pet. iii. 12, from Ps. xxxiii. 16.
e ch. vii. 24.
f ch. v. 10 reff.
g ch. xii. 33 (reff.).

30. rec (for κακον ποιων) κακοποιος (*corrn of constr; the word from* 1 *Pet* ii. 12, 14, iii. 16, iv. 15), with AC³ rel vulg lat-*b c f* Eus: κακον ποιησας ℵ¹: κακοποιων C¹ 33 lat-*a*: txt BLℵ²ᵃᵇ lat-*e*. παριδωκαμεν(sic) ℵ.

31. rec ins ὁ bef πιλατος, with AC³ℵ rel: om BC¹. om αυτον ℵ¹. rec aft ειπον ins ουν, with ℵ rel vulg Chr Cyr; δε AD²KU 1 syr goth: om BC lat-*e* Syr coptt arm. [aft ουδενα ins ιουδενα(sic) ℵ: corrd eadem manu.]

32. om ον ειπεν ℵ¹.

33. rec εις το πραιτωριον bef παλιν, with Aℵ rel syr: om παλιν C³ 33 Syr sah: txt

under which Jesus was brought before him, he demanded a formal accusation on which legally to proceed: "se scire dissimulabat," Rupert. in Meyer. 30.] They do not mention the charge of blasphemy brought against Him by the Sanhedrim, for fear of the entire rejection of their cause, as by Gallio, Acts xviii. 16. The Procurators in such cases had a discretionary power. On what they did say, Grot. observes, "Quod probationibus deerat, id supplere volunt sua auctoritate."

31.] This answer is best regarded as an ironical reproach founded on their apparently proud assertion in ver. 30—and amounting to this:—'If you suppose I am to have such implicit confidence in your judgment concerning this prisoner as to take his guilt on your word, take him and put him to death (for *κρίνατε* must be thus understood,—see below) according to your law;' reminding them that the same Roman power which had reserved capital cases for his jurisdiction, also expected proper cognizance to be taken of them, and not that he should be the mere executioner of the Sanhedrim. ἡμ. οὐκ ἔξ.] From the time when Archelaus was deposed (A.D. 6 or 7), and Judæa became a Roman province, it would follow by the Roman law that the Jews lost the power of life and death. Josephus tells us, Antt. xx. 9. 1, that οὐκ ἦν ἐξὸν χωρὶς τῆς ἐκείνου (the Procurator's) γνώμης καθίσαι συνέδριον,—i. e. to hold a court of judgment in capital cases. Some have thought that this power was reserved to them in religious matters, as of blasphemy and sacrilege; but no proof has been adduced of this; the passages commonly alleged—Jos. Antt. xiv. 10. 2; B. Jud. vi. 2. 4, and Acts vii. 58, not applying (see note on Acts ut supra). The Talmud relates that this had taken place forty years (or more, see Lücke, ii. 737 note) before the destruction of Jerusalem. Biscoe, on the Acts, pp. 134—167, argues at great length that the Jews had this power; and that the words here merely mean that they could not put to death *on the Sabbath*, which, according to the usual custom of executing the next day after judgment, would now have been the case. But this treatment of the words is unjustifiable. Can we suppose for a moment that this can have been meant, when there is not a word in the text to imply it? We may hope that the day for such forced interpretations is fast passing away. Friedlieb (§ 31) gives the most consistent account of the matter. In the Roman provinces generally the Proprætor or Proconsul conducted judicial proceedings. But Judæa, which belonged to the province of Syria, was an exception. There was a Procurator cum potestate, who exercised the right of judicial cognizance. Jerusalem however possessed the privilege of judging all lighter causes before the *three-and-twenty*, and heavier causes, with the sole exception of judicia de capite, before the great Sanhedrim: so that none but these reserved cases remained for the Procurator. Pilate seems to have judged these cases at his visits during the festivals; which would fall conveniently for the purpose, it being the custom in Jerusalem, to execute great criminals at the Feasts. In other provinces the governors made circuits and held assizes throughout their jurisdictions. See on this subject Lücke's note, ii. 736. 32. See Matt. xx. 19 al.;—ch. xii. 32, 33. Had the Jews taken Him and judged Him. He would have been *stoned*, not crucified.