THE INTERNATIONAL CRITICAL COMMENTARY

LUKE

Alfred Plummer

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A Critical and Exegetical Commentary on the Gospel According to St. Luke

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Preface

This volume has no such ambitious aim as that of being a final commentary on the Gospel according to S. Luke. The day is probably still far distant when any such commentary can be written. One of the difficulties with which the present commentator has had to contend is the impossibility of keeping abreast of all that is constantly appearing respecting the Synoptic Gospels as a whole and this or that detail in them. And the Third Gospel abounds in details which have elicited special treatment at the hands of a variety of scholars. Every quarter, indeed almost every month, brings its list of new books, some of which the writer wishes that he could have seen before his own words were printed. But to wait is but to prolong, if not to increase, one's difficulties: it is waiting dum defluat amnis. Notes written and rewritten three or four times must be fixed in some form at last, if they are ever to be published. And these notes are now offered to those who care to use them, not as the last word on any one subject, but simply as one more stage in the long process of eliciting from the inexhaustible storehouse of the Gospel narrative some of those things which it is intended to convey to us. They will have done their work if they help someone who is far better equipped entirely to supersede them.

The writer of this volume is well aware of some of its shortcomings. There are omissions which have been knowingly tolerated for one or other of two adequate reasons. (1) This series is to include a Commentary on the Synopsis of the Four Gospels by the Rev. Dr. Sanday, Lady Margaret Professor of Divinity, Oxford, and his distinguished pupil, the Rev. W. C. Allen, Fellow and Lecturer of Exeter College. Various questions, especially as regards the relations of the Third Gospel to the First and Second, which have been but slightly touched or entirely passed over in this volume, can be more suitably treated, and will be much more efficiently treated, by those who are to comment on the Synopsis. (2) Economy of space has had to be

considered and rigorously enforced. It has been thought undesirable to allow more than one volume to any one book in the New Testament: and therefore subjects, which might with propriety be discussed at some length in a work on the Gospel of S. Luke, have of necessity been handled very briefly or left entirely untouched. Indeed, as editor of those New Testament volumes which are written by British scholars, the present writer has been obliged to strike out a good deal of what he had written as contributor to this series. And it has been with a view to economize space that the paraphrastic summaries, which are so very valuable a feature in the commentary on Romans, have been altogether omitted, as being a luxury rather than a necessity in a commentary on one of the Synoptic Gospels. For the same reason separate headings to sections and to special notes have been used very sparingly. The sub-sections have no separate headings, but are preceded by an introductory paragraph, the first sentence of which is equivalent to a heading.

The fact of the same person being both contributor and editor has, in the case of this volume, produced shortcomings of another kind. Two heads are better than one, and two pairs of eyes are better than one. Unintentional and unnecessary omissions might have been avoided, and questionable or erroneous statements might have been amended, if the writer had had the advantage of another's supervision. Even in the humble but important work of detecting misprints the gain of having a different reviser is great. Only those who have had the experience know how easy it is for the same eye to pass the same mistakes again and again.

If this commentary has any special features, they will perhaps be found in the illustrations taken from Jewish writings, in the abundance of references to the Septuagint and to the Acts and other books of the New Testament, in the frequent quotations of renderings in the Latin Versions, and in the attention which has been paid, both in the Introduction and throughout the Notes, to the marks of S. Luke's style.

The illustrations from Jewish writings have been supplied, not because the writer has made any special study of them, but because it is becoming recognized that the pseudepigraphical writings of the Jews and early Jewish Christians are now among the most promising helps towards understanding

the New Testament; and because these writings have of late years become much more accessible than formerly, notably by the excellent editions of the Book of Enoch by Mr. Charles, of the Psalms of Solomon by Professor Ryle and Dr. James, and of the Fourth Book of Ezra by the late Professor Bensly.

A very eminent scholar has said that the best commentary on the New Testament is a good Concordance; and another venerable scholar is reported to have said that the best commentary on the New Testament is the Vulgate. There is truth in both these sayings: and, with regard to the second of them, if the Vulgate by itself is helpful, à fortiori the Vulgate side by side with the Latin Versions which preceded it is likely to be helpful. An effort has been made to render those who use this commentary to a large extent independent of a Concordance, and to some extent independent of the invaluable edition of the Vulgate now being produced by the Bishop of Salisbury and Mr. White. Great trouble has been taken with the numerous references to the Septuagint, the books of the New Testament, and other writings. The large majority of them have been verified at least twice. But the difficulty of excluding error in such things is so great that the writer cannot suppose that he has succeeded in doing so. It is possible that a few references have accidentally escaped verification. A very few have been knowingly admitted without it, because the reference seemed to be of value, the source was trustworthy, and verification was not easy.

Reasons are stated in the Introduction for regarding a study of S. Luke's style as a matter of great interest and importance; and it is hoped that the analysis given of it there will be found useful. A minute acquaintance with it tells us something about the writer of the Third Gospel. It proves to us that he is identical with the writer of the Acts, and that the whole of both these books comes from his hand. And it justifies us in accepting the unswerving tradition of the first eight or nine centuries, that the writer of these two books was Luke the beloved physician.

Dogma in the polemical sense is excluded from the plan of these commentaries. It is not the business of the commentator to advocate this or that belief. But dogma in the historical sense must of necessity be conspicuous in a commentary on any one of the Gospels. It is a primary

duty of a commentator to ascertain the convictions of the writer whose statements he undertakes to explain. This is specially true of the Third Gospel, whose author tells us that he wrote for the very purpose of exhibiting the historical basis of the Christian faith (1:1-4). The Evangelist assures Theophilus, and with him all other Christians, that he knows, upon first-hand and carefully investigated evidence, that at a definite point in the history of the world, not far removed from his own time, a Prophet of God once more appeared in Israel to herald the coming of the Christ (3:1-6), and that his appearance was immediately followed by that of the Christ Himself (3:23, 4:14, 15), whose Ministry, Passion, Death, and Resurrection he then narrates in detail. On all these points the student is again and again met by the question, What does the Evangelist mean? And, although about this or that word or sentence there may often be room for discussion, about the meaning of the Gospel as a whole there is no doubt. If we ask what were "the things wherein" Theophilus "was instructed" and of "the certainty" concerning which he is assured, the answer is not difficult. We may take the Old Roman Creed as a convenient summary of it.

Πιστεύω εἰς θεὸν πατέρα παντοκράτορα (1:37, 3:8, 11:2-4, 12:32, etc.). καὶ εἰς Χριστὸν Ἰησοῦν, υἱὸν αὐτοῦ τὸν μονογενῆ (1:31, 2:21, 49, 9:35, 10:21, 22, 22:29, 70, 23:[33] 46: comp. 4:41, 8:28), τὸν κύριον ἡμῶν (1:43, 2:11, 7:13, 10:1, 11:39, 12:42, 17:5, 6, 19:8, 31, 22:61, 24:3, 34) τὸν γεννηθέντα ἐκ πνεύματος ἁγίου καὶ Μαρίας τῆς παρθένου (1:31-35, 43, 2:6, 7), τὸν ἐπὶ Ποντίου Πιλάτου σταυρωθέντα καὶ ταφέντα (22., 23.), τῇ τρίτῃ ἡμέρᾳ ἀναστάντα ἐκ νεκρῶν (24:1-49), ἀναβάντα εἰς τοὺς οὐρανούς (24:50-53), καθήμενον ἐν δεξιᾷ τοῦ πατρός (22:69), ὅθεν ἔρχεται κρῖναι ζῶντας καὶ νεκρούς (comp. 9:26, 12:35-48, 18:8). Καὶ εἰς πνεῦμα ἅγιον (1:15, 35, 41, 67, 2:26, 4:1, 14, 11:13, 12:10, 12) ἁγίαν ἐκκλησίαν (comp. 1:74, 75, 9:1-6, 10:1-16, 24:49) ἄφεσιν ἁμαρτιῶν (1:77, 3:3, 24:47) σαρκὸς ἀνάστασιν (14:14, 20:27-40).

The Evangelist's own convictions on most of these points are manifest; and we need not doubt that they include the principal things in which Theophilus had been instructed, and which the writer of the Gospel solemnly affirms to be well established. Whether in our eyes they are well established depends upon the estimate which we form of his testimony. Is he a truth-loving and competent witness? Does the picture which he draws

agree with what can be known from other authorities? Could he or his informants have invented the words and works which he attributes to Jesus Christ? A patient and fair student of the Third Gospel will not be at a loss for an answer.

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Feast of S. Luke, 1896.

Introduction

§ 1. The Author

As in the case of the other Gospels, the author is not named in the book itself. But two things may be regarded as practically certain, and a third as highly probable in itself and much more probable than any other hypothesis. (i.) The author of the Third Gospel is the author of the Acts. (ii.) The author of the Acts was a companion of S. Paul. (iii.) This companion was S. Luke.

(i.) The Author of the Third Gospel is the Author of Acts

This position is so generally admitted by critics of all schools that not much time need be spent in discussing it. Both books are dedicated to Theophilus. The later book refers to the former. The language and style and arrangement of the two books are so similar, and this similarity is found to exist in such a multitude of details (many of which are very minute), that the hypothesis of careful imitation by a different writer is absolutely excluded. The idea of minute literary analysis with a view to discover peculiarities and preferences in language was an idea foreign to the writers of the first two centuries; and no known writer of that age gives evidence of the immense skill which would be necessary in order to employ the results of such an analysis for the production of an elaborate imitation. To suppose that the author of the Acts carefully imitated the Third Gospel, in order that his work might be attributed to the Evangelist, or that the Evangelist carefully imitated the Acts, in order that his Gospel might be attributed to the author of the Acts, is to postulate a literary miracle. Such an idea would not have occurred to any one; and if it had, he would not have been able to execute it with such triumphant success as is conspicuous here. Any one who will

underline in a few chapters of the Third Gospel the phrases, words, and constructions which are specially frequent in the book, and then underline the same phrases, words, and constructions wherever they occur in the Acts, will soon have a strong conviction respecting the identity of authorship. The converse process will lead to a similar result. Moreover, the expressions which can be marked in this way by no means exhaust the points of similarity between the two books. There are parallels of description; e.g. about angelic appearances (comp. Luk 1:11 with Act 12:7; Luk 1:38 with Act 1:11 and 10:7 ; Luk 2:9 and 24:4 with Act 1:10 and 10:30); and about other matters (comp. Luk 1:39 with Act 1:15; Luk 2:39 with Act 13:29; Luk 3:8 with Act 26:20; Luk 20:1 with Act 4:1; Luk 21:18 with Act 27:34; Luk 21:35 with Act 17:26; Luk 23:2 with Act 24:2-5; Luk 23:5 with Act 10:37; Luk 24:27 with Act 8:35).1 And there are parallels of arrangement. The main portion of the Gospel has three marked divisions: The Ministry in Galilee (3:1-9:50), between Galilee and Jerusalem (9:51-19:28), and in Jerusalem (19:29-24:11). And the main portion of the Acts has three marked divisions: Hebraic (2-5), Transitional (6-12), and Gentile (13-28). In the one case the movement is from Galilee through Samaria, etc. to Jerusalem: in the other from Jerusalem through Samaria, etc. to Rome. And in both cases there is an introduction connecting the main narrative with what precedes.

(ii.) The Author of Acts was a Companion of S. Paul

A full discussion of this statement belongs to the commentary on the Acts rather than to the present volume: but the main points in the evidence must be noted here. It is perhaps no exaggeration to say that nothing in biblical criticism is more certain than this statement.

There are the “we” sections in which the writer uses the first person plural in describing journeys of S. Paul. This “we” is found in Codex Bezae as early as 11:28 at Antioch, and may represent a true tradition without being the original reading. It appears certainly 16:10 at Troas3 and continues to Philippi (16:17).4 Several years later it reappears at Philippi (20:5)5 and continues to Jerusalem (21:18).6 Finally, it reappears at the departure for Italy (27:1)7 and continues to Rome (28:16).8 The “we” necessarily implies companionship, and may possibly represent a diary kept at the time. That the “we” sections are by the same hand as the rest of the book is shown by

the simple and natural way in which they fit into the narrative, by the references in them to other parts of the narrative, and by the marked identity of style. The expressions which are so characteristic of this writer run right through the whole book. They are as frequent inside as outside the "we" sections, and no change of style can be noted between them and the rest of the treatise. The change of person is intelligible and truthlike, distinguishing the times when the writer was with the Apostle from the times when he was not: but there is otherwise no change of language. To these points must be added the fact that the author of the Acts is evidently a person of considerable literary powers, and the probability that a companion of S. Paul who possessed such powers would employ them in producing such a narrative as the Acts. See Hastings, D.B. i. p. 29.

(iii.) The Companion of S. Paul who wrote the Acts and the Third Gospel was S. Luke

Of the companions of S. Paul whose names are known to us no one is so probable as S. Luke; and the voice of the first eight centuries pronounces strongly for him and for no one else as the author of these two writings.

If antiquity were silent on the subject, no more reasonable conjecture could be made than "Luke the beloved physician." He fulfils the conditions. Luke was the Apostle's companion during both the Roman imprisonments (Col 4:14; Phm 1:24; 2Ti 4:11), and may well have been his companion at other times. That he is not mentioned in the earlier groups of Epistles is no objection; for none of them coincide with the "we" sections in the Acts. Moreover, the argument from medical language, although sometimes exaggerated, is solid and helpful. Both in the Acts and in the Third Gospel there are expressions which are distinctly medical; and there is also a good deal of language which is perhaps more common in medical writers than elsewhere. This feature does not amount to proof that the author was a physician; still less can it prove that, if the author was a physician, he must have been Luke. The Apostle might have had another medical companion besides the beloved physician. But, seeing that there is abundance of evidence that Luke was the writer of these two documents, the medical colour which is discernible here and there in the language of each of them is

a valuable confirmation of the evidence which assigns the authorship of both to Luke.

For the voice of antiquity is not silent on the subject; and we are not left to conjecture. There is no need to argue whether Timothy, or Titus, or Silas, or some unnamed companion of the Apostle is more likely than S. Luke to have written these two books. The evidence, which is both abundant and strong, is wholly in favour of Luke. Until we reach the blundering statement in Photius near the end of the ninth century, there is no hint that any one ever thought of any person but Luke as the author of either treatise. Photius has this statement: "Some say that the writer of the Acts was Clement of Rome, others Barnabas, and others again Luke the Evangelist; but Luke himself decides the question, for at the beginning of his preface he mentions that another treatise containing the acts of the Lord had been composed by him" (Amphil. Qu. 123). Here he seems to be transferring to the Acts conjectures which had been made respecting the Epistle to the Hebrews. But at any rate the statement shows that the Third Gospel was regarded as unquestionably by Luke.

The Pauline authorship of Romans and Galatians is now commonly regarded as certain, and the critic who questions it is held to stultify himself. But is not the external evidence for the Lucan authorship of the Third Gospel and the Acts equally strong? If these are not named by any writer earlier than Irenæus, neither are those Epistles. And the silence of the Apostolic Fathers respecting the Third Gospel and the Acts is even more intelligible than their silence respecting Galatians and Romans, because the two former, being addressed to Theophilus, were in the first instance of the nature of private writings, and because, as regards the Gospel narrative, the oral tradition still sufficed. But from Irenæus onwards the evidence in all these cases is full and unwavering, and it comes from all quarters of the Christian world. And in considering this third point, the first point must be kept steadily in view, viz. the certainty that the Third Gospel and the Acts were written by one and the same person. Consequently all the evidence for either book singly is available for the other book. Every writer who attributes the Third Gospel to Luke thereby attributes the Acts to Luke and vice versâ, whether he know anything about the second book or not. Thus in favour of Luke as the author of the Third Gospel we have three classes of

witnesses viz. those who state that Luke wrote the Third Gospel, those who state that Luke wrote the Acts, and those who state that he wrote both treatises. Their combined testimony is very strong indeed; and there is nothing against it. At the opening of his commentary on the Acts, Chrysostom says that many in his day were ignorant of the authorship and even of the existence of the book (Migne, lx. 13). But that statement creates no difficulty. Many could be found at the present day, even among educated Christians, who could not name the author of the Acts. And we have seen that the late and confused statement in Photius, whatever it may mean respecting the Acts, testifies to the universal conviction that the Third Gospel was written by Luke.

But we obtain a very imperfect idea of the early evidence in favour of the Third Gospel when we content ourselves with the statement that it is not attributed to Luke by any one before Irenæus and the Muratorian Fragment, which may be a little earlier than the work of Irenæus, but is probably a little later. We must consider the evidence of the existence of this Gospel previous to Irenæus; and also the manner in which he himself and those who immediately follow him speak of it as the work of S. Luke.

That Justin Martyr used the Third Gospel (or an authority which was practically identical with it) cannot be doubted. He gives a variety of particulars which are found in that Gospel alone; e.g. Elizabeth as the mother of the Baptist, the sending of Gabriel to Mary, the census under Quirinius, there being no room in the inn, His ministry beginning when Jesus was thirty years old, His being sent by Pilate to Herod, His last cry, "Father, into Thy hands I commend My spirit" (1 Apol. xxxiv.; Try. lxxviii., lxxxviii., c., ciii., cv., cvi.). Moreover, Justin uses expressions respecting the Agony, the Resurrection, and the Ascension which show that the Third Gospel is in his mind.

That his pupil Tatian possessed this Gospel is proved by the Diatessaron. See Hemphill, Diatessaron of Tatian, pp. 3 ff.

Celsus also knew the Third Gospel, for he knew that one of the genealogies made Jesus to be descended from the first man (Orig. Con. Cels. ii. 32).

The Clementine Homilies contain similarities which are proably allusions (iii. 63, 65, xi. 20, 23, xvii. 5, xviii. 16, xix. 2).

The Third Gospel was known to Basilides and Valentinus, and was commented upon by Heracleon (Clem. Alex. Strom. iv. 9, p. 596, ed. Potter).

Marcion adopted this Gospel as the basis for what he called the "Gospel of the Lord" or "Gospel of Christ." He omitted a good deal as being inconsistent with his own teaching, but he does not appear to have added anything. See §7; also Wsctt., Int. to Gospels, App. D ; Sanday, Gospels in the Second Century, App.

In the Epistle of the Churches of Lyons and Vienne to the Churches in Asia there is a quotation of Luk 1:6 (Eus. H.E. v. 1. 9).

These instances, which are by no means exhaustive, may suffice as evidence for the early existence of the Third Gospel. It remains to notice the way in which Irenæus and his later contemporaries speak of the book. Irenæus, who represents the traditions of Asia Minor and Rome and Gaul in the second half of the second century, quotes it many times and quotes from nearly every chapter, especially from those which are wholly or in the main peculiar to this Gospel, e.g. 1, 2, 9-19, 24. In a very remarkable passage he collects together many of the things which this Gospel alone narrates and definitely assigns them to Luke: "Now if any one reject Luke, as if he did not know the truth, he will manifestly be casting out the Gospel of which he claims to be a disciple. For very many and specially necessary elements of the Gospel we know through him, as the generation of John, the history of Zacharias, the coming of the angel to Mary," etc. etc. (3:14, 3. Comp. 3:10, 1, 22, 12, 14:4, 22 etc.). It will be observed that he does not contemplate the possibility of any one denying that Luke was the author. Those who may reject it will do so as thinking that Luke's authority is inadequate; but the authorship is unquestioned.

Clement of Alexandria (a.d. 190-202) had had teachers from Greece, Egypt, Assyria, Palestine, and had received the tradition handed down from father to son from the Apostles (Strom. i. 1, p. 322, ed. Potter). He quotes the

Gospel very frequently, and from many parts of it. He definitely assigns it to Luke (Strom. i. 21, p. 407, ed. Potter).

Tertullian (a.d. 190-220) speaks for the African Church. He not only quotes the Gospel frequently in his other works, but in his treatise against Marcion he works through the Gospel from ch. 4. to the end, often calling it Luke's.

The Muratorian Fragment (a.d. 170-200) perhaps represents Rome. The first line of the mutilated Catalogue probably refers to S. Mark; but the next seven unquestionably refer to S. Luke, who is twice mentioned and is spoken of as medicus. (See Lft. on Supernatural Religion, p. 189.)

It would be waste of time to cite more evidence. It is manifest that in all parts of the Christian world the Third Gospel had been recognized as authoritative before the middle of the second century, and that it was universally believed to be the work of S. Luke. No one speaks doubtfully on the point. The possibility of questioning its value is mentioned; but not of questioning its authorship. In the literature of that period it would not be easy to find a stronger case. The authorship of the four great Epistles of S. Paul is scarcely more certain. In all these cases, as soon as we have sufficient material for arriving at a conclusion, the evidence is found to be all on one side and to be decisive. And exactly the same result is obtained when the question is examined as to the authorship of the Acts, as Bishop Lightfoot has shown (art. "Acts" in D. B.2). Both the direct and the indirect argument for the Lucan authorship is very strong.

With this large body of historical evidence in favour of S. Luke before us, confirmed as it is by the medical expressions in both books, it is idle to search for another companion of S. Paul who might have been the author. Timothy, Sopater, Aristarchus, Secundus, Gaius, Tychicus, and Trophimus are all excluded by Act 20:4, Act 20:5. And it is not easy to make Silas fit into the "we" sections. Titus is possible: he can be included in the "we" and the "us" without contradiction or difficulty. But what is gained by this suggestion? Is a solution which is supported by no evidence to be preferred to an intrinsically more probable solution, which is supported by a great deal of evidence, and by evidence which is as early as we can reasonably expect?

Those who neglect this evidence are bound to explain its existence. Irenæus, Clement, and Tertullian, to say nothing of other authorities, treat the Lucan authorship as a certainty. So far as their knowledge extends, Luke is everywhere regarded as the writer. How did this belief grow up and spread, if it was not true? There is nothing in either treatise to suggest Luke, and he is not prominent enough in Scripture to make him universally acceptable as a conjecture. Those who wanted apostolic authority for their own views would have made their views more conspicuous in these books, and would have assigned the books to a person of higher position and influence than the beloved physician, e.g. to Timothy or Titus, if not to an Apostle. As Renan says, "There is no very strong reason for supposing that Luke was not the author of the Gospel which bears his name. Luke was not yet sufficiently famous for any one to make use of his name, to give authority to a book" (Les Évangiles, ch. 13. p. 252, Eng. tr. p. 132). "The placing of a celebrated name at the head of a work … was in no way repugnant to the custom of the times. But to place at the head of a document a false name and an obscure one withal, that is inconceivable. … Luke had no place in tradition, in legend, in history" (Les Apôtres, p. xvii., Eng. tr. p. 11).1 See Ramsay in the Expositor, Jan. 1898.

§ 2. S. Luke the Evangelist

The name Lucas is probably an abbreviation of Lucanus, but possibly of Lucilius, or Lucius, or Lucianus. There is, however, no proof that Lucanus was shortened into Lucas. Nevertheless some of the oldest Latin MSS. (e.g. Corbeiensis and Vercellensis) have secundum Lucanum as the title of the Third Gospel. Lucas, like Apollos, Artemas, Demas, Hermas, and Nymphas, is a form not found in classical literature, whereas Lucanus is common in inscriptions. Lobeck has noticed that these contracted proper names in -ᾶς are common in the case of slaves (Patholog. Proleg. p. 506). Slaves were sometimes physicians, and S. Luke may have been a freedman. Antistius, the surgeon of Julius Cæsar, and Antonius Musa, the physician of Augustus, were freedmen.

That Lucas=Lucanus is probable. But that Lucanus = Silvanus, because lucus = silva, and that therefore Luke and Silas are the same person (Van Vloten), looks like a caricature of critical ingenuity. Equally grotesque is the idea that Luke is the Aristion of Papias (Eus. H. E. iii.39. 4, 6), because ἀριστάυειν = lucere (Lange).

Only in three places is Lk. named in Scripture; and it is worth noting that in all three of them the other Evangelist who is not an Apostle is named with him (Col 4:10, Col 4:14; Phm 1:24; 2Ti 4:11). These passages tell us that "the physician, the beloved one" (ὁ ἰατρὸς ὁ ἀγαπητός),3 was with S. Paul during the first Roman imprisonment, when the Epistles to the Colossians and to Philemon were written, and also during the second imprisonment, when 2 Timothy was written. Besides telling us that Luke was a physician very dear to the Apostle, they also tell us that he was his "fellow-worker" in spreading the Gospel. But apparently he was not his "fellow-prisoner." In Col 4:10 Aristarchus is called συναιχμάλωτος, and in Phm 1:23 Epaphras is called such; but Lk. in neither place.

Almost all critics are agreed that in Col 4:14 Luke is separated from "those of the circumcision," and therefore was a Gentile Christian. Hofmann,

Tiele. and Wittichen have not succeeded in persuading many persons that the passage does not necessarily imply this. Whether he was a Jewish proselyte before he was a Christian must remain uncertain: his knowledge of Jewish affairs and his frequent Hebraisms are no proof. That he was originally a heathen may be regarded as certain. He is the only one of the Evangelists who was of Gentile origin; and, with the exception of his companion S. Paul, and possibly of Apollos, he was the only one among the first preachers of the Gospel who had had scientific training.

If Luke was a Gentile, he cannot be identified with Lucius, who sends a salutation from Corinth to Rome (Rom 16:21). This Lucius was Paul's kinsman, and therefore a Jew. The identification of Luke with Lucius of Cyrene (Act 13:1) is less impossible. But there is no evidence, and we do not even know that Lucas was ever used as an abbreviation of Lucius. In Apost. Const. vi.18, 5 Luke is distinguished from Lucius. Nor can he be identified with Silas or Silvanus, who was evidently a Jew (Act 15:22). Nor can a Gentile have been one of the Seventy, a tradition which seems to have been adopted by those who made Luk 10:1-7 the Gospel for S. Luke's Day. The tradition probably is based solely on the fact that Luke alone records the Mission of the Seventy (Epiph. Hær. ii. 51, 11, Migne, xli.908). The same reason is fatal to Theophylact's attractive guess, which still finds advocates, that Lk. was the unnamed companion of Cleopas in the walk to Emmaus (24:13), who was doubtless a Jew (vv. 27, 32). The conjecture that Luke was one of the Greek proselytes who applied to Philip to be introduced to Christ shortly before His Passion (Joh 12:20) is another conjecture which is less impossible, but is without evidence. In common with some of the preceding guesses it is open to the objection that Luke, in the preface to his Gospel, separates himself from those "who from the beginning were eye-witnesses and ministers of the word" (1:2). The Seventy, these Greeks, and the companion of Cleopas were eye-witnesses, and Lk. was not. In the two latter cases it is possible to evade this objection by saying that Luke means that he was not an eye-witness from the beginning, although at the end of Christ's ministry he became such. But this is not satisfactory. He claims to be believed because of the accuracy of his researches among the best authorities. Had he himself been an eye-witness of any portion, would he not have let us know this ? Why did he not use the

first person, as in the "we" sections in the Acts? He belongs to the second generation of Christians, not to the first.

It is, however, possible that Chrysostom and the Collect for S. Luke's Day are right in identifying "the brother whose praise in the Gospel is spread through all the Churches" (2Co 8:18) with S. Luke. But the conjectures respecting this unnamed brother are endless ; and no more can be affirmed than that Luke is a reasonable conjecture.

The attempt to show that the writer of the Third Gospel and the Acts is a Jew is a failure; and the suggestion that he is S. Paul is absurd. See below (§ 5) for evidence that our Evangelist is a Gentile writing for Gentiles.

Besides the three passages in the Pauline Epistles and the preface to the Gospel, there are three passages of Scripture which tell us something about S. Luke, viz. the "we" sections. The first of these (Act 16:10-17) tells us that during the second missionary journey Luke accompanied Paul from Troas to Philippi (a.d. 51 or 52), and thus brings the physician to the Apostle about the time when his distressing malady (2Co 12:7) prostrated him in Galatia, and thereby led to the conversion of the Galatians (Gal 4:13-15). Even without this coincidence we might believe that the relation of doctor to patient had something to do with drawing Luke to the afflicted Apostle, and that in calling him "the physician, the beloved one," the Apostle is not distinguishing him from some other Luke, but indicating the way in which the Evangelist earned his gratitude. The second section (20:5-21:18) tells us that about six years later (a.d. 58), during the third missionary journey, Luke was again at Php 1 with Paul, and went with him to Jerusalem to confer with James and the elders. And the third (27:1-28:16) shows that he was with him during the voyage and shipwreck until the arrival in Rome.

With these meagre notices of him in the N.T. our knowledge of Luke ends. We see him only when he is at the side of his magister and illuminator (Tertull. Adv. Marcion. iv. 2) S. Paul. That he was with the Apostle at other times also we can hardly doubt,—inseparabilis fuit a Paulo, says Irenæus : but how often he was with him, and in each case for how long a time, we have no means of knowing. Tertullian perhaps means us to understand that Luke was converted to the Gospel by Paul, and this is in itself probable

enough. And it is not improbable that it was at Tarsus, where there was a school of philosophy and literature rivalling those of Alexandria and Athens (Strabo, xiv. 5. 13), that they first met. Luke may have studied medicine at Tarsus. Nowhere else in Asia Minor could he obtain so good an education: φιλοσοφίαν καὶ τ. ἄλλην παιδείαν ἐγκύκλιον ἅπασαν (l.c.). Our earliest authorities appear to know little or nothing beyond what can be found in Scripture or inferred from it (Iren. i. 1, 1, 10.1, 14.1-14, 15.1, 22.3 ; Canon Murator. sub init. ; Clem. Alex. Strom. v. 12 subfin. ; Tert. Adv. Marcion. 4:2). Nor can much that is very trustworthy be gleaned from later writers. The statement of Eusebius (H. E. iii. 4, 7) and of Jerome (De vir. ill. vii.), which may possibly be derived from Julius Africanus (Harnack, Texte und Unters. viii. 4, p. 39), and is followed by Theophylact, Euthymius Zigabenus, and Nicephorus, that Luke was by family of Antioch in Syria, is perhaps only an inference from the Acts Λουκᾶς δὲ τὸ μὲν γένος ὢν τῶν ἀπ' Ἀντιοχείας (Eus.) need not mean more than that Luke had a family connexion with Antioch ; but it hardly "amounts to an assertion that Luke was not an Antiochian." Jerome says expressly Lucas medicus Antiochensis. This is probable in itself and is confirmed by the Acts. Of only one of the deacons are we told to which locality he belonged, "Nicolas a proselyte of Antioch" 6:51 and we see elsewhere that the writer was well acquainted with Antioch and took an interest in it (11:19-27, 13:1, 14:19, 21, 26, 15:22, 23, 30, 35, 18:22).

Epiphanius states that Luke "preached in Dalmatia and Gallia, in Italy and Macedonia, but first in Gallia, as Paul says of some of his companions, to his Epistles, Crescens in Gallia, for we are not to read in Galatia, as some erroneously think, but in Gallia" (Hær. ii.51, 11, Migne, xli.908) ; and Oecumenius says that Luke went from Rome to preach in Africa. Jerome believes that his bones were translated to Constantinople, and others give Achaia or Bithynia as the place of his death. Gregory Nazianzen, in giving an off-hand list of primitive martyrs—Stephen, Peter, Andrew, etc.—places Luke among them (Orat. adv. Jul. i.79). None of these statements are of any value.

The legend which makes Luke a painter is much more ancient than is sometimes represented. Nicephorus Callistus (H. E. ii.43) in the fourteenth century is by no means the earliest authority for it. Omitting Simeon

Metaphrastes (c. a.d. 1100) as doubtful, the Menology of the Emperor Basil 11., drawn up a.d. 980, represents S. Luke as painting the portrait of the Virgin. The oldest witness, however, is Theodorus Lector, reader in the Church of Constantinople in the sixth century. Some place him as late as the eighth century; but the name is common, and between a.d. 500 and 800 there may have been many readers of that name at Constantinople. He says that the Empress Eudoxia found at Jerusalem a picture of the Θεομήτωρ painted by Luke the Apostle, and sent it to Constantinople as a present to her daughter Pulcheria, wife of Theodosius II. (Collectan. i.7, Migne, Patr. Gr. lxxxvi. 165). In 1204 this picture was brought to Venice. In the Church of S. Maria Maggiore at Rome, in the Capella Paolina, is a very ancient picture of the Virgin ascribed to S. Luke. It can be traced back to a.d. 847, and may be still older. But although no such legend seems to be known to Augustine, for he says, neque novimus faciem virginis Mariæ (De Trin. viii.5, 7), yet it is many centuries older than Nicephorus (Kraus, Real-Enc. d. Christ. Alt. ii. p. 344, which quotes Glükselig, Christus-Archäol. 101; Grimouard de S. Laurent, Guide de l'art chrét. iii. 15-20). And the legend has a strong element of truth. It points to the great influence which Luke has had upon Christian art, of which in a real sense he may be called the founder. The Shepherd with the Lost Sheep on His shoulders, one of the earliest representations of Christ, comes from Luk 15 (Tent. De Pud. vii. and x.) : and both medieval and modern artists have been specially fond of representing those scenes which are described by S. Luke alone: the Annunciation, the Visit of Mary to Elizabeth, the Shepherds, the Manger, the Presentation in the Temple, Symeon and Anna, Christ with the Doctors, the Woman at the Supper of Simon the Pharisee, Christ weeping over Jerusalem, the Walk to Emmaus, the Good Samaritan, the Prodigal Son. Many other scenes which are favourites with painters might be added from the Acts. See below, § 6. 1. d.

The four symbolical creatures mentioned in Eze 1. and Rev. 4., the Man, the Lion, the Ox, and the Eagle, are variously explained by different writers from Irenæus (3:11, 8) downwards. But all agree in assigning the Ox or Calf to S. Luke. "This sacerdotal animal implies Atonement and Propitiation ; and this exactly corresponds with what is supposed to be the character of St. Luke's Gospel, as one which more especially conveys mercy to the Penitent.… It begins with the Priest, dwelling on the Priestly

family of the Baptist; and ends with the Victim, in our Lord's death" (Isaac Williams, On the Study of the Gospels, Pt. I. sect. vi.).

§ 3. The Sources of the Gospel

The idea of a special revelation to the Evangelist is excluded by the prologue to the Gospel: his narrative is the result of careful enquiry in the best quarters. But (a) which "eye-witnesses and ministers of the word" were his principal informants, (b) whether their information was mostly oral or documentary, (c) whether it was mostly in Aramaic or in Greek, are questions about which he is silent. Internal evidence, however, will carry us some way in finding an answer to them.

(a) During a large portion of the time in which he was being prepared, and was consciously preparing himself, for writing a Gospel, he was constantly with S. Paul; and we may be sure that it was among S. Paul's companions and acquaintances that Luke obtained much of his information. It is probable that in this way he became acquainted with some of the Twelve, with other disciples of Christ, and with His Mother and brethren. He certainly was acquainted with S. Mark, who was perhaps already preparing material for his own Gospel when he and S. Luke were with the Apostle in Rome (Col 4:10, Col 4:14; Phm 1:24). S. Paul himself could tell Luke only that which he himself received (1Co 15:3) ; but he could help him to first-hand information. While the Apostle was detained in custody at Cæsarea, Luke would be able to do a good deal of investigation, and as a physician he would perhaps have access to people of position who could help him.

(b) In discussing the question whether the information was given chiefly in an oral or a documentary form, we must remember that the difference between oral tradition and a document is not great, when the oral tradition has become stereotyped by frequent repetition. A document cannot have much influence on a writer who already knows its contents by heart. Luke tells us that many documents were already in existence, when he decided to write; and it is improbable that he made no use of these. Some of his sources were certainly documents, e.g. the genealogy (3:23-38): and we need not doubt that the first two chapters are made up of written narratives, of which we can see the conclusions at 1:80, 2:40, and 2:52. The early

narrative (itself perhaps not primary), of which all three Synoptists make use, and which constitutes the main portion of S. Mark's Gospel, was probably already in writing when Lk. made use of it. S. Luke may have had the Second Gospel itself, pretty nearly in the form in which we have it, and may include the author of it among the πολλοί (1:1). But some phenomena are rather against this. Luke omits (6:5) "the sabbath was made for man, and not man for the sabbath" (Mar 2:27). He omits the whole of Mar 6:45-9, which contains the digression into the borders of Tyre and Sidon and the incident with the Syrophenician woman, which is also in Matthew (15:21-28). And all this would have been full of interest to Luke's Gentile readers. That he had our First Gospel is much less probable. There is so much that he would have been likely to appropriate if he had known it, that the omission is most easily explained by assuming that he did not know it. He omits the visit of the Gentile Magi (Mat 2:15). At 20:17 he omits "Therefore I say to you, The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof" (Mat 21:43). At 21:12-16 he omits "And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations" (Mat 24:14 ; comp. Mar 13:10). Comp. the omission of Mat 17:6, Mat 17:7 at Luk 9:35, of Mat 17:19, Mat 17:20 at Luk 9:43, of Cæsarea Philippi (Mat 16:13; Mar 8:27) at Luk 9:18; and see p. xli. Both to S. Luke and his readers such things would have been most significant. Again, would Luke have left the differences between his own Gospel and that of Matthew as they are, if he had been aware of them ? Contrast Mat 2:14, Mat 2:15 with Luk 2:39, Mat 28:7, Mat 28:10, Mat 28:16 with Luk 24:49; and generally mark the differences between the narratives of the Nativity and of the Resurrection in these two Gospels, the divergences in the two genealogies, the "eight days" (Lk.) and the "six days" (Mt. and Mk.) at the Transfiguration, and the perplexing phenomena in the Sermon on the Mount. These points lead us to the conclusion that Lk. was not familiar with our First Gospel, even if he knew it at all. But, besides the early narrative, which seems to have been nearly coextensive with our Second Gospel, Matthew and Luke used the same collection, or two similar collections, of "Oracles" or "Sayings of the Lord"; and hence the large amount of matter, chiefly discourses, which is common to Matthew and Luke, but is not found in Mark. This collection, however, can hardly have been a single document, for the common material

is used very differently by the two Evangelists, especially as regards arrangement. A Book of "Oracles" must not be hastily assumed.

In addition to these two main sources, (1) the narrative of events, which he shares with Matthew and Mark, and (2) the collection of discourses, which he shares with Matthew; and besides (3) the smaller documents about the Infancy incorporated in the first two chapters, which are peculiar to himself, —Luke evidently had (4) large sources of information respecting the Ministry, which are also peculiar to himself. These are specially prominent in chapters 9 to 19 and in 24. But it must not be forgotten that the matter which S. Luke alone gives us extends over the whole range of Christ's life, so far as we have any record of it. It is possible that some of these sources were oral, and it is probable that one of them was connected with the court of Herod (3:1, 19, 8:3, 9, 7-9, 13:31, 23:7-12 ; Act 13:1). But we shall probably not be wrong if we conjecture that most of this material was in writing before Luke made use of it.

It is, however, begging the question to talk of an "Ebionitic source." First, is there any Ebionism in S. Luke? And secondly, does what is called Ebionism in him come from a portion of his materials, or wholly from himself? That Luke is profoundly impressed by the contrasts between wealth and poverty, and that, like S. James, he has great sympathy with the suffering poor and a great horror of the temptations which beset all the rich and to which many succumb, is true enough. But this is not Ebionism. He nowhere teaches that wealth is sinful, or that rich men must give away all their wealth, or that the wealthy may be spoiled by the poor. In the parable of Dives and Lazarus, which is supposed to be specially Ebionitic, the rich Abraham is in bliss with the beggar, and Lazarus neither denounces on earth the superfluity of Dives, nor triumphs in Hades over the reversal of positions. The strongest saying of Christ against wealth, "It is easier for a camel to go through a needle's eye, than for a rich man to enter into the Kingdom of God" is in Matthew (19:24) and Mark (10:25) as well as in Luke (18:25). So also is the story of Peter and Andrew, James and John leaving their means of life and following Christ (Mat 4:18-22; Mar 1:16-20; Luk 5:1-11). So also is the story of Matthew or Levi leaving his lucrative calling to follow Christ (Mat 9:9; Mar 2:14; Luk 5:27, Luk 5:28). In both these cases Luke expressly states that they forsook all (v. 11, 28), which, however, is sufficiently clear

from the other narratives. In the story about Zacchæus, which is peculiar to Luke, this head tax-collector retains half his great wealth, and there is no hint that he ought to have surrendered the whole of it. Elsewhere we find touches in the other Gospels which are not in Luke, but which would no doubt have been considered Ebionitic, if they had been found in Luke and not in the others. Thus, in the description of the Baptist, it is Matthew (3:4) and Mark (1:6) who tell us of John's ascetic clothing and food, about which Luke is silent. In the parable of the Sower it is the others (Mat 13:22; Mar 4:19) who speak of "the deceitfulness of riches," while Luke (8:14) has simply "riches." It is they who record (Mat 19:29; Mar 10:29) that Christ spoke of the blessedness of leaving relations and property (ἀγρούς) for His sake, where Luke (18:29) omits ἀγπρούς He alone preserves Christ's declaration that he who sits at meat is superior to him who serves (22:27), and there is no hint that to have servants is wrong. While the others tell us that Joseph of Arimathæa was a man of rank (Mar 15:43) and wealth (Mat 27:57), Luke is much more explicit than they are about his goodness and rectitude (23:50, 51), which does not look like prejudice against the rich. And it is Luke alone who tells us of the women, presumably well-to-do, who "ministered unto them of their substance" (8:3). To which may perhaps be added the fact that in the quotation from Psa 107:10 in Luk 1:79 those "fast bound in poverty" (πτωχείᾳ) are omitted. Throughout the Third Gospel there is a protest against worldliness; but there is no protest against wealth. And there is no evidence that the protest against worldliness is due to some particular source from which he drew, and from which the others did not draw. Rather it is something in the writer himself, being apparent in the Acts, as well as in the Gospel; and it shows itself, sometimes in what he selects from his materials, sometimes in the way in which he treats it. As Jülicher says, Man hat von dem ebionitischen charakter dieses Evang. gesprochen und nach den judischen Einflussen oder Quellen gesucht: sehr mit Unrecht. … Yvon tendenziöser Ebionitisirung des Evangeliums kann bei ihm nicht die Rode sein (Einl. § 27, p. 206). Hastings, D.C.G. i. p. 506.

(c) Frequent Hebraisms indicate that a great deal of Luke's material was originally in Aramaic. These features are specially common in the first two chapters. In translating Aramaic sources Luke would have ample opportunity for exhibiting his own predilection for certain words, phrases, and constructions. If the materials were already in Greek when Luke made

use of them, then he could and did somewhat alter the wording in appropriating them. But it will generally be found that wherever the expressions which are characteristic of him are less frequent than usual, there we have come upon material which is common to him and the others, and which he has adopted without much alteration. Thus the parable of the Sower (8:4-15) has few marks of his style (ἐν μέσῳ, ver. 7; ὁ λόγος τοῦ Θεοῦ, ver. 11; δέχονται and ἀφίστανται, ver. 13) which are not also in Mt. (τοῦ σπεῖραι, ver. 5) or in both (ἐν τῷ σπείρειν, ver. 5). But absence or scarcity of Luke's characteristics is most common in those reports of discourses which are common to him and Matthew: e. g. 3:7-9, 17 = Mat 3:7-10, Mat 3:12; Mat 7:6-9 = Mat 8:8-10; 9:57, 58 = Mat 8:19, Mat 8:20; Mat 7:22-28 = Mat 11:4-11; 7:31-35 = Mat 11:16-19. This last passage is one of those which were excised by Marcion. As we might expect, there is much more variation between the Gospels in narrating the same facts than in reporting the same sayings; and the greater the variation, the greater the room for marks of individual style. But we cannot doubt that an immense amount of what Luke has in common with Matthew, or with both him and Mark, was already in a Greek form before he adopted it. It is incredible that two or three independent translations should agree quite or almost word for word.

It is very interesting to notice how, in narratives common to all three, individual characteristics appear: e.g. 8:22-56 = Mar 4:35-41, Mar 5:1-43 = Mat 8:23-34, Mat 9:18-25. These narratives swarm with marks of Luke's style, although he keeps closely to the common material (see below, § 6. 2.). Thus he has εἶπεν πρὸς αὐτούς, ἐπιστάτα, δέομαι σου, ἐξελθεῖν ἀπό, ἱκανός, ἐδεῖτο αὐτοῦ, σύν, ὑπόστρεφε, παρὰ τοὺς πόδας, παραχρῆμα, etc., where Mark has λέγει αὐτοῖς, διδάσκαλε, ὀρκίζω σε, ἐξέλθεῖν ἐκ, μέγας, παρεκάλει αὐτόν, μετά, ὕπαγε, πρὸς ποὺς πόδας, εὐθύς, etc. Moreover Luke has ἐν τῷ c. infin., καὶ οὗτος, καὶ αὐτὸς, ὑπάρχειν, πᾶς or ἅπας, μονογενής, etc., where the others have nothing. The following examples will repay examination: 4:38-41 = Mar 1:29-34 = Mat 8:14-17; v. 5:12-16 = Mar 1:40-45 = Mat 8:1-4 ; Mat 5:17-26 = Mar 2:1-12 = Mat 9:1-8; Mat 9:10-17 = Mar 6:30-44 = Mat 14:13-21; 9:38-40 = Mar 9:17, Mar 9:18 = Mat 17:15, Mat 17:16; and many others. It is quite evident that in appropriating material Luke works it over with his own touches, and

sometimes almost works it up afresh; and this is specially true of the narrative portion of the Gospel.

It is impossible to reach any certain conclusion as to the amount of material which he had at his disposal. Some suppose that this was very large, and that he has given us only a small portion of it, selected according to the object which he is supposed to have had in view, polemical, apologetic, conciliatory, or historical. Others think that his aim at completeness is too conspicuous to allow us to suppose that he rejected anything which he believed to be authentic. Both these views are probably exaggerations. No doubt there are cases in which he deliberately omits what he knew well and did not question. And the reason for omission may have been either that he had recorded something very similar, or that the incident would be less likely to interest or edify Gentile readers. No doubt there are other cases in which the most natural explanation of the omission is ignorance: he does not record because he does not know. We know of a small amount which Mark alone records; of a considerable amount which Matthew alone records; of a very considerable amount which John alone records; and of an enormous amount (Joh 21:25) which no one records. To suppose that Luke knew the great part of this, and yet passed it over, is an improbable hypothesis. And to suppose that he knew scarcely any of it, is also improbable. But a definite estimate cannot be made.

The statement that Luke avoids duplicates on principle has been made and accepted too hastily. It is quite possible that he has deliberately omitted some things, because of their similarity to others which he has recorded. It is possible that he has omitted the feeding of the 4000, because he has recorded the feeding of the 5000; and the anointing by Mary of Bethany, because of the anointing by the sinner; and the healing of the Syrophenician's daughter at a distance, because of the centurion's servant at a distance; and the cursing of the barren fig-tree, because of the parable of the same; and the mocking by Pilate's soldiers, because of the mocking by Herod's soldiers. But in many, or even most, of these cases some other motive may have caused the omission. On the other hand, we must look at the doublets and triplets which he has admitted. If he made it a rule to exclude duplicates, the exceptions are more numerous than the examples, and they extend all through the Gospel.

The Mother of the Christ has a song (1:46 ff.), and the father of the Baptist has a song (68 ff.). The venerable Simeon welcomes the infant Christ in the temple (2:28), and so does the venerable Anna (38). Levi the publican is converted and entertains Jesus (v. 27 ff.), and Zacchæus the publican also (19:1 ff.). The mission of the Twelve (9:1) is followed by the mission of the Seventy (10:1). True disciples are equal to Christ's relations (8:21), and to His Mother (11:28). Twice there is a dispute as to who is the greatest (9:46, 22:24). Not content with the doublets which he has in common with Mt. (8:19-22, 9:16, 17, 24:40, 41), he adds a third instance (9:61, 62, 5:39, 17:36?); or where Mt. has only one example (24:37-39), he gives two (17:26-29). So also in the miracles. We have the widow's son raised (7:14), and also Jairus' daughter (8:54), where no other Evangelist gives more than one example. There are two instances of cleansing lepers (5:13, 17:14); two of forgiving sins (5:20, 7:48); three healings on the sabbath (6:6, 13:10, 14:1); four castings out of demons (4:35, 8:29, 9:42, 11:14). Similar repetition is found in the parables. The Rash Builder is followed by the Rash King (14:28-32), the Lost Sheep by the Lost Coin (15:1-10); and the Friend at Midnight (11:5) does not involve the omission of the Unrighteous judge (18:1). The exceptions to the supposed principle are still more numerous in the shorter sayings of Christ: 8:16 = 11:33; 8:17 = 12:2; 8:18 = 19:26; 9:23 = 14:27; 9:24 = 17:33; 9:26 = 12:9; 10:25 = 18:18; 11:43 = 20:46; 12:11, 12 = 21:14, 15; 14:11 = 18:14; 19:44 = 21:6; and comp. 17:31 with 21:21, and 21:23 with 23:29. These instances, which are not exhaustive, suffice to show that the Evangelist cannot have had any very strong objection to recording duplicate instances of similar incidents and sayings. Could more duplicates be found in any other Gospel?

For recent (since 1885) discussions of the Synoptic problem see Badham, The Formation of the Gospels, 1891; Blair, The Apostolic Gospel, 1896; Jolley, The Synoptic Problem, 1893; Salmon, Historical Introduction to the Books of the N. T., 5th ed. 1891 ; Wright, The Composition of the Gospels, 1890; Synopsis of the Gospels in Greek, 1896; Holsten, Die synopt. Evang. nach Form thres Inhalts dargestellt, 1886; Holtzmann, Einleitung in das N. T. 1892; Jülicher, Einl. in das N. T. 1894; Nösgen, Geschichte Jesu Christi, being Part I. of Gesch. der N. T. Offenbarung, 1891; H. H. Wendt. Die Lehre und das Leben Jesu, 1885-1890. Other literature is mentioned on p. 85.

See especially Sanday in Book by Book, 1893, P. 345 ff ; in Dict. of the Bible, 2nd ed. 1893, supplement to the article on “Gospels,” pp. 1217-1243; and in the Expositor, 4th series, Feb. to June, 1891.

§ 4. Time and Place

(i.) It is a disappointment that Bishop Lightfoot's admirable article on the Acts (D. B.2 i. pp. 25-43) does not discuss the Date. The Bishop told the present writer that he regarded the question of date as the province of the writer of the article on S. Luke, an article which has not yet been rewritten. The want has, however, been to a large extent supplied in the Bampton Lectures for 1893 (Lect. 6.), and we may safely accept this guidance.

The main theories respecting the date of the Third Gospel contend respectively for a time in or near the years a.d. 100, a.d. 80, and a.d. 63.

(a) The strongest argument used by those who advocate a date near the close of the first century or early in the second1 is the hypothesis that the author of the Third Gospel and of the Acts had read the Antiquities of Josephus, a work published about a.d. 94. But this hypothesis, if not absolutely untenable, is highly improbable. The coincidences between Luke and Josephus are not greater than might accidentally occur in persons writing independently about the same facts; while the divergences are so great as to render copying improbable. At any rate Josephus must not be used both ways. If the resemblances are made to prove that Luke copied Josephus, then the discrepancies should not be employed to prove that Luke's statements are erroneous. If Luke had a correct narrative to guide him, why did he diverge from it only to make blunders? It is much more reasonable to suppose that where Luke differs from the Antiquities he had independent knowledge, and that he had never read Josephus. Moreover, where the statements of either can be tested, it is Luke who is commonly found to be accurate, whereas Josephus is often convicted of exaggeration and error. See the authorities cited by Lft. D. B.2 p. 39; by Holtzmann, Einl. in d. N. T. p. 374, 1892, and by Schanz, Comm. über d. Evang. d. h. Lukas, p. 16, 1883.

The relation of Luke to Josephus has recently been rediscussed; on the one side by Clemen (Die Chronologie der paulin. Briefe, Halle, 1893) and

Krenkel (Josephus und Lukas; der schriftstellerische Einfluss des jüdischen Geschichtschreibers auf den christlichen, Leipzig, 1894), who regard the use of Josephus by Luke as certain; on the other by Belser (Theol. Quartalschrift, Tübingen, 1895, 1896), who justly criticizes the arguments of these writers and especially of Krenkel. It is childish to point out that Luke, like Josephus, uses such words as ἀποστέλλειν, ἀφικνεῖσθαι, αὐξάνειν, παιδίον, πέμπειν, πύλη, κ.τ.λ., in their usual sense: and such phrases προέκοπτεν τῇ σοφίᾳ καὶ ἡλικίᾳ (Luk 2:52) and ἐξίσταντο πάντες οἱ ἀκούοντες αὐτοῦ ἐπὶ τῇ σύνεσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ (2:47) are not strikingly similar to εἰς μεγάλην παιδείας προὔκοπτον ἐπίδοσιν, μνήμῃ τε καὶ συνέσει δοκῶν διαφέρειν (Jos. Vita, 2) and θαύμασας τὴν ἀπόκρισιν αὐτοῦ σοφὴν οὕτω γενομένην (Ant. xii.4. 9). Far more striking resemblances may be found in writings which are indisputably independent. Luke alone in N.T. calls the Sea of Galilee ἡ λίμνη Γεννησαρέτ. Could he not call it a lake without being prompted? Josephus also calls it a λίμνη, but his designations all differ from Luke's: Γεννησὰρ ἡ λίμνη, ἡ λ. Γεννησάρ, λ. ἡ Γεννησαρῖτις, ἡ Γεννησαρῖτις λ. (B. J.ii. 20, 6, iii. l0, 7; Ant. xviii. 2. 1; Vita, 65), and other variations. Luke has προσέπεσεν τοῖς γόνασιν Ἰησοῦ (5:8), and Josephus has τοῖς γόνασιν αὐτοῦ προσπέσοντες (Ant. xix. 3. 4). But Josephus more often writes προσπίπτειν τινι πρὸς τὰ γόνατα, and the more frequent phrase would more probably have been borrowed. Comp. συνεχομένη πυρετῷ μεγάλῳ (Luk 4:38) with τεταρταίῳ πυρετῷ συσχεθείς (Ant. 13:15, 5); μὴ μετεωρίζεσθε (12:29) with Ant. xvi. 4. 6, sub fin. (where, however, νενωτέριστο is the more probable reading); ἄφαντος ἐγένετο ἀπ' αὐτῶν (24:31) with ἀφανὴς ἐγένετο (Ant. xx. 8.6). In these and many other cases the hypothesis of copying is wholly uncalled for. The expressions are not very uncommon. Some of them perhaps are the result of both Luke and Josephus being familiar with LXX. Others are words or constructions which are the common material of various Greek writers. Indeed, as Belser has shown, a fair case may be made out to show the influence of Thucydides on Luke. In a word, the theory that Luke had read Josephus "rests on little more than the fact that both writers relate or allude to the same events, though the differences between them are really more marked than the resemblances" (Sanday, Bampton Lectures, 1893, p. 278). As Schürer and Salmon put it, if Luke had read Josephus, he must very quickly have forgotten all that he read in him. See Hastings, D.B. i. p. 30.

In itself, the late date a.d. 100 is not incredible, even for those who are convinced that the writer is Luke, and that he never read Josephus. Luke may have been quite a young man, well under thirty, when he first joined S. Paul, a.d. 50-52; and he may have been living and writing at the beginning of the second century. But the late date has nothing to recommend it; and we may believe that both his writings would have assumed a different form, had they been written as late as this. Would not ὁ Χριστός, which is still a title and means "the Messiah" (2:26, 3:15, 4:41, 9:20, 20:41, 22:67, 23:35, 39, 24:26, 46), have become a proper name, as in the Epistles? Would not ὁ Κύριος, as a designation of Jesus Christ, have been still more frequent? It is not found in Matthew or Mark (excepting in the disputed appendix); but it is the invariable designation in the Gospel of Peter. In Luke (7:13, 10:1, 11:39, 12:42, 13:15, 17:5, 6, 18:6, 19:8, 22:61, 24:34) and in John this use is beginning, but it is still exceptional. Above all, would 21:32 have stood as it does, at a date when "this generation" had "passed away" without seeing the Second Advent? Moreover, the historical atmosphere of the Acts is not that of a.d. 95-135. In the Acts the Jews are the persecutors of the Christians; at this late date the Jews were being persecuted themselves. Lastly, what would have induced a companion of S. Paul, whether Luke or not, to wait so long before publishing the results of his researches? Opportunities of contact with those who had been eye-witnesses would have been rapidly vanishing during the last twenty years.

(b) The intermediate date of a.d. 75-80 has very much more to recommend it. It avoids the difficulties just mentioned. It accounts for the occasional but not yet constant use of ὁ Κύριος to designate Jesus. It accounts for the omission of the very significant hint, "let him that readeth understand" (Mar 13:14; Mat 24:15). When the first two Gospels (or the materials common to both) were compiled, the predicted dangers had not yet come but were near; and each of these Evangelists warns his readers to be on the alert. When the Third Gospel was written, these dangers were past. It accounts for the greater definiteness of the prophecies respecting the destruction of Jerusalem as given by Luke (19:43, 44, 21:10-24), when compared with the records of them in Mark (13:14-19) and Matthew (24:15-22). After the destruction had taken place the tradition of the prediction might be influenced by what was known to have happened; and this without any conscious tampering with the report of the prophecy. The possibility of this

influence must be admitted, and with it a possibility of a date subsequent to a.d. 70 for the Gospel and the Acts. Twice in the Gospel (8:51, 9:28), as in the Acts (1:13), Luke places John before his elder brother James, which Mt. and Mk. never do; and this may indicate that Luke wrote after John had become the better known of the two. Above all, such a date allows sufficient time for the "many" to, "draw up narratives" respecting the acts and sayings of Christ.

(c) The early date of about a.d. 63 still finds advocates;1 and no doubt there is something to be said for it. Quite the simplest explanation of the fact that S. Paul's death is not recorded in the Acts is that it had not taken place. If that explanation is correct the Third Gospel cannot be placed much later than a.d. 63. Again, the writer of the Acts can hardly have been familiar with the Epistles to the Corinthians and the Galatians: otherwise he would have inserted some things and explained others (Salmon, Hist. Int. to N.T. p. 319, Exo 5). How long might Luke have been without seeing these Epistles? Easily till a.d. 63; but less easily till a.d. 80. Once more, when Luke records the prophecy of Agabus respecting the famine, he mentions that it was fulfilled (Act 11:28). When he records the prophecy of Christ respecting the destruction of Jerusalem (21:5-36), he does not mention that it was fulfilled. The simplest explanation is that the destruction had not yet taken place. And, if it be said that the prediction of it has been retouched in Luke's record in order to make it more distinctly in accordance with facts, we must notice that the words, "Let them that are in Judæa flee to the mountains, " are in all three reports. The actual flight seems to have been, not to the mountains, but to Pella in north Peræa; and yet "to the mountains" is still retained by Luke (11:21). Eusebius says that there was a "revelation" before the war, warning the Christians not only to leave the city, but to dwell in a town called Pella (H. E. iii. 5. 3). This "revelation" is evidently an adaptation of Christ's prophecy; and here we reasonably suspect that the detail about Pella has been added after the event. But there is nothing of it in Luke's report.

Nevertheless, the reasons stated above, and especially those derived from the prologue to the Gospel, make the intermediate date the most probable of the three. It combines the advantages of the other two dates and avoids the difficulties of both. It may be doubted whether any of the Gospels, as we

have them, was written as early as a.d. 63; and if the Third Gospel is placed after the death of S. Paul, one main reason for placing it before a.d. 70 is gone.

(ii.) As to the Place in which Luke wrote his Gospel we have no evidence that is of much value. The Gospel itself gives no sure clue. The peculiarities of its diction point to a centre in which Hellenistic influences prevailed; and the way in which places in Palestine are mentioned have been thought to indicate that the Gospel was written outside Palestine (1:26, 2:4, 4:31, 8:26, 23:51, 24:13). The first of these considerations does not lead to anything very definite, and the second has little or no weight. The fact that the Gospel was written for readers outside Palestine, who were not familiar with the country, accounts for all the topographical expressions. We do not know what evidence Jerome had for the statement which he makes in the preface to his commentary on S. Matthew: Tertius Lucas medicus, natione Syrus Antiochensis (cujus laus in Evangelio), qui et discipulus apostoli Pauli, in Achaiæ Bœotiæque partibus volumen condidit (2Co 8.), quædam altius repetens, et ut ipse in proæmio confitetur, audita magis, quam visa describens (Migne, 26:18), where some MSS. have Bithyniæ for Bæotiæ. Some MSS. of the Peshitto give Alexandria as the place of composition, which looks like confusion with Mark. Modern guesses vary much: Rome (Holtzmann, Hug, Keim, Lekebusch, Zeller), Cæsarea (Michaelis, Schott, Thiersch, Tholuck), Asia Minor (Hilgenfeld, Overbeck), Ephesus (Köstlin), and Corinth (Godet). There is no evidence or against any of them.

§ 5. Object and Plan

(i.) The immediate Object is told us in the preface. It was written to give Theophilus increased confidence in the faith which he had adopted, by supplying him with further information respecting its historical basis. That Theophilus is a real person, and not a symbolical personage representing devout Christians in general, is scarcely doubtful, although Bishop Lightfoot, with characteristic caution, has warned us not to be too confident of this. A real person is intrinsically more probable. The name was a very common one,—fairly frequent among Jews, and very frequent among Gentiles. It is thus quite unlike such obviously made up names as Sophron and Neologus in a modern book, or Philotheus, to whom Ken dedicates his Manual of Prayer for Winchester scholars. Moreover, the epithet κράτιστε is far more likely to have been given to a real person than to a fictitious one. It does not however necessarily imply high rank or authority (Act 23:26, Act 24:3, Act 26:25), and we must be content to be in ignorance as to who Theophilus was and where he lived. But the tone of the Gospel leads us to regard him as a representative Gentile convert, who was anxious to know a good deal more than the few fundamental facts which were taught to catechumens. The topographical statements mentioned above, and such remarks as "the feast of unleavened bread which is called the passover" (22:1), would not have been required for a Jewish convert.

But, although Theophilus was almost certainly an actual person well known to Luke, we need not suppose that the Evangelist had only this one reader in view when he wrote. It is evident that he writes for the instruction and encouragement of all Gentile converts, and possibly Greek-speaking converts in particular. Theophilus is to be the patron of the book with a view to its introduction to a larger circle of readers. Perhaps Luke hoped that Theophilus would have it copied and disseminated, as he probably did.

Among the many indications that the book is written by a Gentile for Gentiles are the substitution of Greek for Hebrew names, ὁ Ζηλωτής for ὁ Καναναῖος (6:15 ; Act 1:13), and Κρανίον for Γολγοθᾶ (23:33); his never

using Ῥαββεί as a form of address, but either διδάσκαλε or ἐπιστάτα;1 his comparatively sparing use of ἀμήν (seven times as against thirty in Matthew), for which he sometimes substitutes ἀληθῶς (9:27, 12:44, 21:3) or ἐπ᾽ ἀληθείας (4:25, 22:59); his use of νομικός for γραμματεύς (7:30, 10:25, 11:45, 46, 52, 14:3); his adding ἀκάθαρτον as an epithet to δαιμόνιον (4:33), for Gentiles believed in good δαιμόνια, whereas to a Jew all δαιμόνια were evil; his avoiding μετεμορφώθη (Mar 9:2 ; Mat 17:2) in his account of the Transfiguration (9:29), a word which might have suggested the metamorphoses of heathen deities; his notice of the Roman Emperor (2:1), and using his reign as a date (3:1); his tracing the Saviour's descent to Adam, the parent of Gentile as well as Jew (3:38). Although full honour is shown to the Mosaic Law as binding on Jews (2:21, 27, 39, 5:14, 10:26, 16:17, 29-31, 17:14, 18:20), yet there is not much appeal to it as of interest to his readers. Luke has no parallels to Mat 5:17, Mat 5:19, Mat 5:20, Mat 5:21, Mat 5:27, Mat 5:31, Mat 5:33, 12:Mat 5:5-7, Mat 5:17-20, 15:Mat 5:1-20. The quotations from the Old Testament are few as compared with Matthew, and they are found mostly in the sayings of Christ (4:4, 8, 12, 18, 19, 26, 6:4, 7:27, 8:10, 13:19, 28, 29, 35, 18:20, 19:46, 20:17, 37, 42, 43, 21:10, 24, 26, 27, 35, 22:37, 69, 23:30, 46) or of others (1:15, 17, 37, 46-55, 68-79, 2:30, 31, 32, 4:10, 11, 10:27, 20:28). Very little is said about the fulfilment of prophecy, which would not greatly interest Gentile readers (3:4, 4:21, 21:22, 22:37, 24:44); and of these five instances, all but the first occur in sayings of Christ addressed to Jews. Many of the quotations noted above are mere reproductions, more or less conscious, of the words of Scripture; but the following are definitely given as citations: 2:23, 24, 3:4, 4:4, 8, 10, 11, 12, 18, 19, 7:27, 10:27, 18:20, 19:46, 20:17, 28, 37, 42, 43, 22:37 Excepting 7:27, they may all have come from LXX.1 And 7:27 does not agree with either the Hebrew or LXX of Mal 3:1, and is no evidence that the Evangelist knew Hebrew. But, excepting ἐγώ, it agrees verbatim with Mat 11:10, and we need not doubt that both Evangelists used the same source and copied it exactly. Add to these his command of the Greek language and his use of "Judæa" for the land of the Jews, i.e. the whole of Palestine (1:5, 4:44?, 7:17, 23:5 ; Act 2:9, Act 2:10:37, Act 2:11:1, Act 2:29). This combination of non-Jewish features would be extraordinary in a treatise written by a Jew or for Jews. It is thoroughly intelligible in one written by a Gentile for Gentiles.

In his desire to give further instruction to Theophilus and many others like him, it is evident that Luke aims at fulness. He desires to make his Gospel as complete as possible. This is clearly indicated in the prologue. He has "traced up the course of all things accurately from the first" (ἄνωθεν πᾶσιν), in order that Theophilus may "know in full detail" (ἐπιγνῷς) the historic foundations of the faith. And it is equally clearly seen in the Gospel itself. Luke begins at the very beginning, far earlier than any other Evangelist; not merely with the birth of the Christ, but with the promise of the birth of the Forerunner. And he goes on to the very end: not merely to the Resurrection but to the Ascension. Moreover his Gospel contains an immense proportion of material which is peculiar to himself. According to one calculation, if the contents of the Synoptic Gospels are divided into 172 sections, of these 172 Luke has 127 (3/4), Matthew 114 (2/3), and Mark 84 (1/2); and of these 172 Luke has 48 which are peculiar to himself (2/7), Matthew has 22 (1/8), and Mark has 5 (1/37). According to another calculation, if the total be divided into 124 sections, of these Lk. has 93, Matthew 78 and Mark 67; and of these 124 Luke has 38 peculiar to himself, Mat 17, and Mar 2:2 The portions of the Gospel narrative which Luke alone has preserved for us are among the most beautiful treasures which we possess, and we owe them in a great measure to his desire to make his collection as full as possible.

It is becoming more and more generally admitted that the old view of the purpose of Gospel and Acts is not far off the truth. It was Luke's intention to write history, and not polemical or apologetic treatises. It was his aim to show all Christians, and especially Gentile Christians, on how firm a basis of fact their belief was founded. The Saviour had come, and He had come to save the whole human race. The work of the Christ and the work of His Apostles proved this conclusively. In the Gospel we see the Christ winning salvation for the whole world; in the Acts we see His Apostles carrying the good tidings of this salvation to the whole world. Luke did not write to depreciate the Twelve in the interests of S. Paul; nor to vindicate S. Paul against the attacks of Judaizing opponents; nor yet to reconcile the Judaizers with the disciples of S. Paul. A Gospel which omits the severe rebuke incurred by Peter (Mat 16:23; Mar 8:33), the ambitious request of James and John (Mat 20:21; Mar 10:37), the boastful declaration of loyalty made by all the Twelve (Mat 26:35; Mar 14:31), and the subsequent flight

of all (Mat 26:56; Mar 14:50); which promises to the Twelve their judgment-thrones (22:30), and trusts them with the conversion of "all the nations" (24:47), cannot be regarded as hostile to the Twelve. And why address a vindication of Paul to a representative Gentile? Lastly, how could Judaizers be conciliated by such stern judgments on Judaism as Luke has recorded? See, for instance, the following passages, all of them from what is peculiar to Luke: 4:28, 29, 10:10, 11, 31, 32, 11:39, 40, 12:47, 13:1-5, 15, 16:15, 17:18, 18:10-14, 23:28-31 ; Act 2:23, Act 5:30, Act 7:51-53, etc. It is well that these theories as to the purpose of the Evangelist have been propounded: the examination of them is most instructive. But they do not stand the test of careful investigation. S. Luke remains unconvicted of the charge of writing party pamphlets under the cover of fictitious history.

(ii.) The Plan of the Gospel is probably not elaborated. In the preface Luke says that he means to write "in order" (καθεξῆς), and this most naturally means in chronological order. Omitting the first two chapters and the last chapter in each case, the main features of the First and Third Gospels agree; and in outline their structure agrees to a large extent with that of the Second. Luke perhaps took the tradition which underlies all three Gospels as his chief guide, and inserted into it what he had gathered from other sources. In arranging the additional material he followed chronology, where he had any chronological clue; and where he had none (which perhaps was often the case), he placed similar incidents or sayings in juxtaposition.

But a satisfactory solution of the perplexing phenomena has not yet been found: for what explains one portion of them with enticing clearness cannot be made to harmonize with another portion. We may assert with some confidence that Luke generally aims at chronological order, and that on the whole he attains it; but that he sometimes prefers a different order, and that he often, being ignorant himself, leaves us also in ignorance as to chronology. Perhaps also some of his chronological arrangements are not correct.

The chronological sequence of the Acts cannot be doubted; and this is strong confirmation of the view that the Gospel is meant to be chronological in arrangement. Comp. the use of καθεξῆς 8:1; Act 3:24, Act 9:4, Act 18:23.

That the whole Gospel is elaborately arranged to illustrate the development and connexion of certain theological ideas does not harmonize with the impression which it everywhere gives of transparent simplicity. That there was connexion and development in the life and work of Christ need not be doubted and the narrative which reports that life and work in its true order will illustrate the connexion and development. But that is a very different thing from the supposition that Luke first formed a scheme, and then arranged his materials to illustrate it. So far as there is "organic structure and dogmatic connexion" in the Third Gospel, it is due to the materials rather than to the Evangelist. Attempts to trace this supposed dogmatic connexion are instructive in two ways. They suggest a certain number of connexions, which (whether intended or not) are illuminative. They also show, by their extraordinary divergences, how far we are from anything conclusive in this direction. The student who compares the schemes worked out by Ebrard (Gosp. Hist. I. 1:1, § 20, 21), McClellan (N.T. PP. 427 ff.), Oosterzee (Lange's Comm. Int. §4), and Westcott (Int. to Gospels, ch. viii. note G) will gather various suggestive ideas, but will also doubt whether anything like any one of them was in the mind of the Evangelist.

The analysis which follows is obtained by separating the different sections and grouping them under different heads. There is seldom any doubt as to where one section ends and another begins; and the grouping of the sections is avowedly tentative. But most analyses recognize a break between chapters 2 and 3, at or about 9:51 and 19:28, and between chapters 21 and 22. If we add the preface, we have six divisions to which the numerous sections may be assigned. In the two main central divisions, which together occupy nearly seventeen chapters, some subsidiary grouping has been attempted, but without confidence in its correctness. It may, however, be conducive to clearness, even if nothing of the kind is intended by S. Luk 1 The mark § indicates that this portion is found in Luke alone; ° that it is common to Luke and Mark; †that it is common to Luke and Matthew; * that it is common to all three.

There is a presumption that what is peculiar to Luke comes from some source that was not used by Mark or Matthew; and this presumption is in some cases a strong one; e.g. the Examination of Christ before Herod, or the Walk to Emmaus; but all that we know is that Luke has preserved

something which they have not. Again there is a presumption that what is given by Luke and Matthew, but omitted by Mark, comes from some source not employed by the latter; and this presumption is somewhat stronger when what is given by them, but omitted by him, is not narrative but discourse; e.g. the Parable of the Lost Sheep. Yet the book of "Oracles," known to Matthew and Luke, but not known to Mark, is nothing more than a convenient hypothesis for which a good deal may be said. And it would be rash to affirm that the few (p. 24) sections which are found in Mark and Luke, but not in Matthew, such as the Widow's Mite, come from some source unknown to Matthew. The frequency of the mark § gives some idea of what we should have lost had S. Luke not been moved to write. And it must be remembered that in the sections which are common to him and either or both of the others he often gives touches of his own which are of the greatest value. Attention is frequently called to these in the notes. They should be contrasted with the additions made to the Canonical Gospels in the apocryphal gospels.

I. 1:1-4. § The Preface. The Sources and Object of the Gospel.

II. 1:5-2:52. § The Gospel of the Infancy.

1. The Annunciation of the Birth of the Forerunner (5-25).

2. The Annunciation of the Birth of the Saviour (26-38).

3. The Visit of the Mother of the Saviour to the Mother of the Forerunner (39-56).

4. The Birth of the Forerunner (57-80)

5. The Birth of the Saviour (2:1-20).

6. The Circumcision and Presentation of the Saviour (21-40).

7. The Boyhood of the Saviour (41-52).

III. 3:1-9:50. The Ministry, mainly in Galilee.

i. The External Preparation for the Ministry; The Preaching of the Baptist (3:1-22).

1. § The Date (1, 2).

2. * The New Prophet, his Preaching, Prophecy, and Death (3-20).

3. * He baptizes the Christ (21, 22).

§ The Genealogy of the Christ (23-38).

ii. The Internal Preparation for the Ministry; *The Temptation (4:1-13).

iii. The Ministry in Galilee (4:14-9:50).

1. Visit to Nazareth; °At Capernaum an unclean Demon cast out (4:14-44).

2. §* The Miraculous Draught and the Call of Simon, *Two Healings which provoke Controversy; *The Call of Levi; *Two Sabbath Incidents which provoke Controversy (5:1-6, 11).

3. * The Nomination of the Twelve; †The Sermon "on the Level Place"; †The Centurion's Servant §The Widow's Son at Nain : †The Message from the Baptist; §The Anointing by the Sinner; §The Ministering Women; *The Parable of the Sower; *The Relations of Jesus ; *The Stilling of the Tempest; *The Gerasene Demoniac; *The Woman with the Issue and the Daughter of Jairus (6:12-8:56)

4. * The Mission of the Twelve; *The Feeding of the Five Thousand; *Peter's Confession and the First Prediction of the Passion; *The Transfiguration; *The Demoniac Boy; *The Second Prediction of the Passion; *Who is the greatest? *Not against us is for us (9:1-50).

IV. 9:51-19:28. The Journeyings Towards Jerusalem: Ministry outside Galilee.

i. The departure from Galilee and First Period of the Journey (9:51-13:35).

1. § The Samaritan Village; †§Three Aspirants to Discipleship; §The Seventy: The Lawyer's Questions and §the Good Samaritan; §Mary and Martha (9:51-10:42).

2. § Prayer; *Casting out Demons by Beelzebub; §True Blessedness; *The Demand for a Sign: §Denunciation of Pharisaism ; †Exhortation to Sincerity; §The Avaricious Brother; §The Rich Fool; God's Providential Care; § The Signs of the Times (9:1-12:59).

3. § Three Exhortations to Repentance; §The Woman with a Spirit of Infirmity; *The Mustard Seed; †The Leaven; The Number of the Saved; §The Message to Antipas and †the Lament over Jerusalem (13:1-35).

ii. The Second Period of the Journey (14:1-17:10).

1. § The Dropsical Man; §Guests and Hosts; §The Great Supper; §The Conditions of Discipleship; †The Lost Sheep; §The Lost Coin; §The Lost Son (14:1-15:32).

2. § The Unrighteous Steward; §†Short Sayings; §The Rich Man and Lazarus ; Four Sayings on *Offences, §Forgiveness, †Faith, §Works (16:1-17:10).

iii. The Third Period of the Journey (17:2-19:28).

1. § The Ten Lepers; §*The coming of the Kingdom; §The Unrighteous Judge; §The Pharisee and the Publican (17:2-18:14).

2. * Little Children; *The Rich Young Ruler; *The Third Prediction of the Passion; *The Blind Man at Jericho ; §Zacchæus; §The Pounds (18:15-19:28).

V. 19:29-21:38. Last Days of Public Teaching: Ministry in Jerusalem.

1. * The Triumphal Procession and §Predictive Lamentation; *The Cleansing of the Temple (19:29-48).

2. The Day of Questions. *Christ's Authority and John's Baptism; *The Wicked Husbandmen; *Tribute; *The Woman with Seven Husbands;

*David's Son and Lord; *The Scribes; °The Widow's Mite; *§Apocalyptic Discourse (20:1-21:38).

VI. 22-24. The Passion and the Resurrection.

i. The Passion (22:1-23:56).

1. * The Treachery of Judas (22:1-6).

2. * The Paschal Supper and Institution of the Eucharist; *The Strife about Priority; §The New Conditions (22:7-38).

3. * *§The Agony; *The Arrest; *Peter's Denials; The Ecclesiastical Trial; *The Civil Trial; §Jesus sent to Herod; *Sentence; *Simon of Cyrene; §The Daughters of Jerusalem; *The Crucifixion; §The Two Robbers; *The Death (22:39-23:49).

4. * The Burial (23:50-56).

ii. The Resurrection and the Ascension (24.).

1. *§ The Women at the Tomb (1-11).

2. § [Peter at the Tomb (12).]

3. § The Walk to Emmaus (13-32).

4. § The Appearance to the Eleven (33-43)

5. § Christ's Farewell Instructions (44-49).

6. § The Departure (50-53).

Note that each of the three divisions of the Ministry begins with scenes which are typical of Christ's rejection by His people: the Ministry in Galilee with the attempt on His life at Nazareth(4:28-30); the Ministry outside Galilee with the refusal of Samaritans to entertain Him (9:51-56); and that in Jerusalem with the Lament over the city (19:41-44). In the first and last

case the tragic rejection is heightened by being preceded by a momentary welcome.

It will be useful to collect for separate consideration the Miracles and the Parables which are recorded by S. Luke.

Miracles Parables.

* Unclean Demon east out. §Two Debtors.

* Peter's Wife's Mother healed. * Sower.

§ Miraculous Draught of Fish. § Good Samaritan.

* Leper cleansed. § Friend at midnight.

* Palsied healed. § Rich Fool.

* Withered Hand restored. § Watchful Servants.

† Centurion's Servant healed. § Barren Fig-tree.

§ Widow's Son raised. * Mustard Seed.

* Tempest stilled. † Leaven.

* Gerasene Demoniac. § Chief Seats.

* Woman with the Issue. § Great Supper.

* Jairus' Daughter raised. § Rash Builder.

* Five Thousand fed. § Rash King.

* Demoniac Boy. † Lost Sheep.

† Dumb Demon cast out. § Lost Coin.

§ Spirit of Infirmity. § Lost Son.

§ Dropsical Man. § Unrighteous Steward.

§ Ten Lepers cleansed. § Dives and Lazarus.

* Blind Man at Jericho. § Unprofitable Servants.

§ Malchus' ear. § Unrighteous Judge.

§ Pharisee and Publican.

§ Pounds.

* Wicked Husbandmen.

Thus, out of twenty miracles recorded by Luke, six are peculiar to him; while, out of twenty-three parables, all but five are peculiar to him. And he omits only eleven, ten peculiar to Matthew, and one peculiar to Mark (4:26-29). Whence did Luke obtain the eighteen parables which he alone records? And whence did Matthew obtain the ten parables which he alone records? If the "Oracles" contained them all, why does each Evangelist omit so many? If S. Luke knew our Matthew, why does he omit all these ten, especially the Two Sons (Mat 21:28-32), which points to the obedience of the Gentiles (see p. xxiv). In illustration of the fact that the material common to all three Gospels consists mainly of narratives rather than discourses, it should be noticed that most of the twenty miracles in Luke are in the other two also, whereas only three of the twenty-three parables in Luke are also in Matthew and Mark. It is specially worthy of note that the eleven miracles recorded by all three occur in the same order in each of the Gospels; and the same is true of the three parables which are common to all three. Moreover, if we add to these the three miraculous occurrences which attest the Divinity of Christ, these also are in the same order in each. The Descent of the Spirit with the Voice from Heaven at the Baptism precedes all. The Transfiguration is placed between the feeding of the 5000 and the healing of the demoniac boy. The Resurrection closes all. Evidently the order had already been fixed in the material which all three Evangelists employ.

§ 6. Characteristics, Style, and Language

(i.) It has already been pointed out (p. xxxv) that Luke aims at fulness and completeness. (a) Comprehensiveness is a characteristic of his Gospel. His Gospel is the nearest approach to a biography; and his object seems to have been to give his readers as full a picture as he could of the life of Jesus Christ, in all the portions of it—infancy, boyhood, manhood—respecting which he had information.

But there is a comprehensiveness of a more important kind which is equally characteristic of him: and for the sake of a different epithet we may say that the Gospel of S. Luke is in a special sense the universal Gospel. All four Evangelists tell us that the good tidings are sent to "all the nations" (Mat 28:19; Mar 13:10; Luk 24:47) independently of birth (Joh 1:12, Joh 1:13). But no one teaches this so fully and persistently as S. Luke. He gives us, not so much the Messiah of the O.T., as the Saviour of all mankind and the Satisfier of all human needs. Again and again he shows us that forgiveness and salvation are offered to all, and offered freely, independently of privileges of birth or legal observances. Righteousness of heart is the passport to the Kingdom of God, and this is open to everyone; to the Samaritan (9:51-56, 10:30-37, 17:11-19) and the Gentile (2:32, 3:6, 38, 4:25-27, 7:9, 10:1, 13:29, 21:24, 24:47) as well as to the Jew (1:33, 54, 68-79, 2:10); to publicans, sinners, and outcasts (3:12, 13, 5:27-32, 7:37-50, 15:1, 2, 11-32, 18:9-14, 19:2-10, 23:43) as well as to the respectable (7:36, 11:37, 14:1); to the poor (1:53, 2:7, 8, 24, 4:18, 6:20, 21, 7:22, 14:13, 21, 16:20, 23) as well as to the rich (19:2, 23:50). And hence Dante calls S. Luke "the writer of the story of the gentleness of Christ," scriba mansuetudinis Christi (De Monarchiâ, i. 16 [18], ed. Witte, 1874, p. 33; Church, p. 210). It cannot be mere accident that the parables of the Good Samaritan, the Prodigal Son, the Great Supper, the Pharisee and the Publican, the rebukes to intolerance, and the incidents of the sinner in the house of Simon, and of the penitent robber are peculiar to this Gospel. Nor yet that it omits Mat 7:6, Mat 7:10:5, .Mat 7:6, Mat 7:20:16, Mat 7:22:14, which might be regarded as hostile to the Gentiles. S. Luke at the opening

of the ministry shows this universal character of it by continuing the great prophecy from Isa 40:3 ff. (which all four Evangelists quote) till he reaches the words "All flesh shall see the salvation of God" (3:6). And at the close of it he alone records the gracious declaration that "the Son of Man is come to seek and to save that which was lost" (19:10; interpolated Mat 18:11).

It is a detail, but an important one, in the universality of the Third Gospel, that it is in an especial sense the Gospel for women Jew and Gentile alike looked down on women. But all through this Gospel they are allowed a prominent place, and many types of womanhood are placed before us: Elizabeth, the Virgin Mary, the prophetess Anna, the widow at Nain, the nameless sinner in the house of Simon, Mary Magdalene, Joanna, Susanna, the woman with the issue, Martha and Mary, the widow with the two mites, the "daughters of Jerusalem," and the women at the tomb. A Gospel with this marked antipathy to exclusiveness and intolerance appropriately carries the pedigree of the Saviour past David and Abraham to the parent of the whole human race (3:38). It is possible that Luke simply copied the genealogy as he found it, or that his extending it to Adam is part of his love of completeness; but the thought of the father of all mankind is likely to have been present also.

It is this all-embracing love and forgiveness, as proclaimed in the Third Gospel, which is meant, or ought to be meant, when it is spoken of as the "Gospel of S. Paul." The tone of the Gospel is Pauline. It exhibits the liberal and spiritual nature of Christianity. It advocates faith and repentance apart from the works of the Law, and tells abundantly of God's grace and mercy and the work of the Holy Spirit. In the Pauline Epistles these topics and expressions are constant.

The word πίστις, which occurs eight times in Mt., five in Mk., and not at all in Jn., is found eleven times in Lk. and sixteen in the Acts: μετάνοια, twice in Mt., once in Mk., not in Jn., occurs five times in Lk. and six in Acts: χάρις, thrice in Jn., not Mt. or Mk., is frequent both in Lk. and Acts: ἔλεος, thrice in Mt., not in Mk. or Jn., occurs six times in Lk. but not in Acts: ἄφεσις ἁμαρτιῶν, once in Mt., twice in Mk., not in Jn., is found thrice in Lk. and five times in Acts; and the expression "Holy Spirit," which is found

five times in Mt., four in Mk., four in Jn., occurs twelve times in Lk. and forty-one in Acts. See on 1:15.

It is characteristic that τίνα μισθὸν ἔχετε (Mat 5:46) becomes ποία ὑμῖν χάρις ἐστιν (Luk 6:32); and ἔσεσθε ὑμεῖς τέλειοι, ὡς ὁ πατὴρ ὑμῶν ὁ οὐράνιος τέλειός ἐστιν (Mat 5:48) becomes γίνεσθε οἰκτίρμονες, καθὼς ὁ πατὴρ ὑμῶν οἰκτίρμων ἐστιν (Luk 6:36). Note also the incidents recorded 4:25-27 and 10:1-16, and the office of the Holy Spirit as indicated 1:15, 35, 41, 67, 2:25, 26, 27, 4:1, 10:21, 11:13, all of which are peculiar to Lk.

But it is misleading in this respect to compare the Second Gospel with the Third. From very early times the one has been called the Petrine Gospel, and the other the Pauline. S. Mark is said to give us the teaching of S. Peter, S. Luke the teaching of S. Paul. The statements are true, but in very different senses. Mark derived his materials from Peter. Luke exhibits the spirit of Paul: and no doubt to a large extent he derived this spirit from the Apostle. But he got his material from eye-witnesses. Mark was the interpreter of Peter, as Irenæus (3:1, 1, 10:6) and Tertullian (Adv. Marcion. 4:5) aptly call him: he made known to others what Peter had said. Paul was the illuminator of Luke (Tert. 4:2): he enlightened him as to the essential character of the Gospel. Luke, as his "fellow-worker," would teach what the Apostle taught, and would learn to give prominence to those elements in the Gospel narrative of which he made most frequent use. Then at last "Luke, the companion of Paul, recorded in a book the Gospel preached by him" (Iren. 3:1, 1).

Jülicher sums up the case justly when he says that Luke has adopted from Paul no more than the whole Catholic Church has adopted, viz. the universality of salvation and the boundlessness of Divine grace: and it is precisely in these two points that Paul has been a clear-sighted and logical interpreter of Jesus Christ (Einl. § 27, p. 204). See also Knowling, The Witness of the Epistles, P. 328, and the authorities there quoted.

Holtzmann, followed by Davidson (Introd. to N. T. ii. p. 17) and Schaff (Apostolic Christianity, 2. p. 667), gives various instances of parallelism between the Third Gospel and the Pauline Epistles. Resch (Aussercanonische Paralleltexte, p. 121, Leipzig, 1893), while ignoring

some of Holtzmann's examples, adds others; but some of his are not very convincing, or depend upon doubtful readings. The following are worth considering:—

S. Luke. S. Paul.

4:32. ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ. 1Co 2:4. ὁ λόγος μου … ἐν ἀποδείξει πνεύματος καὶ δυνάμεως.

6:36. ὁ πατὴρ ὑμῶν οἰκτίρμων ἐστίν. 2Co 1:3. ὁ πατὴρ τῶν οἰκτιρμῶν.

6:39. μήτι δύναται τυφλὸς τυφλὸν ὁδηγεῖν; Rom 2:19. πέποιθας σεαυτὸν ὁδηγὸν εἶναι τυφλῶν.

6:48. ἔθηκεν θεμέλιον. 1Co 3:10. θεμέλιον ἔθηκα.

7:8. ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσόμενος. Rom 13:1. ἐξουσίαις ὑπερεχούσαις ὑποτασσέσθω.

8:12. πιστεύσαντες σωθῶσιν. 1Co 1:21. σῶσαι τοὺς πιστεύοντας.

Rom 1:16. εἰς σωτηρίαν παντὶ τ. πιστεύοντι.

8:13. μετὰ χαρᾶς δέχονται τ. λόγον. 1Th 1:6. δεξάμενοι τ. λόγον … μετὰ χαρᾶς.

10:7. ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ. 1Ti 5:18. ἄξιος ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ.

10:8. ἐσθίετε τὰ παρατιθέμενα ὑμῖν. 1Co 10:27. πᾶν τὸ παρατιθέμενον ὑμῖν ἐσθίετε.

10:16. ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν ἀποστείλαντά με. 1Th 4:8. ὁ ἀθετῶν οὐκ ἄνθρωπον ἀθετεῖ ἀλλὰ τὸν θεόν.

10:20. τὰ ὀνόματα ὑμῶν ἐνγέγραπται ἐν τοῖς οὐρανοῖς. Php 4:3. ὧν τὰ ὀνόματα ἐν βίβλῳ ζωῆς.(Psa 69:28)

11:7. μή μοι κόπους πάρεχε. Gal 6:17. κόπους μοι μηδεὶς παρεχέτω.

11:29. ἡ γενεὰ αὕτη … σημεῖον ζητεῖ. 1Co 1:22. Ἰουδαῖοι σημεῖα αἰτοῦσιν.

11:41. καὶ ἰδοὺ πάντα καθαρὰ ὑμῖν ἐστίν. Tit 1:15. πάντα καθαρὰ τοῖς καθαροῖς.

12:35. ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι. Eph 6:14. στῆτε οὖν περιζωσάμενοι τὴν ὀσφὺν ὑμῶν (Isa 11:5).

12:42. τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος; 1Co 4:2. ζητεῖται ἐν τοῖς οἰκονόμοις ἵνα πιστός τις εὑρεθῇ.

13:27. ἀπόστητε ἀπ᾽ ἐμοῦ πάντες ἐργάται ἀδικίας (Psa 6:8). 2Ti 2:19. ἀποστήτω ἀπὸ ἀδικίας πᾶς ὁ ὀνομάζων τὸ ὄνομα κυρίου.

18:1. δεῖν πάντοτε προσεύχεσθαι αὐτοὺς. Col 1:3. πάντοτε προσευχόμενοι.

2Th 1:11. προσευχόμεθα πάντοτε.

καὶ μὴ ἐνκακεῖν. Gal 6:9. μὴ ἐνκακῶμεν.

20:16. μὴ γένοιτο. Rom 9:14, Rom 9:11:11; Gal 3:21

20:22, 25. ἔξεστιν ἡμᾶς Καίσαρι φόρον δοῦναι ἢ οὔ; ἀπόδοτε τὰ Καίσαρος Καίσαρι. Rom 13:7. ἀπόδοτε πᾶσιν τὰς ὀφειλάς, τῷ τὸν φόρον τὸν φόρον.

20:35. οἱ δὲ καταξιωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν. 2Th 1:5. εἰς τὸ καταξιωθῆναι ὑμᾶς τῆς βασιλείας τοῦ θεοῦ.

20:38. πάντες γὰρ αὐτῷ ζῶσιν. Rom 6:11. ζῶντας τῷ θεῷ.

Gal 2:19. ἵνα θεῷ ζήσω.

21:23. ἔσται γὰρ … ὀργὴ τῷ λαῷ τούτῳ. 1Th 2:16. ἔφθασεν δὲ ἐπ᾽ αὐτοὺς ἡ ὀργὴ εἰς τέλος.

21:24. ἄχρι οὗ πληρωθῶσιν καιροὶ ἐθνῶν. Rom 11:25. ἄχρι οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ.

21:34. μή ποτε βαρηθῶσιν αἱ καρδίαι ὑμῶν ἐν κρεπάλῃ καὶ μέθῃ … καὶ ἐπιστῇ ἐφ᾽ ὑμᾶς ἐφνίδιος ἡ ἡμέρα ἐκείνη ὡς παγίς. 1Th 5:3-5. τότε αἰφνίδιος αὐτοῖς ἐπίσταται ὄλεθρος … ὑμεῖς δὲ οὐκ ἐστὲ ἐν σκότει, ἵνα ἡ ἡμέρα ὑμᾶς ὡς κλέπτης [κλέπτας] καταλάβῃ.

21:36. ἀγρυπνεῖτε δέ ἐν παντὶ καιρῷ δεόμενοι. Eph 6:18. προσευχόμενοι ἐν παντὶ καιρ·ῷ … καὶ ἀγρυπνοῦντες.

22:53. ἡ ἐξουσία τοῦ σκότους. Col 1:13. ἐκ τῆς ἐξουσίας τοῦ σκότους.

It is not creditable to modern scholarship that the foolish opinion, quoted by Eusebius with a φασὶ δέ (H. E. 3:4, 8) and by Jerome with quidam suspicantur (De vir. illus. 7.), that wherever S. Paul speaks of "my Gospel" (Rom 2:16, Rom 2:16:25; 2Ti 2:8) he means the Gospel of S. Luke, still finds advocates. And the supposition that the Third Gospel is actually quoted 1Ti 5:18 is incredible. The words λέγει ἡ γραφή refer to the first sentence only, which comes from Deu 25:4. What follows, "the labourer is worthy of his hire," is a popular saying, adopted first by Christ (Luk 10:7; Mat 10:10) and then by S. Paul. Had S. Paul quoted the saying as an utterance of Christ, he would not have said λέγει ἡ γραφή. He would have used some such expression as μνημονεύειν τῶν λόγων τοῦ κυρίου Ἰησοῦ ὅτι αὐτὸς λέγει (Act 20:35), or παραγγέλλει ὁ κύριος (1Co 7:10, 1Co 7:12), or μεμνημένοι τῶν λόγων τοῦ κυρίου Ἰησοῦ, οὓς ἐλάλησεν (Clem. Rom. Cor. 13:1 ; comp. 46:7), or simply εἶπεν ὁ κύριος (Polyc. 7:2). Comp. 1Th 4:15; 1Co 9:14, 1Co 11:23.

(b) More than any of the other Evangelists S. Luke brings before his readers the subject of Prayer; and that in two ways, (1) by the example of Christ, and (2) by direct instruction. All three Synoptists record that Christ prayed in Gethsemane (Mat 26:39; Mar 14:35; Luk 22:41); Mark (1:35) mentions His retirement for prayer after healing multitudes at Capernaum, where Luke (4:42) merely mentions the retirement: and Matthew (14:23) and Mark (6:46) relate His retirement for prayer after the feeding of the 5000, where Luke (9:17) relates neither. But on seven occasions Luke is alone in

recording that Jesus prayed: at His Baptism (3:21); before His first collision with the hierarchy (v. 16); before choosing the Twelve (6:12); before the first prediction of the Passion (9:18); at the Transfiguration (9:29); before teaching the Lord's Prayer (11:1); and on the Cross (23:[34], 46). Moreover, Luke alone relates the declaration of Jesus that He had made supplication for Peter, and His charge to the Twelve, "Pray that ye enter not into temptation" (22:32, 40) It was out of the fulness of His own experience that Jesus said, "Ask, and it shall be given you" (11:9). Again, Luke alone records the parables which enjoin persistence in prayer, the Friend at Midnight (11:5-13) and the Unrighteous Judge (18:1-8); and to the charge to "watch" (Mat 25:13 ; Mar 13:33) he adds "at every season, making supplication, that ye may prevail," etc. (21:36). In the parable of the Pharisee and the Publican the difference between real and unreal prayer is illustrated (18:11-13).

(c) The Third Gospel is also remarkable for the prominence which it gives to Praise and Thanksgiving. It begins and ends with worship in the temple (1:9, 24:53). Luke alone has preserved for us those hymns which centuries ago passed from his Gospel into the daily worship of the Church: the Gloria in Excelsis, or Song of the Angels (2:14); the Magnificat, or Song of the blessed Virgin Mary (1:46-55); the Benedictus, or Song of Zacharias (1:68-79); and the Nunc Dimittis, or Song of Symeon (2:29-32). Far more often than in any other Gospel are we told that those who received special benefits "glorified God" (δοξάζειν τὸν Θεόν) for them (2:20, 5:25, 26, 7:16, 13:13, 17:15, 18:43). Comp. Mat 9:8, Mat 9:15:31; Mar 2:12. The expression "praising God" (αἰνεῖν τὸν Θεόν) is almost peculiar to Luke in N.T. (2:13, 20, 19:37, 24:53?; Act 2:47, Act 2:3:8, Act 2:9). "Blessing God" (εὐλογεῖν τὸν Θεόν) is almost peculiar to Luke (1:64, 2:28, 24:53?): elsewhere only Jam 3:9. "Give praise (αἶνον διδόναι) to God" occurs Luk 18:43 only. So also χαίρειν, which occurs eight times in Matthew and Mark, occurs nineteen times in Luke and Acts; χαρά seven times in Matthew and Mark, thirteen times in Luke and Acts.

(d) The Gospel of S. Luke is rightly styled "the most literary of the Gospels" (Renan, Les Évangiles, ch. 13.). "S. Luke has more literary ambition than his fellows" (Sanday, Book by Book, p. 401). He possesses the art of composition. He knows not only how to tell a tale truthfully, but

how to tell it with effect. He can feel contrasts and harmonies, and reproduce them for his readers. The way in which he tells the stories of the widow's son at Nain, the sinner in Simon's house, Martha and Mary at Bethany, and the walk to Emmaus, is quite exquisite. And one might go on giving other illustrations of his power, until one had mentioned nearly the whole Gospel. The sixth century was not far from the truth when it called him a painter, and said that he had painted the portrait of the Virgin. There is no picture of her so complete as his. How lifelike are his sketches of Zacharias, Anna, Zacchæus, Herod Antipas! And with how few touches is each done! As a rule Luke puts in fewer descriptive details than Mark. In his description of the Baptist he omits the strange attire and food (Mar 1:6 ; Mat 3:4). In the healing of Simon's wife's mother he omits the taking of her hand (Mar 1:31 ; Mat 8:15). In that of the palsied he omits the crowding at the door (Mar 2:2). And there are plenty of such cases. But at other times we have an illuminating addition which is all his own (3:15, 21, 4:13, 15, 40, 42, 5:1, 12, 15, 16, 6:12, 8:47, etc.). His contrasts are not confined to personal traits, such as the unbelieving priest and the believing maiden (1:18, 38), the self-abasing woman and the self-satisfied Pharisee (7:37 ff.), the thankless Jews and the thankful Samaritan (17:17), the practical Martha and the contemplative Mary (10:38-42), the hostile hierarchy and the attentive people (19:47, 48), and the like; the fundamental antithesis between Christ's work and Satan's1 (4:13, 10:17-20, 13:16, 22:3, 31, 53), often exhibited in the opposition of the scribes and Pharisees to His work (11:52, 12:1, 13:14, 31, 15:2, 16:14, 19:39, 47, 20:20), is brought out with special clearness. The development of the hostility of the Pharisees is one of the main threads in the narrative. It is this rare combination of descriptive power with simplicity and dignity, this insight into the lights and shadows of character and the conflict between spiritual forces, which makes this Gospel much more than a fulfilment of its original purpose (1:4). There is no rhetoric, no polemics, no sectarian bitterness. It is by turns joyous and sad; but even where it is most tragic it is almost always serene. As the fine literary taste of Renan affirms, it is the most beautiful book in the world.

(e) S. Luke is the only Evangelist who writes history as distinct from memoirs. He aims at writing "in order," which probably means in chronological order (1:5, 26, 36, 56, 59, 2:42, 3:23, 9:28, 37, 51, 22:1, 7), and he alone connects his narrative with the history of Syria and of the

Roman Empire (2:1, 3:1). The sixfold date (3:1) is specially remarkable: and it is possible that both it and 2:1 were inserted as finishing touches to the narrative. The words ἔτος (26/23) and μήν (10/8) occur more often in his writings than in the rest of N.T.: and this fact points to a special fondness for exactitude as regards time. Where he gives no date,—probably because he found none in his authorities,—he frequently lets us know what incidents are connected together although he does not know in what year or time of year to place the group (4:1, 38, 40, 7:1, 18, 24, 8:1, 10:1, 21, 11:37, 12:1, 13:1, 31, 19:11, 28, 41, 22:66, 24:13). He is very much less definite than Josephus or Tacitus; but that is only what we ought to expect. He had not their opportunities of consulting public records, and he was much less interested in chronology than they were. Yet it has been noticed that the Agricola of Tacitus contains no chronology until the last chapter is reached. The value of Christ's words and works was quite independent of dates. Such remarks as he makes 16:14, 18:1, 9, 19:11 throw far more light upon what follows than an exact note of time would have done. Here and there he seems to be giving us his own estimate of the situation, as an historian or biographer might do (2:50, 3:15, 8:30, 20:20, 22:3, 23:12): and the notes, whether they come from himself or his sources, are helpful. If chronology even in his Gospel is meagre, yet there is a continuity and development which may be taken as evidence of the true historic spirit. He follows the Saviour through the stages, not only of His ministry, but of His physical and moral growth (2:40, 42, 51, 52, 3:23, 4:13, 22:28, 53). He traces the course of the ministry from Nazareth to Capernaum and other towns of Galilee, from Galilee to Samaria and Peræa, from Peræa to Jerusalem, just as in the Acts he marks the progress of the Gospel, as represented successively by Stephen, Philip, Peter, and Paul, from Jerusalem to Antioch, from Antioch to Ephesus and Greece, and finally to Rome.

(f) But along with these literary and historical features it has a marked domestic tone. In this Gospel we see most about Christ in His social intercourse with men. The meal in the house of Simon, in that of Martha and Mary, in that of a Pharisee, when the Pharisees were denounced, in that of a leading Pharisee on a sabbath, when the dropsical man was healed, His sojourn with Zacchæus, His walk to Emmaus and the supper there, are all peculiar to Luke's narrative, together with a number of parables, which have the same quiet and homely setting. The Good Samaritan in the inn, the

Friend at Midnight, the Woman with the Leaven, the Master of the house rising and shutting the door, the Woman sweeping for the Lost Coin, the Father welcoming the Lost Son, all have this touch of familiar domesticity. And perhaps it is to this love of homely scenes that we may trace the fact that whereas Mk. (4:31) has the mustard-seed sown "on the earth," and Mt. (13:31) makes a man sow it "in his field," Lk. (13:19) tells us that a man sowed it "in his own garden." Birks, Hor. Ev.

(ii.) When we consider the style and language of S. Luke, we are struck by two apparently opposite features,—his great command of Greek and his very un-Greek use of Hebrew phrases and constructions. These two features produce a result which is so peculiar, that any one acquainted with them in detail would at once recognize as his any page torn out of either of his writings. This peculiarity impresses us less than that which distinguishes the writings of S. John, and which is felt even in a translation; but it is much more easily analysed. It lies in the diction rather than in the manner, and its elements can readily be tabulated. But for this very reason a good deal of it is lost in translation, in which peculiarities of construction cannot always be reproduced. In any version the difference between S. Mark and S. John is felt by the ordinary reader. The most careful version would fail to show to an attentive student more than a good portion of the differences between S. Mark and S. Luke.

The author of the Third Gospel and of the Acts is the most versatile of all the N.T. writers. He can be as Hebraistic as the LXX, and as free from Hebraisms as Plutarch. And, in the main, whether intentionally or not, he is Hebraistic in describing Hebrew society, and Greek in describing Greek society. It is impossible to determine how much of the Hebraistic style is due to the sources which he is employing, how much is voluntarily adopted by himself as suitable to the subject which he is treating. That Aramaic materials which he translated, or Greek materials which had come from an Aramaic source, influenced his language considerably, need not be doubted; for it is where he had no such materials that his Greek shows least sign of such influences. In the second half of the Acts, where he writes of his own experiences, and is independent of information that has come from an Aramaic source, he writes in good late Greek. But then it is precisely here that he is describing scenes far away from Jerusalem in an Hellenistic or

Gentile atmosphere. So that it is quite possible that to some extent he is a free agent in this matter, and is not merely exhibiting the influence under which he is writing at the moment. No doubt it is true that, where he has used materials which directly or indirectly are Aramaic, there his style is Hebraistic; but it may also be true that he has there allowed his style to be Hebraistic, because he felt that such a style was appropriate to the subject-matter.

He has enabled us to judge of the two styles by placing two highly characteristic specimens of each in immediate juxtaposition. In the Acts the change from the more Hebrew portion to the more Greek portion takes place gradually, just as in the narrative there is a change from a Hebrew period (1-5), through a transitional period (6-12), to a Gentile period (13-28).1 But in the Gospel the remarkably elegant and idiomatic Greek of the Preface is suddenly changed to the intensely Hebraistic Greek of the opening narrative. It is like going from a chapter in Xenophon to a chapter in the LXX.1 And he never returns to the style of the Preface. In the Gospel itself it is simply a question of more or less Hebrew elements. They are strongest in the first two chapters, but they never entirely cease; and they are specially common at the beginning of narratives, e.g. 5:1, 12, 17, 6:1, 6, 12, 8:22, 9:18, 51, etc. It will generally be found that the parallel passages are, in the opening words, less Hebraistic than Luke. In construction, even Matthew, a Jew writing for Jews, sometimes exhibits fewer Hebraisms than this versatile Gentile, who writes for Gentiles. Comp. Luk 9:28, Luk 9:29, Luk 9:33, Luk 9:38, Luk 9:39 with Mat 17:1, Mat 17:2, Mat 17:4, Mat 17:15; Luk 13:30 with Mat 19:30; Luk 18:35 with Mat 20:29; Luk 20:1 with Mat 21:23.

From this strong Hebraistic tinge in his language some (Tiele, Hofmann, Hahn) have drawn the unnecessary and improbable conclusion that the Evangelist was a Jew; while others, from the fact that some of the Hebraisms and many other expressions which occur in the Third Gospel and the Acts are found also in the Pauline Epistles, have drawn the quite impossible conclusion that this hypothetical Jew was none other than S. Paul himself. To mention nothing else, the “we” sections in the Acts are fatal to the latter theory. In writing of himself and his companions, what could induce the Apostle to change backwards and forwards between “they”

and “we”? As to the former theory, good reasons have been given above for attributing both books to a Gentile and to S. Luke, who (as S. Paul clearly implies in Col 4:11-14) was a Gentile. The Hebraistic colour in the Evangelist’s language, and the elements common to his diction and that of the Pauline Epistles, can be easily explained, and more satisfactorily explained, without an hypothesis which imports more difficulties than it solves. The Hebraisms in Luke come partly from his sources, partly from his knowledge of the LXX, and partly from his intercourse with S. Paul, who often in his presence discussed the O.T. with Jews in language which must often have been charged with Hebraisms. The expressions which are common to the two Lucan documents and the Pauline Epistles are partly mere accidents of language, and partly the result of companionship between the two writers. Two such men could not have been together so often without influencing one another’s language.

S. Luke’s command of Greek is abundantly shown both in the freedom of his constructions and also in the richness of his vocabulary.

(a) The freedom of his constructions is seen not infrequently even in his Hebraisms. Two instances will suffice. (1) His frequent use of ἐγένετο is often purely Hebraistic (1:8, 9), sometimes less so (6:1), sometimes hardly Hebraistic at all (Act 9:3, Act 21:1). This will be found worked out in detail in a detached note at the end of ch. 1 (2) His frequent use of periphrastic tenses, i.e. the substantive verb with a present or perfect participle instead of the simple tense, exhibits a similar variety.

The use of ἦν with pres. or perf. part. as a periphrasis for imperf. or pluperf. indic. is of Aramaic origin in many cases and is frequent in the Gospels,—most frequent in Luke; but it is not always easy to say whether it is a Hebraism or a use that might very well stand in classical Greek. For ἦν with pres. part. see 1:10, 21, 22, 2:33, 51, 4:20, 31, 38, 44, 5:16, 17, 29, 6:12, 8:40, 9:53, 11:14, 13:10, 11, 14:1, 15:1, 19:47, [21:37], 23:8, 24:13, 32. Most of these are probably due to Hebrew or Aramaic influence; but many would be admissible in classical Greek, and may be used to imply continuance of the action. In 1:21, 22, 2:51, 4:31, 15:1, 19:47, 23:8, 24:13, 32 the simple imperf. follows immediately in the next clause or sentence. That such cases as 2:33, 4:20, 9:53, 11-14, 13:10, 11, 14:1 are Hebraistic

need hardly be doubted. So also where ἦν with perf. part. is used for the pluperf. (1:7, 2:26, 4:16, 17, 5:17, 9:32, 45, 18:34), 1:7 and 9:32 with most of the others are probably Hebraistic, but 5:17 almost certainly is not. Anyhow, Luke shows that he is able to give an Hellenic turn to his Hebraisms, so that they would less offend a Greek ear. Much the same might be said of his use of καί to introduce the apodosis, which may be quite classical (2:21), but may also be Hebraistic, especially where ἰδού is added (7:12, 24:4), or αὐτός (5:1, 17, 8:1, 22, 9:51, etc.): or of his frequent use of ἐν τῷ with the infinitive (1:8, 21, 2:6, 43, 5:1, etc.).

Simcox, Lang. of N. T. pp. 131-134, has tabulated the use of penphrastic imperf. and pluperf. See also his remarks on Luke's Hebraisms, Writers of N. T. pp. 19-22.

But Luke's freedom of construction is conspicuous in other respects. Although he sometimes co-ordinates clauses, joining them, Hebrew fashion, with a simple καί (1:13, 14, 31-33, 16:19, etc.), yet he is able to vary his sentences with relatives, participles, dependent clauses, genitive absolutes, and the like, almost to any extent. We find this even in the most Hebraistic parts of the Gospel (1:20, 26, 27, 2:4, 21, 22, 26, 36, 37, 42, 43); but still more in other parts: see especially 7:36-50. He is the only N.T. writer who uses the optative in indirect questions, both without ἄν (1:29, 3:15, 8:9, 22:23; Act 17:11, Act 21:33, Act 25:20) and with it (6:11, 15:26; Act 5:24, Act 10:17), sometimes preceded by the article (1:62, 9:46). In 18:36 the ἄν is doubtful. The elegant and idiomatic attraction of the relative is very common in Luke (1:4, 5:9, 9:36, 12:46, 15:16, 23:41; Act 1:22, Act 1:2:22, Act 1:3:21, Act 1:25, etc.), especially after πᾶς (2:20, 3:19, 9:43, 19:37, 24:25; Act 1:1, Act 10:39, Act 13:39, Act 22:10), whereas it occurs only twice in Matthew (18:19, 24:50) and once in Mark (7:13). His more frequent use of τε is another instance of more idiomatic Greek (2:16, 12:45, 15:2, 21:11 (bis), 22:66, 23:12, 24:20): only once in Mark and four times in Matthew. Sometimes we find the harsh Greek of Matthew or Mark improved in the parallel passage in Luke: e.g. τῶν θελόντων ἐν στολαῖς περιπατεῖν καὶ ἀσπασποὺς ἐν ταῖς ἀγοραῖς (Mar 12:38) has an awkwardness which Luke avoids by inserting φιλούντων before ἀσπασμούς (20:46). Or again, ἀλλὰ εἴπωμεν Ἐξ ἀνθρώπων—ἐφοβοῦντο τὸν ὄχλον· ἅπαντες γὰρ εἶχον τὸν Ἰωάνην ὄντως ὅτι προφήτης ἦν (Mar 11:32) is

smoothed in more details than one in Luke: ἐὰν δὲ εἴπωμεν Ἐξ ἀνθρώπων, ὁ λαὸς ἅπας καταλιθάσει ἡμᾶς πεπεισμένος γάρ ἐστιν Ἰωάνην προφήτην εἶναι (20:6). Compare καὶ πρωὶ ἔννυχα λίαν, which perhaps is a provincialism (Mar 1:35), with γενομένης δὲ ἡμέρας (Luk 4:42). In the verses which follow, Luke's diction is smoother than Mark's. Compare also Luk 5:29, Luk 5:30 with Mar 2:15, Mar 2:16 and Mat 9:10, Mat 9:11 ; Luk 5:36 with Mar 2:21 and Mat 9:16; Luk 6:11 with Mar 3:6 and Mat 12:14. The superior freedom and fulness of Luke's narrative of the message of the Baptist (7:18-21), as compared with that of Matthew (11:2, 3), is very marked.

(b) But Luke's command of Greek is seen also in the richness of his vocabulary. The number of words which occur in his two writings and nowhere else in N.T. is estimated at 750 or (including doubtful1 cases) 851; of which 26 occur in quotations from LXX. In the Gospel the words peculiar to Luke are 312; of which 52 are doubtful, and 11 occur in quotations. Some of these are found nowhere else in Greek literature. He is very fond of compound verbs, especially with διά or ἐπί, or with two prepositions, as ἐπανάγειν, ἐπεισέρχεσθαι, ἀντιπαρέρχεσθαι, συγκατατιθέναι, προσαναβαίνειν. He may have coined some of them for himself. The following are among the most remarkable words and expressions which occur either in both his writings and nowhere else in N.T., or in his Gospel and nowhere else in N.T. No account is here taken of the large number, which are peculiar to the Acts.

Those in thick type are found in LXX. Those with an asterisk are shown by Hobart to be frequent in medical writers. Many of these might be frequent in any writers. But the number of less common words, which are peculiar to Luke in N.T., and are fairly common in medical writers, is remarkable; and those of them which are not found in LXX are specially to be noted.

Thirty times in G. and A. ἐγένετο δέ (not Joh 10:22).

Nine times in G. and A. ἡμέρα γίνεται : nine in G. μνᾶ.

Eight times in G. ἐν αὐτῇ τῇ (ἡμέρᾳ, ὥρᾳ, οἰκίᾳ).

Seven times in G. and A. ἀποδέχεσθαι, *συνβάλλειν, ἐν ταῖς ἡμέραις ταύταις.

Six times in G. and A. καθότι, πονηρός as an epithet of πνεῦμα: six in G. ἐπιστάτα, λέγειν παράβολήν.

Five times in G. and A. ἐξῆς, καθεξῆς, καθ᾽ ὁλῆς προσέχετε ἑαυτοῖς, ὁ στρατηγός or οἱ στρ. τοῦ ἱεροῦ, ὁ ὕψιστος or ὕψιστος (of God): five in G. ἀνακρίνειν (in the legal sense), καὶ οὗτος, καὶ ὡς, λίμνη, ἐν μιᾷ τῶν.

Four times in G. and A. ἅπτειν, διαπορεῖν, ἐπαίρειν τὴν φωνήν, ἐπιφωνεῖν, καθιέναι, *ὁδυνᾶσθαι, *ὁμιλεῖν, *συναρπάζειν, αἴτιον, ἐναντίον, εὐλαβής, κράτιστος, *παραλελυμένος (in the medical sense of "palsied"): four in G. *κατακλίνειν, βαλλάντιον, φάτνη, ὡς ἤγγισεν.

Three times in G. and A. ἀναζητεῖν, ἀξιουν c. infin., διελθεῖν ἕως, διιστάναι, ἐπιβιβάζειν, *ἐπιχειρεῖν, συμπληροῦν, αὐτῇ τῇ ὥρᾳ, ἀπ᾽ αἰῶνος, τὰ δέσμα, δούλη, ἔναντι, ἐσπέρα, θάμβος, βουλὴ τοῦ Θεοῦ, *ἵασις, πολίτης, τῇ ἡμέρα τῶν σαββάτων, *συγγένεια, τὰ ὑπάρχοντα αὐτῷ, χεὶρ κυρίου: three in G. θεραπεύειν ἀπό, σκάπτειν, σκιρτᾷν, κατὰ τὸ ἔθος, σιτευτός, τῃ ἡμέρᾳ τοῦ σαββάτου, ἐν μιᾳ τῶν ἡμερῶν.

Twice in G. and A. ἀναδεικνύναι, ἀνακαθίζειν, *ἀνασπᾷν, ἀναφαίνειν, *ἀνευρίσκειν, ἀντειπεῖν, ἀπογραφή, *ἀποτινάσσειν, *διατηρεῖν, *διισχυρίζεσθαι, *διοδεύειν, *ἐνεδρεύειν, ἐπιδεῖν, *εὐτόνως, τῇ ἐχομένῃ ἄχρι καιροῦ, *κατακλείειν, κατακολουθεῖν, κλάσις, κλίνει ἡ ἡμέρα, *κλινίδιον, ὀρινός, *παραβιάζεσθαι, περιλάμπειν, πορεύου εἰς εἰρήνην, *προβάλλειν, προπορεύεσθαι, *προσδοκία, *προυπάρχειν, στρατιά, συνεῖναι, τραυματίζειν, τραχύς, ξρεοφιλέτης: twice in G. ἄγρα, *ἀνάπειρος, *ἀντιπαρέρχεσθαι, ἀστραπτειν, ἄτερ, *αὐστηρός, βουνός, γελᾷν, διαγογγύζειν, διαλαλεῖν, *δοχή, ἐκμυκτηρίζειν, ἐκτελῖν, ἐπαιτεῖν, *ἐπανέρχεσθαι, ἐφημερία, ζεῦγος, ἡγεμονεύειν, οὐσία, ἡ παῖς, πράκτωρ, πρεσβεία, προφέρειν, *σπαργανοῦν, συκοφαντεῖν, *ὑποχωρεῖν.

It is not worth while to make a complete list of the words (over 200 in number) which occur once in the Third Gospel and nowhere else in N.T. The following will give a good idea of their character:—

ἀγραυλεῖν, ἀθροίζειν, ἀλλογενής, ἀμπελουργός, ἀνάδειξις, *ἀνάλημψις, *ἀναφωνεῖν, *ἀντιβάλλειν, ἀπαρτισμός, ἀπελπίζειν, *ἀποκλείειν, ἀποστοματίζειν, *ἀποψύχειν, ἀρχιτελώνης, *αὐτόπτης, *ἄφρός, *βελόνη, *βολή, βρώσιμος, *γῆρας, *διαβάλλειν, διαγρηγορεῖν, *διαλείπειν, διαμερισμός, διανεύειν, *διανόημα, *διανυκτερεύειν, *διαπραγματεύεσθαι, *διασείειν, *διαχωρίζειν, *διήγησις, *ἔγκυος, *ἐθίζειν, *ἐκκρέμασθαι, *ἐκχωρεῖν, *ἐλκοῦν, *ἐμβάλλειν, ἐνδέχεται, ἐπαθροίζειν, ἐπειδήπερ, ἐπεισέρχεσθαι, τὸ ἐπιβάλλον, *ἐπιμελῶς, ἐπιπορεύεσθαι, ἐπισιτισμός, *ἐπισχύειν, *ἐπιχεῖν, *εὐφορεῖν, *ἠμιθανής, *θεωρία, *θυμιᾶν, *ἱκμάς, ἰσάγγελος, *κατάβασις, *καταδεῖν, καταλιθάζειν, καταπλεῖν, *καταψύχειν, κεράτιον, κλισία, κρεπάλη, κρυπτή, λαμπρῶς, *λῆρος, *λυσιτελεῖ, *μετεωρίζειν, μεριστής, *ὀδεύειν, ὅμβρος, *ὀπτός, *ὀφρύς, παμπληθεί, πανδοχεῖον, πανδοχεύς, *παράδοξος, παρακαλύπτειν, *παρατήρησις, περικρύπτειν, περιοικεῖν, περισπᾶν, πήγανον, *πιέζειν, *πινακίδιον, *πλημμύρα, *πραγματεύεσθαι, προμελετᾶυ, *προσαναβαίνειν, προσδαπανᾶν, προσεργαζέσθαι, *προσψαύειν, *πτύσσειν, *ῥῆγμα, *σάλος, σίκερα, σινιάζειν, σιτομέτριον, *συκάμινος, συκομορέα, συνκατατιθέναι, *συνκυρία, *συνπίπτειν, *συνφύειν, *τελεσφορεῖν, τετραπλόος, *τραῦμα, *ὑγρός, *ὑδρωπικός, *ὑποστρωννύναι, *φόβηθρον, φρονίμως, *χᾶσμα, *ὠόν.

But the words which are peculiar to Luke in N.T. are by no means even the chief of the marks of his style. Still more striking are those expressions and constructions which he uses frequently, or more frequently than any other writer. Many of these occur more often in S. Luke's writings than in all the rest of N.T. A collection of them is rendered much more useful by being to some extent classified; and the following lists have been made with a view to illustrating the affinities between the diction of S. Luke and of S. Paul and that of the Epistle to the Hebrews both jointly with the Pauline Epistles and also by itself. In this survey the Pastoral Epistles have been kept distinct from the main groups of the Pauline Epistles, in order to show their harmony with the diction of the Apostle's beloved companion. Words peculiar to Luke and to the Pastoral Epistles are not improbably Pauline. Words which are found in other Pauline Epistles as well as in the Pastoral Epistles and in Luke's writings are still more safely regarded as Pauline.

Eight classes have been made; and in them the very great variety of the words included,—many of them quite classical or of classical formation,—illustrate the richness of S. Luke's vocabulary and his command of the Greek language. (1) Expressions peculiar to S. Luke and S. Paul in N.T. (2) Peculiar to S. Luke and S. Paul and the Epistle to the Hebrews. (3) Peculiar to S. Luke and the Epistle to the Hebrews. (4) Not found in any other Gospel and more frequent in S. Luke than in the rest of N.T. (5) Found in one or more of the other Gospels, but more frequent in S. Luke than in the rest of N.T. (6) Due to Hebrew influence. (7) Miscellaneous expressions and constructions which are specially frequent in his writings. (8) Expressions probably or possibly medical. In the first of these classes the second list contains expressions peculiar to the writers in question, although not frequent in Luke. The figures state the number of times which the word occurs in that book or group; and in fractions the upper figures indicates the number of times that the word occurs in the writings of Luke, the lower figure the number of times which it occurs elsewhere: e.g. in class 3 the fraction 2/1 means twice in Luke's writings and once in Hebrews; and in classes 4 and 5 the fraction 7/4 means seven times in Luke's writings and four times in the other books of N.T. Where various readings render the exact proportions doubtful a "c." is placed in front of the fraction; e.g. c. 7/3 In classes 1 and 2, when a reference to chapter and verse is given, this is the only instance of the use of the word in that book or group.

(1) Expressions peculiar to S. Luke and S. Paul in N. T.

S. Luke. S. Paul.

Gosp. Acts. Main. Past.

ἀνθ' ὧν 3 12:23 2Th 2:10

ἀπολογεῖσθαι 2 6 2

ἀπὸ τοῦ νῦν 5 18:6 2Co 5:16

*ἀτενίζειν 2 10 2

*ἄτοπος 23:41 2 2Th 3:2

διαπορεύεσθαι? 3 16:4 Rom 15:24

ἐγκαλεῖν 6 Rom 8:33

τὸ εἰρημένον 2:24 2 Rom 4:18

ἐξαποστέλλειν 4 7 2

ἐργασία 12:58 4 Eph 4:19

ἐφιστάναι 7 11 1Th 5:3 1Th 5:2

*ἡσυχάζειν 2 2 1Th 4:11

ἰδού γάρ 5 9:11 2Co 7:11

κακοῦργος 3 2Ti 2:9

καταγγέλλειν 11 7

κατάγειν 5:11 7 Rom 10:6

καταντᾷν 9 4

καταξιωθῆναι 20:35 5:41 2Th 1:5

ὁ λόγος τ. κυρίου 6 1Th 1:8

οἰκονομία 3 5 ?1Ti 1:4

τὰ περί 3 11 5

συνειδέναι, -ιδεῖν 3 1Co 4:4

ψαλμός 2 2 3

All the above are proportionately common in S. Luke's writings; but there are many more which illustrate the affinities between the two writers; e.g.

S. Luke. S. Paul.

Gosp. Acts. Main. Past.

ἄδηλος 11:44 1Co 14:8

αἰφνίδιος 21:34 1Th 5:3

αἰχμαλωτίζειν 21:24 2 2Ti 3:6

ἀνάγνωσις 13:15 2Co 3:14 1Ti 4:13

ἀνάθεμα 13:14 5

ἀνακρίνειν 23:14 5 10

ἀναλίσκειν 9:54 2?

ἀναλύειν 12:36 Php 1:23

*ἀναπέμπειν 3 ?25:21 Phm 1:12

ἀναστατοῦν 2 Gal 5:12

ἀνατίθεσθαι 25:14 Gal 2:2

*ἄνεσις 24:23 4

ἀνόητος 24:25 3 2

ἄνοια 6:11 2Ti 3:9

ἀνταπόδομα 14:12 Rom 11:9

ἀνταποκρίνεσθαι 14:6 Rom 9:20

ἀντικεῖσθαι 2 4 2

ἀντιλαμβάνεσθαι 1:54 20:35 1Ti 6:2

ἀπειθής 1:17 26:19 Rom 1:30 Rom 1:3

ἀπειλή 2 Eph 6:9

ἀποδεικνύναι 2 2

ἀποβολή 27:22 Rom 11:15

*ἀπολούεσθαι 22:16 1Co 6:11

ἀποστολή 1:25 3

ἀπρόσκοπος 24:16 2

ἀπωθεῖσθαι 3 2 1Ti 1:19

ἆρα; or ἄρα; 18:8 8:30 Gal 2:17

ἀροτριᾷν 17:7 1Co 9:10

*ἀσφάλεια 1:4 5:23 1Th 5:3

*ἄτοπος 23:41 2 2Th 3:2

ἀχάριστος 6:35 2Ti 3:2

βάρβαρος 2 4

βιωτικός 21:34 2

βυθίζειν 5:7 1Ti 6:9

δέησιν ποιεῖσθαι 5:31 Php 1:4 1Ti 2:1

δεκτός 2 10:35 2

διαγγέλλειν 9:60 21:26 Rom 9:17

διαιρεῖν 15:12 1Co 12:11

διαταγή 7:53 Rom 13:2

διερμηνεύειν 24:27 9:36 4

δόγμα 2:1 2 2

δρόμος 2 2Ti 4:7

δυνάστης 1:52 8:27 1Ti 6:15

εἰ δὲ καί 11:18 4

ἐμφανής 10:40 Rom 10:20

ἔνδοξος 2 2

ἐνδύεσθαι 24:49 14

ἐνκακεῖν 18:1 5

ἔννομος 19:39 1Co 9:21

ἐξαρτίζειν 21:5 2Ti 3:17

ἐξουθενεὶν 2 4:11 8

ἐξουσία τ. σκότους 22:53 Col 1:13

ἐξουσιάζειν 22:25 3

ἐπαινεῖν 16:8 4

ἐπαναπαύεσθαι 10:6 Rom 2:17

ἐπέχειν 14:7 2 Php 2:16 1Ti 4:16

ἐπιείκεια 24:4 2Co 10:1

ἐπιμελεῖσθαι 2 1Ti 3:5

ἐπίστασις 24:12 2Co 11:28

ἐπιφαίνειν 1:79 27:20 2

εὐαγγελιστής 21:8 Eph 4:11 2Ti 4:5

εὐγενής 19:12 17:11 1Co 1:26

εὐσεβεῖν 17:23 1Ti 5:4

ζέειν τ. πνεύματι 18:25 Rom 12:11

ζημία 2 2

ζωγρεῖν 5:10 2Ti 2:26

*ζωογονεῖν 17:33 7:19 1Ti 6:13

θέατρον 2 1Co 4:9

καθήκειν 22:22 Rom 1:28

κατευθύνειν 1:79 2

κινδευνεύειν 8:23 2 1Co 15:30

κραταιοῦσθαι 2 2

κυριεύειν 22:25 5 1Ti 6:15

λείπειν = fail 18:22 2

μαρτύρεσθαι 2 3

μεθιστάναι -ειν 16:4 2 2

μεθύσκεσθαι 12:45 2

μερίς 10:42 2 2

μεταδιδόναι 3:11 4

νομοδιδάσκαλος 5:17 5:34 1Ti 1:7

νοσφίζεσθαι 2 Tit 2:10

νουθετεῖν 20:31 7

ξενία 28:23 Phm 1:22

ξυρᾶσθαι 21:24 2

ὁμοθυμαδόν 10 Rom 15:6

ὀπτασία 2 26:19 2Co 12:1

ὁσιότης 1:75 Eph 4:24

ὀψώνιον 3:14 3

παγίς 21:34 Rom 11:9 Rom 11:3

πανοπλία 11:22 2

πανουργία 20:23 4

πάντως 4:23 3 5

παραγγελία 2 1Th 4:2 1Th 4:2

παρασκευάζειν 10:10 3

παραχειμάζειν 2 1Co 16:6 Tit 3:12

*παροξύνεσθαι 17:16 1Co 13:5

παρρησιάζεσθαι 7 2

πατριά 2:4 3:25 Eph 3:15

πειθαρχεῖν 3 Tit 3:1

περίεργος 19:19 1Ti 5:13

περιποιέσθαι 17:33 20:28 1Ti 3:13

ἐπὶ πλεῖον 3 2

πληροφορεῖν 1:1 3 2

πολιτεία 22:28 Eph 2:12

πολιτεύεσθαι 23:1 Php 1:27

πορθεῖν 9:21 2

πρεσβυτέριον 22:66 22:5 1Ti 4:14

πρεσβύτης 1:18 Phm 1:9 Tit 2:2

προδότης 6:16 7:52 2Ti 3:4

προειπεῖν 1:16 2

προθυμία 17:11 4

προιδεῖν 2:31 Gal 3:8

προκόπτειν 2:52 2 3

πρόνοια 24:2 Rom 13:14

προορίζειν 4:28 5

προπετής 19:36 2Ti 3:4

κατὰ πρόσωπον 2:31 2 2

παβδίζειν 16:22 2Co 11:25

σέβασμα 17:23 2Th 2:4

σκοπεῖν 11:35 5

στοιχεῖν 21:24 4

συγκαθίζειν 22:55 Eph 2:6

συγκλείειν 5:6 3

συγχαίρειν 3 4

συμβιβάζειν 3 4

συναντιλαμβάνειν 10:40 Rom 8:26

σύνδεσμος 8:23 3

συνέκδημος 19:29 2Co 8:19

συνεσθίειν 15:2 2 2

συνευδοκεῖν 11:48 2 3

συνοχή 21:25 2Co 2:4

συστέλλειν 5:6 1Co 7:29

σωματικός 3:22 1Ti 4:8

τὸ σωτήριον 2 28:28 Eph 6:17

σωφροσύνη 26:25 2

τετράποδα 2 Rom 1:23

*τήρσις 2 1Co 7:19

δοῦναι τόπον 14:9 2

ὕβρις 2 2Co 12:10

ὑπήκοος 7:39 2

ὑπωπιάζειν 18:5 1Co 9:27

ὑστέρημα 21:4 8

φάσκειν 2 Rom 1:22

φιλανθρωπία 28:2 Tit 3:4

φιλάργυρος 16:14 2Ti 3:2

φόρος 2 2

φρόνησις 1:17 Eph 1:8

χαρίζεσθαι 3 4 15

χαριτοῦν 1:28 Eph 1:6

χειροτονεῖν 14:23 2Co 8:19

χρῆσθαι 2 7 2

(2) Expressions peculiar to S. Luke and S. Paul and the Epistle to the Hebrews

Gosp. Acts. Main. Past. Heb.

ἄμεμπτος 1:6 3 8:7

ἀναγκαῖος 2 4 Tit 3:14 Tit 3:8:3

ἀνάμνησις [22:19] 2 10:3

ἀνταποδιδόναι 2 4 10:30

ἀξιοῦν 7:7 2 2Th 1:11 1Ti 5:17 1Ti 5:2

ἀποκεῖσθαι 19:20 Col 1:5 2Ti 4:8 2Ti 4:9:27

ἀπολύτρωσις 21:28 7 2

ἀσφαλής 3 Php 3:1 Php 3:6:19

ἀφιστάν 4 6 2Co 12:8 2Co 12:2 2Co 12:3:12

βουλή 2 7 2 6:17

διαμαρτύρεσθαι 16:28 9 1Th 4:6 1Th 4:3 1Th 4:2:6

δι᾽ ἥν αἰτίαν 8:47 3 3 2:11

ἐκφέρειν? 15:22 4 1Ti 6:7 1Ti 6:6:8

ἐκφεύγειν 21:36 2 3 2

ἐνδυναμοῦν 9:22 3 3 ?11:34

ἐντυγχάνειν 25:24 3 7:25

ἐπίθεσις 8:18 2 6:2

καταργεῖν 13:7 24 2Ti 1:10 2Ti 1:2:14

λειτουργεῖν 13:2 Rom 15:27 Rom 15:10:11

λειτουργία 1:23 3 2

μεταλαμβάνειν 4 2Ti 2:6 2Ti 2:2

νυνί 2 18? 2?

*ὁρίζειν 22:22 5 Rom 1:4 Rom 1:4:7

παραιτεῖσθαι? 3 25:11 4 3

παράκλησις 2 4 19 1Ti 4:13 1Ti 4:3

περιαιρεῖν 2 2Co 3:16 2Co 3:10:11

περιέρχεσθαι 2 1Ti 5:13 1Ti 5:11:37

σκληρύνειν 19:9 Rom 9:18 Rom 9:4

τάξις 1:8 2 6

τυγχάνειν 20:35 5 3 2Ti 2:10 2Ti 2:2

*ὑποστέλλειν 2 Gal 2:12 Gal 2:10:38

χρίειν 4:18 2 2Co 1:21 2Co 1:1:9

(3) Expressions peculiar to S. Luke's Writings and to the Epistle to the Hebrews

ἀναδέχεσθαι 1/1, ἀναθεωρεῖν 1/1, ἀναστάσεως τυγχάνειν 1/1, *ἀνορθοῦν 2/1, ἀνώτερον 1/1, *ἀπαλλάσσειν 3/1, ἀπογράφεσθαι 3/1, ἀρχηγός 2/2, ἀσάλευτος 1/1, ἀστεῖος 1/1, ἄστρον 3/1, *βοήθεια 1/1, διατίθεσθαι 3/4, ρετ᾽ εἰρήνης 1/1, εἰσιέναι 3/1, ἐκλείπειν 3/1, *ἐνοχλεῖν 1/1, ἔντρομος 2/1, ἐπιστέλλειν 3/1, ἐσώτερος 1/1, *εὔθετος 2/1, ἱερατεία 1/1, ἱλάσκεσθαι 1/1, καταπαύειν 1/3, καταφεύγειν 1/1, κεφάλαιον 1/1, λύτρωσις 2/1, μέτοχοι 1/3, ὀρθός 1/1, παλαιοῦν 1/3, εἰς τὲ παντελές 1/1, *παραλύεσθαι 4/1, παροικεῖν 1/1, *παροξυσμός 1/1, πατριάρχης 3/1, περικεῖσθαί τι 1/1, πόρρωθεν 1/1, συναντᾷν 4/2, σχεδόν 2/1, τελείωσις 1/1, ὕπαρξις 1/3. Excepting ἀναθεωρεῖν ἀναστάσεως τυγχάνειν, ἀνώτερον, ἐσώτερος, and εἰς τὸ παντελές, all the above are in LXX.

(4) Expressions not found in the other Gospels and more frequent in S. Luke's Writings than in all the rest of N. T

ἀγαλλίασις 3/2, αἰνεῖν 6/2, *ἀναπέμπειν 4/1, ἀνθ᾽ ὧν 4/1, ἀπ ολογεῖσθαι 6/2, ἀσφάλεια 2/1, *ἀτενίζειν 12/2, *ἄτοπος 3/1, ἀφιστάναι 10/4, βουλή 9/3, βρέφος 6/2, διαμαρτύρεσθαι 10/5, διαπορεύεσθαι 4/1, ἐγκαλεῖν 6/1, ἔμφοβος 5/1, ἐξαποστέλλειν 10/2, ἐπέρχεσθαι 7/2, *ἐργασία 5/1, ἐσθής

4/3, εὐαγγελίζεσθαι 23/21, ἐφιστάναι 18/3, *ἠσυχάζειν 4/1, κατάγειν 8/4, *κατέρχεσθαι c. 14/1, ὁ λόγος τοῦ κυρίου 6/1, μεθιστάναι 3/2, μερίς 3/2, μήν 10/8, ἀπὸ τοῦ νῦν 6/1, ὀπτασία 5/1, *ὁρίζειν 6/2, παύεσθαι 9/6, τὰ περί 14/6, πρεσβυτέριον 3/1, προέρχεσθαι c. 5/1, *προσάγειν c. 3/1, πυκνός 2/1, σιγᾷν 6/4, σπεύδειν 5/1, *στεῖρα 3/1, συναντᾷν 4/2, ὑπάρχειν (excluding τὰ ὑπάρχοντα) 30/15, *ὑποδέχεσθαι 3/1, *ὑπολαμβάνειν 4/1, ὑποστρέφειν 30/3 and several others which occur twice in Luke and once elsewhere. All of these occur in LXX, except ἀνπέμπειν.

(5) Expressions found in one or more of the other Gospels, but more frequent in S. Luke's Writings than in all the rest of N. T

ἄγειν c. 41/27, *ἀκριβῶς, -έστερον 6/3, ἐπ᾽ ἀληθείας 5/2, ἀμφότεροι 8/6, ἀνάγειν 21/3, *ἀναιρεῖν 31/3, ἀνιστάναι c. 60/22, ἀντιλέγειν 5/4, ἀπαγγέλλειν c. 26/18, ἀποτάσσειν 4/2, αὐριον 8/6, καὶ αὐτός 32/12, ἄφεσις ἁμαρτιῶν 8/3, βοᾷν c. 8/5, γίνεται φωνή c. 8/6, δεῖσθαι 15/7, διαμερίζειν 8/3, διανοίγειν 7/1, διαστρέφειν 5/2, διασώζειν 6/2, διατάσσειν, 9/7, διέρχεσθαι c. 3/1 2/2, διηγεῖθαι 5/3, δοῦναι 13/8, ἐᾷν 9/2, ἐγγίζειν 2/1 4/7, ἔθος 10/2, εἰ δὲ μήγε 5/3, εἷς ἕκαστος 8/7, εἰσάγειν 9/2, εἰσφέρειν 5/3, ἑκατοντάρχης 17/4, ἔκστασις 5/2, ἐλεημοσύνη 10/3, ἐμτιμπλάναι, ἐμπλήθειν 3/2, ἐνθάδε 6/2, ἐξάγειν 9/3, ἐξαίφνης 4/1, ἑξαυτῆς 4/2, ἐξηγεῖσθαι 5/1, ἐξιστάναι 11/6, ἐπιλαμβάνεσθαι 12/7, ἐπιπίπτειν c. 8/3, ἐπισκέπτεσθαι 7/4, ἔτος 2/2 6/3, ἐν ταῖς ἡμέραι 2/1 3/2, καθ᾽ ἡμέραν 12/6, θαυμάζειν ἐπί 5/1, *ἰᾶσθαι 1/1 5/1, ἰδοὺ γάρ 6/1, ἱκανός c. 27/12, ἱματισμός 3/2, καθαιρεῖν 6/3, κατάλυμα 2/1, κατανοεῖν 8/6, καταφιλεῖν 4/2, κολλᾶσθαι 7/5, κονιορτός 4/1, κρεμᾷν 4/3, κτᾶσθαι 5/2, κωλύειν 11/11, πᾶς ὁ λαός 14/2, μεγαλύνειν 5/3, *μεσονύκτιον 3/1, μνῆμα 5/4, νομίζειν 9/6, νομικός 6/3, ἡ οἰκουμένη 8/7, ὀνόματι 20/2, ὀρθῶς 3/1, πανταχοῦ 5/3, εἰπεῖν or λέγειν παραβολήν 14/1, παραγίνεσθαι c. 29/9, *παρατηρεῖν 4/2, παραχρῆμα 16/2, περίχωρος 6/3, πήρα 4/2, πληθεῖν 21/2, *πλῆθος 25/7, πλήν 19/13, *πλήρης 10/6, προσδοκᾷν 11/5, προστιθέναι 13/5, προσφωνεῖν 6/1, ῥύμη 3/1, σαλεύειν 8/7, στάσις 7/2, διὰ στόματος 6/1, στρέφεσθαι 9/7, συγκαλεῖν 7/1, συλλαλεῖν 4/2, *συλλαμβάνειν 11/5, συμπορεύεσθαι 3/1, σύν c. 7/5 5/3, συνέρχεσθαι 1/1 9/3, *συνέχειν 9/3, συντιθέναι 2/1, τάσσειν c. 6/4, τετράρχης 3/1, τίς εξ ὑμῶν 6/1, ὃν τρόπον 5/4, ὑβρίζειν 3/2, τὰ ὑπάρχοντα 9/5, ὑποδεικνύναι 5/1, ὕψιστος 9/4, χαλᾷν 5/2, ὡσεί c. 18/10.

Excepting ἀκριβέστερον, ἄφεσις ἀμαρτιῶν, ἑξαυτῆς, ὀνόματι, τετράρχης, and τίς ἐξ ὑμῶν, all the above are found in LXX.

To these may be added a few which are specially frequent in Luke's writings, although not in excess of the rest of N.T. taken together: ἄρχεσθαι 41/43, ἄχρι c. 20/29, δέξεσθαι 25/8, ἐπιτάσσειν 5/5 ὁ λόγος τοῦ Θεοῦ 16/16, λύχνος 6/8, παραγγέλλειν 14/16, προσπίπτειν 4/4, προσδέχεσθαι 1/7, σχίζειν 5/6, τρέφειν 4/5, τροφή 8/8, χάρις twenty-five times in Lk. and Acts, not in Mt. or Mk., and only thrice in Jn.

Phrases which indicate the expression of emotion are unusually common, and belong to the picturesqueness of Luke's style; e.g. φόβος μέγας 4/1, χαρὰ μεγάλη or πολλή 4/1, φωνὴ μεγάλη 13/24.

Equally remarkable is his fondness for ἀνήρ, where others have ἄνθρωπος or εἷς or nothing. Thus, 6:8 τῷ ἀνδρί, Mt. and Mk. τῷ ἀνθρώπῳ; 8:27 ἀνήρ τις Mk. ἄνθρωπος; 9:38 ἀνήρ, Mt. ἄνθρωπος, Mk. εἷς; 23:50 ἀνήρ, Mt. ἄνθρωπος, Mk. nothing. Comp. 5:8, 12, 18, 8:38, 9:30, 22:63: and the word is very much more frequent in Lk. than in all the other Gospels together.

The expression παῖς αὐτοῦ or σου in the sense of "God's servant" is peculiar to Lk. in N.T. (1:54, 69; Act 3:13, Act 3:26, Act 3:4:25, 27, 30), with the exception of Mat 12:18, which is a quotation from Isa 42:1.

(6) Expressions frequent in S. Luke's Writings and probably due to Hebrew Influence

The frequent use of ἐγένετο is discussed at the end of ch. 1. Add to this Luke's fondness for ἐνώπιον, which does not occur in Mt. or Mk. and only once in Jn. (20:30). It is found more than thirty times in Lk. and Acts, especially in the phrase ἐνώπιον τοῦ Θεοῦ (1:19, 75, 12:6, 16:15) or κυρίου (1:15). With this compare πρὸπροσώπου τινός (7:27, 9:52, 10:1) and κατὰπρόσωπόν τινος (2:31). The frequent use of ἰδού (1:38, 2:34, 48, 7:25, 27, 34, etc.) and καὶ ἰδού (1:20, 31; 36, 2:25, 5:12, 7:12, 37, etc; of ῥῆμα for the matter of what is spoken (1:65, 2:15, 19, 51); of οἶκος in the sense of "family" (1:27, 33, 69, 2:4, 10:5, 19:9); of εἷς in the sense of τις (5:12, 17,

8:22, 13:10, 20:1) or of πρῶτος (24:1); of ὕψιστος for "the Most High" (1:32, 35, 76, 6:35), illustrates the same kind of influence. So also do such expressions as ποιεῖν ἔλεος μετά (1:72, 10:37) and μεγαλύνειν ἔλεος μετά (1:58); ποιεῖν κράτος (1:51); ἐκ κοιλίας μητρός (1:15); combinations with ἐν τῇ καρδίᾳ or ἐν ταῖς κ., such as διαλογίζεσθαι (3:15, 5:22; comp. 24:38), διατηρεῖν (2:51), θέσθαι (1:66, 21:14), συνβάλλειν (2:19); ἐν ταῖς ἡμέραις (1:5, 39, 2:1, 4:2, 25, 5:35, etc.); τῇ ἡμέρᾳ τοῦ σαββάτου (13:14, 16, 14:5); with perhaps διὰ στόματος (1:70), where both the expression and the omission of the article seem to be Hebraistic: in LXX we commonly have, however, ἐν τῷ στόματι or ἐκ τοῦ στόματος. Nearly all these expressions are found in the Acts also, in some cases very often. The frequent use of periphrastic tenses has been pointed out above (p. 51

) as being due in many cases to Hebraistic influence. The same may be said of the attributive or characterizing genitive, which is specially common in Luke (4:22, 16:8, 9, 18:6; comp. 10:6, 20:34, 36); and of the frequent use of καὶ αὐτός (2:28, 5:1, 17, 8:1, 22, 17:11, 19:2). καὶ αὐτή (2:37), and καὶ αὐτοί (14:1, 24:14) after ἐγέντο, καὶ ἰδού, and the like. Phrases like δοξάζειν τὸν Θεόν (5:25, 26, 7:16, 13:13, 17:15, 18:43, 23:47), ὁ λόγος τοῦ Θεοῦ (5:1, 7:11, 21, 11:28), and ἐπαίρειν τὴν φωνήν (11:27) may be placed under the same head; and they all of them occur several times in the Acts.

In common with other N.T. writers S. Luke uses several Hebrew words, which may be mentioned here, although they are not specially common in his writings: ἀμήν (4:24, 12:37, 17:17, etc.), βεεζεβούλ (11:15,18, 19), γέεννα (12:5), πάσχα (2:41, 22:1, 7, 8, 11, 13, 15), σάββατον (4:16, 31, 6:1, 2, 5, 6, 7, 9, etc.), σατανᾶς (10:18, 11:18, 13:16, etc.). Three others occur once in his Gospel and nowhere else in N.T.; βάτος (16:6), κόρος (16:7), σίκερα (1:15). Other words, although Greek in origin, are used by him, as by other N.T. writers, in a sense which is due to Hebrew influence; ἄγγελος (1:11, 13, 18, etc.), γραμματεύς (5:21, 30, 6:7, 9:22, etc.), διάβολος (4:2-13, 8:12), ἔθνη (2:32, 18:32, 21:24 bis, etc.), εἰρήνη (1:79, 2:29, 7:50, etc.), κύριος (1:6, 9, 11, 15, etc.); and ἐφημερία (1:5, 8) is a Greek word specially formed to express a Hebrew idea.

(7) Miscellaneous Expressions and Constructions which are specially frequent in S. Luke's Writings

In his use of the article he has several favourite constructions. He is very fond of ἐν τῷ followed by a present infinitive to express time during which (1:8, 21, 2:6, 43, 5:1, 12, 8:5, 42, etc.) or by an aorist infinitive to express time after which (2:27, 3:21, 9:34, 36, 11:37, etc.); also of τοῦ with an infinitive to express purpose or result (1:73, 2:27, 5:7, 12:42, etc.). He frequently employs τό to introduce a whole clause, especially interrogations, much as we use inverted commas (1:62, 9:46, 19:48, 22:2, 4, 23, 24, 37).

In the case of certain verbs he has a preference for special constructions. After verbs of speaking, answering, and the like he very often has πρός and the accusative instead of the simple dative. Thus, we have εἰπεῖν πρός (1:13, 18, 28, 34, 61, 2:34, 48, 49, etc.), λαλεῖν πρός (1:19, 55, 2:15, 18, 20, 12:3, etc.), λέγειν πρός (4:21, 5:36, 7:24, 8:25, 9:23, etc.), ἀποκρίνεσθαι πρός (4:4, 6:3, 14:5 ?), γογγύζειν πρός (5:30), συνζητεῖν πρός (22:23), συνλαλεῖν πρός (6:36). It often happens that where Mt. or Mk. has the dative, Luke has the accusative with πρός (Mat 9:11; Mar 2:16; Luk 5:30). Whereas others prefer ἐξέρχεσθαι ἐκ, he has ἐξέρχεσθαι ἀπό (4:35, 41, 5:8, 8:2, 29, 33, 35, 38, 9:5, etc.), and for θαυμάζειν τι he prefers θαυμάζειν ἐπί τινι (2:33, 4:22, 9:43, 20:26). For θεραπεύειν νόσους he sometimes has θεραπεύειν ἀπὸ ὸ νόσων (5:15, 7:21, 8:2). He is fond of the infinitive after διὰ τό (2:4, 8:6, 9:7, 11:8, 18:5, etc.), μετὰ τό (12:5, 22:20), and πρὸ τποῦ (2:21, 22:15). The classical ἔχειν τι is common (7:42, 9:58, 11:6, 12:17, 50, 14:14). His use of the ptative has been mentioned above (p. 51).

Participles with the article often take the place of substantives (2:27, 4:16, 8:34, 22:22, 24:14). They are frequently added to verbs in a picturesque and classical manner: ἀναστάντες ἐξέβαλον (4:29), καθίσας ἐδίδασκεν (5:3), σταθεὶς ἐκέλευσεν (18:40), στραφεὶς ἐπετίμησεν (9:55), etc. They are sometimes strung together without a conjunction (2:36, 4:35, 5:11, 19, 25, etc.).

S. Luke is very fond of πᾶς, and especially of the stronger form ἅπας. It is not always easy to determine which is the right reading; but ἅπας is certainly very common (3:21, 4:6, 5:26, 8:37, 9:15, 19:37, 48, 23:1; also in Acts). Elsewhere in N.T. ἅπας is rare. Not unfrequently Luke has πᾶς or

ἅπας where the others have nothing (3:15, 16, 21, 4:37, 5:11, 28, 6:10, 17, 19, 30, 7:35, etc.). πᾶς ὁ λαός and ἅπας ὁ λ. are very freq.

In the use of certain prepositions he has some characteristic expressions: εἰς τὰ ὦτα (1:44, 9:44) and εἰς τὰς ἀλοάς (7:1), ἐν τοῖς ὠσίν (4:21) and ἐν μέσῳ (2:46, 7:7, 10:3, 21:21, 22:27, 55, 24:36); κατὰ τὸ ἔθος (1:9, 2:42, 22:39), τὸ εἰθισμένον (2:27), τὸ εἰωθός (4:16), τὸ εἰρημένον (2:24), and ὡρισμένον (22:22); παρὰ τοὺς πόδας (7:38, 8:35, 41, 17:16), whereas Mark has πρὸς τ. πόδας (5:22, 7:25). Luke is very fond of σύν, which is rather rare in the other Gospels but is very frequent in both of Luke's writings. Sometimes he has σύν where the others have μετά (8:38, 51, 22:14, 56) or καί (20:1) or nothing (5:19).

The pronouns αὐτός (see below) and οὗτος are specially common. The latter is added to a numeral, τρίτην ταύτην ἡμέραν (24:21), to make it more definite. τίς ἐξ ὑμῶν; is almost peculiar to him (11:5, 12:25, 14:28, 15:4, 17:7), and so also is τίς ἐστιν οὗτος ὅς; (5:21, 7:49). The indefinite τις with nouns is freq.

In using conjunctions he is very fond of combining δέ with καί, a combination which occurs twenty-six times in his Gospel (2:4, 3:9, 12, 4:41, 5:10, 36, 6:6, 9:61, etc.) and seven in the Acts. It is rare in the other Gospels. His Hebraistic use of καὶ αὐτός αὐτή or αὐτοί, and of καὶ ἰδού, to introduce the apodosis to ἐγένετο and the like, has been pointed out above (p. 61). But Luke is also fond of καὶ αὐτός at the beginning of sentences or independent clauses (1:17, 22, 3:23, 4:15, 5:37, 6:20, 15:14, etc.), and of καὶ οὗτος, which is peculiar to him (1:36, 8:41 ?, 16:1, 20:28). In quoting sayings he most frequently uses δέ, and εἶπεν δέ occurs forty-six times in the Gospel and fourteen in the Acts. It is not found in Mt. or Mk., and perhaps only once in Jn. (12:6 [8:11], 9:37 ?): they prefer ὁ δὲ εἶπεν, or καὶ λέγει, κ.τ.λ. Luke also has ἔλεγεν δέ nine times in the Gospel; it occurs twice in Mk., once in Jn., and never in Mt. Five times he begins a sentence with καὶ ὡς (temporal), which is not found elsewhere in N.T. (15:25, 19:41, 22:66, 23:26; Act 1:10). The interrogative εἰ is found eighteen times in Gospel and Acts (6:7, 9, 13:23, 14:28, 31, 22:49, 67, etc.), εἰ δὲ μήγε five times, and εἰ ἄρα twice. All of these are comparatively rare elsewhere.

The idiomatic attraction of the relative is very common in both books (1:4, 2:20, 3:19, 5:9, 9:36, 43, 12:46, 15:16, 19:37, etc.): it is rare in Mt. and Mk., and is not common in Jn.

After τοῦτο he has ὅτι in Gospel and Acts (10:11, 12:39, etc.); Mt. and Mk. never; Jn. only after διὰ τοῦτο.

He is fond of combinations of cognate words, e.g. φυλάσσοντες φυλακάς (2:8), ἐφοβήθησαν φόβον μέγαν (2:9), βαπτισθέντες τὸ βάπτισμα (7:29,), ἡ ἀστραπὴ ἀστράπτουσα (17:24). Some of these are Hebraistic, especially such as ἐπιθυμίᾳ ἐπεθύμησα (22:15).

(8) Expressions probably or possibly medical

It was perhaps not until 1841 that attention was called to the emstence of medical phraseology in the writings of S. Luke. In the Gentleman's Magazine for June 1841 a paper appeared on the subject, and the words ἀχλύς (Act 13:11), κραιπάλη (Luk 21:34), παραλελυμένος (5:18, 24; Act 8:7, Act 9:33), παροξυσμός (Act 15:39), συνεχομένη πυρετῷ μεγάλῳ (Luk 4:38), and ὑδρωπικός (14:2) were given as instances of technical medical language. Since then Dr. Plumptre and others have touched on the subject; and in 1882 Dr. Hobart published his work on The Medical Language of St. Luke, Dublin and London. He has collected over 400 words from the Gospel and the Acts, which in the main are either peculiar to Luke or are used by him more often than by other N.T. writers, and which are also used (and often very frequently) by Greek medical writers. He gives abundant quotations from such writers, that we may see for ourselves; and the work was well worth doing. But there can be no doubt that the number of words in the Gospel and the Acts which are due to the Evangelist's professional training is something very much less than this. It may be doubted whether there are a hundred such words. But even if there are twenty-five, the fact is a considerable confirmation of the ancient and universal tradition that "Luke the beloved physician" is the author of both these books. Of Dr Hobart's long list of words more than eighty per cent. are found in LXX, mostly in books known to S. Luke, and sometimes occurring very frequently in them. In all such cases it is more reasonable to suppose that Luke's use of the word is due to his knowledge of LXX, rather than to his

professional training. In the case of some words, both of these causes may have been at work. In the case of others, the medical training, and not familiarity with LXX, may be the cause. But in most cases the probability is the other way. Unless the expression is known to be distinctly a medical one, if it occurs in books of LXX which were known to Luke, it is probable that his acquaintance with the expression in LXX is the explanation of his use of it. If the expression is also found in profane authors, the chances that medical training had anything to do with Lk.'s use of it become very remote. It is unreasonable to class as in any sense medical such words as ἀθροίζειν, ἀκοή, ἀναιρεῖν, ἀναλαμβάνειν, ἀνορθοῦν, ἀπαιτεῖν, ἀπαλλάσσειν, ἀπολύειν, ἀπορεῖν, ἀσφάλεια, ἄφεσις, etc. etc. All of these are frequent in LXX, and some of them in profane authors also.

Nevertheless, when Dr. Hobart's list has been well sifted, there still remains a considerable number of words, the occurrence or frequency of which in S. Luke's writings may very possibly be due to the fact of his being a physician. The argument is a cumulative one. Any two or three instances of coincidence with medical writers may be explained as mere coincidences: but the large number of coincidences renders this explanation unsatisfactory for all of them; especially where the word is either rare in LXX, or not found there at all.

The instances given in the Gentleman's Magazine require a word of comment. Galen in treating of the diseases of the eye gives ἀχλύς as one of them, and repeatedly uses the word, which occurs nowhere else in N.T. or LXX. Perhaps κραιπάλη, which in bibl. Grk. is found Luk 21:34 only, is a similar instance. It occurs more than once in Aristophanes, but is frequent in medical writers of the nausea which follows excess. In παραλελυμένος we have a stronger instance. Whereas the other Evangelists use παραλυτικός, Luke in harmony with medical usage has παραλελυμένος, as also has Aristotle, a physician's son (Eth. Nit. i:13, 15). But this use may come from LXX, as in Heb 12:12. That παοζυσμός is a medical term is indisputable; but as early as Demosthenes it is found in the sense of exasperation, as also in LXX (Deu 29:28; Jer 39: [32] 37). The instance in Luk 4:38 is perhaps a double one: for σύεχομένη is possibly, and πυρετῷ μεγάλῳ probably, a medical expression. Moreover, here Mt. and Mk. have merely πυρέσσουσα, and in Act 28:8 we have the parallel πυρετοῖς καὶ δυσεντερίῳ συνεχόμενον.

In ὑδρωπικός we have a word peculiar to Luke in bibl. Grk. and perhaps of purely medical origin.

By adopting doubtful or erroneous readings Hobart makes other instances double, e.g. ἐπέπεσεν for ἔπεσεν (Act 13:11), βαραύθωθῶσιν for βαρηθῶσιν (Luk 21:34). Again, whether or no ἀναπτύσσειν has any medical flavour, Luk 4:17 must not be quoted in connexion with it, for there the true reading is ἀνοίξας.

To the examples given in the Gentleman's Magazine may perhaps be added such instances as δακτύλῳ προσφαύειν (11:46), where Mt. has δακτύλῳ κινῆσαι: διὰ τρήματος βελόνης (18:25), where Mk. has διὰ τρυμαλιᾶς ῾ραφίδος: ἔστη ἡ ῥύσις τοῦ αἵματος (8:44), where Mk. has ἐξηράνθη ἡ πηγὴ τ. αἵματος: ἐστερεώθησαν αἱ βάσεις αὐτοῦ καὶ τὰ σφυδρά (Act 3:7); and more doubtfully ὀθόνην τέσσασιν ἀρχαῖς καθιέμενον (Act 10:11) and ἀνεκάθισεν (7:15 ; Act 9:40).

Luke alone relates what may be called the surgical miracle of the healing of Malchus' ear (22:51). And perhaps the marked way in which he distinguishes demoniacal possession from disease (6:18, 13:32 ; Act 19:12) may be put down to medical training. His exactness in stating how long the person healed had been afflicted (13:11; Act 9:33) and the age of the person healed (8:42; Act 4:22) is a feature of the same kind. For other possible instances see notes on 4:35, 5:12, 7:10.

The coincidences between the preface of the Gospel and the opening words of some medical treatises are remarkable (see small print, pp. 5, 6). And it is worth noting that Luke alone records Christ's quotation of the proverb, Ἀτρέ, θεράπενσον σεαυτόν (4:23) ; and that almost the last words that he records in the Acts are S. Paul's quotation from Is. 6., which ends καὶ ἰάσομαι αὐτούς (28:26, 27).

The following table will illustrate some characteristics of S. Luke's diction as compared with that of the other Synoptists:—

S. Mathew. S. Mark. S.Luke.

3:10. ἤδη δέ. 3:9. ἤδη δὲ καί.

3:16. πνεῦμα Θεοῦ. 1:10. τὸ πνεῦμα. 3:22. τὸ πν. τὸ ἅγιον.

3:17. φωνὴ ἐκ τ. οὐρανῶν. 1:11. φωνὴ ἐκ τ. οὐρανῶν. 3:22. φωνὴν ἐξ οὐρανοῦ γενέσθαι.

4:1. ἀνήχθη. 1:12. τὸ πν. αὐτὸν ἐκβάλλει. 4:1. θπέστοεψεν.

4:5, 8. παραλαμβάνει. 4:5, 9. ἤγαγεν, ἀνα γαγών.

4:12. ἀνεχώρησεν. 1:14. ἦλθεν. 4:14. ὑπέστρεψεν.

4:18. τὴν θάλασσαν. 1:16. τὴν θάλασσαν. 5:1. τὴν λίμνην.

4:20. ἀφέντες τὰ ὅίκτυα. 1:18. ἀφέητες τὰ δίκτυα. 5:11. ἀφέντες πάντα.

8:2. λεπρὸς προσελθὼν προσεκύνει αὐτῷ. 1:40. λεπρὸς παρακαλῶν αὐτὸν καὶ γονυπετῶν. 5:12. ἀνὴρ πλήρης λέπρας πεσὼν ἐπί πρόσωπον ἐδεήθη αὐτοῦ.

8:4. καὶ λέγει ὁ Ιησοῦς. 1:44. καὶ λέγει. 5:14. καὶ αὐτὸς παρήγγειλεν.

9:2. προσέφερον αὐτῷ παραλυτεκόν. 2:3. φέροντες πρὸς αὐτὸν παραλυτικόν. 5:18. ἄνδρες φεροντες … παραλελυμένοι.

9:7. ἐγερθείς. 2:12. ἠγέρθη καὶ εὐθύς. 5:25. παραχρῆμα ἀναστὰς ἐνώπιον αὐτῶν.

9:8. ἐφοβήθησαν. 2:12. ἐξίστασθαι. 5:26. ἐπλήσθησαν φὸβου.

9:9. Μαθθαῖον λεγόμενον. 2:14. Λευείν. 5:27. ὀνόματι Λευείν.

12:50. τὸ θέλημα τ. πατπός μου. 3:25. τὸ θέλημα τ. Θεοῦ. 8:21. τὸν λόγον τ. Θεοῦ.

13:7. ἐπὶ τὰς ἀκάνθας. 4:7. είς τὰς ἀκάνθας. 8:7. ἐν μέσῳ τ. ἀκανθῶν.

13:19. τ. λόγον τ. βασιλείας. 4:14. τὸν λόγον. 8:11. ὁ λόγοστ. Θεοῦ.

13:20. λαμβάνων. 4:16. λαμβάνουσιν. 8:13. δέχονται.

13:21. σκανδαλίζεται. 4:17. σκανδαλίζονται. 8:13. ἀφίστανται.

5:15. καίουσιν λύχνον. 8:16. λύχνον ἅψας.

8:21. κύριε. 4:38. διδάσκαλε. 8:24. ἐπιστάτα.

5:7. ὁρκίζω σε. 8:28. δέομαί σου.

8:30. ἀγέλη χοίρων πολλῶν. 5:11. ἀγέλη χοίρων μεγάλη. 8:32. ἀγέλη χοίρων ἱκανῶν.

9:18. ἰδοὺ ἄρχων [εἷς] προσελθὼν προσκύνει αὐτῷ. 5:22. ἔρχεται εἷς τῶν ἀρχισυναγώγων καὶ πιπτει πρὸς τούς πόδας αὐτοῦ. 8:41. καὶ ἰδού ἦλθεν ἀνὴρ καὶ οὗτος ἄρχων τῆς συναγωγῆς ὑπῆρχεν· καὶ πεσὼν παρὰ τοὺς πόδας Ἰησοῦ.

9:18. ἐτελεύτησεν. 5:23. ἐσάπως ἔχει. 8:42. καὶ αὐτὴ ἀπέθνησκεν.

5:29. σύθὺς ἐξηράηθη ἡ πηγή. 8:44. παραχρῆνα ἔστη ἡ ῥύσις.

10:14. ἐξερχομενοι ἔξω. 6:11. ἐκπορευόμενοι ἐκεῖθεν. 9:5. ἐξερχόμενοι ἀπό.

16:15. λέγοι. 8:29. ἐπηρώτα. 9:20. εἶπενὸά.

16:20. ἐπετίμησεν. 8:30. ἐπετίμησεν. 9:21. ἐπιτιμήσας παρήγγειλεν.

16:28. ἀμὴν λέγω ὑμῖν. 9:1. ἀμὴν λέγω ὑμῖν. 9:27. λέγω ὑμῖν ἀληθῶς.

17:4. κύριε. 9:5. Ῥαββεί. 9:33. ἐπιστάτα.

17:16. προσήνεγκα. 9:18. εἶπα. 9:40. ἐδεήθην.

17:18. ἐθεραπεύθη ὀπαῖς. 9:27. ἀνέστη. 9:42. ἱάσατο τὸς παῖδα.

19:13. παιδία. 10:13. παιδία. 18:15. τὰ βρέφη.

22:18. γνοὺς τὴν πονηρίαν. 12:15. εἰδὼς τὴν ὑπόκρισιν. 20:23. κατανοήσας τὴν πανουργίαν.

26:20. μετὰ τ. δώδεκα μαθητῶν. 14:17. μετὰ τῶν δώδεκα. 22:14. οἱ ἀπόστολοι σὺν αὐτῷ.

26:27. λαβών. 14:23. λαβών. 22:17. δεξάμενος.

26:29. οὐ μὴ ἀπ᾽ ἄρτι. 14:25. οὐκέτι οὐ μή. 22:18. οὐ μὴ ἀπὸ τοῦνῦν.

26:41. γρηγορεῖτε καὶ προσεύχεσθε. 14:28. γρηγορεῖτε καὶ προσεύχεσθε. 22:46. ἀναστάντες προσεύχεσθε.

26:64. ἀπ ἄρτι. 22:69. ἀπὸ τοῦ νῦν.

27:2. ἀπήγαγον καὶ παρέδωκαν Πειλάτῳ. 15:1. ἀπήνεγκαν καὶ παρέδωκαν Πειλάτῳ. 23:1. ἀναστὰν ἅπαντὸπλῆθος αὐτῶν ἤγαγον αὐτὸν ἐπὶ τ. Πειλᾶτον.

27:13. λέγει. 15:4. ἐπηρώτα. 23:9. ἐπηρώτα ἐν λογοις ἱκανοῖς.

27:57. ἄνθρωπος πλούσιος, τοὔνομα Ἰωσήφ. 15:43. Ἰωσὴφ εὐσχήμων βουλευτής. 23:50. καὶ ἰδοὺ ἀνὴρ ὀνόματι Ἰ., βουλευτὴς ὑπάρχων.

28:8. ἀπελθοῦσαι … ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ. 16:8. ἐξελθοῦσαι … οὐδενὶ οὐδὲν εἶπαν. 24:9. ὑποστρέψασαι … ἀπήγγειλαν ταῦτα πάντα τοῖς ἕνδεκα καὶ πᾶσιν τοῖς λοιποῖς.

These are only specimens taken from a large number of instances, and selected for their brevity and the ease with which they admit of comparison. The student who has mastered the main features of Luke's style will be able to find many more for himself.

§ 7. The Integrity of the Third Gospel

This question may be regarded as naturally following the discussion of S. Luke's peculiarities and characteristics, for it is by a knowledge of these that we are able to solve it. The question has been keenly debated during the last forty years, and may now be said to be settled, mainly through the exertions of Volkmar, Hilgenfeld, and Sanday. Dr. Sanday's article in the Fortnightly Review, June 1875, in answer to Supernatural Religion, was pronounced by Bishop Lightfoot to be "able and (as it seems to me) unanswerable" (On Sup. Rel. p. 186). This article was incorporated in The Gospels in the Second Century, Macmillan, 1876, now unfortunately out of print, and it remains unanswered. It is now conceded on all sides1 that Marcion's Gospel does not represent the original S. Luke, and that our Third Gospel has not been largely augmented and interpolated, especially by the addition of the first three chapters and the last seven verses; but that Marcion's Gospel is an abridgment of our S. Luke, which therefore was current before Marcion began to teach in Rome in or before a.d. 140. The statements of early Christian writers (not to be accepted as conclusive without examination) have been strongly confirmed, and it is right to speak of Marcion's Gospel as a "mutilated" or "amputated" edition of S. Luke.

Irenæus says of Marcion : id quod est secundum Lucam evangelium circumcidens (1:27, 2, 3:12, 7) ; and again: Marcion et qui ab eo sunt, ad intercidendas conversi sunt Scripturas, quasdam quidem in totum non cognoscentes, secundum Lucam autem evangelium et epistolas Pauli decurtantes, hæc sola legitima esse dicunt, quæ ipsi minoraverunt (3:12, 12). Similarly Tertullian: Quis tam comesor mus Ponticus quam qui evangelia corrosit? (Adv. Marcion. 1:1). Marcion evangelio suo nullum adscribit. auctorem. … ex iis commentatoribus quos habemus Lucam videtur Marcion elegisse quem cæderet (ibid. 4:2). Epiphanius also: ὁ μὲν γὰρ χαρακτὴρ τοῦ κατὰ Λουκᾶν σημαίνει τὸ εὐγγέλιον· ὡς δὲ ἡκρωτηρίασται μήτε ἀρχὴν ἔχων, μήτε μέσα, μήτε τέλος, ἱματίου βεβρωμένου ὑπὸ πολλῶν σητῶν ἐπέχει τὸν τρόπον (Hær. 1:3, 11, Migne,

41:709). Epiphanius speaks of additions, τὰ δὲ προστίθησιν: but these were very trifling, perhaps only some two or three dozen words.

The evidence of Tertullian and Epiphanius as to the contents of Marcion's Gospel is quite independent, and it can be checked to some extent by that of Irenæus. Their agreement is remarkable, and we can determine with something like certainty and exactness the parts of the Third Gospel which Marcion omitted; not at all because he doubted their authenticity, but because he disliked their contents. They contradicted his doctrine, or did not harmonize well with it, or in some other way displeased him. In this arbitrary manner he discarded 1:2 and 3 excepting 3:1, with which his Gospel began. Omitting 3:2-4, 13, 17-20, 24, he went on continuously to 11:28. His subsequent omissions were 11:29-32, 49-51, 13:1-9, 29-35, 15:11-32, 17:5-10, 18:31-34, 19:29-48, 20:9-18, 37, 38, 21:1-4, 18, 21, 22, 22:16-18, 28-30, 35-38, 49-51, 24:47-53. Perhaps he also omitted 7:29-35; and he transposed 4:27 to 17:18.

It should be observed that not only does Marcion's Gospel contain nearly all the sections which are peculiar to Luke, but it contains them in the same order. Where Luke inserts something into the common tradition, Marcion has the insertion; where Luke omits, Marcion omits also. This applies in particular to "the great intercalation" (9:51-18:14) as well as to smaller insertions; and this minute agreement, step by step, between Marcion and Luke renders the hypothesis of their independence incredible. The only possible alternatives are that Marcion has expurgated our Third Gospel, or that our Third Gospel is an expansion of Marcion's ; and it can be demonstrated that the second of these is untenable.

(1) In most cases we can see why Marcion omitted what his Gospel did not contain. He denied Christ's human birth; therefore the whole narrative of the Nativity and the genealogy must be struck out. The Baptism, Temptation, and Ascension involved anthropomorphic views which he would dislike. All allusions to the O.T. as savouring of the kingdom of the Demiurge must be struck out. And so on. In this way most of the omissions are quite intelligible. The announcement of the Passion (18:31-34) and the triumphal entry into Jerusalem, etc. (19:29-48), were probably disliked as being fulfilments of O.T. prophecy. It is less easy to see Marcion's objection

to the Prodigal Son (15:11-32) and the massacre of Galileans, etc. (13:1-9); but our knowledge of his strange tenets is imperfect, and these passages probably conflicted with some of them. But such changes as "all the righteous" for "Abraham and Isaac and Jacob and all the prophets" (13:28), or "the Lord's words" for "the law" (16:17), or "those whom the god of that world shall account worthy" for "they that are accounted worthy to attain to that world" (20:35), are thoroughly intelligible. Others which his critics supposed to be wilful depravations of the text are mere differences of reading found in other authorities; e.g. the omission Of αἰώνιον (10:25) and of ἢ μεριστήν (12:14); and the insertion of καὶ καταλύοντα τὸν νόμον καὶ τοὺς προφήτας (23:2).

(2) But the chief evidence (in itself amounting to something like demonstration) that Marcion abridged our S. Luke, rather than the Evangelist expanded Marcion, is found in the peculiarities and characteristics of Luke's style and diction. These run through our Gospel from end to end, and on the average are as frequent in the portions which Marcion omitted as in the rest. In the first two chapters they are perhaps somewhat more frequent than elsewhere. It is quite incredible that the supposed interpolator made a minute analysis of the style and diction of Marcion's Gospel, practised himself in it, and then added those portions of our Gospel which Marcion did not include in his Gospel: and that he accomplished this feat without raising a suspicion. Such a feat in that age would have been a literary miracle. Only those who have worked through the passages expunged by Marcion, carefully marking what is peculiar to Luke or characteristic of him, can estimate the full force of this argument. But the analysis of a few verses will be instructive.

The dotted lines indicate that the expression is found more often in Luke's writings than in the rest of N.T., and the fraction indicates the proportion: e.g. the (6/3) with καθεῖλεν means that καθαιρεῖν occurs six times in Lk. and Acts, and three elsewhere in the rest of N.T. The plain lines indicate that the expression is peculiar to Luke in N.T., and the figure states the number of times in which it occurs in his writings: e.g. κατὰ τὸ ἔθος occurs thrice in Lk. and Acts, and nowhere else in N.T.

Καθεῖλεν 6/3 δυνάστας ἀπὸ θρόνων, καὶ ὕψωσεν ταπεινούς, πεινῶντας ἐνέπλησεν 22/2 ἀγαθῶν, καὶ πλουτοῦντας ἐξαπέστειλεν 10/2 κενούς. ἀντελάβετο Ἰσραὴλ παιδὸς 7/1 αὐτοῦ, μνησθῆναι ἐλέους (καθὼς ἐλάλησεν πρὸς τοὺς πατέρας ἡμῶν) τῷ Ἀβραὰμ καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα.˝Εμεινεν δὲ Μαριὰμ σὺν 75/53 αὐτῇ ὡς μῆνας 10/8 τρεῖς, καὶ ὑπέστρεψεν 33/3 εἰς τὸν οἶκον αὐτοῦς (1:52-56).

Καὶ ἐπορεύοντο οἱ γονεῖς αὐτῆς κατ᾽ ἔτος 26/23 εἰς Ἰερουσαλὴμ τῇ ἑορτῇ τοῦ πάσχα. καὶ ὅτε ἐγένετο ἐτῶν 26/23 δώδεκα, ἀναβαινόντων αὐτῶν κατὰ τὸ ἔθος 3 τῆς ἑορτῆς, καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν 33/3 αὐτοὺς ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἰερουσαλήμ· καὶ οὐκ ἔγνωσαν οἱ γονεῖς αὐτοῦ· νομίσαντες 9/6 δὲ αὐτὸν ἐν τῇ συνοδίᾳ εἶναι ἦλθον ἡμέρας ὁδόν, καὶ ἀνεζήτουν 3 αὐτὸν ἐν τοῖς συγγενέσι καὶ τοῖς 2 γνωσγοῖς· 12/3 καὶ μὴ εὑρόντες ὑπέστρεψαν 33/3 εἰς Ἰερουσαλήμ, ἀναζητοῦντες 3 αὐτόν. καὶ ἐγένετο μεθ᾽ ἡμέρας τρεῖς, εὗρον αὐτὸν ἐν τῷ ἱερῷ, καθεζόμενον ἐν μέσῳ τῶν διδασκάλων, καὶ ἀκούοντα αὐτῶν, καὶ ἐπερωτῶντα αὐτούς· ἐξίσταντο 11/6 δὲ πάντες οἱ ἀκούοντες αὐτοῦ ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ (2:41-47).

§ 8. The Text

The authorities quoted for the various readings are taken from different sources, of which Tischendorf's Nov. Test. Græc. vol. 1.Exo 8, Lipsiæ, 1889, and Sanday's App. ad Nov. Test. Steph., Oxonii, 1889, are the chief. The Patristic evidence has been in many cases verified Gregory's Prolegomena to Tischendorf, Lipsiæ, 1884-94, and Miller's edition of Scrivener's Introduction to the Criticism of N.T., Bell, 1894, must be consulted by those who desire more complete information respecting the authorities.

(1) Greek Manuscripts

Primary uncials.

א Cod. Sinaiticus, sæc. iv. Brought byTischendorf from the Convent of St. Catherine on Mt. Sinai; now at St. Petersburg.Contains the whole Gospel complete.

Its correctors are

אa contemporary, or nearly so, and representing a second MS. of high value;

אb attributed by Tischendorf to sæc. vi.;

אc attributed to the beginning of sæc. 7. Two hands of about this date are sometimes distinguished as אca and אcb.

A. Cod. Alexandrinus, sæc. v. Once in the Patriarchal Library at Alexandria; sent by Cyril Lucar as a present to Charles 1. in 1628, and now in the British Museum. Complete.

B. Cod. Vaticanus, sæc. iv. In the Vatican Library certainly since 15331 (Batiffol, La Vaticane de Paul iii, etc., p. 86).

Complete.

The corrector B2 is nearly of the same date and used a good copy, though not quite so good as the original. Some six centuries later the faded characters were retraced, and a few new readings introduced by B3.

C. Cod. Ephraemi Rescriptus, sæc. v. In the National Library at Paris. Contains the following portions of the Gospel: 1:2-2:5, 2:42-3:21, 4:25-6:4, 6:37-7:16, or 17, 8:28-12:3, 19:42-20:27, 21:21-22:19, 23:25-24:7, 24:46-53.

These four MSS. are parts of what were once complete Bibles, and are designated by the same letter throughout the LXX and N.T.

D. Cod. Bezae, sæc. vi. Given by Beza to the University Library at Cambridge 1581. Greek and Latin. Contains the whole Gospel.

L. Cod. Regius Parisiensis, sæc. viii. National Library at Paris. Contains the whole Gospel.

R. Cod. Nitriensis Rescriptus, sæc. viii. Brought from a convent in the Nitrian desert about 1847, and now in the British Museum. Contains 1:1-13, 1:69-2:4, 16-27, 4:38-5:5, 5:25-6:8, 18-36, 39, 6:49-7:22, 44, 46, 47, 8:5-15, 8:25-9:1, 12-43, 10:3-16, 11:5-27, 12:4-15, 40-52, 13:26-14:1, 14:12-15:1, 15:13-16:16, 17:21-18:10, 18:22-20:20, 20:33-47, 21:12-22:15, 42-56, 22:71-23:11, 38-51. By a second hand 15:19-21.

T Cod. Borgianus, sæc. v. In the Library of the Propaganda at Rome. Greek and Egyptian. Contains 22:20-23:20.

X. Cod. Monacensis, sæc. ix. In the University Library at Munich. Contains 1:1-37, 2:19-3:38, 4:21-10:37, 11:1-18:43, 20:46-24:53.

Δ. Cod. Sangallensis, sæc. ix. In the monastery of St. Gall in Switzerland. Greek and Latin. Contains the whole Gospel.

Ξ. Cod. Zacynthius Rescriptus, sæc. viii. In the Library of the Brit. and For. Bible Soc. in London. Contains 1:1-9, 19-23, 27, 28, 30-32, 36-66, 1:77-

2:19, 21, 22, 33-39, 3:5-8, 11-20, 4:1, 2, 6-20, 32-43, 5:17-36, 6:21-7:6, 11-37, 39-47, 8:4-21, 25-35, 43-50, 9:1-28, 32, 33, 35, 9:41-10:18, 21-40, 11:1, 2, 3, 4, 24-30, 31, 32, 33.

If these uncials were placed in order of merit for the textual criticism of the Gospel, we should have as facile princeps B, with א as equally easily second. Then T, Ξ, L, C R. The Western element which sometimes disturbs the text of B is almost entirely absent from the Gospels.

Secondary Uncials.

E. Cod. Basileensis, sæc. viii. In the Public Library at Basle. Contains the whole Gospel, except 3:4-15 and 24:47-53.

F. Cod. Boreeli, sæc. ix. In the Public Library at Utrecht. Contains considerable portions of the Gospel.

G. Cod. Harleianus, sæc. ix. In the British Museum. Contains considerable portions.

K. Cod. Cyprius, sæc. ix. In the National Library at Paris. Contains the whole Gospel.

M. Cod. Campianus, sæc. ix. In the National Library at Paris. Contains the whole Gospel.

S. Cod. Vaticanus, sæc. x. In the Vatican. The earliest dated MS. of the Greek Testament. Contains the whole Gospel.

U. Cod. Nanianus, sæc. x. In the Library of St. Mark's, Venice. Contains the whole Gospel.

Only six uncial MSS., א B K M S U, afford complete copies of all four Gospels.

(2) Versions

The Versions quoted are the following:

The Latin (Latt.).

The Vetus Latina (Lat. Vet.).

The Vulgate (Vulg.).

The Egyptian (Aegyptt.).

The Bohairic (Boh.).

The Sahidic (Sah.).

The Syriac (Syrr.).

The Curetonian (Cur.).

The Sinaitic (Sin.).

The Peshitto (Pesh.).

The Harclean (Harcl.).

The Palestinian (Hier.).

The Armenian (Arm.).

The Ethiopic (Aeth.).

The Gothic (Goth.).

We are not yet in a position to determine the relation of the recently discovered Sinaitic Syriac (Syr-Sin.) to the other Syriac Versions and to other representatives of primitive texts: and it would be rash for one who is ignorant of Syriac to attempt a solution of this problem. But the readings of Syr-Sin., as given in the translation by Mrs. Lewis, are frequently quoted in the notes, so that the reader may judge to what extent they support the text adopted in this commentary.

It should be noticed that four of the seven instances of Conflate Readings, cited by WH. (ii. pp. 99-104) as proof of the comparative lateness of the traditional text, are found in this Gospel (9:10, 11:54, 12:18, 24:53). Mr. Miller, in his new edition of Scrivener's Introduction to the Criticism of the N. T. (Bell, 1894), denies the cogency of the proof; but the only case with which he attempts to deal, and that inadequately (ii. pp. 292, 293), is Luk 24:53. See the Classical Review, June 1896, p. 264.

§ 9. Literary History

It is not easy to determine where the literary history of the Third Gospel begins. The existence of the oral tradition side by side with it during the first century of its existence, and the existence of many other documents (1:1) previous to it, which may have resembled it, or portions of it, very closely, are facts which render certainty impossible as to quotations which bear considerable resemblance to our Gospel. They may come from this Gospel; but they may also have another source. Again, there are possibilities or probabilities which have to be taken into account. We do not know how soon Harmonies of two, or three, or four Gospels were constructed. The Third Gospel itself is a combination of documents; and there is nothing improbable in the supposition that before Tatian constructed his Diatessaron others had made combinations of Matthew and Luke, or of all three Synoptic Gospels (Sanday, Bampton Lectures, p. 302). Some early quotations of the Gospel narrative look as if they may have come either from material which the Evangelists used, or from a compound of their works, rather than from any one of them as they have come down to us. On the other hand the difficulty of exact quotation must be remembered. MSS. were not abundant, and even those who possessed them found a difficulty in "verifying their references," when rolls were used and not pages, and when neither verses nor even chapters were numbered or divided. In quoting from memory similar passages of different Gospels would easily become mixed; all the more so, if the writers who quote were in the habit of giving oral instruction in the Gospel narrative; for in giving such instruction they would be in the habit of constructing a compound text out of the words which they chanced to remember from any two or three Gospels. What they wanted to convey was the substance of "the Gospel," and not the exact wording of the Gospel according to Matthew, or Mark, or Luke.

There is nothing in the Epistle of Barnabas which warrants us in believing that the writer knew the Third Gospel: and the coincidence of κοινωνήσεις ἐν πᾶσιν τῷ πλησίον σου, καὶ οὐκ ἐρεῖς ἴδια εἶναι (19:8) with Act 4:32 is too slight to be relied upon. Comp. Didaché 4:8. Indeed it is not impossible

that this Epistle was written before our Gospel (a.d. 70-80). In the Epistle of Clement, which doubtless is later than the Gospel (a.d. 95, 96), we have the perplexing phenomena alluded to above.

Mat 5:7, Mat 5:7:1, Mat 5:2. Clem. Rom. Cor. 13:2.Luk 6:36-38.

μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται.

μὴ κρίνετε, ἵνα μὴ κριθῆτε· ἐν ᾧ γὰρ κρίματι κρίνετε κριθήσεσθε, καὶ ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν. οὕτως γὰρ εἶπεν· ἐλεᾶτε, ἵνα ἐλεηθῆτὲ ἀφίετε, ἵνα ἀφεθῇ ὑμῖν· ὡς ποιεῖτε, οὕτω ποιηθήσεται ὑμῖν· ὡς δίδοτε, οὕτως δοθήσεται ὑμῖν· ὡς κρίνετε, οὕτως κριθήσεσθε· ὡς χρηστεύεσθε, οὕτως χρηστευθήσεται ὑμῖν· ᾧ μέτρῳ μετρεῖτε, ἐν αὐτῷ μετρηθήσεται ὑμῖν. γίνεσθε οἰκτίρμονες καθὼς ὁ πατὴρ ὑμῶν οἰκτίρμων ἐστίν· καὶ μὴ κρίνετε, καὶ οὐ μὴ κριθῆτε· καὶ μὴ καταδικάζετε, καὶ οὐ μὴ καταδικασθῆτε. ἀπολύετε, καὶ ἀπολυθήσεσθε· δίδοτε, καὶ δοθήσεται ὑμῖν … ᾧ γὰρ μέτρῳ μετρεῖτε ἀντιμετρηθήσεται [or μετρηθήσεται] ὑμῖν.

This quotation is found in the Epistle of Polycarp (2:3) in this form: μνημονεύοντες δὲ ὧν εἶπεν ὁ κύριος διδάσκων· μὴ κρίνετε, ἵνα μὴ κριθῆτε· ἀφίετε, καὶ ἀφεθήσται ὑμῖν· ἐλεᾶτε, ἵνα ἐλεηθῆτε· ᾧ μέτρῳ μετρεῖτε, ἀντιμετρηθήσεται ὑμῖν. And Clement of Alexandria (Strom. ii. 18, p. 476, ed. Potter) has it exactly as Clement of Rome, with the exception of ἀντιμετρηθήσεται for μετρηθήσεται: but he is perhaps quoting his namesake. If not, then the probability that both are quoting a source different from any of our Gospels becomes much greater (Resch, Agrapha, pp. 96, 97).

Mat 18:6, Mat 18:7, Mat 18:26:24. Clem Rom. Cor. 46:8. Luk 17:1, Luk 17:2, Luk 17:22:2.

ὃς δ᾽ ἂν σκανδαλίσῃ ἕνα τῶν μικρῶν τούτων, τῶν πιστευόντων εἰς ἐμέ, συμφέρει αὐτῷ ἵνα κρεμασθῇ μύλος ὀνικὸς περὶ τ. τράχηλον αὐτοῦ καὶ καταποντισθῇ ἐν τῷ πελάγει τῆς θαλάσσης. οὐαὶ τῷ κόσμῳ. …

οὐαὶ δὲ τῷ ἀνθρώδῳ ἐκείνῳ δι᾽ οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος. εἶπεν γάρ· οὐαὶ τῷ

ἀνθρώπῳ ἐκείνῳ· καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη, ἢ ἕνα τῶν ἐκλεκτῶν μου σκανδαλίσαι· κρεῖττον ἦν αὐτῷ περιτεθῆναι μύλον καὶ καταποντισθῆναι εἰς τὴν θάλασσαν, ἢ ἕνα τῶν ἐκλεκτῶν μου διαστρέψαι. ἀνένδεκτόν ἐστιν τοῦ τὰ σκάνδαλα μὴ ἐλθεῖν, πλὴν οὐαὶ δι᾽ οὗ ἔρχεται· λυσιτελεῖ αὐτῷ εἰ λίθος μυλικὸς περίκειται περὶ τὸν τράχηλον αὐτοῦ καὶ ἔρριπται εἰς τὴν θάλασσαν, ἢ ἵνα σκανδαλίσῃ τῶν μικρῶν τούτων ἕνα.

οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ δι᾽ οὗ παραδίδοται.

Here again Clement of Alexandria (Strom. iii. 18, p. 561) quotes exactly as Clement of Rome, with the exception of μή for οὐκ after εἰ, and the omission of τήν before θαλάσσαν. In Clem. Rom. Cor. 59:3 we have a composite quotation (Isa 13:11; Psa 33:10; Job 5:11, etc.), which may possibly have been influenced by Luk 1:52, Luk 1:53, Luk 1:14:11, Luk 1:18:14; but nothing can be built on this possibility. We must be content to leave it doubtful whether Clement of Rome knew our Gospel according to Luke; and the same must be said of Polycarp (see above) and of Ignatius. In Eph. 14. we have φανερὸν τὸ δένδρον ἀπὸ τοῦ καρποῦ αὐτοῦ, which recalls ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώκεται (Mat 12:33) and ἕκαστον γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκεται (Luk 6:44). Smyr. iii. we have the very remarkable passage which perplexed Origen, Eusebius, and Jerome as to its source: ὅτε πρὸς τοὺς περὶ Πέτρον ἦλθεν, ἔφη αὐτοῖς· Λάβετε, ψηλαφήσατέ με, καὶ ἴδετε ὅτι οὐκ εἰμὶ δαιμόνιον ἀσώματον. This may be a condensation of Luk 24:36-39, or may come from oral tradition or a lost document. Of other possibilities, τὸ πῦρ τὸ ἄσβεστον (Eph. 16.) recalls Mar 9:43 rather than Luk 3:17: καλοὺς μαθητὰς ἐὰν φιλῇς, χάρις σοι οὐκ ἔστιν (Polyc. 2.) is not very close to Luk 6:32: ἡδοναὶ τοῦ βίου (Rom 7.) is found Luk 8:14, but is a common phrase: and other slight resemblances (e.g. Magn. 10.) may as easily come from other Gospels or from tradition.

We are on surer ground when we come to the Didaché and the Gospel of Peter, the dates of which remain to be determined, but which may be placed between a.d. 75 and 125. In the former we find further evidence of a combination of passages from Matthew and Luke, of which we have seen traces in Clement of Rome, and which suggests the possibility of a primitive Harmony of these two documents.

Mat 25:13. Didaché 16:1.Luk 12:35.

γρηγορεῖτε οὖν,

ὅτι οὐκ οἴδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν. γρηγορεῖτε ὑπὲρ τῆς ζωῆς ὑμῶν· οἱ λύχνοι ὑμῶν μὴ σβεσθήσωσαν, καὶ αἱ ὀσφύες ὑμῶν μὴ ἐκλυέσθωσαν, ἀλλὰ γίνσεθε ἕτοιμοι· οὐγὰρ οἴδατε τὴν ὥραν ἐν ᾗ ὁ κύριος ἡμῶν ἔρχεται. ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι καὶ οἱ λύχνοι καιόμενοι, καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν κύριον ἑαντῶν.

Here the acquaintance with our Gospel is highly probable, for of the Evangelists Luke alone has the plural of λύχνος and of ὀσφύς. In giving the substance of the Sermon on the Mount, the Didaché again seems to compound the two Gospels.

Mt. 7., Mat 7:5. Didaché 1:2-5.Luk 6.

12 πάντα οὖν ὅσα ἐὰν δέλητε ἵνα ποιῶσιν ὐμῖν οἱ ἄνθρωποι, οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς.

44ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καὶ προσεύχεσθε ὑπὲρ τῶν διωκόντων ὑμᾶς.

46 ἐάν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; …

47 … οὐχὶ καὶ οἱ ἐθνικοὶ τὸ αὐτὸ ποιοῦσιν;

39 ὅστις σε ῥαοπίζει εἰς τὴν δεξιὰν σιαγόνα, στρέψον αὐτῷ καὶ τὴν ἄλλην. 41 ὅστις σε ἀγγαρεύσει υίλιον ἓν, ὕπαγε μετ᾽ αὐτοῦ δύο. 40 τῷ θελοντί σοι κριθῆναι καὶ τὸν χιτῶνά σου λαβεῖν, ἀφὲς αὐτῷ καὶ τὸ ἱμάτιον. 42 τῷ αἰτοῦντί σε δός, καὶ τὸν θέλοντα ἀπὸ σοῦ δανίσασθαι μὴ ἀποστραφῇς. πάντα δὲ ὅσα ἐὰν θελήσῃς μὴ γίνεσθαί σοι, καὶ σὺ ἄλλῳ μὴ ποίει … εὐλογεῖτε τοὺς καταρωμένους ὑμῖν καὶ προσεύχεσθε ὑπὲρ τῶν ἐχθρῶν ὑμῶν, νηστεύετε δὲ ὑπὲρ τῶν διωκόντων ὑμᾶς· ποία γὰρ χάρις, ἐὰν ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς; οὐχὶ καὶ τὰ ἔθνη τὸ αὐτὸ ποιοῦσιν; ὑμεῖς δὲ ἀγαπᾶτε τοὺς μισοῦντας ὑμᾶς καὶ οὐχ ἕξετε ἐχθρόν … ἐάν τις σοι δῷ

ῥάπισμα εἰς τὴν δεξιὰν σιαγόνα, στρέψ αὐτῷ καὶ τὴν ἄλλην, καὶ ἔσῃ τέλειος· ἐὰν ἀγγαρεύσῃ σέ τις μίλιον ἕν, ὕπαγε μετ αὐτοῦ δύο· ἐὰν ἄρῃ τις τὸ ἱμάτιόν σου, δὸς αὐτῷ καὶ τὸν χιτῶνα· ἐὰν λάβῃ τις ἀπὸ σοῦ τὸ σόν, μὴ ἀπαίτει· οὐδὲ γὰρ δύνασαι. παντὶ τῷ αἰτοῦντί σε δίδου, καὶ μὴ ἀπαίτει. 31καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, ποιεῖτε αὐτοῖς ὁμοίως.

28εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, προσεύχεσθε περὶ τῶν ἐπηρεαζόντων ὑμᾶς. 27 ἀλλὰ ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν.

32 καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν; καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας ἀτοὺς ἀγαπῶσιν.

35 πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν … καὶ ἔσται ὁ μισθὸς ὑμῶν πολύς.

29 τῷ τύπτοντί σε ἐπὶ τὴν σιαγόνα πάρεχε καὶ τὴν ἄλλην,

καὶ ἀπὸ τοῦ αἴροντός σου τὸ ἱμάτιον καὶ τὸν χιτῶνα μὴ κωλύσῃς. 30 παντὶ αἰτοῦτί σε δίδου, καὶ ἀπὸ τοῦ αἴροντος τὰ σὰ μὴ ἀπαίτει.

Expressions which are peculiar to each form of the Sermon are here so abundant that we conclude that this doctrine of the Two Ways has been influenced by both forms. But the order in which the several precepts are put together is so different from both Gospels, that the editor can scarcely have had either Gospel before him. Very possibly the order and wording have been disturbed by oral instruction in Christian morality given to catechumens (Sanday, Bamptons, p. 302). But the evidence of acquaintance with the Third Gospel is strong; and it is somewhat strengthened by the fact that in the Didaché Christ is called the "Servant (παῖς) of God" (9:2, 3, 10:2, 3), a use of παι῾ς which in N.T. is almost confined to Luke (Act 3:13, Act 3:26, Act 3:4:27, 30; Comp. 4:25 ; Luk 1:54, Luk 1:69). But this use is common in LXX, and may easily be derived from Isaiah or the Psalms rather than from the Acts. Nevertheless there is other evidence of the influence of the Acts on the Didaché, and scarcely any evidence of the influence of Isaiah or of the Psalms: indeed the references to the O.T. are remarkably few. And this not only makes it quite possible that the use of ὁ παῖς comes from the Acts, but also still further strengthens the conviction that the Didaché is indebted to the writings of S. Luke. Comp.

συγκοινωνήσεις δὲ πάντα τῷ ἀδελφῷ σου καὶ οὐκ ἐρεῖς ἴδια εἶναι (Did. 4:8) with οὐδὲ εἷς τι τῶν ὑπαρχόντων αὐτῷ ἔλεγεν ἴδιον εἶναι ἀλλ' ἦν αὐτοῖς πάντα κοινά (Act 4:32). Bryennios and Wünsche see traces of Luk 9:1-l6 and 10:4-21 in Did. 11; but this chapter might easily have stood as it does if Luke had never written. Yet there is enough in what has been quoted above to establish the fact of the influence of Luke on the Didaché.

It is generally admitted that the fragment of the Gospel of Peter suffices to show that the writer of that apocryphal narrative was acquainted with all four of the Canonical Gospels. But it will be worth while to quote some of the expressions and statements which have a marked resemblance to Luke in particular.

Gospel of Peter. Luk 23:24.

4. Πειλᾶτος πέμψας πρὸς Ἡρώδην. 7. Πειλᾶτος … ἀνέπεμψεν αὐτὸν πρὸς Ἡρῴδην.

5. καὶ σάββατον ἐπιφώσκει. 54. καὶ σάββατον ἐπέφωσκεν.

10. ἤνεγκον δύο κακούργους. 32. ἤγοντο δὲ καὶ ἕτεροι κακοῦργοι δύο.

13. εἷς δέ τις τῶν κακούργων ἐκείνων ὠνείδισεν αὐτούς, λέγων· ἡμεῖς διὰ τὰ κακὰ ἃ ἐποιήσαμεν οὕτω πεπόνθαμεν, οὗτος δὲ σωτὴρ γενόμενος τῶν ἀνθρώπων τί ἠδίκησεν ἡμᾶς; 39. εἷς δὲ τῶν κρεμασθέντων κακούρ γων ἐβλασφήμει αὐτόν …

15. ὁ ἥλιος ἔδυ. 45. τοῦ ἡλίου ἐκλείποντος.

28. ὁ λαὸς ἅπας γογύζει καὶ κόπτεται τὰ στήθη. 48. πάντες οἱ συνπαραγενόμενοι ὄχλοι … τύπτοντες τὰ στήθη.

34. πρῴας δὲ □πιφώσκοντος το□ σαββάτου. 54. καὶ σάββατον □πέφεσκεν.

36. δύο ἄνδρας κατελθόντας ἐκεῖθεν πολὺ φέγγος ἔχοντας. 4. ἄνδρες δύο ἐπέστησαν αὐταῖς ἐν ἐσθῆτι ἀστραπτούσῃ.

50. ὄρθρου δὲ τῆς κυριακῆς … ἐπὶ τῷ μνήματι.

54 ἃ φέρομεν εἰς μνημοσύνην αὐτοῦ. 1. τῇ δὲ μιᾷ τῶν σαββάτων ὄρθρου βαθέως ἐπὶ τὸ μνῆμα ἦλθαν φέρουσαι ἃ ἡτοίμασαν ἀρώματα.

These resemblances, which are too close and too numerous to be accidental, are further emphasized when the parallel narratives are compared. S. Luke alone mentions the sending to Herod. He alone uses the expression σάββατον ἐπέφωσκεν (contrast Mat 28:1). He alone calls the two robbers κακοῦργοι. He alone tells us that one of the robbers reviled, and that one contrasted the justice of their fate with the innocence of Jesus. He alone mentions the sun in connexion with the darkness. He alone speaks of all the multitudes of spectators, and of their beating their breasts. He alone calls the two Angels at the tomb ἄνδρες (Mt. and Mk. mention only one), and calls the tomb μνῆμα ; and he alone uses φέρειν of the women bringing the spices. There are other passages in which the Gospel of Peter resembles Luke with one or more of the other Gospels ; but what has been quoted above is sufficient to show that the writer of the apocryphal gospel was influenced by S. Luke's narrative. It must be remembered that these ten coincidences are found within the compass of fifty five verses, and that they are not exhaustive. The inscription on the cross, Θῦτός ἐστιν ὸ βασιλεὺς τοῦ ΄Ισραήλ (11), is closer to that given by S. Luke, ὸ β. τῶν΄Ιουδαίων οὗτος (23:38), than to any of the other forms; and perhaps the words of the robber, σωτὴρ γενόμενος (see above, 13), are suggested by σῶσον σεαυτὸν καὶ ἡμᾶς (23:39). The use of μεσημβρία for "midday" (15) is found in N.T. nowhere but Act 22:6. The cry of the Jews Christ's death, ἴδετε ὅτι πόσον δίκαιός ἐστιν (28), looks like an adaptation of the centurion's confession, ὄντως ὸ ἄνθρωπος αὗτος δίκαιος ἦν (23:47) ; and perhaps ἐξηγήσαντο πάντα ἅπερ εἶδον (45) is an echo of ἐξηγοῦντο τὰ ἐν τῇ ὸδῷ (24:35). And, as already pointed out (§ 1), Pseudo-Peter always speaks of Jesus Christ as ὸ κύριος, a use which begins to be common in the Third Gospel.

The evidence of another interesting document of about the same date is worth quoting. The Testaments of the 12 Patriarchs is a Greek translation of a Hebrew original. It was gradually Christianized, and reached its present form c. A. D. 70-135. It shows marked traces of a knowledge of the Synoptic traditions and of S. Luke's Gospel in particular. Some of the coincidences given below are probably the result of independent citation of

the O.T. But the citation may have been suggested to the later writer by acquaintance with it in the Gospel narrative.

Test. 12 Patr. S. Luke.

οἶνον καὶ σίκερα οὐκ ἔπιον (Reuben 1.). οἶνον καὶ σίκερα οὐ μὴ πίῃ (1:15; Num 6:3).

ἔγνων ὅτι δικαίως πάδξω (Sim. 4.). καὶ ἡμεῖς μὲν δικαίως (23:41).

ἔσεσθε εὑρίσκοντες χάριν ἐνώπιον Θεοῦ καὶ ἀνθρώπων (Sim. 5.). Ἰησοῦς προέκοπτεν … κάριτι παρὰ Θεῶς καὶ ἀνθρώποις (2:52; 1Sa 2:26).

ὁ Θεὸς σῶμα λαβὼν καὶ συνεσθίων ἀνθρώποις ἔσωσεν αὐτούς (Sim. 6.). συνεσθίει αὐτοῖς (15:2). comp. συνεφάγομεν καὶ συνεπίομεν αὐτῳ (Act 10:41).

ἀνεῴχθησαν οἱ οὐρανοί (Levi 2:18.). ἀνεῳχθῆναι τὸν οὐρανόν (3:21 ; Isa 64:1).

περὶ τοῦ μέλλοντος λυτροῦσθαι τὸν Ισραήλ (Ibid.). αὐτός ἐστιν ὁ μέλλων λυτροῦσθαι τὸν Ἰσραήλ (24:21).

ἕως ἐπισκέψηται Κύριος πάντα τὰ ἔθνη ἐν σπλάγχνοις υἱοῦ αὐτοῦ ἕως αἰῶνος (Lev 4.). διὰ σπλάγχνα ἐλέους Θεο μν ὲν ο ς ἐπισκέψεται μ ς νατολὴ ξ ψους (1:78).

συνετήρουν τοὺς λόγους τούτους ἐν τῇ καρδίᾳ μου (Lev 6.) συνετήρει τὰ ῥήματα ταῦτα … ἐν τῇ καρδίᾳ αὐτῆς (2:19; comp. 2:51).

καίγε ἔκρυψα τοῦτο ἐν τῇ καρδίᾳ μου, καὶ οὐκ ἀνήγγειλα αὐτὸ παντὶ ἀνθρώπῳ (Lev 8). καὶ αὐτοὶ ἐσίγησαν καὶ οὐδενὶ ἀπήγγειλαν ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν ὧν ἐώρακαν (9:36).

δύναμις Ὑψίστου (Lev 16). δύναμις Ὑψίστου (1:35).

ἐπέπεσεν ἐπ᾽ αὐτοὺς τρόμος (Judah 3). φόβος ἐπέπεσεν ἐπ᾽ αὐτόν (1:12; comp. Act 19:17).

ποιεῖν πάντ τὰ δικαιώματα Κυρίου καὶ ὑπακούειν ἐντολὰς Θεοῦ (Judah 13). πορεύομενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασιν τοῦ κυρίου (1:6).

ἀνοιγήσονται ἐπ᾽ αὐτὸν οἱ οὐρανοί, ἐκχέαι πνεῦμα, εὐλογίαν Πατρὸς ἁγίου (Judah 24). ἀνεῳχθῆναι τὸν οὐρανὸν καὶ καταβῆναι τὸ πνεῦμα τὸ ἅγιον (3:21, 22).

οἱ ἐν πτωχείᾳ διὰ κύριον πλουτισθήσονται, καὶ οἱ ἐν πενίᾳ χορτασθήσονται, καὶ οἱ ἐν ἀσθενείᾳ ἰσχύσουσι (Judah 25). μακάριοι οἱ πτωχοί, ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ Θεοῦ. μακάριοι οἱ πεινῶντες νῦν, ὅτι χορτασθήσεσθε (6:20, 21; Mat 5:3-6).

ἐπιστρέψει καρδίας ἀπειθεῖς πρὸς Κύριον (Dan 5). ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα· καὶ ἀπειθεῖς ἐν φρονήσει δικαίων (1:17; Mal 4:5).

καὶ ἐὰν ὁμολογήσας μετανοήσῃ ἄφες αὐτῷ (Gad 6.). καὶ ἐὰν μετανοήσῃ, ἄφες αὐτῷ (17:3).

καὶ αὐτὸς ἐλθὼν ὡς ἄνθρωτπος, ἐσθίων καὶ πίνων μετὰ τῶν ἀνθρώπων (Asher 7.). see above, Sim. 6. ἐλήλυθεν ὁ υἱὸς τοῦ ἀνθρώπου ἔσθων καὶ πίνων (7:34; Mat 9:19).

Besides these verbal coincidences there are many coincidences in thought, especially respecting the admission of the Gentiles to the Kingdom through the Messiah, who is the Saviour of all, Jew and. Gentile alike. “The Lord shall raise up from Levi a Priest, and from Judah a King, God and man. He shall save all the nations and the race of Israel” (Simeon 7.). “A King shall rise from Judah and shall make a new priesthood … unto all the nations” (Lev 8). Comp. Judah 24. ; Zebulon 9.; Dan 6.; Naphtali 4., 8. ; Asher 7. ; Benjamin 9. Moreover, there are passages which are very similar in meaning, although not in wording, to passages in Luke: comp. the end of Joseph 17. with Luk 17:27, and the beginning of Joseph 18. with Luk 6:28.

It is hardly necessary to trace the history of the Third Gospel in detail any further. It has been shown already (pp. 15-17) that Justin Martyr, Tatian, Celsus, the writer of the Clementine Homilies, Basilides, Valentinus, Marcion, and the Churches of Lyons and Vienne, knew the Third Gospel,

and that Irenæus, the Muratorian Canon, Tertullian, Clement of Alexandria, and others definitely assign it to S. Luke. In the second half of the second century this Gospel is recognized as authentic and authoritative; and it is impossible to show that it had not been thus recognized at a very much earlier date.

The order of the Gospels has not always been the same. But, just as in the interpretation of the four symbolical creatures, the calf has uniformly been taken as indicating S. Luke, so in the arrangement of the Gospels his has almost invariably been placed third. The order with which we are familiar is the common order in most MSS. and Versions : but in D 594, a b cd e f ff 2 i q r and the Gothic Version, and in the Apostolic Constitutions, what is called the Western order (Matthew, John, Luke, Mark) prevails. The obvious reason for it is to have the two Apostles together and before the other two Evangelists. In a few authorities other arrangements are found. X and the Latin k have John, Luke, Mark, Matthew, while 90 has John, Luke, Matthew, Mark, and 399 John, Luke, Matthew. The Curetonian Syriac has Matthew, Mark, John, Luke.

§ 10. Commentaries

A good and full list of commentaries on the Gospels is given by Dr. W. P. Dickson in the English translation of Meyer's Commentary on S. Matthew, 1. pp. 23-43 and of commentaries on S. Mark and S. Luke in that of Meyer's Commentary on S. Mark and S. Luke, 1. pp. 13-16. It will suffice to name a few of the chief works mentioned by him, especially those which have been in constant use during the writing of this commentary, and to add a few others which have appeared since Dr. Dickson published his lists (1877, 1880), or for other reasons were omitted by him, Of necessity the selection here given in many cases corresponds with that in the volume on Romans by Dr. Sanday and Mr. Headlam; and the reader is referred to that (pp. 99-109) for excellent remarks on the characteristics of the different commentaries, which need not be repeated here.

1. Greek Writers

Origen (Orig.); † 253. Homiliæ in Lucam in Origenis Opp. ed. Delarue, 3:932; Lommatzsch, 5:85; Migne, 13:1801, 1902. These thirty-nine short Homilies are an early work, and have been preserved in the Latin translation made by Jerome. A few fragments of the original Greek survive in the Philocalia (ed. J. A. Robinson, Camb. 1893) and elsewhere. The genuineness of these Homilies has been disputed, but is not doubtful. A summary of the contents of each is given in Westcott's article Origenes, D. Chr. Biog. iv:113. The first twenty are on Lk. 1., Luk 1:2., and the next thirteen on Lk. 3., Luk 3:4., leaving the main portion of the Gospel almost untouched. Besides these there are fragments of notes in the original Greek, which have been preserved in Venice MS. (28, 394); Migne, xviii:311-370. They extend over chapters 1-20.

Eusebius of Cæsarea (Eus.); † before 341. Εἰς τὸ κατὰ Δουκᾶν εὐαγγέλιον in Migne, xxiv:529. Only fragments remain on Luk 1:5, Luk 1:18, Luk 1:19, Luk 1:32, Luk 1:35, Luk 1:38, Luk 1:2:32, Luk 1:4:18, Luk 1:6:18, Luk 1:20, Luk 1:7:29, Luk 1:30, Luk 1:8:31, Luk 1:43, Luk 1:9:1, Luk 1:3,

Luk 1:4, Luk 1:7, Luk 1:26, Luk 1:28, Luk 1:34, Luk 1:10:6, Luk 1:8, Luk 1:9:21, Luk 1:12:11, Luk 1:22, Luk 1:34, Luk 1:36, Luk 1:37, Luk 1:42, Luk 1:45, Luk 1:13:20, Luk 1:35, Luk 1:14:18, Luk 1:17:3, Luk 1:23, Luk 1:25-31, Luk 1:34, Luk 1:37, Luk 1:18:2, Luk 1:19:12, Luk 1:13, Luk 1:17, Luk 1:20:2, Luk 1:3, Luk 1:21:25, Luk 1:26, Luk 1:28-32, Luk 1:36, Luk 1:22:30, Luk 1:57, Luk 1:24:4.

Cyril of Alexandria (Cyr. Alex.); † 444. Ἐξήγησις εἰς τὸ κατὰ Λουκᾶν εὐαγγέλιον in Migne, lxxii:475. Only portions of the original Greek are extant, but a Syriac version of the whole has been edited by Dr. R. Payne Smith, who has also translated this version into English (Oxford, 1859). The Syriac version shows that many Greek fragments previously regarded as part of the commentary are from other writings of Cyril, or even from other writings which are not his. The Greek fragments which coincide with the Syriac prove that the latter is a faithful translation. The commentary is homiletic in form.

Theophylact (Theoph.), archbishop of Bulgaria (1071-1078); † after 1118. Migne, 123.

Euthymius Zigabenus (Euthym.) ; † after 1118. Migne, cxxix, 853.

These two almost contemporaneous commentaries are among the best of their kind. They draw much from earlier writers, but do not follow slavishly, and are far superior to mediæval Latin commentaries. The terseness of Euthymius is not unlike that of Bengel.

2. Latin Writers

Ambrose (Ambr.) ; †397. Expositio Evang. sec. Lucam; Migne, xv. 1525. Ambrose follows Philo and Origen in seeking for spiritual or mystical meanings under the natural or historical sense, and these are sometimes very far-fetched: in verbis ludlt, in sententiis dormitat (Jerome, Prol. in Hom. Orig. in Luc.).

Eucherius ; †449 or 450. Liber instructionum in Lucas Evang.; Migne, 1. 799.

Arnobius Junior; † after 460. Annotationes ad quædam Evangeliorum loca; Migne, liii. 570, 578.

Paterius of Brescia ; friend of Gregory the Great. He colected from the writings of Gregory an Expositio vet. et Nov. Test., of which Book III. is a Catena of Passages on S. Luke; Migne, lxxix. 1057. In the eleventh century the monk Alulf made a similar collection; Migne, lxxix. 1199.

None of these works are very helpful as regards exegesis. Eucherius and Arnobius do not repay perusal. The extracts from Gregory are mainly from the Moralia or commentary on Job, full of allegorical interpretation.

Bede, the Venerable; †735. In Lucam Exp. Libri vi.; Migne, xcii. 307; Giles, xi., xii.; ed. Colon. 1612, 5:217. The character of the work may be given in his own words: “I have made it my business, for the use of me and mine, briefly to compile out of works of the venerable Fathers, and to interpret according to their meaning (adding somewhat of my own) these following pieces”—and he gives a list of his writings (H. E.sub fin. See also the Prol. in Marc.). This commentary is far superior is to those just mentioned, and is an oasis in a desert.

Sedulius Scotus; † c. 830. A mere compiler, often from Origen ; Migne, ciii. 27. Walafrid Strabus of Reichenau; † 849. Glossa ordinaria, a compilation with some original matter; Migne, cxiv. 243, 893. It became very famous. We may pass over with bare mention Christianus Druthmarus; c. 850; Migne, cvi. 1503: Bruno Astensis; C. 1125; Migne, clxv. 33: and Petrus Comestor; c. 1180; Migne, cxcviii. 1537.

Thomas Aquinas, Doctor Angelicus ; †1274. Expositio continua or Catena aurea in Evangelia, a mosaic of quotations (to be accepted with caution) from over eighty Christian writers, from Ignatius to Euthymius, so arranged as to form a summary of patristic theological teaching. opp. ed. Venet. iv. 5; translated Oxford, 1845.

Albertus Magnus of Ratisbon; † 1280.

3. Reformation And Post-Reformation Writers

Erasmus, Desiderius; †1536. Adnotationes in N.T., 1516; Paraphrases, 1522.

Butzer Or Bucer, Martin; † 1551 In sacra quatuor Evangelia Enarrationes, 1551.

Calvin, John; † 1564. In harmoniam ex Matt. Mare. et Luc. compositam Commentarii, 1553; Brunsvigæ, 1868; translated by the. Calvin Trans. Society, 1842; strong and independent.

Beza, Theodore; † 1605. Adnotationes in N.T., 1565, 1594.

Grotius (Huig van Groot); † 1645. Adnotationes in N.T., 1644. Arminian ; an early attempt to apply philological principles (learned from J. J. Scaliger) and classical illustrations to the Bible; still useful.

Hammond, Henry; † 1660. Canon of Christ Church, Oxford; "the Father of English Commentators." Paraphrase and Annotations of the N.T., 1653, 1845 ; "reveals genuine exegetical tact and learning." Biblical paraphrase is of English origin.

One or two Roman Catholic commentators in this period require mention.

Cajetan, Cardinal (Jacob de Vio) ; † 1534; a Dominican. In quatuor Evang. et Acta Apost. Commenarii, 1543. Under pressure from Luther (1518) he became considerably emancipated from patristic and scholastic influence.

Maldonatus, Joannes (Maldon.); † 1583 ; a Spanish Jesuit. Commentarii in quatuor Evangelia 1596; ed. Sansen, 1840; ed. K. Martin (condensed) 1850. Admirable of its kind: he rarely shirks a difficulty, and is often sagacious in his exposition. An English translation by G. J. Davie is being published by Hodges.

Cornelius a Lapide (van Stein); † 1637 ; a Jesuit. Comm. in quatuor Evang., 1638. Part of a commentary on almost the whole Bible. A voluminous compilation, including much allegory and legend; devout and 'often edifying, but sometimes puerile. English translation of the Comm. on S. Luke, Hodges, 1887.

Escobar y Mendosa, Antonio; † 1669 ; a Spanish Jesuit, whose casuistry was gibbeted by Pascal. In Evangelia sanctorum et temporis commentarii, 1637.

Two great names in the eighteenth century serve well as a transition from the writers of the two preceding centuries to the present age.

Bengel, Johann Albrecht (Beng.); †1751. Gnomon N.T., 1742. A masterpiece, rivalling Euthymius Zigabenus in terseness, and excelling him in originality and insight. English translation, Clark, 1857.

Wetstein, Johann Jacob (Wetst.), †1754. Nov. Test. Græcum, 1751, 1752. A monument of criticism and learning. Wetstein was a leader in the field of textual criticism, and the stores of learning collected in his notes have been of the greatest service to all subsequent students of N.T.

4. Modern Writers

Schleiermacher, Fried. Dan. Ernst ; †1834; Ueber die Schriften des Lukas, 1817. Translated anonymously by Thirlwall, 1825.

Bornemann, Fried. August.; †1850. Scholia in Lucæ Evangelium, 1830

De Wette, Wilh. Mart. L. ; †1849. Kurze Erklä1rung der Evangelien des Lukas und Markus, 1839. Free, precise, and compact.

Meyer, Hein. Aug. Wilh. ; †1873. Kritisch exegetischer Kommentar uber das N.T. Markus and Lukas, 1846. Excellent A good English translation of the fifth edition was published by T. & T. Clark, 1880. Grammar is sometimes ridden to death; but this is still one of the best commentaries for English readers. The German revisions of Meyer by Bernhard and Johannes Weisa, 1885, etc., are superior, especially as regards the text.

Oosterzee, Jan Jacob van; †1882. In Lange's Theologisehehomiletisches Bibelwerk, 1857-1876, he commented on S. Luke. English translation published by T.& T. Clark, 1864. The notes are in three sections throughout; critical, doctrinal, and homiletic.

Hahn, G. L., Professor of Theology at Breslau. Das Évangelium des Lukas, 1892, 1894. Two substantial volumes, full of useful material, but grievously perverse in questions of textual criticism.

Schanz, Paul. Das Evangelium des heiligen Lucas, 1883. Probably much the best Roman Catholic commentary.

Lasserre, Henri. Les Saints Évangiles, 1886, 1887. A French translation of the Gospels with brief notes. Uncritical, but interesting. It received the imprimatur of the Archbishop of Paris and the praise of Leo xIII., ran through twenty-five editions in two years, and then through the influence of the Jesuits was suppressed.

Godet, Fréderic, Professor at Neuchatel. Commentaire sur l'Évangile de S. Luc, 1871, 1872, 1888. Equal to Meyer in exegesis, but weak in textual criticism. The edition of 1888 is greatly to be preferred. An English translation of the second edition was published by T.&T. Clark, 1879.

Alford, Henry; †1871. Greek Testament, vol. i. 1849, 5th ed. 1863. Sensible and clear.

Wordsworth, Christopher, Bishop of Lincoln; † 1885. Greek Testament, vol. i:1856, 5th ed. 1866. Scholarly and devout, supplying the patristic element wanting in Alford, but otherwise inferior; weak in textual criticism.

McClellan, John Brown. The New Testament, a new translation, from a revised text, with analyses, copious references and illustrations, chronological and analytical harmony, notes and dissertations, vol. i:1875 ; unfortunately the only one published. Contains some grotesque renderings and perverse arguments, with a great deal of valuable matter.

Plumptre, Edward Hayes ; †1891. The Synoptic Gospels in Bishop Ellicott's Commentary for English Readers, Cassell, 1878. Popular and suggestive, with a tendency to excessive ingenuity.

Jones, William Basil, Bishop of St. David's, and Cook, Frederic Charles, Canon of Exeter; St. Luke in the Speaker's Commentary, 1878. Inadequate.

Carr, Arthur, Notes on the Greek Testament, St. Luke, 1875. A scholarly handbook.

Farrar, Fred. William, Dean of Canterbury. St. Luke in the Cambridge Greek Testament, 1884 and later. More full, but less precise, than Carr.

Sadler, Michael Ferrebee : †1895. Gospel arc. to St. Luke, 1886. Dogmatic and practical rather than critical: somewhat capricious in textual criticism.

Bond, John. WH. text of St. Luke with introduction and notes, 1890. Brief to a fault, but useful.

Campbell, Colin. Critical Studies in St. Luke's Gospel, 1890. Fails to establish a special demonology and Ebionite tendency, but contains many useful remarks.

Bernard, Thomas Dehany. The Songs of the Holy Nativity, 1895. Did not come to the knowledge of the present writer until the commentary on chapters 1. and 2. was in print.

Bruce, Alexander Balmain. The Synoptic Gospels in the Expositor's Greek Testament, Hodder & Stoughton, 1897. T. R. with introduction and notes; modelled on Alford.

Blass, Fredericus. Evangelium secundum Lucam sive Lucæ ad Theophilum Liber Prior, seeundam Formam quæ videtur Romanam, Trubner, 1897. Western text with introduction and critical notes.

Index II contains the names of many other writers whose works are of great use to the student of this Gospel.

Abbreviations

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Ecclesiatical Writers.

Ambr. Ambrose.

Aug. Augustine.

Bas. Basil.

Chrys. Chrysostom.

Clem. Alex. Clement of Alexandria.

Clem. Hom. Clementine Homilies.

Clem. Recogn. Clementine Recognitions

Clem. Rom. Clement of Rome.

Cypr. Cyprian.

Cyr. Alex. Cyril of Alexandria.

Cyr. Hier. Cyril of Jerusalem.

Dion.Alex. Dionysius of Alexandria.

Epiph. Epipnamus.

EUS. Eusebius.

Euthym. Euthymius Zigabenus.

Greg. Naz. Gregory of Nazianzum.

Greg. Nys. Gregory of Nyssa.

Herm. Hermas.

Hippol. Hippolytus.

Ign. Ignatius.

Iren. Irenæus.

Iren. lat. Latin Version of Irenæus.

Jer. Hieron. Jerome.

Jos. Josephus.

Just. M. Justin Martyr.

Orig. Origen.

Orig-lat. Latin Version of Origen.

Tert. Tertullian.

Theoph. Theophylact.

Versions.

Aegyptt. Egyptian.

Boh. Bohairic.

Sah. Sahidic.

Aeth. Ethiopic.

Arm. Armenian.

Goth. Gothic.

Latt. Latin.

Lat. Vet. Vetus Latina.

Vulg. Vulgate.

Cod. Am. Codex Amiatinus.

Syrr. Syriac.

Cur. Curetonian.

Sin. Sinaitic.

Pesh. Peshitto.

Harcl. Harclean.

Hier. Jerusalem.

Cov. Coverdale.

Gen. Geneva.

Luth. Luther.

Rhem. Rheims (or Douay).

Tyn. Tyndale.

Wic. Wiclif.

AV. Authorized Version.

RV. Revised Version.

Editors.

TR. Textus Receptus.

Tisch. Tischendorf.

Treg. Tregelles.

WH. Westcott and Hort.

Alf. Alford.

Beng. Bengel.

De W. De Wette.

Grot. Grotius.

Maldon. Maldonatus.

Mey. Meyer.

Nösg. Nösgen.

Wetst. Wetstein.

Wordsw. Wordsworth (Chr.)

Miscellaneous.

Burton. Burton, N.T. Moods and Tenses.

C. I. G. Corpus Inscriptionum Græcarum.

Didon, J. C. Père Didon, Jésus Christ

L. J. Leben Jesu.

V. de J. Vie de Jésus.

Lft. Epp. J. B. Lightfoot, Notes on Epistles of S. Paul.

Wsctt. Westcott.

Edersh. L. & T. Edersheim, Life and Times of Jesus the Messiah.

Hist. of J. N. History of the Jewish Nation.

Rob. Res. in Pal. Robinson, Researches in Palestine.

Schürer, J. P. in T. of J. C. Schürer, Jewish People in the Times of Jesus Christ.

Scriv. Int. Scrivener, Introduction to the Criticism of the New Testament.

Stanley, Sin. & Pal. Stanley, Sinai and Palestine

Trench, Mir. Trench, Miracles.

Par. Trench, Parables.

Syn. Trench, New Testament Synonyms.

Tristram, Nat. Hist. of B. Tristram, Natural History of the Bible.

D. B.1 or D. B.2 Smith's Dictionary of the Bible, 1st or 2nd edition.

D. Chr. Ant. Smith's Dictionary of Christian Antiquities.

Kraus, Real-En d. Chr. Alt.. Kraus, Real - Encyklopädie der Christlichen Alterthümer.

Herzog, Pro 1 or Pro 2 Herzog's Protestantische Real-Encyklopädie, 1st or 2nd edition.

Crem. Lex. Cremer, Lexicon of New Testament Greek.

L. & S. Lex. Liddell and Scott, Lexicon.

Greg. Proleg. Gregory, Prolegomena ad Tischendorfii ed. N. T.

Win. Winer, Grammar of N.T. Greek (the page refers to Moulton's edition).

om. omit.

ins. insert.

N.B.—The text commented upon is that of Westott and Hort. The very few instances in which the editor is inclined to dissent from this text are noted as they occur.

1 For general information on these Jewish writings see Schürer, Hist. of the Jewish People in the Time of Jesus Christ, Edinburgh, 1886, Div. II. vol. iii.; W. J. Deane, Pseudepigrapha, Edinburgh, 1891 ; J. Winter und A. Wünsche, Die Jüdische Literatur seit Abschluss des Kanons, Trier : Part III. has just appeared.

WH. Westcott and Hort.

1 J. Friedrich, Das Lukasevangelium und die Apostelgeschichte Werke desselben verfassers, Halle a.S., 1890. The value of this useful pamphlet is somewhat lessened by want of care in sifting the readings. The argument as a whole stands; but the statistics on which it is based are often not exact.

2 For ἀναστὰς δὲ εἷς ἐξ αὐτῶν D has συνεστραμμένων δὲ ἡμῶν ἔφη εἷς ἐξ αὐτῶν, revertentibus autem nobis ait unus ex ipsis. This reading is also found in Augustine (De Serm. Dom. ii. 57 [17.]).

3 ἐζητήσαμεν ἐξελθεῖν.

4 ἡμῖν ἔκραζεν.

5 ἔμενον ἡμᾶς.

6 εἰσῄει ὁ Παῦλος σὺν ἡμῖν.

7 τοῦ ἀποπλεῖν ἡμᾶς.

8 εἰήλθαμεν εἰς Ῥώμην.

Orig. Origen.

Clem. Alex. Clement of Alexandria.

1 What Pseudo-Tert. says of Cerdo is perhaps a mere transfer to Cerdo of what is known of Marcion.

Wsctt. Westcott.

Eus. Eusebius of Cæsarea

D. B. Smith's Dictionary of the Bible, 2nd edition.

1 Even Jülicher still talks of "the silence of Papias" as an objection (Einl. in das N.T. § 27, 3, Leipzig, 1894). In the case of a writer of whose work only a few fragments are extant, how can we know what was not mentioned in the much larger portions which have perished? The probabilities, in the absence of evidence, are that Papias did write of Luke. But we are not quite without evidence. In the "Hexaemeron" of Anastasius of Sinai is a passage in which Papias is mentioned as an ancient interpreter, and in which Luk 10:18 is quoted in illustration of an interpretation. Possibly the illustration is borrowed from Papias. Lft. Supernatural Religion, pp. 186, 200. Hilgenfeld thinks that the preface to Papias shows that he was acquainted with the preface to Luke. Salmon is disposed to agree with him (Intr. p. 90, Exo 5).

1 The argument from the Greek form (that Λευκανός, not Λουκανός, is the equivalent of Lucanus) is inconclusive. After about a.d. 50 forms in Λουκ- begin to take the place of forms in Λευκ-.

2 Comp. Annas for Ananus ; Apollos for Apollonius (Codex Bezae, Act 18:24) ; Artemas for Artemidorus (Tit 3:12; Mart. v. 40) ; Cleopas for Cleopatros ; Demas for Demetrius, Demarchus for Demaratus, Nymphas for Nymphodorus, Zenas for Zenodorus, and possibly Hermas for Hermodorus. For other examples see Win. 16:5, p. 127; Lft. on Col 4:15; Chandler, Grk. Accent. § 34.

3 Marcion omitted these words, perhaps because he thought that an Evangelist ought not to devote himself to anything so contemptible as the human body (Texte und Unters. 18:4, p. 40)

1 Of the six who send greetings, the first three (Aristarchus, Mark, Jesus Justus) are doubly bracketed together: (1) as of οἱ ὄντες ἐκ περιτομῆς, (2) as μόνοι συνεργοὶ εἰς τὴν βασιλείαν τοῦ θεοῦ, i.e. the only Jewish converts in Rome who loyally supported S. Paul. The second three (Epaphras, Luke, Demas) are not bracketed together. In Phm 1:23 Epaphras is συναιχμάλωτος, and Mark, Aristarchus, Demas, and Luke are οἱ συνεργοί μου, while Justus is not mentioned.

Epiph. Epipnamus.

1 Renan conjectures that Luke was a native of Philippi. Ramsay takes the same view, suggesting that the Macedonian whom S. Paul saw in a vision (Act 16:9) was Luke himself, whom he had just met for the first time at Troas (S. Paul the Traveller, p. 202).

Iren. Irenæus.

Tert. Tertullian.

1 It has been noted that of eight narratives of the Russian campaign of 1812, three English, three French, and two Scotch, only the last (Alison and Scott) state that the Russian General Barclay de Tolly was of Scotch extraction.

2 His words are: Sepultus est Constantinopoli [vixit octoginta et quatuor annos, uxorem non habens] ad quam urbem vicesimo Constantii anno ossa ejus cum reliquiis Andress apostoli translata sunt [de Achaia]. The words in brackets are not genuine, but are sometimes quoted as such. The first insertion is made in more than one place in De vir. ill. vii.

1 For an interesting account of this famous picture, and of others attributed to the Evangelist, see The Madonna of St. Luke, by H. I. Bolton, Putnam, 1895.

1 There are a few passages which are common to Mark and Luke, but are not found in Matthew: the Demoniac (Mar 1:23-28 = Luk 4:33-37); the Journey in Galilee (Mar 1:35-39 = Luk 4:42-44); the Request of the Demoniac (Mar 5:18 = Luk 8:38) ; the Complaint of John against the Caster out of Demons (Mar 9:38 = Luk 9:49); the Spices brought to the Tomb (Mar 16:1 = Luk 24:1). Are these the result of the time when S. Mark and S. Luke were together (Col 4:10, Col 4:14; Phm 1:24)?

1 Among these are Baur, Davidson, Hilgenfeld, Jacobsen, Pfleiderer, Overbeck, Schwegler, Scholten, Volkmar, Weizsäcker, Wittichen, and Zeller. The more moderate of these suggest a.d. 95-105, the more extreme a.d. 120-135.

1 F. Bole, Flavius Josephus über Christus und die Christen in den jüdischen Alterthümern, Brixen, 1896, defends the disputed passage about Christ (18:3, 3) rather than the independence of S. Luke.

Jos. Josephus.

1 Some year between a.d. 70 and 95 is advocated by Beyschlag, Bleek, Cook, Credner, De Wette, Ewald, Güder, Holtzmann?, Jülicher, Keim?, Köstlin, Lechler, Lekebusch, Mangold, Ramsay, Renan, Reuss, Sanday, Schenkel, Trig, Tobler, Weiss, and others. And the more trustworthy of these, e.g. Ramsay, Sanday, and Weiss, are disposed to make a.d. 80 the latest data that can reasonably be assigned to the Gospel, or even to the Acts.

1 Among them are Alford, Ebrard, Farrar, Gloag, Godet, Grau, Guerike, Hahn, Hitzig, Hofmann, Hug, Keil, Lange, Lumby, Nösgen, Oosterzee, Resch, Riehm, Schaff, Schanz (67-70), Thiersch, Tholuck, Wieseler, and now Blass Harnack has changed from (b) to (c).

1 The idea that Theophilus may symbolize the true disciple is as old as Origen (Hom. i. in Luc.), and is adopted by Ambrose: scriptum est evangelium ad Theophilum, hoc est ad eum quem Deus diligit (Comm. in Luc. i.3). Epiphanius regards the name's denoting πᾶς ἄνθρωπος θεὸν ἀγαπῶν as a possible alternative (Haeligr. ii. 1.51, Migne, xli.900).

1 The following Hebrew or Aramaic words, which occur in the other Gospels, are not found in Luke: Ἀββᾶ (Mk.), Βοανηργές (Mk.), Γαββαθᾶ (Jn.), Ἑβραϊστί (Jn.), Ἐμμανουήλ (Mt.), ἐφφαθά (Mk.), Κορβᾶν (Mk.), Κορβανάς (Mt.), Μεσσίας (Jn.), ὡσαννά (Mt. Mk. Jn.), together with the sayings, ταλειθὰ κοῦμι (Mk.) and ἐλωΐ. ἐλωΐ. κ.τ.λ. (Mt. Mk.).

1 Jerome (Comm. in Isa 6:9, Migne, xxiv. 100) says, Evangelistam Lucam tradunt veteres Ecclesiæ tractatores medicinæ artis fuisse scientissimum, et magis Græcas litteras scisse quam Hebræas. Unde et sermo ejus, tam in Evangelio quam in Actibus Apostolorum, id est in utroque volumine comptior est, et secularem redolet eloquentiant, magisque testimoniis Græcis utitur quam Hebræis.

2 Six miracles are peculiar to Luke, three to Matthew, and two to Mark. Eighteen parables are peculiar to Luke, ten to Matthew, and one to Mark. See p. 41. For other interesting statistics respecting the relations between the Synoptists see Westcott, Intr. to Gospels, pp. 194 ff.

1 As regards order, in the first half the Second and Third Gospels commonly agree, while the First varies. In the second half the First and Second commonly agree, while the Third varies. Matthew's additions to the common material are mostly in the first half; Luke's are mostly in the second.

1 The divisions and subdivisions of the Gospel in the text of WH. are most instructive. Note whether paragraphs and sentences have spaces between them or not, and whether sentences begin with a capital letter or not. The analysis of the Gospel by Sanday in Book by Book, pp. 402-404 (Isbister, 1893), will be found very helpful.

§ Found in Luke alone.

* Common to Luke, Mark, and Matthew.

° Common to Luke and Mark.

† Common to Luke and Matthew.

1 Comp. also the close of the Acts, esp. 28:28; and the πᾶς (Luk 16:16), which is not in Mt. (11:12).

2 In the Jewish liturgy the men thank God that they have not been made women.

1 Both in Mark (1:21-28) and in Luke (4:31-37) the miracle of healing the demoniac in the synagogue at Capernaum is perhaps placed first as being typical of Christ's whole work. But there is no evidence of any special "demonology" in Luke. With the doubtful exception of the "spirit of Infirmity" (13:10) there is no miracle of casting out demons which he alone record.

2 A marked exception is the violent scene so graphically described 11:53, 54.

1 Ramsay regards Luke as a historical writer of the highest order, one who "commands excellent means of knowledge … and brings to the treatment of his subject genius, literary skill, and sympathetic historical insight" 'S. Paul the Traveller, Php 2:3, Php 2:20, Php 2:21, Hodder, 1895).

1 Compare in this respect the letter of Lysias (23:26-30) and the speech of Tertullus (24:2-9) with the speeches of Peter (2:14-39, 3:12-26).

1 There are some who attribute the strongly Hebraistic tone of the first two chapters to a conscious and deliberate imitation of the LXX rather than to the influence of Aramaic sources.

1 Owing to the various readings it may be doubted either (1) whether the word is used Luke, or (2) whether it is not used by some other writer. In the lists on pp. lii, liii, the lower number has generally been preferred in doubtful cases.

* Shown by Hobart to be frequent in medical writers.

1 An exception must be made of the author of The Four Gospels as Historical Records, Norgate, 1895, pp. 93-95. The work is retrograde, and rakes together criticisms and positions which have been rendered impotent

and untenable. One is tempted to apply to it the author's own words (respecting a volume of very real merit and ability, which has rendered signal service to the cause of truth), that it "may be said, without much injustice, to beg every question with which it deals" (p. 491).

א Cod. Sinaiticus, sæc. iv. Brought by Tischendorf from the Convent of St. Catherine on Mt. Sinai; now at St. Petersburg. Contains the whole Gospel complete.

אa contemporary, or nearly so, and representing a second MS. of high value;

אb attributed by Tischendorf to sæc. vi.;

אc attributed to the beginning of sæc. 7. Two hands of about this date are sometimes distinguished as אca and אcb

T T. Cod. Borgianus, sæc. v. In the Library of the Propaganda at Rome. Greek and Egyptian. Contains 22:20–23:20.

ΞΞ. Cod. Zacynthius Rescriptus, sæc. viii. In the Library of the Brit. and For. Bible Soc. in London. Contains 1:1–9, 19–23, 27, 28, 30–32, 36–66, 1:77–2:19, 21, 22, 33–39, 3:5–8, 11–20, 4:1, 2, 6–20, 32–43, 5:17–36, 6:21–7:6, 11–37, 39–47, 8:4–21, 25–35, 43–50, 9:1–28, 32, 33, 35, 9:41–10:18, 21–40, 11:1, 2, 3, 4, 24–30, 31, 32, 33.

L L. Cod. Regius Parisiensis, sæc. viii. National Library at Paris. Contains the whole Gospel.

C

C. Cod. Ephraemi Rescriptus, sæc. 5. In the National Library at Paris. Contains the following portions of the Gospel: 1:2–2:5, 2:42–3:21, 4:25–6:4, 6:37–7:16, or 17, 8:28–12:3, 19:42–20:27, 21:21–22:19, 23:25–24:7, 24:46–53.

These four MSS. are parts of what were once complete Bibles, and are designated by the same letter throughout the LXX and N.T.

R R. Cod. Nitriensis Rescriptus, sæc. 8. Brought from a convent in the Nitrian desert about 1847, and now in the British Museum. Contains 1:1–13, 1:69–2:4, 16–27, 4:38–5:5, 5:25–6:8, 18–36, 39, 6:49–7:22, 44, 46, 47, 8:5–15, 8:25–9:1, 12–43, 10:3–16, 11:5–27, 12:4–15, 40–52, 13:26–14:1, 14:12–15:1, 15:13–16:16, 17:21–18:10, 18:22–20:20, 20:33–47, 21:12–22:15, 42–56, 22:71–23:11, 38–51. By a second hand 15:19–21.

B B. Cod. Vaticanus, sæc. 4. In the Vatican Library certainly since 15331 (Batiffol, La Vaticane de Paul 3, etc., p. 86).

K K. Cod. Cyprius, sæc. ix. In the National Library at Paris. Contains the whole Gospel.

M M. Cod. Campianus, sæc. ix. In the National Library at Paris. Contains the whole Gospel.

S S. Cod. Vaticanus, sæc. x. In the Vatican. The earliest dated MS. of the Greek Testament. Contains the whole Gospel.

U U. Cod. Nanianus, sæc. x. In the Library of St. Mark's, Venice. Contains the whole Gospel.

Latt. Latin.

Lat. Vetus Latina.

Vulg. Vulgate.

Aegyptt. Egyptian.

Boh. Bohairic.

Sah. Sahidic.

Syrr. Syriac.

Cur. Curetonian.

Sin. Sinaitic.

Pesh. Peshitto.

Harcl. Harclean.

Hier. Palestinian (Jerusalem).

Arm. Armenian.

Aeth. Ethiopic.

Goth. Gothic.

WH. Westcott and Hort.

1 See also Introduction to the Synoptic Gospels by Dr. P. J. Gloag, T. & T, Clark, 1895, and the literature quoted p. 209.

Orig. Origen.

Eus. Eusebius of Cæsarea

Cyr. Cyril of Alexandria.

Theoph. Theophylact.

Euthym. Euthymius Zigabenus.

Ambr. Ambrose.

Maldon. Maldonatus.

Beng. Bengel.

Wetst. Wetstein.

Aug. Augustine.

1 A similar fact caused the omission at p. 29 of some recent discussions of the Synoptic problem; e.g. The Abbeá; Loisy, Essays in L'Enseignement

Riblique, 1892, Revue des Religions, 1894, and Revue Biblique, 1896 (see the Guardian, August 1896, p. 1317); W. Arnold Stevens and E. De Witt Burton A Harmony of the Gospels for Historical Study, Boston, 1896

The Title of the Gospel

The title cannot be any part of the original autograph. It is found in different forms in ancient authorities, the earliest being the simplest: κατὰ Λουκᾶν (א B F), εὐαγγέλιον κατὰ Λουκᾶν (A C D Ξ), τὸ κατὰ Λουκᾶν εὐαγγέλιον or τὸ κατὰ Λουκᾶν ἅγιον εὐαγγέλιον (cursives).

The κατά neither affirms nor denies authorship: it implies conformity to a type. But, inasmuch as all four Gospels have the κατά, these uniform titles must be interpreted according to the belief of those who gave the titles, viz. the Christians of the first four centuries; and it was their belief that each Evangelist composed the Gospel which bears his name. Had the κατά meant no more than "drawn up according to the teaching of," then this Gospel would have been called κατὰ Παῦλον and the second Gospel would have been called κατὰ Πέτρον; for it was the general tradition that Mark wrote according to the teaching of Peter, and Luke (in a different sense) according to the teaching of Paul. The κατά, however is not a mere substitute for the genitive of authorship, but indicates that the same subject has been treated by others. Thus, ἡ παλαιὰ διαθήκη κατὰ τοὺς ἑβδομήκοντα points to the existence of other translations, just as Ὅμηρος κατὰ Ἀρίσταρκον or κατὰ Ἀριστοφάνην points to the existence of other editions. That the κατά does not exclude authorship is shown by such expressions as ἡ κατὰ Μωϋσέα πεντάτευχος (Epiphanius) and ἡ καθ᾽ Ἡρόδοτον ἱστορια (Diodorus): comp. ἐν τοῖς ὑπομνηματισμοῖς τοῖς κατὰ τὸν Νεεμίαν (2 Mal 2:13). Strictly speaking, there is only one Gospel, εὐαγγέλιον Θεοῦ, the Gospel of God concerning His Son (Rom 1:1); but it has been given to us in four shapes, εὐαγγέλιον τετράμορφον (Iren. Hær. iii. 11. 8), and the κατά indicates the shape in which the writer named composed it.

Luke 1:1-4. The Prologue or Preface

The classical style of this opening, and its similarity to the. prefaces of Herodotus, Thucydides, and Polybius, hardly amount to proof that Lk. was well read in classical literature, and consciously imitated Greek historians; but there is nothing improbable in this supposition. Among the words which are classical rather than biblical should be noticed ἐπειδήπερ, ἐπιχειρεῖν, ἀνατάσσεσθαι, διήγησις, καθεξῆς. The construction also is classical, and in no way Hebraistic. We have clauses idiomatically interlaced, not simply co-ordinated. The modest position claimed by the writer is evidence of his honesty. A forger would have claimed to be an eye-witness, and would have made no apology for writing. Ewald remarks that "in its utter simplicity, modesty, and brevity, it is the model of a preface to an historical work." Its grammatical construction should be compared with that of the preface to the synodical epistle in Act 15:24, Act 15:25: Ἐπειδὴ ἠκούσαμεν … ἔδοξεν ἡμῖν.

This prologue contains all that we really know respecting the composition of early narratives of the life of Christ, and it is the test by which theories as to the origin of our Gospels must be judged. No hypothesis is likely to be right which does not harmonize with what is told us here. Moreover, it shows that an inspired writer felt that he was bound to use research and care in order to secure accuracy.

1. Ἐπειδήπερ. A stately compound, suitable for a solemn opening: freq. in class. Grk., but not found in LXX, or elsewhere in N.T. Quoniam quidem, "For as much as," Weil denn einmal.

πολλοί. The context seems to imply that these, like Lk., were not eye-witnesses. That at once would exclude Mt., whose Gospel Lk. does not appear to have known. It is doubtful whether Mk. is included in the πλλοί. The writers of extant apocryphal gospels cannot be meant, for these are all of later origin. Probably all the documents here alluded to were driven out of existence by the manifest superiority of the four Canonical Gospels. The ἐπεχείρησαν cannot imply censure, as some of the Fathers thought, for Lk. brackets himself with these writers (ἔδοξε κἀμοί); what they attempted he may attempt. The word occurs 2 Mac. 2:29, Mal 2:7:19; Act 9:29, Act 9:19:13; and is freq. in class. Grk. in the sense of "put the hand to, take in hand, attempt." The notion of unlawful or unsuccessful attempting is sometimes implied by the context: it is not contained in the word. Luther renders unter wunden haben, "have ventured." Lk. must have regarded these attempts as insufficient, or he would not have added another. Meyer quotes Ulpian, p. 159 (in Valckenaer), ἐπειδήπερ περὶ τούτον πολλοὶ ἐπεχείρησαν ἀπολογήσασθαι. It is doubtful whether ἐπιχειρ. necessarily implies a great undertaking.

ἀνατάξασθαι διήγησιν. "To draw up again in order a narrative"; i.e. to arrange afresh so as to show the sequence of events. The verb is a rare one, and occurs elsewhere only Plut. Moral p. 969 C, De sollert. animal. xii. (Reiske, x. p. 36), in the sense of "practise, go over again in order," Iren. iii. 21 2, and as v.l. Ecc 2:20. The subst. implies something more than mere notes or anecdotes; "a leading through to the end" (durchführen),"a narrative" (Ecclus. 6:35, 9:15 ; 2 Mac. 2:32, Mal 2:6:17 ; Plat. Rep. 392 D; Arist. Rhet. iii. 16, 1).

Versions vary greatly: ordinare narrationem (Latt.), componere narrationem (Beza), stellen die Rede (Luth.), "ordeyne the telling" (Wic.), "compyle a treates" (Tyn.), "set forth the words" (Cov.), "set forth the declaration" (Cran.), "write the historie" (Gen.), "compile a narration" (Rhem.), "set forth in order a declaration" (AV.), "draw up a narrative" (RV.), composer une narration suivie (Godet), coordonner en corps de récit (Lasserre), "restore from memory a narrative" (Blass).

τῶν πεπληροφορημένων. "Of the things which have been carried through to the end, of the matters which have been accomplished, fully established."

Here again English Versions differ much; but “surely known” (Tyn.), “surely to be believed” (Cran.), “surely believed” (AV.), cannot be justified. The verb when used of persons may mean “persuade fully, convince,” and in pass. “be fully persuaded” (Rom 4:21, Rom 14:5) ; but of things it means “fulfil” (2Ti 4:5, 2Ti 4:17). Here we may render “accomplished.” Others less well render “fully proved.” See Lightfoot on Col 4:12. The ἐν ἡμῖν probably means “among us Christians.” Christendom is the sphere in which these facts have had their full accomplishment. The ἡμῖν in ver. 2 shows that contemporaries are not meant. If these things were handed down to Lk., then he was not contemporary with them. The verse is evidence that the accomplished facts were already fully established and widely known, for they had already been narrated by many. See Westcott, Intr. to Gosp. p. 190, 7th ed.

2. καθὼς παρέδοσαν ἡμῖν. “Even as they delivered them to us.” The difference between ὡς, “as,” and καθώς, “just as,” should be marked in translation : the correspondence was exact. Lk. implies that he himself was among those who received the tradition. Like the πολλοί, he can only arrange afresh what has been handed down, working at second hand, not as an eye-witness. He gives no hint as to whether the facts were handed down orally or in writing. The difference between the πολλοί and these αὐτόπται is not that the πολλοί wrote their narratives while the αὐτόπται did not, but that the αὐτόπται were primary authorities, which the πολλοί were not.

ὑηρέται γενόμενοι τοῦ λόγου. They not only had personal knowledge of the facts (αὐτόπται) they also had practical experience of the effects. They had preached and taught, and had thus learned what elements in the Gospel were of most efficacy for the winning and saving of souls. That τοῦ λόγου belongs to ὑπηρέται only, not to αὐτόπται and means “the doctrine,” i.e. the Gospel (Act 6:4, Act 8:4, Act 14:25, Act 16:6, Act 17:11), is manifest from the context. Origen and Athanasius are wrong in making τοῦ λόγου mean the personal Word, the Son of God, a use which is peculiar to Jn. The ἀπ᾽ ἀρχῆς refers to the beginning of Christ’s ministry. (Joh 15:27, Joh 16:4). For ὑπηρέτης see on 4:20 and comp. Act 13:5.

3. ἔδοξε κἀμοί. This is the main sentence, the apodosis of ἐπειδήπερ πολλοὶ ἐπεχείρησαν. It neither implies nor excludes inspiration: the ἔδοξε

may or may not have been inspired. The wish to include inspiration caused the addition in some Latin MSS. of et spiritui sancto (Act 15:28), which makes what follows to be incongruous. With ἔδοξε comp. the Muratorian Fragment: Lucas iste medicus … nomine suo ex opinione conscripsit—Dominum tamen nec ipse vidit in carne—et idem, prout assequi potuit, ita et a nativitate Joannis incepit dicere. The κἀμοί shows that Lk. does not blame the πολλοί: he desires to imitate and supplement them. It is their attempts that encourage him to write. What they have done he may do, and perhaps he may be able to improve upon their work. This is his first reason for writing a narrative. See Blass, NT. Gram. p. 274.

παρηκολουθηκότι. This is his second reason for writing, making the argument á fortiori. He has had special advantages and qualifications; and therefore what was allowed to others may be still more allowed to him. These qualifications are fourfold, and are told off with precision. In the literal sense of "following a person closely so as to be always beside him," παρακολουθεῖν does not occur in N.T. Here it does not mean that Lk. was contemporaneous with the events, but that he had brought himself abreast of them by careful investigation. Comp. the famous passage in Dem. De Cor. cap. liii. p. 285 (344), παρηκολουθηκότα τοῖς πράγμασιν ἐξ ἀρχῆς: also De Fal. Leg. p. 423.

ἄνωθεν. This is the first of the four qualifications: he has gone back to the very beginning, viz. the promise of the birth of the Forerunner. "From the first" is the meaning of ἄνωθεν here, not "thoroughly," radicitus, as in Act 26:5, which would make ἄνωθεν almost the same as πᾶσιν. Vulg. has a principio, and d has desusum (comp. the French dessus). It is the πᾶσιν which implies thoroughness; and this is the second point. He has begun at the beginning, and he has investigated everything. The Syriac makes πᾶσιν masc., but there is little doubt that it is neut., and refers to πραγμάτων in ver. 1.

ἀκριβῶς. This is the third point. He has done all this "accurately." There is no idle boast in any one of the three points. No other Gospel gives us this early history about the Baptist and the Christ. No other is throughout so full, for of 170 sections contained in the synoptic narrative 48 are peculiar to Lk. And, in spite of the severest scrutiny, his accuracy can very rarely be

impugned. We cannot be sure whether he means to imply that ἀκριβῶς was not true of the πολλοί, but we may be sure that none of them could claim all three of these points. In any case we have an inspired historian telling us in his inspired writings that he is giving us the results of careful investigation. From this it seems to follow that an inspired historian may fail in accuracy if his investigation is defective.

καθεξῆς. This is the fourth point, resulting from the other three. He does not propose to give a mere collection of anecdotes and detached sayings, but an orderly narrative systematically arranged. Chronological order is not necessarily implied in καθεξῆς, but merely arrangement of some kind. Nevertheless, he probably has chronological order chiefly in view. In N.T. the word is peculiar to Lk. (8:1; Act 3:24, Act 11:4, Act 18:23), as is also the more classical ἐξῆς (7:11, 9:37, etc.); but ἐφεξῆς does not occur.

κράτιστε Θεόφιλε. The epithet κράτιστος, often given to persons of rank (Act 23:26, Act 24:3, Act 26:25), is strongly in favour of the view that Theophilus was a real person. The name Theophilus was common both among Jews (= Jedidiah) and among Gentiles. But it was a name likely to be used to represent any pious reader. See Lft. on "Acts," D. B.2 pp. 25, 26. The word κράτιστος occurs in N.T. only here and in the Acts, where it is evidently a purely official epithet, for the persons to whom it is applied are of bad character. See Deissmann, Bibelstudien, p. 19 for the name.

4. ἵνα ἐπιγνῷς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν. "In order that thou mightest fully know the certainty concerning the words wherein thou wast instructed." The λόγοι are not the πράγματα or historic facts, but the details of the λόγος or Gospel (ver. 2), which "ministers of the word" had communicated to Theophilus. The compound ἐπιγνῷς indicates additional and more thorough knowledge. It is very freq. in Lk. and Paul: see esp. Rom 1:28, Rom 1:32 ; 1Co 13:12 ; Lft. on Col 1:9; Trench, Syn. lxxv. In N.T. κατηχεῖν, "to sound down into the ears, teach orally," is found only in Lk. and Paul. The position of τὴν ἀσφάλειαν gives it solemn emphasis. Theophilus shall know that the faith which he has embraced has an impregnable historical foundation. Hastings, D.C.G. ii. p. 726.

The idiomatic attraction, περὶ ὧν κατηχήθης λόγων, is best resolved into περὶ τῶν λόγων οὓς κατηχήθης, not περὶ τῶν λόγων περὶ ὧν κατηχήθης. Only of persons does περί τινος stand after κατηχεῖν (Act 21:21, Act 21:24): of things we have the acc. (Act 18:25 ; Gal 6:6). These attractions are very freq. in Lk. See Blass, Gr. p. 170.

On the superficial resemblance between this preface and Jos. Con. Apion. i. 9, 10, see Godet, i. pp. 92, 93, 3ème ed. 1888. The resemblance hardly amounts to remarkable coincidence, and such similarities are common in literature. It is more interesting to compare this preface with that of the medical writer Dioscorides. The opening words of Dioscorides' treatise, περὶ ὅλης ἰατρικῆς, run thus: Πολλῶν οὐ μόνον ἀρχαίων, ἀλλὰ καὶ νέων συνταξαμένων περὶ τῆς τῶν φαρμάκων σκευασίας τε καὶ δυνάμεως καὶ δοκιμασίας, φίλτατε Ἀρεῖε, πειράσομαί σοι παραστῆσαι μὴ κενὴν μηδὲ ἄλογον ὀρμὴν ἐσχηκέναι πρὸς τήνδε τὴν πραγματείαν. The date of Dioscorides Pedacius is uncertain; but, as Pliny does not mention him, he is commonly assigned to the first or second century a.d. He is said to have been a native of Anazarbus in Cilicia, about fifty miles from Tarsus; and in that case he would almost certainly obtain his medical knowledge in the great school at Tarsus. That he and S. Luke may have been there at the same time with S. Paul, seems to be a not impossible conjecture. The treatise περὶ ἀρχαίης ἰητρικῆς, commonly attributed to Hippocrates (c. 460-350 b.c.), begins; Ὁκόσοι ἐπεχείρησαν περὶ ἰητρικῆς λέγειν ἢ γράφειν, κ.τ.λ.

Luke 1:5-2:52. The Gospel of the Infancy

These chapters have often been attacked as unhistorical. That Marcion omitted them from his mutilated edition of this Gospel is of no moment. He did not do so upon critical grounds, but because their contents did not harmonize with his doctrine. It is more to the point to urge that these early narratives lack apostolic authority; that they cover ground which popular imagination, in the absence of history, would be sure to fill; that they abound in angelic appearances and other marvels; that their form is often highly poetical; and that it is sometimes difficult to reconcile them with the narrative of Mt. or with known facts of history. To this it may be replied that reserve would keep Christ's Mother from making known these details at first. Even Apostles may have been ignorant of them, or unwilling to make them known until the comparatively late period at which Lk. wrote. The dignity, beauty, and spirituality of these narratives is strong evidence of their authenticity, especially when contrasted with the silly, grotesque, and even immoral details in the apocryphal gospels. They abound in historic features, and are eminently true to life. Their independence of Mt. is evident, and both accounts bear the stamp of truthfulness, which is not destroyed by possible discrepancies in a few minor points. That Lk. is ever at variance with other historians, has still to be proved; and the merit of greater accuracy may still be with him, even if such variance exists.

This Gospel of the Infancy is made up of seven narratives, in two parallel groups of three, followed by a supplement, which connects these two groups with the main body of the Gospel.

I. 1. The Annunciation of the Birth of the Forerunner (5-25); 2. The Annunciation of the Birth of the Saviour (26-38); 3. The Visit of the Mother

of the Saviour to the Mother of the Forerunner (39-56).

II. 4. The Birth of the Forerunner (57-80) ; 5. The Birth of the Saviour (2:1-20); 6. The Circumcision and Presentation of the Saviour (2:21-40).

III. 7. The Boyhood of the Saviour (2:41-52).

On the two accounts of our Lord's infancy see Resch, Das Kindheitsevangelium, pp. 10 ff 1897; Gore, Dissertations on Subjects connected with the Incarnation, pp. 12 ff.: Murray, 1895.

1:5-25. The Annunciation of the Birth of the Forerunner

“When John the Baptist appeared, not the oldest man in Palestine could remember to have spoken even in his earliest childhood with any man who had seen a prophet. … In these circumstances it was an occurrence of the first magnitude, more important far than war or revolution, when a new prophet actually appeared” (Ecce Homo, ch. 1.). The miracles recorded are in keeping with this. God was making a new departure in dealing with His people. We need not, therefore, be startled if a highly exceptional situation is accompanied by highly exceptional facts. After more than three centuries of silence, Jehovah again speaks by prophecies and signs to Israel. But there is no violent rupture with the past in making this new departure. The announcement of the rise of a new Prophet is made in the temple at Jerusalem, to a priest of the old covenant, who is to be the Prophet’s father. It is strong evidence of the historic truth of the narrative that no miracles are prophesied of the new Prophet, and that after his appearance his disciples attribute none to him.

5. Ἐγένετο ἐν ταῖς ἡμέραις. The elegant idiomatic Greek of the preface comes abruptly to an end. Although the marks of Lk.’s style are as abundant here as in any part of the Gospel, yet the form of the narrative is strongly Hebraistic; so much so that one may be confident that he is translating from an Aramaic document These first two chapters seem to consist of a series of such documents, each with a distinct conclusion (1:80, 2:40, 2:52). If they are historical, the Virgin Mary must have been the source of much that is contained in these first two chapters; and she may have been the writer of documents used by Lk. In any case, we have here the earliest documentary evidence respecting the origins of Christianity which has come down to us, —evidence which may justly be called contemporary. Both ἐγένετο and ἐν ταῖς ἡμέραις are Hebraistic (see on ver. 39); but there is no need to understand ἦν or any other verb after ἐγένετο, “It came to pass that there

was.” Rather, “There arose, came into notice,” or simply “There was.” See on 4:36, and comp. Mar 1:4; Joh 1:6.

Ἡρῴδου βασιλέως τῆς Ἰουδαίας. Herod “the Great,” a title not given to him by his contemporaries, who during his last years suffered greatly from his cruelty. It is in these last years that the narrative of Lk. begins. The Herods were Idumæans by birth, though Jews by religion, and were dependent upon the Romans for their sovereignty. As Tacitus says: Regnum ab Antonio Herodi datum victor Augustus auxit (Hist. v. 9. 3).

The name Ἡρῴδης is contracted from Ἡρωίδης, and should have iota subscript, which is well supported by early inscriptions. Later inscriptions and coins omit the iota. In the Codex Ambrosianus of Josephus the name is written with iota adscript, Ηρωιδης (Ant. xi-xx.). See the numerous instances from inscriptions cited by Schürer in the Theol. Litztg. 1892, No. 21, col. 516. The τοῦ inserted before βασιλέως in A and other texts is in accordance with classical usage. But in LXX the art. is commonly omitted in such cases, because in Hebrew, as in English, “Saul, king of Israel,” “George, king of England,” is the common idiom (Gen 14:1, Gen 14:2, Gen 14:18, Gen 14:20:2, 26:1, etc. etc.). See Simcox, Lang. of N. T. p. 47.

βασιλέως τῆς Ἰουδαίας. This was the title conferred on him by the Senate at the request of Antony, Messala, and Atratinus (Jos. Ant. xiv. 14. 4). Judæa here may mean “the land of the Jews, Palestine” (7:17, 23:5 ; Act 2:9, Act 2:10:37, Act 2:11:1, Act 2:29) Besides Judæa in the narrower sense, Herod’s dominions included Samaria, Galilee, a great deal of Peræa, and Cœle-Syria. For the abundant literature on the Herods see D. B.2 i. p. 1341; Herzog, Pro 2 vi. p. 47 ; Schürer, Jewish People in the T. of J. C. i. I, p. 400.

ἱερεύς τις ὀνόματι Ζαχαρίας. In the Protevangelium of James (viii.), Zacharias is called high priest; and this has been adopted by later writers, who have supposed that the incident narrated by Lk. took place on the Day of Atonement in the Holy of Holies. But the high priest would not have been called ἱερεύς τις, and it could not have been by lot (ἔλαχε) that he offered incense on the Day of Atonement. Priestly descent was much esteemed. The name means “Remembered by Jehovah.” For ὀνόματία see on 5:27.

ἐξ ἐφημερίας Ἀβιά. The word ἐφημερία has two meanings: 1. “service for a term of days” (Neh 13:30; 1Ch 25:8; 2Ch 13:10); 2. “a course of priests who were on duty for a term of days,” viz. for a week (1Ch 23:6, 1Ch 23:28:13; 1Ch 1 Esdr. 1:2, 15). These courses were also called διαιρέσεις, and by Josephus πατριαί and ἐφημερίδες (Ant. vii. 14. 7; Vita, i.). Abijah was descended from Eleazar, and gave his name to the eighth of the twenty-four courses into which David divided the priests (1Ch 24:10; 2Ch 8:14). Of these twenty-four only the courses of Jedaiah, Immer, Pashur, and Harim returned from captivity (Ezr 2:36-39); but these four were divided again into twenty four with the old names. So that Zacharias did not belong to the original course of Abijah, for that did not return from exile. Each course was on duty twice during the year; but we know far too little about the details of the arrangement to derive any sure chronology from the statements made by Lk. See on 2:7.

Wieseler places the vision of Zacharias early in October A.U.C. 748 or b.c. 6 (Chron. Syn. ii. 2, Eng. tr. p. 123). With this result Edersheim agrees (L. & T. 1. p. 135), as also does Andrews (L. of our Lord, p. 52, ed. 1892). Lewin prefers May 16th, b.c. 7 (Fasti Sacri, 836). Caspari is for July 18th, b.c. 3, but remarks “how little reliance is to be placed upon conclusions of this kind” (Chron. Einl. § 42, Eng. tr. p. 57). For the courses of priests, see Herzog, Pro 2 art. Priestertum im A.T. ; Schürer, Jewish People in the T. of J. C. ii. 1, pp. 216-220.

γυνὴ αὐτῷ ἐκ τῶν θυγατέρων Ἀαρών. “He had a wife,” not “his wife was” (AV.). Lk. follows LXX in omitting the art. with the gen. after θυγάτηρ: comp. 13:16 and the quotations Mat 21:5 and Joh 12:15, and contrast Mat 14:6. To be a priest and married to a priest’s daughter was a double distinction. It was a common summary of an excellent woman, “She deserves to marry a priest.” In the fullest sense John was of priestly birth. See Wetst.: Sacrosancta præcursoris nobilitas non solum a parentibus, sed etiam a progenitoribus gloriosa descendit (Bede). Aaron’s wife was Elisabeth = Elisheba = “God is my oath.”

6. δίκαιοι. Once a term of high praise, and meaning righteousness in the fullest sense (Eze 18:5, Eze 18:9, Eze 18:11, Eze 18:19, Eze 18:20, Eze 18:22, Eze 18:24, Eze 18:26); but it had come to mean little more than

careful observance of legal duties. The addition of the Hebraistic ἐναντίον τοῦ Θεοῦ (Act 8:21; Gen 6:8, Gen 6:11, Gen 6:13, Gen 6:7:1, Gen 6:10:9) gives δίκαιοι its full meaning: Zacharias and Elisabeth were saints of the O.T. type. Symeon is called δίκαιος (2:25), and Joseph (Mat 1:19). Comp. δίκαιον εἶναί μ᾽ ὸ νόμος ἠ φύσις θ᾽ ἅμα παρεῖχε τῷ Θεῷ (Eur. Ion. 643). The Gospel was to restore to δίκαιος its original spiritual meaning. See detached note on the word δίκαιος and its cognates, Rom 1:17. For ἀμφότεροι see on 5:7.

πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασιν τ. κ. Another Hebraism (Deu 28:9; 1Sa 8:3, 1Sa 8:5; 1Ki 3:14, etc.). The distinction often drawn, that ἐντολαί are moral, while δικαιώματα are ceremonial, is baseless; the difference is, that the latter is the vaguer term. Here, although they differ in gender, they have only one article and adjective, because they are so similar in meaning. Comp. Col 2:22 ; Rev 5:12; and see Win. xix. 3 c, p. 157. The two words are found combined Gen 26:5 and Deu 4:40. For δικαιώματα, “things declared right, ordinances,” comp. Rom 2:26 and Heb 9:1, and see note in Sp. Comm. on 1Co 5:6 as to the force of the termination -μα. The genitive here, as in Rom 2:26 and 8:4, expresses the authority from which the ordinance springs. The ἄμεμπτοι anticipates what follows, and, of course, does not mean that they were sinless. No one is sinless; but the conduct of some is free from reproach. Comp. Php 3:6. See the quotation Eus. H.E. v. I.9.

7. καὶ οὐκ ἦν αὐτοῖς τέκνον. This calamity is grievous to all Orientals, and specially grievous to Jews, each of whom is ambitious of being among the progenitors of the Messiah. It was commonly believed to be a punishment for sin (Lev 20:20, Lev 20:21; Jer 22:30). The story of Glaucus, who tempted the oracle at Delphi, and “at the present time has not a single descendant” (Hdt. vi.86, 16), indicates a similar belief among the Greeks. Zacharias and Elisabeth had the sorrow of being childless, as Anna of being husbandless, and all three had their consolation. Comp. the births of Samson and Samuel, both of whom were Nazirites, and of Isaac.

καθότι. Peculiar to Lk. “Because that” (19:9; Act 2:24, Act 17:31), or “according as” (Act 2:45, Act 4:35). In class. Grk. editors commonly write καθ᾽ ὅ τι. The clause καὶ ἀμφότεροι … ἦσαν does not depend upon καθότι,

which would be illogical, but is a separate statement. Their age would not explain why they had had no children, but why they were not likely to have any. “They had no child, because that Elisabeth was barren; and they were both advanced in years,” so that they had no hope of children.

προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν. Hebraistic: in class. Grk we should rather have had τῇ ἡλικίᾳ. In LXX we have προβεβ. ἡμέραις, or ἡμερῶν, or τῶν ἡμερῶν (1Ki 1:1; Gen 24:1; Jos 13:1). Levites were superannuated at about sixty, but a priest served as long as he was able.

8. Ἐγένετο … ἔλαχε. On the various constructions with ἐγένετο in Lk. see detached note at the end of this chapter; and on ἐν τῷ ἱερατεύειν αὐτόν, “while he was officiating as priest,” which is another very favourite construction with Lk., see on 3:21. The verb ἱερατεύειν is freq. in LXX, but occurs nowhere else in N.T. It is not found earlier than LXX, but is not rare in later Greek. See Kennedy, Sources of N.T. Grk. p. 119. The phrase κατὰ τὸ ἔθος is peculiar to Lk. in N. T. (2:42, 22:39), but occurs in Theod. Bel 15; and ἔθος occurs ten times in his writings, and only twice elsewhere (Joh 19:40 ; Heb 10:25). Comp. κατὰ τὸ εἰθισμένον (2:27) and κατὰ τὸ εἰωθός (4:16; Act 27:2). It is for the sake of those who were unfamiliar with the usages of the temple that he says that it was “according to the custom of the priest service” that it was decided by lot which priest should offer incense. To take κατὰ τὸ ἔθος τῆς ἱερατίας with what precedes robs it of all point; it is tautology to say that he was officiating as priest according to the custom of the priest’s service. But the number of cases in which Lk. has a clause or word which is grammatically amphibolous is very large; vv. 25, 27, 2:22, where see note. The word ἱερατεία occurs in N.T. only here and Heb 7:5. “In relation to ἱερωσύνη (Heb 7:11, Heb 7:12, Heb 7:24) it expresses the actual service of the priests, and not the office of priesthood” (Wsctt. on Heb 7:5).

ἔλαχε τοῦ θυμιᾶσαι. The casting of lots took place twice a day, at the morning and the evening offering of incense. In the morning the drawing lots for offering the incense was the third and chief of a series of drawings, four in all; in the evening it was the only one. We do not know whether this was morning or evening. No priest might have this honour twice; and the number of priests was so great that many never offered the incense. The

fortunate lot was a ψῆφος λευκή, to which there is a possible reference Rev 2:17. The priest who obtained it chose two others to help him; but, when they had done their part, they retired, leaving him alone in the Holy Place. For the very elaborate details see Edersh. The Temple, its Ministry and Services, pp. 129-142.

The gen. τοῦ θυμιᾶσαι is probably governed by ἔλαχε, which in class. Grk. commonly has a gen. when it means "became possessed of," and an acc. when it means "obtained by lot" (Act 1:17 ; comp. 2Pe 1:1). In 1Sa 14:47 we have Σαοὺλ ἔλαχε [al. l. κατακληροῦται] τοῦ βασιλεύειν ἐπὶ Ἰσραήλ. The εἰσελθὼν εἰς τὸν ναόν must be taken with θυμιᾶσαι, not with ἔλαχε: "he obtained by lot to go in and burn incense," not "after entering into the ναός he obtained by lot to burn incense." The lots were cast before he entered the Holy Place, which was the front part of the ναός.

10. πᾶν τὸ πλῆθος ἦν τοῦ λαοῦ προσευχόμενον. Cod. Am. has the same order, omnis multitudo erat populi orans. The position of τοῦ λαοῦ is against taking ἦν with προσευχόμενον as the analytical tense instead of the imperf., a constr. of which Lk. is very fond (vv. 20, 21, 22, 2:33, 4:17, 31. 38, 44, etc.); ἦν may mean "was there," or "there was," and τοῦ λαοῦ be epexegetic of τὸ πλῆθος. But certainty is unattainable and unimportant. We need not infer from πᾶν τὸ πλῆθος that there was a great multitude. As compared with the solitary priest in the ναός, all the worshippers outside were a πλῆθος. The word is a favourite one with Lk., who uses it twenty-five times against seven in the rest of N.T. It is remarkable that prayer is not expressly mentioned in the Law as part of public worship, except in connexion with the offering of the first-fruits (Deu 26:15). But comp. 1Ki 8:33-48, 2Ch 6:14-42; Isa 56:7. The people were inside the ἱερόν, although outside (ἔξω) the ναός, and the other priests would be between them and the ναός. Syr-Sin. omits ἔξω.

11. ὤφθη δὲ αὐτῷ ἄγγελος Κυρίου. It was the most solemn moment of his life, when he stood alone in that sacred spot to offer the pure and ideal symbol of the imperfect prayer which he and those outside were offering. The unique circumstances contributed to make him conscious of that unseen world which is around all of us (2Ki 6:17; comp. Luk 15:7, Luk 15:10). For ὤφθη see on 22:43 ; and for an analysis of the psychological

facts see Lange, L. of Christ, bk. ii. pt. ii. § 2 ; Eng. tr. 1:264. But must we not choose between admitting an objective appearance and rejecting the whole as a myth? To explain it as a “false perception” or optical delusion, i.e. a purely subjective result of psychological causes, seems to be not admissible. In that case Zacharias, like Lord Herbert of Cherbury, would have accepted the sign which he supposed that he had received. To believe in the reality of a subjective appearance and not believe its testimony is a contradiction. Moreover, the psychological explanation leaves the dumbness to be explained. Again, we have similar appearances ver. 26, 2:9, 13, 22:43, 24:4. Can we accept here an explanation which is very difficult (2:9, 13) or inadmissible (24:4) elsewhere? Are all these cases of false perception? See Paley, Evidences of Christianity, prop. 2Ch 1.; Mill, Pantheistic Principles, 2:1, 4, p. 123, 2nd ed. 1861; Edersh. L. & T. 1. p. 142, 2. p. 751.

ἐκ δεξιῶν τοῦ θυσιαστηρίου. The place of honour. It was “the right side of the altar,” not of Zacharias, who was facing it. Comp. Act 7:55, Act 7:56. The right side was the south side, and the Angel would be between the altar and the golden candlestick. On the left, or north side, of the altar was the table with the shewbread.

12. φόβος ἐπέπεσεν ἐπ᾽ αὐτόν. Fear is natural when man becomes suddenly conscious of contact with the unseen: Humanæ fragilitalis est spiritualis creaturæ visione turbari (Bede). Comp. 2:9, 9:34; Jdg 6:22, Jdg 6:13:22; Job 4:15, etc. For the phrase comp. Act 19:17; Exo 15:16; Judith 15:2. In class. Grk. the dat. is more usual: Thuc. iii. 87, 1; Xen. Anab. ii:2:19; Eur. Andr. 1042.

13. εἶπεν δὲ πρὸς αὐτόν. Both εἶπεν δέ and εἶπεν πρός are very freq. in Lk., who prefers εἶπεν δέ to καὶ εἶπεν even at the beginning of narratives, and uses πρὸς αὐτόν, αὐτούς, κ.τ.λ. in preference to αὐτῷ, αὐτοῖς, κ.τ.λ., after verbs of speaking, answering, etc., to an extent which is quite remarkable (vv. 18, 19, 34, 55, 61, 73, 2:15, 18, 20, 34, 48, 49, etc. etc.). This πρός is so strong a mark of his style that it should be distinguished in translation: εἶπεν πρὸς αὐτόν, “He said unto him,” and εἶπεν αὐτῷ, “He said to him.” But not even RV. does this. See pp. 62, 63.

Μὴ φοβοῦ. This gracious charge is specially common in Lk. (ver. 30, 2:10, 8:50, 12:4, 7, 32; Act 28:9, Act 27:24). Bengel says of it, Primum alloquium coeleste in aurora N.T. per Lucam amænissime descripta. Comp. Gen 15:1; Jos 8:1; Isa 43:1, Isa 43:5, 44:2 ; Jer 46:27, Jer 46:28; Dan 10:12.

διότι. "Because," as generally in N.T. Comp. 2:7, 21:28. It never means "therefore"; not Rom 1:19 nor 1Th 2:18.

εἰσηκούσθη ἡ δέησίς σου. "Thy supplication was heard," at the time when it was offered. The pass. is used both of the petition (Act 10:31; Ecclus. 51:11) and of the petitioner (Mat 6:7 ; Heb 5:7). The word δέησις implies personal need; it is a "special petition for the supply of want" (Lft. on Php 4:6 ; Trench, Syn. li.). Unlike προσευχή, it may be used of petitions to men. The word favours, but by no means proves, the view that the prayer of Zacharias was for a son. And the context at first seems to confirm this. But would Zacharias have made his private wishes the main subject of his prayer at so unique an opportunity? Would he have prayed for what he regarded as impossible? As Bede remarks, Nemo orat quod se accepturum desperat. Having prayed for it as possible, would he have refused to believe an Angel who told him that the petition was granted? It is much more probable that he and the people were praying for the redemption of Israel,—for the coming of the Messiah's kingdom; and it is this supplication which was heard. To make δέησις refer to habitual supplication, and not to the prayer offered with the incense, seems unnatural.

What Didon points out (p. 298) in quite a different connexion seems to have point here. It was an axiom with the Rabbins that a prayer in which there was no mention of the kingdom of God was no prayer at all (Babyl., Beracoth, fol. 40, 2) ; and in the ritual of the temple the response of the people to the prayers of the priests was, "Blessed be the name of the glory of the Kingdom of God for ever" (Babyl., Taanith, fol. 16, 2): Jésus Christ, ed. 1891. See also Edersh. The Temple, p. 127.

καὶ ἡ γυνή σου Ἐλεισάβετ γεννήσει υἱόν σοι. Not ἡ γυνὴ γάρ. "For thy wife shall bear thee a son" would have made it clear that the son was the answer to the δέησις. But "and thy wife shall bear thee a son" may mean that this is an additional boon, which (as ver. 17 shows) is to prepare the way for the

blessing prayed for and granted. Thus, like Solomon, Zacharias receives the higher blessing for which he prayed, and also the lower blessing for which he did not pray.

Γεννάω is generally used of the father (Mat 1:1-16 ; Act 7:8, Act 7:29; Gen 5:3-30, Gen 11:10-28, etc.) ; but sometimes of the mother (ver. 57, 23:29; Joh 16:21). The best authorities give Ἰωάνης, with only one ν (WH. 2. App. p. 159). In LXX we have Ἰωάνης (2Ch 28:12); Ἰωάναν 2Ch 17:15; Neh 12:13) ; Ἰωνάν (Neh 6:18) ; Ἰωνά (2Ki 25:23 ; comp. Joh 21:15-17). All these forms are abbreviations of Jehohanan, "Jehovah's gift," or "God is gracious." Gotthold is a German name of similar meaning. It was a Rabbinical saying that the names of six were given before they were born—Isaac, Ishmael, Moses, Solomon, Josiah, and Messiah.

14. πολλοὶ ἐπὶ τῇ γενέσει αὐτοῦ χαρήσονται. With the πολλοί here contrast παντὶ τῷ λαῷ in 2:10. The joy at the appearance of a Prophet after centuries of need was immense, although not universal. The Pharisees did not dare to say that John was not a Prophet (Mat 21:26); and Herod, until driven to it, did not dare to put him to death (Mat 14:5). The word ἀγαλλίασις means "extreme joy, exultation." It is not class., but is freq. in LXX. Elsewhere in N.T. only ver. 44; Act 2:46; Jud 1:24; Heb 1:9 (from Psa 44:8).

In class. Grk. χαίρειν more often has the simple dat., but ἐπί is usual in N.T. (13:17; Act 15:31; Mat 18:13, etc.). It marks the basis of the joy. The reading γεννήσει (G C G) for γενέσει (א A B C D) probably comes from γεννήσει in ver. 13.

15. ἔσται γὰρ μέγας ἐνώπιον [τοῦ] Κυρίου. For he shall be great in the truest sense of the term. Whatsoever a character man has before God, of that character he really is.

The adj. ἐνώπιος is found in Theocr. (22:152) and in LXX, but ἐνώπιον as a prep. seems to be confined to LXX and N.T. It is not in Mt. or Mk., but is specially freq. in Lk. (vv. 17, 19, 75, 4:7, 5:18, 25, etc.), as also in Rev. The phrase ἐνώπιον τοῦ κυρίου or Θεοῦ is a Hebraism (12:6, 16:15; Act 4:19,

Act 4:7:46, Act 4:10:31, Act 4:33; Jdg 11:11; 1Sa 10:19 ; 2Sa 5:3, 2Sa 6:5). The preposition retains this meaning in modem Greek.

οἶνον καὶ σίκερα οὐ μὴ πίῃ. He is to drink neither wine nor any intoxicating liquor other than wine. The same Hebrew word is rendered sometimes σίκερα, sometimes μέθυσμα, and sometimes σίκερα μέθυσμα (Lev 10:9; Num 6:3 ; Jdg 13:4, Jdg 13:7, Jdg 13:14). Wiclif here has "ne wine ne syder." See D. B.2 art. "Drink, Strong." John is to be a Nazirite, not only for a time, as was usual, but for all his life, as Samson and Samuel. This is not disproved by the omission of the command not to cut his hair (Edersh. The Temple, p. 322). Eusebius (Præp. Evang. vi:10:8) has gen. σίκερος, and σικέρατος is also quoted; but σικερα is usually undeclined.

πνεύματος ἁγίου πλησθήσεται. This is in obvious contrast to οἶνον καὶ σίκερα. In place of the physical excitement of strong drink he is to have the supernatural inspiration of the Holy Spirit. The whole phrase is peculiar to Lk. (vv. 41, 67; Act 2:4, Act 2:4:8, Act 2:31, Act 2:9:17, Act 2:13:9); and the two elements of it are specially characteristic of him. Excepting Mat 22:10, Mat 27:48, the verb πίμπλημι occurs only in Lk., who uses it twenty-two times. Mt. has the expression "Holy Spirit" five times, Mk. and Jn. each four times. Lk. has it fifty-three times, of which twelve are in the Gospel. He uses three forms: πνεῦμα ἅγιον (1:15, 35, 41, 67, [2:25,] 3:16, 4:1, 11:13); τὸ ἅγιον πνεῦμα (12:10, 12); and τὸ πνεῦμα τὸ ἅγιον (2:26, 3:22). According to Schoettgen (i. p 255), "to be filled with the Holy Spirit is" locutio Judæis familiaris. He gives one example. Comp. the contrast in Eph 5:18.

ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ. A Hebraism (Psa 22:11, 71:6; Isa 49:1, Isa 49:5: comp. Jdg 13:5, Jdg 13:7, Jdg 13:16:17; Job 31:18, etc.); instead of the more classical ἐκ γενετῆς, with or without εὐθύς (Hom. Il. 24:535, Oba 1:18:6 ; Arist. Eth. Nic. 6:13. 1, 7:14, 4, 8:12, 6). For the ἔτι comp. ἔτι ἐκ βρέφεος, ἔτι ἀπ' ἀρχῆς ἔτι καὶ ἐκ παρόντων, where ἔτι seems to mean "even." The expression does not imply that John was filled with the Spirit before he was born (ver. 41). In LXX κοιλία is often used of the womb (see esp. Jer 1:5); but this is very rare in class. Grk.

16, 17. The two personal characteristics just stated—subjection of the flesh and sovereignty of the spirit—will manifest themselves in two external effects,—a great religious revival and the preparation for the Messianic kingdom. The first of these was the recognized work of every Prophet. Israel, through sin, was constantly being alienated from God; and it was one of the chief functions of a Prophet to convert the people to God again (Jer 3:7, Jer 3:10, Jer 3:14, Jer 3:18:8; Eze 3:19; Dan 9:13).

καὶ αὐτός The personal pronouns are much more used in N.T. than in class. Grk., esp. in the oblique cases. But even in the nom. the pronoun is sometimes inserted, although there is little or no emphasis. Lk. is very fond of beginning sentences with καὶ αὐτός, even where αὐτός can hardly mean "he on his part," as distinct from others (3:23, 5:14, 17, 6:20, etc.). In προελεύσεται we have another mark of Lk.'s style. Excepting Mar 6:33 and 2Co 9:5, the verb is peculiar to Lk. in N.T. (22:47; Act 12:10, Act 20:5 ?, 13).

ἐνώπιον αὐτοῦ. "Before God," who comes to His people in the person of the Messiah (Isa 40:1-11; Mal 3:1-5). It is unlikely that αὐτοῦ means the Messiah, who has not yet been mentioned. There is no analogy with αὐτὸς ἔφα, ipse dixit, where the pronoun refers to some one so well known that there is no need to mention him by name. For ἐνώπιον see on ver. 15; and for δύναμις, on 4:14, 36. Elijah is mentioned, not as a worker of miracles, for "John did no sign" (Joh 10:41), but as a preacher of repentance: it was in this that the Baptist had his spirit and power. For Rabbinic traditions respecting Elijah as the Forerunner see Edersh. L. & T. 2. p. 706. Comp. Justin, Try. xlix.

The omission of the articles before πνεύματι and δυνάμει is probably due to the influence of an Aramaic original, in which the gen. which follows would justify the omission. Proper names in -ας pure commonly have gen. in -ου (Mat 1:6, Mat 3:3) ; but here Ἠλεία is the true reading.

ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα. The literal interpretation here makes good sense, and perhaps, on the whole, it is the best. In the moral degradation of the people even parental affection had languished: comp. Ecclus. 48:10. Genuine reform strengthens family ties; whatever weakens

them is no true reform. Or the meaning may be that the patriarchs will no longer be ashamed of their offspring: comp. Isa 43:16. In any case, ἀπειθεῖς is not to be referred to τέκνα. It is not the disobedience of children to parents that is meant, but that of the Jews to God.

The Vulg. renders ἀπειθεῖς by incredibiles, for which some MSS. have incredulos: comp. dissociabilis, penetrabilis for adjectives in -bilis with this force. Lat. Vet. varies: ineruditos (f), non consentientes (d), contumaces (e).

ἐν φρονήσει δικαίων. The prep. of rest after a verb of motion expresses the result of the motion (7:17 ; Mat 14:3): "Turn them so as to be in the wisdom of the just." For φρόνησις see Lft. on Col 1:9 : the word occurs only here and Eph 1:8 in N.T. De Wette, Bleek, and others maintain that φρόνησις here means simply "disposition," Gesinnung. In what follows it is better to make ἑτοιμάσαι dependent upon ἐπιστρέψαι, not co-ordinate with it. The preparation is the consequence of the conversion, and the final object of the προελεύσεται: ne Dominus populum imparatum majestate sua obterat (Beng.).

18. κατὰ τί γνώσομαι τοῦτο; The very question asked by Abraham (Gen 15:8): "In accordance with what shall I obtain knowledge of this?" i.e. What shall be in harmony with it, so as to be a sign of it? Comp. the cases of Gideon (Jdg 6:36-39) and of Hezekiah (2Ki 20:8), who asked for signs; also of Moses (Exo 4:2-6) and of Ahaz (Isa 7:11), to whom signs were given unasked. The spirit in which such requests are made may vary much, although the form of request may be the same; and the fact that Zacharias had all these instances to instruct him made his unbelief the less excusable. By his ἐγὼ γάρ εἰμι, κ.τ.λ., he almost implies that the Angel must have forgotten the fact.

19. ἀποκριθεὶς ὁ ἄγγελος εἶπεν In Attic ἀποκρίνομαι, in Homeric and Ionic ὑποκρίνομαι, is used in the sense of "answering." In N.T. ὑποκρίνομαι. occurs only once (20:20), and there of "acting a part," not "answering": comp. 2 Mac. 5:25. But ἀποκριθείς for the class. ἀποκρινάμενος (which is rare in N.T.) marks the decay of the middle voice. In bibl. Grk. the middle voice is dying; in mod. Grk. it is dead. Machon, a comic poet about B.C. 250, is perhaps the earliest writer who uses ἀπεκρίθην like ἀπεκρινάμην in

the sense of "replied, answered." In LXX, as in N.T., ἀπεκρινάμην is rare (Jdg 5:29 [A] ; 1Ki 2:1 ; 1Ch 10:13). See Veitch, Greek Verbs, p. 78.

19. Ἐγώ εἰμι Γαβριήλ. Gabriel answers his ἐγώ εἰμι with another. "Thou art old, and not likely to have children, but I am one whose word is to be believed": ἀγγέλῳ ἀπιστεῖς, καὶ τῷ ἀποστείλαντι (Eus.). The names of two heavenly beings are given us in Scripture, Gabriel (Dan 8:16, Dan 9:21) and Michael (Dan 10:13, Dan 10:21, Dan 10:12:1 ; Jud 1:9 ; Rev 12:7) ; other names were given in the later Jewish tradition. It is one thing to admit that such names are of foreign origin, quite another to assert that the belief which they represent is an importation. Gabriel, the "Man of God," seems to be the representative of angelic ministry to man; Michael, "Who is like God," the representative of angelic opposition to Satan. In Scripture Gabriel is the angel of mercy, Michael the angel of judgment. In Jewish legend the reverse is the case proving that the Bible does not borrow Jewish fables. In the Targums Gabriel destroys Sennacherib's army; in the O.T. he instructs and comforts Daniel. The Rabbis said that Michael flies in one flight, Gabriel in two, Elijah in four, and Death in eight; i.e. mercy is swifter than judgment, and judgment is swifter than destruction. See Hastings, D.B. i. p. 97; D.C.G. i. p. 55.

ὁ παρεστηκὼς ἐνώπιον τοῦ Θεοῦ. See on ver. 15. Gabriel is "the angel of His presence" (Isa 43:9; comp. Mat 18:10). "Standing before" implies ministering. In LXX the regular phrase is παραστῆναι ἐνώπιον (Job 1:6, which is a close parallel to this; 1Ki 17:1, 1Ki 17:18:15 ; 2Ki 3:14, 2Ki 5:16). It is also used of service to a king (1Ki 10:8). But when Gehazi "stood before his master," we have παρειστήκει πρὸς τὸν κύριον αὐτοῦ (2Ki 5:25).

Only here and 9:27 does Lk. use the unsyncopated form of the perf. part of ἵστημι and its compounds. Elsewhere he prefers ἑστώς to ἑστηκώς (1:11, 5:1, 2, 18:13; Act 4:14, Act 7:55, etc.). In Mat 27:47 and Mar 9:1 and 11:5, ἑστηκότων is the right reading. In Jn. the unsyncopated form is common.

ἀπεστάλην λαλῆσαι πρὸς σὲ καὶ εὐαγγελίσασθαί σοι ταῦτα. This reminds Zacharias of the extraordinary favour shown to him, and so coldly welcomed by him. It is the first use in the Gospel narrative of the word

which was henceforward to be so current, and to mean so much. In LXX it is used of any good tidings (2Sa 1:20; 1Ch 10:9), but especially of communications respecting the Messiah (Isa 40:9, Isa 52:7, Isa 60:6, Isa 61:1). See on 2:10 and 3:18.

20. καὶ ἰδοὺ ἔσῃ σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι. The ἰδού is Hebraistic, but is not rare in class. Grk. It introduces something new with emphasis. Signum poscenti datur congruum, quamvis non optatum (Beng.). The analytical form of the fut. marks the duration of the silence (comp. 5:10, 6:40 ?, 17:35 ?, 21:17); and μὴ δυνάμενος, κ.τ.λ., is added to show that the silence is not a voluntary act, but the sign which was asked for (comp. Dan 10:15). Thus his wrong request is granted in a way which is at once a judgment and a blessing; for the unbelief is cured by the punishment. For σιωπάω of dumbness comp. 4 Mac. 10:18.

We have here one of many parallels in expression between Gospel and Acts. Comp. this with Act 13:11 ; 1:39 with Act 1:15; 1:66 with Act 11:21 ; Act 2:9 with Act 12:7 ; Act 15:20 with Act 20:37 ; Act 21:18 with Act 27:34; Act 24:19 with Act 7:22.

In N.T. μή with the participle is the common constr., and in mod. Grk. it is the invariable use. In Lk. there is only one instance of οὐ with a participle (6:42). See Win. 4:5. β, pp. 607-610; Lft. Epp. of St. Paul, p. 39, 1895. The combination of the negative with the positive statement of the same thing, although found in class. Grk., is more common in Heb. literature. In Act 13:11 we have ἔσῃ τυφλὸς μὴ βλέπων; comp. Joh 1:3, Joh 1:20, Joh 1:3:16, Joh 1:10:5, Joh 1:18, Joh 1:18:20, Joh 1:20:27; Rev 2:13, Rev 2:3:9; Psa 89:30, Psa 89:31, Psa 89:48; 2Sa 14:5; Isa 38:1, etc.

ἄχρι ἧς ἡμέρας Gal 3:19 is the only certain exception to the rule that ἄχρι, not ἄχρις, usually precedes vowels in N.T. Comp. 17:27, 21:24, and see on 16:16. For the attraction, comp. Act 1:2 ; Mat 24:38. Attractions are specially freq. in Lk. See on 3:10; also Blass, Gr. pp. 169, 214.

ἀνθ' ὧν. Only in this phrase does ἀντί suffer elision in N.T. It is equivalent to ἀντί τούτων ὅτι, "for that, because" (19:44; Act 12:23 ; 2Th 2:10; Lev

26:43; 2Ki 22:17; Eze 5:11). It is found in class. Grk. (Soph. Ant. 1068 ; Aristoph. Plut. 434).

οἵτινες. Stronger than the simple relative: “which are of such a character that.” Comp. 2:10, 7:37, 39, 8:3, 15. Almost always in nom.

εἰς τὸν καιρὸν αὐτῶν. That which takes place in a time may be regarded as entering into that time: the words go on to their fulfilment. Comp. εἰς τὸ μέλλον (13:9) and εἰς τὸ μεταξὺ σάββατον (Act 13:42).

21. ἦν ὁ λαὸς προσδοκῶν. As in ver. 20, the analytical tense marks the duration of the action. Zacharias was longer than was customary; and the Talmud states that the priests were accustomed to return soon to prevent anxiety. It was feared that in so sacred a place they might incur God’s displeasure, and be slain (Lev. 16:113). Hence ἐθαύμαζον ἐν τῷ ξρονίζειν, “They were wondering while he tarried.” Comp. ver. 8, and see on 3:21. The common rendering, “at his tarrying,” or “because he tarried,” quod tardaret, is improbable even if possible. This would have been otherwise expressed: ἐθαύμαζον ἐπί (2:33, 4:22, 9:43, etc.), which D reads here; or διά (Mar 6:6; Joh 7:21 ?); or ὅτι (11:38; Joh 3:7, Joh 4:27); or περί (2:18).

22. οὐκ ἐδύνατο λαλῆσαι αὐτοῖς. He ought to pronounce the benediction (Num 6:24-26) from the steps, either alone or with other priests. His look and his inability to speak told them at once that something extraordinary had taken place; and the sacred circumstances would suggest a supernatural appearance, even if his signs did not make this clear to them.

The compound ἐπέγνωσαν implies clear recognition and full knowledge (5:22, 24:16, 31); and the late form ὀπτασίαν (for ὄψιν) is commonly used of supernatural sights (24:23; Act 26:19; 2Co 12:1 ; Dan 9:23, Dan 9:10:1, Dan 9:7, Dan 9:8, Dan 9:16). For καὶ αὐτός “he on his part,” as distinct from the congregation, see on ver. 17, and Win. 22:4. b, p. 187. The periphrastic tense ἦν διανεύων again calls attention to the continued action. The verb is found here only in N.T., but occurs twice in LXX (Psa 34:19; Ecclus. 27:22). In διέμεινε κωφός both the compound and the tense emphasize the fact that it was no mere temporary seizure (22:28; Gal 2:5; 2Pe 3:4).

23. ὡς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ. When the week for which the course of Abijah was on duty for public service was at an end. See on vv. 15 and 57. In class. Grk. λειτουργία (λεώς, ἔργον) is freq. of public service undertaken by a citizen at his own expense. In bibl. Grk. it is used of priestly service in the worship of God (Heb 8:6, Heb 8:9:21; Num 8:22, Num 8:16:9, Num 8:18:4; 2Ch 31:2), and also of service to the needy (2Co 9:12: Php 2:30). See Deissmann, Bible Studies, p. 140.

ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. This was not in Jerusalem, in the Ophel quarter, where many of the priests resided, but in an unnamed town in the hill-country south of Jerusalem (ver. 39). It is probable that most of the priests who did not live in the city itself resided in the towns and villages in the neighbourhood. Convenience would suggest that they should live inside Judæa. In Neh 11:10-19 we have 1192 priests in Jerusalem; in 1Ch 9:13 we have 1760. Later authorities speak of 24,000; but such figures are very untrustworthy. The whole question of the residences of the priests is an obscure one, and Jos 21. must not be quoted as evidence for more than a projected arrangement. That it was carried into effect and maintained, or that it was revived after the Exile, is a great deal more than we know. Schürer, Jewish People in the T. of J. C. ii. I, p. 229.

24. συνέλαβεν. The word occurs eleven times in Lk. against five times elsewhere. He alone uses it in the sense of conceiving offspring, and only in these first two chapters (vv. 31, 36, 2:21). This sense is common in medical writers and in Aristotle. Hobart remarks that the number of words referring to pregnancy and barrenness used by Lk. is almost as great as that used by Hippocrates: ἐν γαστρὶ ἔχειν (21:23), ἔγκυος (2:5) στεῖρα (1:7) ἄτεκνος (20:28). And, excepting ἐν γαστρὶ ἔχειν, all of these are peculiar to himself in N.T. (Med. Lang. of Lk. p. 91).

περιέκρυβεν ἑαυτὴν μῆνας πέντε. The reflexive pronoun brings out more forcibly than the middle voice would have done that the act was entirely her own (Act 23:14; 1Co 11:31; 1Jn 1:8); and the compound verb implies all round, complete concealment. Her motive can only be conjectured; but the enigmatical conduct and remark are evidence of historic truth, for they would not be likely to be invented. The five months are the first five months; and at the end of them it would be evident that she had ceased to be

ἡ στεῖρα (ver. 36). During these five months she did not wish to risk hearing a reproach, which had ceased to be true, but which she would not care to dispute. She withdrew, therefore, until all must know that the reproach had been removed.

The form ἔκρυβον is late: in class. Grk. ἔκρυψα is used. But a present κρύβω is found, of which this might be the imperfect.

It can hardly be accidental that μήν is scarcely ever used in N.T. in a literal sense by any writer except Lk., who has it five times in his Gospel and five times in the Acts. The chronological details involved in this frequent use are the results of the careful investigation of which he writes in the preface. The other passages are Gal 4:10; Jam 5:17, and six times in Revelation. So also ἔτος occurs fifteen times in Lk. and six in Mt. Mk. and Jn.

25. ἐπεῖδεν ἀφελεῖν ὄνειδός μου ἐν ἀνθρώποις. The object of ἐπεῖδεν is neither ἐμέ understood (as all English Versions except Wic. and Rhem.) nor τὸ ὄνειδός μου (Hofmann), but ἀφελεῖν: "watched to take away, taken care to remove." The constr. seems to be unique; but comp. Act 25:14. Alford and Holtzmann translate "hath deigned, condescended to remove"; but can ἐπεῖδεν mean that? Elsewhere in N.T. it occurs only Act 4:29; but in class. Grk. it is specially used of the gods regarding human affairs (Aesch. Suppl. 1:1031; Sept. 485). Hdt. 1:124. 2 is not rightly quoted as parallel. Omitting ἐπεῖδεν, Rachel makes the same remark: Ἀφεῖλεν ὁ Θεός μου τὸ ὄνειδος (Gen 30:23; comp. Psa 113:9 ; Isa 4:1); but the different position of the μου is worth noting. In ἐν ἀνθρώποις we have another amphibolous expression (see on ver. 8). It may be taken with ἀφελεῖν, but more probably it belongs to τὸ ὄνειδός μου (ver. 36).

1:26-38. The Annunciation of the Birth of the Saviour

The birth of the Baptist is parallel to the birth of Isaac; that of the Messiah to the creation of Adam. Jesus is the second Adam. But once more there is no violent breach with the past. Even in its revolutions Providence is conservative. Just as the Prophet who is to renovate Israel is taken from the old priesthood, so the Christ who is to redeem the human race is not created out of nothing, but "born of a woman."

26. εἰς πόλιν τῆς Γαλιλαίας ᾗ ὄνομα Ναζαρέτ. The description perhaps implies that Lk. is writing for those who are not familiar with the geography of Palestine. There is no reason for believing that he himself was unfamiliar with it. Comp. ver. 39, 4:31, 7:11, 8:26, 9:10, 17:11, 19:29, 37, 41.

Galilee is one of many geographical names which have gradually extended their range. It was originally a little "circuit" of territory round Kadesh Naphtali containing the towns given by Solomon to Hiram (1Ki 9:11). This was called the "circuit of the Gentiles," because the inhabitants were strangers (1 Mac. 5:15, Γαλ. ἀλλοφύλων). But it grew, until in the time of Christ it included the territory. of Naphtali, Asher, Zebulon, and Issachar (D. B.2 1. p. 1117). For a description of this region see Jos. B. J. 3:3. 1-3. Nazareth is mentioned neither in O.T. nor in Josephus, but it was probably not a new town in our Lord's time. The site is an attractive one, in a basin among the south ridges of Lebanon. The sheltered valley is very fruitful, and abounds in flowers. From the hill behind the town the view over Lebanon, Hermon, Carmel, the Mediterranean, Gilead, Tabor, Gilboa, the plain of Esdraelon, and the mountains of Samaria, is very celebrated (Renan, Vie de J. p. 27). It would seem as if Mt. (2:23) was not aware that Nazareth was the original home of Joseph and Mary.

The form of the name of the town varies much, between Nazareth, Nazaret, Nazara, and Nazarath. Keim has twice contended strongly for Nazara (J. of Naz., Eng. tr. 2. p. 16, 4. p. 108) ; but he has not persuaded many of the

correctness of his conclusions. WH. consider that “the evidence when tabulated presents little ambiguity” (2. App. p. 160). Ναζαράθ is found frequently (eight out of eleven times) in Codex Δ, but hardly anywhere else. Ναζαρά is used once by Mt. (4:13), and perhaps once by Lk. (4:16). Ναζαρέθ occurs once in Mt. (21:11) and once in Acts (10:38). Everywhere else (Mat 2:23; Mar 1:9; Luk 1:26, Luk 1:2:4, Luk 1:39, Luk 1:51; Joh 1:46, Joh 1:47) we have certainly or probably Ναζαρέτ. Thus Mt. uses the three possible, forms equally; Lk. all three with a decided preference for Nazaret ; while Mk. and Jn. use Nazaret only. This appears to be fairly conclusive for Nazaret. Yet Scrivener holds that “regarding the orthography of this word no reasonable certainty is to be attained” (Int. to Crit. of N.T. 2. p. 316); and Alford seems to be of a similar opinion (1. Prolegom. p. 97). Weiss thinks that Nazara may have been the original form, but that it had already become unusual when the Gospels were written. The modern town is called En Nazirah, and is shunned by Jews. Its population of 5000 is mainly Christian, with a few Mabometans.

27. ἐμνηστευμένην. This is the N.T. form of the word (2:5): in LXX we have μεμνηστευμ. (Deu 22:23). The interval between betrothal and marriage was commonly a year, during which the bride lived with her friends. But her property was vested in her future husband, and unfaithfulness on her part was punished, like adultery, with death (Deu 22:23, Deu 22:24). The case of the woman taken in adultery was probably a case of this kind.

ἐξ οἴκου Δαυείδ. It is unnecessary, and indeed impossible, to decide whether these words go with ἀνδρί, or with παρθένον, or with both. The last is the least probable, but Chrysostom and Wieseler support it. From vv. 32 and 69 we may with probability infer that Lk. regards Mary as descended from David. In 2:4 he states this of Joseph. Independently of the present verse, therefore, we may infer that, just as John was of priestly descent both by Zacharias and Elisabeth, so Jesus was of royal descent both by Mary and Joseph. The title “Son of David” was publicly given to Jesus and never disputed (Mat 1:1, Mat 1:9:27, Mat 1:12:23, Mat 1:15:22, Mat 1:20:30, 31; Mar 10:47, Mar 10:48 ; Luk 18:38, Luk 18:39). In the Test. XII. Patr. Christ is said to be descended from Levi and Judah (Simeon 7.); and the same idea is found in a fragment of Irenæus (Frag. 27., Stieren, p. 836). It was no

doubt based, as Schleiermacher bases it (St. Luke, Eng. tr. p. 28), on the fact that Elisabeth, who was of Levi, was related to Mary (see on ver. 36). The repetition involved in τῆς παρθένου is in favour of taking ἐξ οἴκου Δαυείδ with ἀνδρί: otherwise we should have expected αὐτῆς. But this is not conclusive.

28. χαῖρε, κεχαριτωμένη.1 Note the alliteration and the connexion between χαῖρε and χάρις The gratia plena of the Vulg. is too indefinite. It is right, if it means "full of grace, which thou hast received"; wrong, if it means "full of grace, which thou hast to bestow." From Eph 1:6 and the analogy of verbs in -όω, κεχαριτωμένη must mean "endued with grace" (Ecclus. 28:17). Non ut mater gratiæ, sed ut filia gratiæ (Beng.). What follows explains κεχαριτωμένη, for with μετὰ σοῦ we understand ἐστι, not ἔστω (comp. Jdg 6:12). It is because the Lord is with her that she is endued with grace. Tyn., Cov., and Cran., no less than Wic. and Rhem., have "full of grace"; Genev. has "freely beloved." See Resch, Kindheitsev. p. 78.

The familiar εὐλογημένη σὺ ἐν γυναιξίν, although well attested (A C D X Γ Δ Π, Latt. Syrr. Aeth. Goth., Tert. Eus.), probably is an interpolation borrowed from ver. 42: א B L, Aegyptt. Arm. omit.

29. Here also ἰδοῦσα (A), for whteh some Latin texts have cum audisset, is an interpolation borrowed perhaps from ver. 12. It is not stated that Mary saw Gabriel. The pronominal use of the article (ἡ δέ) is rare in N.T. (Act 1:6 ; Mat 2:5, Mat 2:9). It is confined to phrases with μέν and δέ, and mostly to nom. masc. and fem.

διεταράχθη. Here only in N.T. It is stronger than ἐταράχθη in ver. 12. Neither Zacharias nor Mary are accustomed to visions or voices: they are troubled by them. There is no evidence of hysterical excitement or hallucination in either case. The διελογίζετο "reckoned up different reasons," is in itself against this. The verb is confined to the Synoptic Gospels (5:21, 22; Mar 2:6, Mar 2:8) : Joh 11:50 the true reading is λογίζεσθε.

ποταπός In N.T. this adj. never has the local signification, "from what country or nation?" cujas? (Aesch. Cho. 575; Soph. O.C. 1160). It is

synonymous with ποῖος, a use which is found in Demosthenes ; and it always implies astonishment, with or without admiration (7:39; Mat 8:27 ; Mar 13:1; 2Pe 3:11; 1Jn 3:1). In LXX it does not occur. The original form is ποδαπός, and may come from ποῦ ἀπό; but -δαπος is perhaps a mere termination.

εἴη. It is only in Lk. in N.T. that we find the opt. in indirect questions. In him it is freq. both without ἄν (3:15, 8:9, 22:9, 22:23; Act 17:11, Act 21:33, Act 25:20) and with ἄν (6:11; Act 5:24, Act 10:17). In Act 8:31 we have opt. with ἄν in a direct question. Simcox, Lang. of N. T. p. 112; Win. 41:4, 100, p. 374

30. Μὴ φοβοῦ Μαριάμ, εὗρες γὰρ χάριν παρὰ τῷ Θεῷ. See on ver. 13. The εὗρες χάριν π.τ. Θ. explains κεχαριτωμένη. The phrase is Hebraic: Νῶε εὗρεν χάριν ἐναντίον Κυρίου τοῦ Θεοῦ (Gen 6:8; comp. 18:3, 39:4). See on 4:22.

συλλήμψῃ. For the word see on ver. 24, and for the form comp. 2:21, 20:47; Act 1:8, Act 1:2:38, Act 1:23:27; Joh 5:43, Joh 5:16:14, Joh 5:24. In Ionic we have fut. λάμψομαι. Veitch, p. 359; Win. v. 4f, P. 54.

ἐν γαστρὶ καὶ τέξῃ υἱόν, καὶ καλέσεις τὸ ὄνομα. The same wording is found Gen 16:11, of Ishmael, and Isa 7:14 of Immanuel. Comp. Gen 27:19 of Isaac, and Mat 1:21 of Jesus. In all cases the καλέσεις is not a continuation of the prophecy, but a command, as in most of the Ten Commandments (Mat 5:21, Mat 5:27, Mat 5:33; comp. Luk 4:12; Act 23:5, etc.). Win. 43:5, 100, p. 396. The name Ἰησοῦς was revealed independently to Joseph also (Mat 1:21). It appears in the various forms of Oshea, Hoshea, Jehoshua, Joshua, Joshua, and Jesus. Its meaning is “Jehovah is help,” or “God the Saviour.” See Pearson, On the Creed, art. 2. sub init. p. 131; ed. 1849. See also Resch, Kindheitsev. pp. 80, 95.

32. οὗτος ἔσται μέγας. As in ver. 15, this is forthwith explained; and the greatness of Jesus is very different from the greatness of John. The title υἱὸς ὑψίστου expresses some very close relation between Jesus and Jehovah, but not the Divine Sonship in the Trinity; comp. 6:35. On the same principle as Θεός and Κύριος Ὕψιστος is anarthrous : there can be only one Highest

(Ecclus. 7:15, 27:26, 19:17, 24:2, 23, 29:11, etc.). The κληθήσεται is not a mere substitute for ἔσται: He not only shall be the Son of God, but shall be recognized as such. In the Acta Pauls et Theclæ we have Μακάριοι οἱ σαβόντες Ἰησοῦ Χριστοῦ, ὅτι αὐτοὶ υἱοὶ ὑψίστου κληθήσονται (Tischendorf, p. 239). For τὸν θρόνον Δαυείδ Comp. 2Sa 7:12, 2Sa 7:13; Isa 9:6, Isa 9:7, Isa 9:16:5.

Δαυείδ τοῦ πατρὸς αὐτοῦ. This is thought to imply the Davidic descent of Mary; but the inference is not quite certain. Jesus was the heir of Joseph, as both genealogies imply. Comp. Psa 132:11; Hos 3:5. There is abundant evidence of the belief that the Messiah would spring from David: Mar 12:35, Mar 12:10:47, Mar 12:11:10; Luk 18:38, Luk 18:20:41; Luk 4 Ezra 12:32 (Syr. Arab. Arm.); Ps. Sol. 17:23, 24; Talmud and Targums. See on Rom 1:3.

33. βασιλεύσει … εἰς τοὺς αἰῶνας. Comp. “But of the Son he saith, God is Thy throne for ever and ever” (Heb 1:8, where see Wsctt.); also Dan 2:44, Dan 2:7:14; Joh 12:34; Rev 11:15. The eternity of Christ’s kingdom is assured by the fact that it is to be absorbed in the kingdom of the Father (1Co 15:24-28). These magnificent promises could hardly have been invented by a writer who was a witness of the condition of the Jews during the half century which followed the destruction of Jerusalem. Indeed, we may perhaps go further and say that “it breathes the spirit of the Messianic hope before it had received the rude and crushing blow in the rejection of the Messiah” (Gore, Dissertations, p. 16). Comp. vv. 17, 54, 55, 68-71, 2:38.

The constr. βασιλεύειν ἐπί c. acc. is not classical. We have it again 19:14, 27.

34. Πῶς ἔσται τοῦτο. She does not ask for proof, as Zacharias did (ver. 18); and only in the form of the words does she ask as to the mode of accomplishment. Her utterance is little more than an involuntary expression of amazement: non dubitantis sed admirantis (Grotius). In contrasting her with Zacharias, Ambrose says, Hæc jam de negotio tractat; ille adhuc de nuntio dubitat. It is clear that she does not doubt the fact promised, nor for a moment suppose that her child is to be the child of Joseph.

ἐπεὶ ἄνδρα οὐ γινώσκω Comp. Gen 19:8; Jdg 11:39; Num 31:17. The words are the avowal of a maiden conscious of her own purity; and they are drawn from her by the strange declaration that she is to have a son before she is married. It is very unnatural to understand the words as a vow of perpetual virginity, or as stating that such a vow has already been taken, or is about to be taken. It is difficult to reconcile οὐκ ἐγίνωσκεν (imperf., not aor.) αὐτὴν ἕως (Mat 1:25) with any such vow.

35. Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ. It may be doubted whether the article is omitted "because Holy Spirit is here a proper name"; rather because it is regarded impersonally as the creative power of God. Comp. καὶ πνεῦμα Θεοῦ ἐπεφέρετο ἐπάνω τοῦ τοῦ ὕδατος (Gen 1:2): the two passages are very parallel. See on ver. 15. Both πνεῦμα and ἅγιον have special point. It is spirit and not flesh, what is holy and not what is sinful, that is to produce this effect in her. With ἐπελεύσεται ἐπὶ σέ Comp. Act 1:8. Excepting Eph 2:7 and Jam 5:1, the verb is peculiar to Lk. (11:22, 21:26; Act 1:8, Act 8:24, Act 13:40, Act 14:19).

δύναμις ὑψίστου ἐπισκιάσει σοι. For δύναμις see on 4:14; for ἐπισκιάσει comp. the account of the Transfiguration (9:34), and for the dat. comp. the account of Peter's shadow (Act 5:15). It is the idea of the Shechinah which is suggested here (Exo 40:38). The cloud of glory signified the Divine presence and power, and it is under such influence that Mary is to become a mother.

διό. This illative particle is rare in the Gospels (7:7 ; Mat 27:8); not in Mk. or Jn.

τὸ γεννώμενον ἅγιον κληθήσεται υἱὸς Θεοῦ. "The holy thing which shall be born shall be called the Son of God," or, "That which shall be born shall be called holy, the Son of God." The latter of these two renderings seems to be preferable. Comp. ἅγιον τῷ κυρίῳ κληθήσεται (2:22); Ναζωραῖος κληθήσεται (Mat 2:23); υἱοὶ Θεοῦ κληθήσονται (5:9); ἐλάχιστος κληθήσεται and μέγας κλ. (5:19). In all cases the appellation precedes the verb. The unborn child called ἅγιον as being free from all taint of sin. De hoc Sancto idem angelus est locutus, Dan 9:24 (Beng.). The ἐκ σοῦ, which

many authorities insert after γεννώμενον, is probably an ancient gloss, derived perhaps from Mat 1:16: א A B C3 D and most versions omit.

The title "Son of God," like "Son of Man," was a recognized designation of the Messiah. In Enoch, and often in 4 Ezra, the Almighty speaks of the Messiah as His Son. Christ seldom used it of Himself (Mat 27:43; Joh 10:36). But we have it in the voice from heaven (3:22, 9:35); in Peter's confession (Mat 16:16); in the centurion's exclamation (Mar 15:39); in the devil's challenge (4:3, 9); in the cries of demoniacs (Mar 3:11, Mar 5:7). Very early the Christian Church chose it as a concise statement of the divine nature of Christ. See on Rom 1:4, and Swete, Apost. Creed, p. 24. For ἅγιον see on Rom 1:7. The radical meaning is "set apart for God, consecrated."

36. καὶ ἰδοὺ ἐλεισάβετ ἡ συγγενίς σου. Comp. ver. 20. Mary, who did not ask for one, receives a more gracious sign than Zacharias, who demanded it. The relationship between her and Elisabeth is unknown.

"Cousin," started by Wiclif, and continued until RV. substituted "kinswoman," has now become too definite in meaning. The kinship has led artius to represent the two children as being playmates; but Joh 1:31 seems to be against such Companionship. It has also led to the conjecture that Jesus was descended from both Levi and Judah (see on ver. 27). But Levites might marry with other tribes; and therefore Elisabeth, who was descended from Aaron, might easily be related to one who was descended from David. This verse is not evidence that Mary was not of the house of David.

The late form συγγενίς (comp. εὐγενίς), and the Ion. dat. γήρει for γήρᾳ (Gen 15:15, Gen 21:7, Gen 25:8), should be noticed; also that οὗτος being the subject, the noun has no article. Comp. 21:22. The combination καὶ οὗτος is peculiar to Lk. (8:41 ?, 16:1, 20:28). The relative ages of Jesus and of John are fixed by this statement.

We may take καλουμένῃ as imperf. part., "Used to be called." This reproach would cease when she reappeared at the end of the five months (ver. 24). καλούμενος with appellations is freq. in Lk.

37. οὐκ ἀδυνατήσει παρὰ τοῦ Θεοῦ πᾶν ῥῆμα. The negative and the verb are to be closely combined and taken as the predicate of πᾶν ῥῆμα. We

must not take οὐκ without πᾶν. This is plain from Gen 18:14: μὴ ἀδυνατεῖ παρὰ τῷ Θεῷ ῥῆμα; i.e. “Hath God said, and can He not do it ?” or, Is anything which God has promised impossible? RV. here has “be void of power” for ἀδυνατεῖν; but it is doubtful whether the verb ever has this signification. Of things, it means “to be impossible” (Mat 27:20); and of persons, “to be unable”; in which case, like δυνατεῖν (Rom 14:4; 2Co 9:8), it is followed by the infin. That “be impossible” is the meaning, both here and Gen 28:14, is probable from Job 42:2 οἶδα ὅτι πάντα δύνασαι, ἀδυνατεῖ δέ σοι οὐθέν; and from Zec 8:6, where ἀδυνατήσει is used of a thing being too hard for man but not too hard for God; and from Jer 32:17, where both Aquila and Symmachus have οὐκ ἀδυνατήσει for οὐ μὴ ἀποκρυβῇ of LXX. We render, therefore, “From God no word shall be impossible.” The idiom οὐ … πᾶς, in the sense of “all … not,” i.e. “none,” is probably Hebraic. Comp. Mat 24:22. It is less common in N.T. than in LXX (Exo 12:16, Exo 12:43, Exo 12:20:16; Dan 2:10, etc.), Win. 26:1, p. 214; Blass, Gr. p. 174

38. Ἰδού ἡ δούλη κυρίου. That ἰδού is not a verb, but an exclamation, is manifest from the verbless nominative which follows it. Comp. 5:12, 18. “Handmaid” or “servant” is hardly adequate to δούλη. It is rather “bondmaid” or “slave.” In an age in which almost all servants were slaves, the idea which is represented by our word “servant” could scarcely arise. In N.T. the fem. δούλη occurs only here, ver. 48, and Act 2:18, the last being a quotation.

γένοιτό μοι κατὰ τὸ ῥῆμά σου. This is neither a prayer that what has been foretold may take place, nor an expression of joy at the prospect. Rather it is an expression of submission, —“God’s will be done”: πίναξ εἰμι γράφομενος. ὅ βούλεται ὁ γραφεύς, γραφέτω (Eus.). Mary must have known how her social position and her relations with Joseph would be affected by her being with child before her marriage. There are some who maintain that the revelation made to Joseph (Mat 1:18-23) is inconsistent with what Lk. records here; for would not Mary have told him of the angelic message? We may reasonably answer that she would not do so. Her own inclination would be towards reserve (2:51); and what likelihood was there that he would believe so amazing a story? She would prefer to leave

the issue with regard to Joseph in God's hands. Hastings, D.C.G. art. "Annunciation."

ἀπῆλθεν ἀπ' αὐτῆς ὁ ἄγγελος. Ut peracta legatione. Comp. Act 12:10; Jdg 6:21.

On the whole of this exquisite narrative Godet justly remarks: "Quells dignité, quelle pureil, quelle simplicité, quelle déliatesse dans tout ce dialogue ! Pas un mot de trop, pas un de trop peu. Une telle narration n'a pu émaner que de la sphère sainte dans laquelle le fait lui-même avait eu lieu" (1. p. 128, 3éme ed. 1888). Contrast the attempts in the apocryphal gospels, the writers of which had our Gospels to imitate, and yet committed such gross offences against taste, decency, and even morality. What would their inventions have been if they had had no historical Gospels to guide them?

Dr. Swete has shown that the doctrine of the Miraculous Conception was from the earliest times part of the Creed. Beginning with Justin Martyr (Apol. 1:21, 31, 32, 33, 63; Try. 23, 48, 100), he traces back through Aristides (J. R. Harris, p. 24; Hennecke, p. 9 ; Barnes, Canon. and Uncanon. Gospp. p. 13), Ignatius (Eph. 19; Trall. 9. ; Smyr. 1.), the Valentinians, and Basilides, to S. Luke, to whom these Gnostics appealed. The silence of S. Mark is of no weight; his record does not profess to go farther back than the ministry of the Baptist. In the Third Gospel we reach not merely the date of the Gospel (a.d. 75-80), but the date of the early traditions incorporated in these first chapters, traditions preserved (possibly in writing) at Jerusalem, and derived from Mary herself.

The testimony of the First Gospel is perhaps even earlier in origin, and is certainly independent. It probably originated with Joseph, as the other with Mary (Gore, Bampton Lectures, p. 78; Dissertations on Subjects connected with the Incarnation, pp. 12-40). Greatly as the two narratives differ, both bear witness to the virgin birth (Swete, The Apostles' Creed, ch. 4.).

1:39-56. The Visit of the Mother of the Saviour to the Mother of the Forerunner

This narrative grows naturally out of the two which precede it in this group. The two women, who through Divine interposition are about to become mothers, meet and confer with one another. Not that a desire to talk about her marvellous experience prompts Mary to go, but because the Angel had suggested it (ver. 36). That Joseph's intention of putting her away caused the journey, is an unnecessary conjecture.

It is not easy to see why the Song of Elisabeth is not given in metrical form either in WH. or in RV. It seems to have the characteristics of Hebrew poetry in a marked degree, if not in so full a manner as the Magnificat, Benedictus, and Nunc Dimittis. It consists of two strophes of four lines each, thus—

Εὐλογημένη σὺ ἐν γυναιξίν,

καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου.

καὶ πόθεν μοι τοῦτο

ἵνα ἔλθῃ ἡ μήτηρ τοῦ κυρίου μου πρὸς ἐμέ;

ἰδοὺ γὰρ ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ ὦτά μου,

ἐσκίρτσεν ἐν ἀγαλλιάσει τὸ βρέφος ἐν τῇ κοιλίᾳ μου.

καὶ μακαρία ἡ πιστεύσασα ὅτι ἔσται τελείωσις

τοῖς λαλημένοις αὐτῇ παρὰ Κυρίου.

On all four songs see a paper on "Messianic Psalms of the N.T.," by B. B. Warfield, Expositor, 3rd series, 2. PP. 301, 321 ff.

39. Ἀναστᾶσα. A very favourite word with Lk., who has it about sixty times against about twenty-two times in the rest of N.T. It occurs hundreds of times in LXX. Of preparation for a journey it is specially common (15:18, 20; Act 10:20, Act 22:10, etc.). Lk. is also fond of such phrases as ἐν ταῖς ἡμέραις ταύταις or ἐν ταῖς ἡμέραις τινος (ver. 5, 2:1, 4:2, 25, 5:35, 6:12, 9:36, etc.; Act 1:15, Act 2:18, Act 5:37, Act 6:1, Act 7:41, etc.). They are not found in Jn., and occur only four times in Mt., and the same in Mk. Here "in those days" means soon after the Annunciation. As the projected journey was one of several days, it would require time to arrange it and find an escort. See small print note on ver. 20.

ἐπορεύθη εἰς τὴν ὀρινήν. There is no trace of Ὀρεινή as a proper name; ἡ ὀρινή means the mountainous part of Judah as distinct from the plain (ver. 65; Gen 14:10; Num 13:29; Jos 9:1, Jos 9:10:40; comp. Judith 1:6, 2:22, 4:7). It is worth noting that in this narrative, which is from an independent source, Lk. twice uses ἡ ὀρινή. Elsewhere, when he is on the same ground as Mt. and Mk., he uses, as they do, τὸ ὄρος (6:12, 8:32, 9:28, 37). None of them use either ὄρος or τὰ ὄρη. Lft. On a Fresh Revision of N.T. pp. 124, 186, 3rd ed. 1891. For the shortening of ὀρεινή to ὀρινή see WH. 2. App. p. 154. Grotius rightly remarks on μετὰ σπουδῆς, ne negligeret signum quod augendæ ipsius fiduciæ Deus assignaverat. Comp. Mar 6:25 ; Exo 12:11 ; Wisd. 19:2.

εἰς πόλιν Ἰούδα. Lk. does not give the name, probably because he did not know it. It may have been Hebron, just as it may have been any town in the mountainous part of Judah, and Hebron was chief among the cities allotted to the priests. But if Lk. had meant Hebron, he would either have named it or have written τὴν πόλιν in the sense of the chief priestly dwelling. But it is very doubtful whether the arrangement by which certain cities were allotted to the priests was carried into effect; and, if so, whether it continued. Certainly priests often lived elsewhere. Eli lived at Shiloh, Samuel at Ramathaim-Zophim, Mattathias at Modin. None of these had been allotted to the priests. See on ver. 23.

That Ἰούδα is the name of the town, and represents Juttah (Ἰτάν or Ἰεττά or Ταvύ), which was in the mountain region of Judah (Jos 15:55), and had been allotted to the priests (Jos 21:16), is possible. Reland (1714) was

perhaps the first to advocate this. Robinson found a village called Yuttah in that region (Res. in Psa 2. p. 206), and the identification is attractive. But the best authorities seem to regard it as precarious. A tradition, earlier than the Crusades, makes Ain Karim to be the birthplace of John the Baptist. Didon (Jésus Christ, App. D) contends for this, appealing to V. Guérin, Description de la Palastine, 1. p. 83, and Fr. Liévin, Guide de la Palestine, 2. But it is best to regard the place as an unknown town of Judah. In any case, the spelling "Juda" (AV.) is indefensible; comp. 3:33.

41. ἐγένετο … ἐσκίρτησεν. See detached note at the end of the chapter. It is improbable that in her salutation Mary told Elisabeth of the angelic visit. The salutation caused the movement of the unborn child, and Elisabeth is inspired to interpret this sign aright. Grotius states that the verb is a medical word for the movement of children in the womb, but he gives no instances. It is used Gen 25:22 of the unborn Esau and Jacob, and Psa 113:4, Psa 113:6 of the mountains skipping like rams. In class. Grk. it is used of the skipping both of animals and of men. For ἐπλήσθη πνεύματος ἁγίου see on ver. 15. ὡς="when" is very freq. in Lk.

42. ἀνεφώνησεν. 1Ch 15:28, 1Ch 15:16:4, 1Ch 15:5, 42; 2Ch 5:13: here only in N.T. Lk. frequently records strong expressions of emotion, adding μεγάλη to κραυγή, φωνή, χαρά, etc. (2:10, 4:33, 8:28, 17:15, 19:37, 23:23, 46, 24:52). It is perhaps because κραυγή seemed less appropriate to express a cry of joy that it has been altered (A C D) to the more usual φωνή. But it is convincingly attested (א B L Ξ). It means any cry of strong feeling, whether surprise (Mat 25:6), anger (Eph 4:31), or distress (Heb 5:7). Comp. Apoc. Baruch, 54:10.

Εὐλογημένη σὺ ἐν γυναιξίν. A Hebraistic periphrasis for the superlative, "Among women thou art the one who is specially blessed." Mary has a claim to this title κατ' ἐξοχήν. Comp. 7:28. Somewhat similar expressions occur in class. Grk., esp. in poetry: ὦ φίλα γυναικῶν (Eur. Alc. 460); ὦ σχέτλι' ἀνδρῶν (Aristoph. Ran. 1048). In N.T. εὐλογημένος is used of men, εὐλογητός of God: see on ver. 68. With εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου comp. εὐλογημένα τὰ ἔκγονα τῆς κ. σου (Deu 28:4) and καρπὸν κοιλίας (Gen 30:2; Lam 2:20). See small print on ver. 15.

43. καὶ πόθεν μοι τοῦτο. We understand γέγονεν: comp. Mar 13:37. Modestiæ filii præludens qui olim Christo erat dicturus, σὺ ἔρχῃ πρός με; (Grotius). It is by inspiration (ver. 41) that Elisabeth knows that she who greets her is ἡ μήτηρ τοῦ κυρίου, i.e. of the Messiah (Psa 110:1). The expression "Mother of God" is not found in Scripture.

In ἵνα ἔλθῃ we have a weakening of the original force of ἵνα, which begins with the Alexandrine writers as an alternative for the infinitive, and has become universal in modern Greek. Godet would keep the telic force by arbitrarily substituting "What have I done?" for "Whence is this to me?" "What have I done in order that?" etc. Comp. the Lucan constr., τοῦτο ὅτι (10:11, 12:39; Act 24:14). See Blass, Gr. p. 224.

44. Ἰδοὺ γὰρ ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου. On this γάρ Bengel bases the strange notion that the conception of the Christ takes place at the salutation: γάρ rationem experiments, cur hoc ipso temporis puncto Elisabet primum "Matrem Domini sui" proclamet Mariam. … Nunc Dominus, et respectu matris et progenitorum, et respectu locorum, ubi conceptus æque ac natus est, ex Juda est ortus. It is a mark of the delicacy and dignity of the narrative that the time is not stated; but ver. 38 is more probable than ver. 40. Excepting 2Co 7:11, ἰδοὺ γάρ is peculiar to Lk. (ver. 48, 2:10, 6:23, 17:21; Act 9:11). For ἐγένετο ἡ φωνή see on 3:22 and 9:35, 36.

45. μακαρία ἡ πιστεύσασα ὅτι. Latin texts, both of Lat. Vet. and of Vulg., vary much between beata quæ credidit quoniam and beata quæ credidisti quoniam. English Versions are equally varied, even Wic. and Rhem. being different. "Blessed is she that believed" is probably right. This is the first beatitude in the Gospel; and it is also the last: μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες (Joh 20:29). In Mk. μακάριος does not occur; and in Jn. only 13:17 and 20:29. It is specially common in Lk.

This verse is one of many places in N.T. in which ὅτι may be either "that" or "because": see on 7:16. There can be little doubt that Luther, Erasmus, Beza, and all Latin and English Versions are right in taking the latter sense here. The ὅτι introduces the reason why the belief is blessed and not the contents (Syr. Sin.) of the belief. There is no need to state what Mary believed. Elisabeth adds her faith to Mary's, and declares that, amazing as

the promise is, it will assuredly be fulfilled. Only a small portion of what had been promised (31-33) had as yet been accomplished; and hence the ἔσται τελείωσις, "There shall be a bringing to perfection, an accomplishment" (Heb 7:11). Comp. ἐξελεύσομαι εἰς τελείωσιν τῶν λόγων ὧν ἐλαλήσατε μετ᾽ ἐμοῦ (Judith 10:9).

1:46-56. The Magnificat or Song of Mary

This beautiful lyric is neither a reply to Elisabeth nor an address to God. It is rather a meditation; an expression of personal emotions and experiences. It is more calm and majestic than the utterance of Elisabeth. The exultation is as great, but it is more under control. The introductory εἶπεν, as contrasted with ἀνεφώνησεν κραυγῇ μεγάλῃ (ver. 42), points to this. The hymn is modelled upon the O.T. Psalms, especially the Song of Hannah (1Sa 2:1-10); but its superiority to the latter in moral and spiritual elevation is very manifest. From childhood the Jews knew many of the O.T. lyrics by heart; and, just as our own poor, who know no literature but the Bible, easily fall into biblical language in times of special joy or sorrow, so Mary would naturally fall back on the familiar expressions of Jewish Scripture in this moment of intense exultation. The exact relation between her hymn and these familiar expressions can be best seen when the two are placed side by side in a table.

The Magnificat. The Old Testament.

Μεγαλύνει ἡ ψυχή μου τὸν κύριον 1᾽Εστερεώθη ἡ καρδία μου ἐν Κυρίῳ,

καὶ ἠγαλλίασεν τὸ πνεῦμά μου ὑψώθη κέρας μου

ἐπὶ τῷ Θεῷ τῷ σωτῆρί μου· ἐν Θεῷ μου.

ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν 2ἐὰν ἐπιβλέπων ἐπιβλέψῃς τὴν ταπείνωσιν.

τῆς δούλης αὐτοῦ τῆς δούλης σου—

ἰδοὺ γὰρ ἀπὸ τοῦ νῦν 3Μακαρία ἐγώ, ὅτι

μακαριοῦσίν με πᾶσαι αἱ γενεαί. μακαρίζουσίν με πᾶσαι αἱ γυναῖκες.

ὅτι ἐποίησέν μοι μεγάλα ὁ δυνατός, 4ὅστις ἐποίησεν ἐν σοὶ τὰ μεγάλα—

καὶ ἅγιον τὸ ὄνομα αὐτοῦ, 5ἅγιον καὶ φοβερὸν τὸ ὄνομα αὐτοῦ.

καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς καὶ γενεάς 6τὸ δὲ ἔλεος τοῦ κυρίου ἀπὸ τοῦ αἰῶνος

καὶ ἕως τοῦ αἰῶνος

τοῖς φοβουμένοις αὐτόν. ἐπὶ τοὺς φοβουμένους αὐτόν.

Ἐποίησεν κράτος ἐν βραχίονι αὐτοῦ· 1σὺ ἐταπείνωσας ὡς τραυματίαν ὑπερήφανον,

διεσκόρπισεν ὑπερηφάνους καὶ ἐν τῷ βραχίονι τῆς δυνάμεώς σου

διανοίᾳ καρδίας αὐτῶν. διεσκόρπισας τοὺς ἐχθρούς σου.

καθεῖλεν δυνάστας ἀπὸ θρόνων 2ἐξαποστέλλων ἱερεῖς αἰχμαλώτους

καὶ ὕψωσεν ταπεινούς, δυνάστας δὲ γῆς κατέστρεψεν.

πεινῶντας ἐνέπλησεν ἀγαθῶν 3τὸν ποιοῦντα ταπεινοὺς εἰς ὕψος,

καὶ πλουτοῦντας ἐξαπέστειλεν κενούς. καὶ ἀπολωλότας ἐξεγείροντα.

4Κύριος πτωχίζει καὶ πλουτίζει

ταπεινοῖ καὶ ἀνυψοῖ.

5ψυχὴν πεινῶσαν ἐνέπλησεν ἀγαθῶν.

Ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ, 6Σὺ δέ, Ἰσραήλ, παῖς μου, οὗ ἀντελαβόμην—βόμην—

μνησθῆναι ἐλέους, 7ἐμνήσθη τοῦ ἐλέους αὐτοῦ τῷ Ἰακώβ.

καθὼς ἐλάλησεν πρὸς τοὺς πατέρας ἡμῶν 8δώσει εἰς ἀλήθειαν τῷ Ἰακώβ, ἔλεον

τῷ Ἀβρὰμ καὶ τῷ σπέρματι αὐτοῦ εἰς τῷ Ἀβραάμ, καθότι ὤμοσας τοῖς

τὸν αἰῶνα. πατράσιν ἡμῶν κατὰ τὰς ἡμέρας τὰς ἔμπροσθεν

9τῷ Δαυεὶδ καὶ τῷ σπέρματι αὐτοῦ ἕως αἰῶνος.

The hymn falls into four strophes, 46-48, 49 and 50, 51-53, 54 and 55.10

46. Μεγαλύνει ἡ ψυχή μου τὸν κύριον. The verb is used in the literal sense of "enlarge," Mat 23:5 : comp. Luk 1:58. More often, as here, in the derived sense of "esteem great, extol, magnify" (Act 5:13, Act 10:46, Act 19:17). So also in class. Grk. Weiss goes too far when he contends that "distinctions drawn between ψυχή and πνεῦμα have absolutely no foundation in N.T. usage" (sind gänzlich unbegründet); but it is evident that no distinction is to be made here. The ψυχή and the πνεῦμα are the immaterial part of man's nature as opposed to the body or the flesh. It is in her inner, higher life, in her real self, that Mary blesses God in jubilation. If a distinction were made here, we ought to have μεγαλύνει τὸ πνεῦμά μου and ἠγαλλίασεν ἡ ψυχή μου, for the πνεῦμα is the seat of the religious life, the ψυχή of the emotions. See Lft. Notes on the Epp. of S. Paul, p. 88, 1895, and the literature there quoted, esp. Olshausen, Opusc. p. 157.

47. ἠγαλλίασεν. A word formed by Hellenists from ἀγάλλομαι, and freq. in LXX (Ps. 15:9, 47:12, 69:5; Isa 35:2; Jer 49:4). The act. is rare; perhaps only here and Rev 19:7 ; but as v.l. 1Pe 1:8. The aor. may refer to the occasion of the angelic visit. But it is the Greek idiom to use the aor. in many cases in which we use the perf., and then it is misleading to translate the Grk. aor. by the Eng. aor. Moreover, in late Grk. the distinction between aor. and perf. had become less sharp. Simcox, Lang. of N. T. pp. 103-106; Lagarde, Mittheilungen, iii. 374.

τῷ Θεῷ τῷ σωτῆρί μου. He is the Saviour of Mary as well as of her fellows. She probably included the notion of external and political

deliverance, but not to the exclusion of spiritual salvation. For the expression comp. 1Ti 1:1, 1Ti 1:2:3; Tit 1:3, Tit 1:2:10, Tit 1:3:4; Jud 1:25; Psa 23:5, Psa 106:21. In the Ps. Sol. we have Ἀλήθεια τῶν δικαίων παρὰ Θεοῦ σωτῆρος αὐτῶν (3:7); and ἡμεῖς δὲ ἐλπιοῦμεν ἐπὶ Θεὸν τὸν σωτῆρα ἡμῶν (17:3). Comp. Ps. Sol. 8:39, 16:4.

48. ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ. Comp. Hannah's prayer for a child 1Sa 1:11. In spite of her humble position as a carpenter's bride, Mary had been chosen for the highest honour that a human being could receive. For ταπείνωσις comp. Act 8:33 (from Isa 53:8) and Php 3:21; and for ἰδεῖν τὴν ταπείνωσιν comp. 2Ki 14:26 and Psa 25:18. This use of ἐπιβλέπειν ἐπί is freq. in LXX (Psa 25:16, Psa 69:16, Psa 102:19, Psa 119:132, etc.); see esp. 1Sa 9:16.

ἰδοὺ γὰρ ἀπὸ τοῦ νῦν μακαριοῦσίν με πᾶσαι αἱ γενεαί. For ἰδοὺ γάρ see on ver. 44, and for ἀπὸ τοῦ νῦν see on 5:10. Elisabeth had begun this μακαρίζειν, and we have another instance in the woman from the crowd (11:27). Note the wide difference between the scope of Mary's prophecy, μακαριοῦσιν πᾶσαι αἱ γενεαί, and Leah's statement of fact, μακαρίζουσίν με πᾶσαι αἱ γυναῖκες (Gen 30:13). See Resch, Kindheitsev. p. 104.

The Latin renderings of ἀπὸ τοῦ νῦν are interesting: ex hoc (Vulg.), a modo (d), a nunc (Cod. Gall.).

49. ὅτι ἐποίησέν μοι μεγάλα ὁ δυνατός. Here the second strophe begins. The reading μεγαλεῖα may come from Act 2:11: comp. ἃ ἐποίησας μεγαλεῖα (Ps. 70:19). With ὁ δυνατός comp. δύναμις Ὑψίστου (ver. 35) and Κύριος κραταιὸς καὶ δυνατός (Ps. 23:8). In LXX δυνατός is very common, but almost invariably of men. After both δυνατός and αὐτοῦ we should place a colon. The clause καὶ ἅγιον τὸ ὄνομα αὐτοῦ is a separate sentence, neither dependent upon the preceding ὅτι, nor very closely connected with what follows.

50. καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς καὶ γενεὰς τοῖς φοβουμένοις αὐτόν. Comp. Ps. Sol. 10:4, καὶ τὸ ἔλεος Κυρίου ἐπὶ τοὺς ἀγαπῶντας αὐτὸν ἐν ἀληθείᾳ, καὶ μνησθήσεται Κύριος τῶν δούλων αὐτοῦ ἐν ἐλέει: also 13:11, ἐπὶ δὲ τοὺς ὁσίους τὸ ἔλεος κυρίου, καὶ ἐπὶ τοὺς φοβουμένους αὐτὸν τὸ

ἔλεος αὐτοῦ. With εἰς γενεὰς κ. γ. comp. εἰς γενεὰς γενεῶν (Isa 34:17), εἰς γενεὰν καὶ γενεάν (Psa 89:2), and κατὰ γενεὰν καὶ γενεάν (1 Mac. 2:61). "Fearing God" is the O.T. description of piety. Nearly the whole verse comes from Psa 103:17. Syr-Sin. for καὶ γενεάς has "and on the tribe."

51. Ἐποίησεν κράτος ἐν βραχίονι αὐτοῦ, διεσκόρπισεν, κ.τ.λ. Beginning of the third strophe. The six aorists in it are variously explained. 1. They tell of things which the Divine power and holiness and mercy (vv. 49, 50) have already accomplished in the past. 2. According to the common prophetic usage, they speak of the future as already past, and tell of the effects to be produced by the Messiah as if they had been produced. 3. They are gnomic, and express God's normal acts. We may set aside this last. It is very doubtful whether the aor. is ever used of what is normal or habitual (Win. xl. 5. b, 1, p. 346). Of the other two explanations, the second is to be preferred. It is more likely that Mary is thinking of the farreaching effects of the blessing conferred upon herself than of past events unconnected with that blessing. In either case the six aorists must be translated by the English perfect. They show that in this strophe, as in the second, we have a triplet. There it was God's power, holiness, and mercy. Here it is the contrasts between proud and humble, high and low, rich and poor.

Both ἐποίησεν κράτος and ἐν βραχίονι αὐτοῦ are Hebraisms. For the former comp. δεξιὰ Κυρίου ἐποίησεν δύναμιν (Psa 118:15). For βραχίων to express Divine power comp. Act 13:17 ; Joh 12:38 (from Isa 53:1); Psa 44:3, Psa 98:1, etc. The phrase ἐν χειρὶ κραταιᾷ καὶ ἐν βραχίονι ὑψηλῷ is frq). in LXX (Deu 4:34, Deu 5:15, Deu 6:21, Deu 26:8). This use of ἐν is in the main Hebraistic (22:49; Rev 6:8; Jdg 15:15, Jdg 15:20:16; 1Ki 12:18; Judith 6:12, 8:33). Win. xlviii. 3. d, p. 485.

ὑπερηφάνους διανοίᾳ καρδίας αὐτῶν. The dat. limits ὑπερηφάνους: they are proud and overweening in thought. In N.T. ὑπερήφανος is never "conspicuous above" others, but always in a bad sense, "looking down on" others (Jam 4:6; 1Pe 5:5; Rom 1:30; 2Ti 3:2. It is freq. in LXX. Comp. Ps. Sol. 2:35, κοιμίζων ὑπερηφάνους εἰς ἀπώλειαν αἰώνιον ἐν ἀτιμίᾳ; also 4:28. See Wsctt. on 1Jn 2:16, and Trench, Syn. xxix.

52. καθεῖλεν δυνάστας ἀπὸ θρόνων καὶ ὕψωσεν ταπεινούς. “He hath put down potentates from thrones.” “Potentates” rather than “princes” (RV.), or “the mighty” (AV.), because of 1Ti 6:15. Comp. δυνάσται Φαραώ (Gen 50:4). In Act 8:27 it is an adj. It is probable that ταπεινούς here means primarily the oppressed poor as opposed to tyrannical rulers. See Hatch, Biblical Greek, pp. 73-77. Besides the parallels given in the table (p. 31) comp. ἀναλαμβάνων πρᾳεῖς ὁ κύριος, ταπεινῶν δὲ ἁμαρτωλοὺς ἕως τῆς γῆς (Psa 147:6); θρόνους ἀρχόντων καθεῖλεν ὁ κύριος, καὶ ἐκάθισεν πρᾳεῖς ἀντ᾽ αὐτῶν (Ecclus. 10:14); also Luk 14:11, Luk 14:18:14; Jam 1:9, Jam 1:10. In Clem. Rom. Cor. lix. 3 we have what looks like a paraphrase, but may easily come from O.T. Comp. Enoch xlvi. 5.

53. πεινῶντας ἐνέπλησεν ἀγαθῶν. Both material and spiritual goods may be included. Comp. πλήρεις ἄρτων ἠγαττώθησαν, καὶ ἀσθενοῦντες παρῆκαν γῆν (1Sa 2:5); also Ps. Son 5:10-12, 10:7.

54. Ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ. The fourth strophe. The regular biblical meaning of ἀντιλαμβάνομαι is “lay hold of in order to support or succour” (Act 20:35; Ecclus. 2:6); hence ἀντίληψις is “succour, help” (1Co 12:28; Ps. 21:20, Psa 83:8), and ἀντιλήπτωρ is “helper” (Psa 18:3, Psa 54:6). There is no doubt that παιδὸς αὐτοῦ means “His servant,” not “His son.” The children of God are called τέκνα or υἱοί, but not παῖδες. We have παῖς in the sense of God’s servant used of Israel or Jacob (Isa 41:8, Isa 41:9, 42:1, 44:1, Isa 41:2, Isa 41:21, 45:4); of David (Luk 1:69; Act 4:25; Psa 17:1; Isa 37:35); and of Christ (Act 3:13, Act 3:26, Act 3:4:27, 30). Comp. Ps. Sol. 12:7, 17:23; Didaché, 9:2, 3, 10:2, 3.

μνησθῆναι ἐλέους. “So as to remember mercy,” i.e. to prove that He had not forgotten, as they might have supposed. Comp. Ps Sol. 10:4, καὶ μνησθήσεται Κύριος τῶν δούλων αὐτοῦ ἐν ἐλέει.

55. καθὼς ἐλάλησεν πρός. “Even as He spake unto”: see on vv. 2 and 13. This clause is not a parenthesis, but explains the extent of the remembrance of mercy. RV. is the first English Version to make plain that τῷ Ἀβραάμ, κ.τ.λ., depends upon μνησθῆναι and not upon ἐλάλησεν by rendering πρός “unto” and the dat. “toward.” To make this still more plain, “As He spake unto our fathers” is put into a parenthesis, which is not necessary. The

Genevan is utterly wrong, "(Even as He promised to our fathers, to wit, to Abraham and his sede) for ever." It is improbable that Lk. would use both πρός and the simple dat. after ἐλάλησεν in the same sentence; or that he means to say that God spoke to Abraham's seed for ever. The phrase εἰς τὸν αἰῶνα is common in the Psalms, together with εἰς τὸν αἰῶνα τοῦ αἰῶνος (Heb 1:8) and εἰς αἰῶνα αἰῶνος. It means "unto the age," i.e. the age κατ' ἐξοχήν, the age of the Messiah. The belief that whatever is allowed to see that age will continue to exist in that age, makes εἰς τὸν αἰῶνα equivalent to "for ever." This strophe, like ver. 72 harmonizes with the doctrine that Abraham is still alive (20:38), and is influenced by what takes place in the development of God's kingdom on earth (Joh 8:56; comp. Heb 12:1; Isa 29:22, Isa 29:23).

For εἰς τὸν αἰῶνα A C F M S here have ἕως αἰῶνος (1Ch 17:16; Eze 25:15?), which does not occur in N.T.

56.Ἔμεινεν δὲ Μαριὰμ σὺν αὐτῇ. Lk. greatly prefers σύν to μετά. He uses σύν much more often than all N.T. writers put together. In his Gospel we find him using, σύν where the parallel passage in Mt. or Mk. has μετά or καί; e.g. 8:38, 51, 20:1, 22:14, 56. We have σύν three times in these first two chapters; here, 2:5 and 13. It is not likely that an interpolator would have caught all these minute details in Lk.'s style: see Introd. § 6.

ὡς μῆνας τρεῖς. This, when compared with μὴν ἕκτος (ver. 36), leads us to suppose that Mary waited until the birth of John the Baptist. She would hardly have left when that was imminent. Lk. mentions her return before mentioning the birth in order to complete one narrative before beginning another; just as he mentions the imprisonment of the Baptist before the Baptism of the Christ in order to finish his account of John's ministry before beginning to narrate the ministry of Jesus (3:20, 21). That Mary is not named in vv. 57, 58 is no evidence that she was not present. It would be unnatural to say that one of the household heard of the event; and, in fact, οἱ συγγενεῖς would include her, whether it is intended to do so or not. Origen, Ambrose, Bede, and others believe that she remained until the birth of John. For the patristic arguments for and against see Corn. à Lap. Lk. leaves us in doubt, probably because his authority left him in doubt; but Didon goes too far in saying that Lk. insinuates that she was not presents.1

For this use of ὡς comp. 8:42 (not 2:37); Act 1:15, Act 1:5:7, 36. Lk. more often uses ὡσεί in thus sense (3:23, 9:14, 28, 22:41, 59, 23:44; Act 2:41, etc.). In ὑπέστρεψεν we have another very favourite word which runs through both Gospel and Acts. It is found elsewhere only Mar 14:40; Gal 1:17; Heb 7:1; 2Pe 2:21.

Meyer righly remarks that "the historical character of the Visitation of Mary stands or falls with that of the Annunciation." The arguments against it are very inconclusive. 1. That it does not harmonize with Joseph's dream in Mat 1:20; which has been shown to be incorrect. 2. That there is no trace elsewhere of great intimacy between the two families; which proves absolutely nothing. 3. That the obvious purpose of the narrative is to glorify Jesus, in making the unborn Baptist acknowledge Him as the Messiah; which is mere assertion. 4. That the poetic splendour of the narrative lifts it out of the historical sphere; which implies that what is expressed with great poetic beauty cannot be historically true,—a canon which would be fatal to a great deal of historical material. We may assert of this narrative, as of that of the Annunciation, that no one in the first or second century could have imagined either. Least of all could any one have given us the Magnificat, —"the most magnificent cry of Joy that has ever issued from a human breast." Nothing that has come down to us of that age leads us to suppose that any writer could have composed these accounts without historic truth to guide him, any more than an architect of that age could have produced Milan cathedral. Comp. the Protevangelium of James xii.-xiv.; the Pseudo-Matthew ix.-xii.; the Hist. of Joseph the Carpenter iii.-vi.

1:57-80. The Birth and Circumcision of the Forerunner

57. ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν . Expressions about time or days being fulfilled are found chiefly in these two chapters in N.T. (ver. 23, 2:6, 21, 22). They are Hebraistic: e.g. ἐπληρώθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν (Gen 25:24; comp. 29:21; Lev 12:4, Lev 12:6; Num 6:5, etc.). And τοῦ τεκεῖν is gen. after ὁ χρόνος.

ἐμεγάλυνεν Κύριος τὸ ἔλεος αὐτοῦ μετ᾽ αὐτῆς . The verb is not used in the same sense as in ver. 46, nor yet quite literally as in Mat 23:5, but rather "made conspicuous," i.e. bestowed conspicuous mercy. Comp. ἐμεγάλυνας τὴν δικαιοσύνην σου (Gen 19:19). The μετ᾽ αὐτῆς does not mean that she co-operates with God, but that He thus deals with her. Comp. ver. 72, 10:37, and εἴδετε ἃ ἐμεγάλυνεν μεθ᾽ ὑμῶν (1Sa 12:24). In συνέχαιρον αὐτῇ we have the first beginning of the fulfilment of ver. 14. It means "rejoiced with her" (15:6, 9; 1Co 12:26), rather than "congratulated her" (Php 2:17).

59. ἦλθαν περιτεμεῖν τὸ παιδίον. The nom. must be understood from the context, amici ad eam rem advocati, viz. some of those mentioned ver. 58. Circumcision might be performed anywhere and by any Jew, even by a woman (Exo 4:25).

On the mixture of first and second aorist in such forms as ἦλθαν, ἔπεσα, εἴδαμεν, ἀνεῖλαν, etc., see Win. xiii. 1. a, p. 86;. WH. 2. App. p. 164; and comp. ver. 61, 2:16, 8, 5:7, 26, 6:17, 7:24, 11:2, 52, 22:52; Act 2:23, Act 12:7, Act 16:37, Act 22:7, etc.

ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ . Not merely "they wished to call," but "they began to call, were calling"; comp. 5:6; Act 7:26; Mat 3:14. The custom of combining the naming with circumcision perhaps arose from Abram being changed to Abraham when circumcision was

instituted. Naming after the father was common among the Jews (Jos. Vita, I; Ant. xiv. I, 3). For the ἐπί comp. ἐκλήθη ἐπ᾽ ὀνόματι αὐτῶν (Neh 7:63).

60. κληθήσεται Ἰωάνης . It is quite gratuitous to suppose that the name had been divinely revealed to her, or that she chose it herself to express the boon which God had bestowed upon her. Zacharias would naturally tell her in writing what had taken place in the temple. With καλεῖται τῷ ὀνόματι comp. 19:2.

62. ἐνένευον . Here only in N.T., but we have νεύω similarly used Act 24:10 and Joh 13:24. Comp. ἐννεύει ὀφθαλμῷ, σημαίνει δὲ ποδί, διδάσκει δὲ ἐννεύμασιν δακτύλων (Pro 6:13), and ὁ ἐννεύων ὀφθαλμοῖς μετὰ δόλου (Pro 10:10). Some infer that Zacharias was deaf as well as. dumb; and this is often the meaning of κωφός (ver. 22), viz. “blunted in speech or hearing, or both” (7:22). But the question is not worth the amount of discussion which it has received.

τὸ τί ἄν θέλοι . The art. turns the whole clause into a substantive. “They communicated by signs the question, what he,” etc. Comp. Rom 8:26; 1Th 4:1; Mat 19:18. The τό serves the purpose of marks of quotation.

This use of τό with a sentence, and especially with a question, is common In Lk. (9:46, 19:48, 22:2, 4, 23, 24, 37; Act 4:21, Act 22:30). Note the ἄν: “what he would perhaps wish, might wish.” We have exactly the same use of ἄν Joh 13:24?; comp. Luk 6:11; Act 5:24, Act 21:33?. Win. xlii. 4, p. 386; Blass, Gr. p. 215.

63. αἰτήσας πινακίδιον . Postulans pugillarem (Vulg.), cum petisset tabulam (d). Of course by means of signs, ἐννεύμασιν δακτύλων. One is inclined to conjecture that Lk. or his authority accidentally put the ἐννεύειν in the wrong place. Signs must have been used here, and they are not mentioned. They need not have been used ver. 62, and they are mentioned. The πινακίδιον would probably be a tablet covered with wax: loquitur in stylo, auditur in cera (Tert. De idol. xxiii.).

All four forms, πίναξ, πινακίς, πινάκιον, and πινακίδιον, are used of writing-tablets, and πινακίδα is v.l. (D) here. But elsewhere in N.T. πίναξ is

a “dish” or “platter” (11:39; Mat 14:8, Mat 14:11; Mar 6:25, Mar 6:28). Note the Hebraistic particularity in ἔγραψεν λέγων, and comp. 2Ki 10:6; 2Ki 1 Mac. 10:17, 11:57. This is the first mention of writing in N.T.

Ἰωάης ἐστὶν ὄνομα αὐτοῦ. Not ἔσται, but ἐστίν: habet vocabulum suum quod agnovimus, non quod elegimus (Bede); quasi dicat nullam superesse consultationem in re quam Deus jam definiisset (Grotius); non tam jubet, quam jussum divinum indicat (Beng.). The ἐθαύμασαν πάντες may be used on either side of the question of his deafness. They wondered at his agreeing with Elisabeth, although he had not heard her choice of name; or, they wondered at his agreeing with her, although he had heard the discussion.

64. ἀνεῴχθη δὲ τὸ στόμα αὐτοῦ παραχρῆμα . The prophecy which he had refused to believe was now accomplished, and the sign which had been granted to him as a punishment is withdrawn. That the first use of his recovered speech was to continue blessing God (ἐλάλει εὐλογῶν), rather than to complain, is evidence that the punishment had proved a blessing to him. The addition of καὶ ἡ γλῶσσα αὐτοῦ involves a zeugma, such as is common in all languages: comp. 1Co 3:2; 1Ti 4:3; Win. lxvi. I. e, p. 777. The Complutensian Bible, on the authority of two cursives (140, 251), inserts διηρθρώθη after ἡ γλῶσσα αὐτοῦ: see on 2:22. For παραχρῆμα see on 5:25 and comp. 4:39. We are left in doubt as to whether ἐλάλει εὐλογῶν refers to the Benedictus or to some εὐλογία which preceded it. The use of ἐπροφήτευσεν and not εὐλόγησεν in ver. 67 does not prove that two distinct acts of thanksgiving are to be understood. Here Syr-Sin. has “They marvelled all.”

65. ἐγένετο ἐπὶ πάντας φόβος. See on 4:36. Zacharias (ver. 12) and Mary (ver. 30) had had the same feeling when conscious of the nearness of the spiritual world. A writer of fiction would have been more likely to dwell upon the joy which the wonderful birth of the future Prophet produced; all the more so as such joy had been predicted (ver. 14). The αὐτούς means Zacharias and Elisabeth.

διελαλεῖτο πάντα τὰ ῥήματα ταῦτα. This need not be confined to what was said at the circumcision of John. It is probably the Hebraistic use of ῥήματα

for the things which are the subject-matter of narration. Comp. 2:19, 51, where RV. has “sayings” in the text and “things” in the margin; and Act 5:32, where it has “things” in the text and “sayings” in the margin. Comp. LXX Gen 15:1, 22:1, Gen 15:16, 39:7, 40:1, 48:1, and esp. 24:66, πάντα τὰ ῥήματα ἃ ἐποίησεν. The verb διαλαλεῖν occurs only here and 6:11: not in LXX, but in Sym. several times in the Psalms. Syr-Sin. omits πάντα τὰ ῥήματα.

66. ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν . Comp. 2:19. We find all three prepositions with this phrase, ἐν, ἐπὶ, and εἰς: ἔθετο Δαυεὶδ τὰ ῥήματα ἐν τῇ καρδίᾳ αὐτοῦ (1Sa 21:12); ἔθετο Δανιὴλ ἐπὶ τὴν καρδίαν αὐτοῦ (Dan 1:8); τίθεσθε εἰς τὴν καρδίαν ὑμῶν (Mal 2:2). Lk. is fond of constructions with ἐν τῇ κ. or ἐν ταῖς κ. (2:19, 3:15, 5:22, 21:14; comp. 2:51, 24:38). In Hom. we have both θεῖναί τι and θέσθαι τι, either ἐν φρεσί or ἐν στήθεσσι. Note that, not only is πᾶς or ἅπας a favourite word with Lk., but either form combined with a participle of ἀκούω is also freq. and characteristic (2:18, 47, 4:28, 6:47, 7:29, 20:45; Act 5:5, Act 5:11, Act 5:9:21, Act 5:10:44, Act 5:26:29; comp. Act 4:4, Act 18:8). See on 6:30.

Τί ἄρα τὸ παιδίον τοῦτο ἔσται; Not τίς; the neut. makes the question more indefinite and comprehensive: comp. τί ἄρα ὁ Πέτρος ἐγένετο (Act 12:18). The ἄρα, igitur, means “in these circumstances”; 8:25, 12:42, 22:23.

καὶ γὰρ χεὶρ Κυρίου ἦν μετ᾽ αὐτοῦ. “For besides all that,” i.e. in addition to the marvels which attended his birth. This is a remark of the Evangelist, who is wont now and then to interpose in this manner: comp. 2:50, 3:15, 7:39, 16:14, 20:20, 23:12. The recognition that John was under special Divine influence caused the question, τί ἄρα ἔσται; to be often repeated in after times. Here, as in Act 11:21, χεὶρ Κυρίου is followed by μετά, and the meaning is that the Divine power interposes to guide and bless. See small print on 1:20 for other parallels between Gospel and Acts. Where the preposition which follows is ἐπί, the Divine interposition is generally one of punishment (Act 13:11; Jdg 2:15; 1Sa 5:3, 1Sa 5:6, 1Sa 5:7:13; Exo 7:4, Exo 7:5). But this is by no means always the case (2Ki 3:15; Ezr 7:6, Ezr 7:8:22, 31), least of all where χείρ has the epithet ἀγαθή (Ezr 7:9, Ezr 7:28, Ezr 7:8:18). In N.T. χεὶρ Κυρίου is peculiar to Lk. (Act 11:21, Act 11:13:11; comp. 4:28, 30).

67-79. The Benedictus or Song of Zacharias may be the εὐλογία mentioned in ver. 64.1 To omit it there, in order to continue the narrative without interruption, and to give it as a solemn conclusion, would be a natural arrangement. As the Magnificat is modelled on the psalms, so the Benedictus is modelled on the prophecies, and it has been called "the last prophecy of the Old Dispensation and the first in the New." And while the tone of the Magnificat is regal, that of the Benedictus is sacerdotal. The one is as appropriate to the daughter of David as the other to the son of Aaron. The relation between new and old may again be seen in a table.

The Benedictus. The Old Testament.

Εὐλογητὸς Κύριος ὁ θεὸς τοῦ Ἰσραήλ, 1Εὐλογητὸς Κύριος ὁ θεὸς Ἰσραήλ.

ὅτι ἐπεσκέψατο καὶ ἐποίησεν λύτρωσιν 2λύτρωσιν ἀπέστειλεν

τῷ λαῷ αὐτοῦ, τῷ λαῷ αὐτοῦ.

καὶ ἤγειρεν κέρας σωτηρίας ἡμῖν 3ἐκεῖ ἐξανατελῶ κέρας τῷ Δαυείδ.

ἐν οἴκῳ Δαυεὶδ παιδὸς αὐτοῦ, 4ἀνατελεῖ κέρας παντὶ τῷ οἴκῳ Ἰσραήλ.

5ὑψώσει κέρας Χριστοῦ αὐτοῦ.

καθὼς ἐλάλησεν διὰ στόματος τῶν ἁγίων

ἀπ' αἰῶνος προφητῶν αὐτοῦ 6ἔσωσεν αὐτοὺς ἐκ χειρῶν μισούντων καὶ

σωτηρίαν ἐξ ἐχθρῶν ἡμῶν καὶ ἐκ ἐλυτρώσατο αὐτοὺς ἐκ χειρὸς ἐχθροῦ.

χειρὸς πάντων τῶν μισούντων ἡμᾶς, 7δώσει εἰς ἀλήθειαν τῷ Ἰακώβ,

ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν ἔλεον τῷ Ἀβραάμ, καθότι ὤμοσας

καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ, τοῖς πατράσιν ἡμῶν.

8ἐμνήσθη τῆς διαθήκης αὐτοῦ.

ὅρκον ὃν ὤμοσεν πρὸς Ἀβραὰμ 9ἐμνήσθη ὁ Θεὸς τῆς διαθήκης αὐτοῦ τῆς
τὸν πατέρα ἡμῶν, πρὸς Ἀβραάμ, καὶ Ἰσαάκ, καὶ Ἰακώβ.
τοῦ δοῦναι ἡμῖν ἀφόβως ἐκ χειρὸς 10ὅπως στήσω τὸν ὅρκον μου, ὃν
ἐχθρῶν ῥυσθέντας ὤμοσα τοῖς πατράσιν ὑμῶν, τοῦ δοῦναι
λατρεύειν αὐτῷ ἐν ὁσιότητι αὐτοῖς γῆν ῥέουσαν γάλα καὶ μέλι.
καὶ δικαιοσύνῃ 11ἐμνήσθη εἰς τὸν αἰῶνα διαθήκης αὐτοῦ
ἐνώπιον αὐτοῦ πάσαις ταῖς λόγου οὗ ἐνετείλατο εἰς χιλίας γενεάς,
ἡμέραις ἡμῶν. ὃν διέθετο τῷ Ἀβραάμ,
καὶ τοῦ ὅρκοῦ αὐτοῦ τῷ Ἰσαάκ.
Καὶ σὺ δέ, παιδίον, προφήτης
Ὑψίστου κληθήσῃ, 12Ἐγὼ ἐξαποστέλλω τὸν ἄγγελόν μου
προπορεύσῃ γὰρ ἐνώπιον Κυρίου καὶ ἑτοιμάσαι ὁδοὺς αὐτοῦ, 13ἐτοιμάσατε τὴν ὁδὸν Κυρίου.
τοῦ δοῦναι γνῶσιν σωτηρίας
τῷ λαῷ αὐτοῦ
ἐν ἀφέσει ἁμαρτιῶν αὐτῶν
διὰ σπλάγχνα ἐλέους Θεοῦ ἡμῶν,
ἐν οἷς ἐπισκέψεται ἡμᾶς
ἀνατολὴ ἐξ ὕψους, 14καθημένους ἐν σκότει.

ἐπιφᾶναι τοῖς ἐν σκότει καὶ σκιᾷ 15οἱ κατοικοῦντες ἐν χώρᾳ καὶ σκίᾳ

θανάτου καθημένοις θανάτου φῶς λάμψει ἐφ᾽ ὑμᾶς.

τοῦ κατευθῦναι τοὺς πόδας ἡμῶν 16καθημένους ἐν σκότει καὶ σκίᾳ

εἰς ὁδὸν εἰρήνης. θανάτου.

There is a manifest break at the end of ver. 75. The first of these two portions thus separated may be divided into three strophes (68, 69; 70-72; 73-75), and the second into two (76, 77; 78, 79).

67. ἐπλήσθη πνεύματος ἁγίου καὶ ἐποφήτευσεν. See on ver. 15. The prophesying must not be confined to the prediction of the future; it is the delivery of the Divine message; speaking under God's influence, and in His Name. Zacharias sees in his son the earnest and guarantee of the deliverance of Israel.

In some texts ἐπροφήτευσεν has been altered into the more regular προεφήτευσεν, but everywhere in N.T. (even Jud 1:14) the augment should precede the prep. in this compound. This is intelligible, seeing that there is no simple verb φητεύω. Comp. Num 11:25, Num 11:26; Ecclus. 48:13, and the similar forms ἤφιεν and ἤνοιξεν. Win. xii. 5, p. 84.

68. Εὐλογητὸς κύριος ὁ Θεὸς τοῦ Ἰσραήλ. Not ἐστίν but εἴη is to be supplied. The line is verbatim as Ps. 41:14, Psa 72:18, Psa 106:48, excepting that in LXX τοῦ is omitted. In N.T. εὐλογητός is used of God, but never of men: see on ver. 42. In LXX there are a few exceptions: Deu 7:14; Rth 2:20; 1Sa 15:13, 1Sa 25:33.

ἐπεσκέψατο καὶ ἐποίσεν λύτρωσιν τῷ λαῷ αὐτοῦ. Here, as in Ecclus. 32:17, an acc. is to be supplied after ἐπεσκέψατο; there τὸν ταπεινόν, here τὸν λαόν. See on 7:16. Excepting Heb 2:6, where it is a quotation from Psa 8:5, this verb is used in the Hebrew sense (Exo 4:31) of Divine visitation by Lk. alone in N.T. Comp. Ps. Sol. 3:14. No doubt λύτρωσιν has reference to political redemption (ver. 71), but accompanied by and based upon a moral and spiritual reformation (vv. 75, 77). Comp. Psa 129:7.

69. καὶ ἤγειρεν κέρας σωτηρίας ἡμῖν. For this use of ἐγείρω comp. ἤγειρεν Κύριος σωτῆρα τῷ Ἰσραήν (Jdg 3:9, Jdg 3:15). In Eze 29:21 and Psa 132:17 the verb used is ἀνατέλλω or ἐξανατέλλω (see table). The metaphor of the horn is very freq, in O.T. (1Sa 2:10; 2Sa 22:3; Psa 75:5, Psa 75:6, 11, etc.), and is taken neither from the horns of the altar, nor from the peaks of helmets or head-dresses, but from the horns of animals, especially bulls. It represents, therefore, primarily, neither safety nor dignity, but strength. The wild-ox, wrongly called "unicorn" in AV., was Proverbial for strength (Num 24:8; Job 39:9-11 ; Deu 33:17). In Horace we have addis cornua pauperi, and to Ovid tum pauper cornua sumit. In Psa 18:3 God is called a κέρας σωτηρίας. See below on ver. 71. For παιδὸς αὐτοῦ see on ver. 54. "In the house of His servant David" is all the more true if Mary was of the house of David. But the fact that Jesus was the heir of Joseph is sufficient, and this verse is no proof of Mary's descent from David.

70. Second strophe. Like ver. 55, this is not a parenthesis, but determines the preceding statement more exactly. As a priest, Zacharias would be familiar with O.T. prophecies. Even if the τῶν before ἀπ᾽ αἰῶνος (A C D) were genuine, it would be unlikely that τῶν ἁγίων means "the saints" in app. with τῶν ἀπ᾽ αἰῶνος προφητῶν. Lk. is fond of the epithet ἅγιος (ver. 72, 9:26; Act 3:21, Act 10:22, Act 21:28). He is also fond of the periphrasis διὰ στόματος (Act 1:16, Act 1:3:18, Act 1:21, Act 1:4:25): comp. 2Ch 36:22. And the expression ἀπ᾽ αἰῶνος is peculiar to him in N.T. (Act 3:21, Act 15:18). It is used vaguely for "of old time." Here it does not mean that there have been Prophets "since the world began." Comp. οἱ γίγαντες οἱ ἀπ᾽ αἰῶνος (Gen 6:4), and καταβροντᾷ καὶ καταφέγγει τοὺς ἀπ᾽ αἰῶνος ῥήτορας (Longin. xxxiv.), and adverbially (Hes. Theog. 609).

71. σωτηρίαν ἐξ ἐχθρῶν ἡμῶν. This is in app. with κέρας σωτηρίας and epexegetic of it. That the ἐχθρῶν ἡμῶν and τῶν μισούντων ἡμᾶς are identical is clear from Psa 18:18 and 106:10 (see table). The heathen are meant. Gentile domination prevents the progress of God's kingdom, and the Messiah will put an end to this hindrance. Comp. Exo 18:10.

Neither σωτηρία (vv. 69, 77, 19:9; Act 4:12, etc.) nor τὸ σωτήριον (2:30, 3:6; Act 28:28) occur in Mt. or Mk. The former occurs once in (Joh 4:22). Both are common in LXX. The primary meaning is preservation from

bodily harm (Gen 26:31; 2Sa 19:2), especially of the great occasions on which God had preserved Israel (Exo 14:13, Exo 14:15:2; 2Ch 20:17); and hence of the deliverance to be wrought by the Messiah (Isa 49:6, Isa 49:8), which is the meaning here. Comp. τοῦ κυρίου ἡ σωτηρία ἐπ᾽ οἶκον Ἰσραὴλ εἰς εὐφροσύνην αἰώνιον (Ps. Sol. 10:9; and very similarly 12:7). As the idea of the Messianic salvation became enlarged and purified, the word which so often expressed it came gradually to mean much the same as "eternal life." See on Rom 1:16.

72. ποιῆσαι ἔλεος μετά, κ.τ.λ. This is the purpose of ἤγειρεν κέρας. The phrase is freq. in LXX (Gen 24:12; Jdg 1:24, Jdg 1:8:35; Rth 1:8; 1Sa 20:8, etc.). Comp. μετ᾽ αὐτῆς, ver. 58. "In delivering us God purposed to deal mercifully with our fathers." This seems to imply that the fathers are conscious of what takes place: comp. vv. 54, 55. Besides the passages given in the table, comp. Lev 26:42, and see Wsctt. on Heb 9:15, Heb 9:16.

73. ὅρκον ὃν ὤμοσεν πρὸς Ἀβραάμ. Third strophe. The oath is recorded Gen 22:16-18: comp. Ep. of Barnabas, xiv. 1.

It is best to take ὅρκον in app. with διαθήκης, but attracted in case to ὅν: comp. vv. 4, 20, and see on 3:19. It is true that in LXX μνησθῆναι is found with an acc. (Exo 20:8; Gen 9:16). But would Lk. give it first a gen. and then an acc. in the same sentence? For the attraction of the antecedent to the relative comp. 20:17 and perhaps Act 10:36.

ὤμοσεν πρός Ἀ. So also in Hom. (Od. xiv. 331, xix. 288): but see on ver. 13.

74. τοῦ δοῦναι ἡμῖν. This is probably to be taken after ὅρκον as the contents and purpose of the oath: and the promise that "thy seed shall possess the gate of his enemies" (Gen 22:17) is in favour of this. But it is possible to take τοῦ δοῦναι as epexegetic of ver. 72; or again, as the purpose of ἤγειρεν κέρας, and therefore parallel to ver. 72. This last is not likely, because there is no τοῦ with ποιῆσαι. This τοῦ c. infin. of the purpose or result is a favourite constr. with Lk. (vv. 77, 79. 2:24. where see reff.). It marks the later stage of the language, in which aim and purpose

become confused with result. Perhaps the gen. of the aim may be explained on the analogy of the part. gen. after verbs of hitting or missing.

ἐκ χειρὸς ἐχθρῶν. It does not follow from ὁσιότητι καὶ δικαιοσύνῃ that spiritual enemies are meant. The tyranny of heathen conquerors was a hindrance to holiness. In addition to the parallel passages quoted in the table, comp. Psa 18:18, ῥύσεταί με ἐξ ἐχθρῶν μου δυνατῶν καὶ ἐκ τῶν μισούντων με.

For the acc. ῥυσθέντας after ἡμῖν comp. σοὶ δὲ συγγνώμη λέγειν τάδ᾽ ἐστί, μὴ πάσχουσαν ὡς ἐγὼ κακῶς (Eur. Med. 814).

75. λατρεύειν αὐτῷ. Comp. λατρεύσετε τῷ Θεῷ ἐν τῷ ὄρει τούτῳ (Exo 3:12). We must take ἐνώπιον αὐτοῦ with λατρεύειν αὐτῷ. The service of the redeemed and delivered people is to be a priestly service, like that of Zacharias (ver. 8). For ἐνώπιον see on ver. 15, and for λατρεύειν on 4:8. The combination ὁσιότης καὶ δικαιοσύνη becomes common; but perhaps the earliest instance is Wisd. 9:3. We have it Eph 4:24 and Clem Rom. 48.: comp. Tit 1:8 and 1Th 2:10.

76. καὶ σὺ δέ, παιδίον. Here the second part of the hymn, and the distinctively predictive portion of it, begins. The Prophet turns from the bounty of Jehovah in sending the Messiah to the work of the Forerunner. “But thou also, child,” or “Yea and thou, child” (RV.). Neither the καί nor the δέ must be neglected. There is combination, but there is also contrast. Not “my child”: the personal relation is lost in the high calling. The κληθήσῃ has the same force as in ver. 32: not only “shalt be,” but “shalt be acknowledged as being.”

προπορεύσῃ γὰρ ἐνώπιον Κυρίου. Comp. Κύριος ὁ Θεός σου ὁ προπορευόμενος πρὸ προσώπου σου, καθὰ ἐλάλησεν Κύριος (Deu 31:3). Here Κυρίου means Jehovah, not the Christ, as is clear from vv. 16, 17.

77. τοῦ δοῦναι γνῶσιν σωτηρίας τῷ λαῷ αὐτοῦ. This is the aim and end of the work of the Forerunner. In construction it comes after ἑτοιμάσαι ὁδοὺς αὐτοῦ. We may take ἐν ἀφέσει ἁμαρτιῶν αὐτῶν with either δοῦναι, or γνῶσιν, or σωτηρίας. The last is best. John did not grant remission of sins;

and to make "knowledge of salvation" consist in remission of sins, yields no very clear sense. But that salvation is found in remission of sins makes excellent sense (Act 5:31). The Messiah brings the σωτηρία (vv. 69, 71): the Forerunner gives the knowledge of it to the people, as consisting, not in a political deliverance from the dominion of Rome, but in a spiritual deliverance from the dominion of sin. This is the first mention of the "remission of sins" in the Gospel narrative.

78. διὰ σπλάγχνα ἐλέους Θεοῦ ἡμῶν. The concluding strophe, referring to the whole of the preceding sentence, or (if we take a single word) to προπορεύσῃ. It is because of God's tender mercy that the child will be able to fulfil his high calling and to do all this. Comp. Test. XII. Patr. Levi 4., ἕως ἐπισκέψηται Κύριος πάντα τὰ ἔθνη ἐν σπλάγχνοις υἱοῦ αὐτοῦ ἕως αἰῶνος: also Lev 7. and 8.

Originally the σπλάγχνα were the 'inward arts," esp. the upper portions, the heart, lungs, and liver (viscera thoracis), as distinct from the ἔντερα or bowels (viscera abdominis). The Greeks made the σπλάγχνα the seat of the emotions, anger, anxiety, pity, etc. By the Jews these feelings were placed in the ἔντερα; and hence in LXX we have not only σπλάγχνα (which may include the ἔντερα), but also κοιλία and ἔγκατα used for the affections. Moreover in Hebr. literature these words more often represent compassion or love, whereas σπλάγχνα in class. Grk. is more often used of wrath (Aristoph. Ran. 844, 1006; Eur. Alc. 1009). "Heart" is the nearest English equivalent for σπλάγχνα (RV. Col, iii. 12; Phm 1:12, Phm 1:20). See Lft. on Php 1:8. "Because of our God's heart of mercy," i.e. merciful heart, is the meaning here. For this descriptive or characterizing gen. comp. Jam 1:25, Jam 1:2:4; Jud 1:18. Some would make γνώσιν σωτηρίας an instance of it, "saving knowledge," i.e. that brings salvation. But this is not necessary. For ἐν οἷς see on ἐν βραχίονι, ver. 51. For ἐπισκέψεται1 comp. 7:17; Ecclus. 46:14; Judith 8:33; and see on ver. 68.

ἀνατολὴ ἐξ ὕψους. "Rising from on high." The word is used of the rising of the sun (Rev 7:2, Rev 7:14:12; Hom. Od. xii. 4) and of stars (*Æsch. P.V. 457; Eur. Phœn. 504). Here the rising of the heavenly body is put for the heavenly body itself. Comp. the use of ἀνατέλλω in Isa 60:1 and Mal 4:2. Because sun, moon, and stars do not rise from on high, some join ἐξ ὕψους

with ἐπισκέψεται, which is admissible. But, as ἀνατολή means the sun or star itself, whose light comes from on high, this is not necessary. Seeing that ἀνατέλλω is used of the rising or sprouting of plants, and that the Messiah is sometimes called "the Branch" (Jer 23:5, Jer 23:33:15; Zec 3:8, Zec 6:12), and that in LXX this is expressed by ἀνατολή, some would adopt that meaning here. But ἐξ ὕψους, ἐπιφᾶναι, and κατευθῦναι are conclusive against it. These expressions agree well with a rising sun or star, but not with a sprouting branch.

79. ἐπιφᾶναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις . For ἐπιφᾶναι comp. Act 27:20, and for the form Ps. 30:17, 117:27. In 3 Mac. 6:4 we have Σὺ Φαραὼ … ἀπώλεσας, Φέγγος ἐπιφάνας ἐλέους Ἰσραὴλ γένει. Note that the καθημένους ἐν σκότει of Isa 42:7 and the σκίᾳ θανάτου of Isa 9:1 are combined here as in Psa 107:10 (see table). Those who hold that these hymns are written in the interests of Ebionism have to explain why πεπεδημένουος ἐν πτωχείᾳ (Psa 107:10) is omitted.

τοῦ κατευθῦναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης . For the constr. comp. vv. 74, 77. Those who sat in darkness did not use their feet: the light enables them to do so, and to use them profitably. The ἡμῶν shows that Jews as well as Gentiles are regarded as being in darkness until the Messianic dawn. "The way of peace" is the way that leads to peace, especially peace between God and His people (Psa 29:11, 85:9, 119:165; Jer 14:13). It was one of the many blessings which the Messiah was to bring (2:14, 10:5, 24:36). See on. Rom 1:7 and comp. ὁδὸν σωτηρίας (Act 16:17).

80. τὸ δὲ παιδίον ηὔξανε καὶ ἐκραρταιοῦτο πνεῦματι. The verse forms a set conclusion to the narrative, as if here one of the Aramaic documents used by Lk. came to an end. Comp. 2:40, 52; Jdg 13:24, Jdg 13:25; 1Sa 2:26. In LXX αὐξάνω is never, as here, intrans. Thus αὐξανῶ σε σφόδρα (Gen 17:6); ηὐξήθη τὸ παιδίον (Gen 21:8). In N.T. it is used of physical growth (2:40, 12:27, 13:19), and of the spread of the Gospel (Act 6:7, Act 12:24, Act 19:20). With ἐκραταιοῦτο πνεύματι comp. Eph 3:16; and for the dat. Rom 4:20? and 1Co 14:20.

ἦν ἐν ταῖς ἐρήμοις. The wilderness of Judaea, west of the Dead Sea, is no doubt meant. But the name is not given, because the point is, not that he

lived in any particular desert, but that he lived in desert places and not in towns or villages. He lived a solitary life. Hence nothing is said about his being “in favour with men”; for he avoided men until his ἀνάδειξις brought him disciples. This fact answers the question whether John was influenced by the Essenes, communities of whom lived in the wilderness of Judæa. We have no reason to believe that he came in contact with them. Excepting the ascetic life, and a yearning for something better than obsolete Judaism, there was little resemblance between their principles and his. He preached the Kingdom of God; they reached isolation. They abandoned society; he strove to reform it. See Godet in loco and D. B.2 art. “Essenes.” Lk. alone uses the plur. αἱ ἔρημοι (5:16, 8:29).

ἕως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραήλ . John probably went up to Jerusalem for the feasts, and on those occasions he and the Messiah may have met, but without John’s recognizing Him as such. Here only in N.T. does ἀνάδειξις occur. In Ecclus. 43:6 we have ἀνάδειξιν χρόνων as a function of the moon. In Plut. the word is used of the proclaiming or inauguration of those who are appointed to office (Mar. viii.; C. Grac. xii.). It is also used of the dedication of a temple (Strabo, viii. 5. 23, p. 381). Comp. ἀνέδειξεν of the appointment of the Seventy (10:1). It was John himself who proclaimed the inauguration of his office by manifesting himself to the people at God’s command (3:2).

Note on the Use of ἐγένετο

More than any other Evangelist Lk. makes use of the Hebr. formula, ἐγένετε δέ or ἐγένετο. But with it he uses a variety of constructions, some of which are modelled on the classical use of συνέβη, which Lk. himself employs Act 21:35. The following types are worth noting.

(α) The ἐγέντο and that which came to pass are placed side by side as parallel statements in the indicative mood without a conjunction.

1:8. ἐγένετο δὲ ἐν τῷ ἱερατεύειν αὐτὸν … ἔλαχε τοῦ θυμιᾶσαι.

1:23. καὶ ἐγένετο ὡς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτου ργίας αὐτοῦ, ἀπῆλθεν.

1:41. καὶ ἐγένετο ὡς ἤκουσεν τὸν ἀσπασμὸν τῆς Μ.ἬΕ., ἐσκίρτησεν τὸ βρέφος.

2:1. ἐγέντο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἐξῆλθεν δόγμα.

Of the same type are 1:59, 2:6, 15, 46, 7:11, 9:18, 28, 29, 33, 37, 11:1, 14, 27, 17:14, 18:35, 19:29, 20:1, 24:30, 51. In 8:40, 9:57, 10:38 the ἐγένετο δέ is probably spurious. In the Acts this type does not occur.

(β) The ἐγένετο and that which came to pass are coupled together by καί, which may be regarded as (1) uniting two co-ordinate statements; or (2) epexegetic, “It came to pass, namely”; or (3) introducing the apodosis, as often in class. Grk., “It came to pass that.”

5:1. ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ … καὶ αὐτὸς ἦν ἑστώς.

5:17. καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἦν διδάσκων.

8:1. καὶ ἐγένετο ἐν τῷ καθεξῆς καὶ αὐτὸς διώδευεν.

8:22. ἐγένετο δὲ ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἐνέβη εἰς πλοῖον.

Of the same type are 5:12, 9:51, 14:1, 17:11, 19:15, 24:4 ; Act 5:7. It will be observed that in nearly all cases the καί is followed by αὐτός or αὐτοί. In 5:12 and 24:4 it is followed by the Hebraistic ἰδού and in 19:15 we have simply καὶ εἶπεν.

(γ) That which takes place is put in the infinitive mood, and this depends upon ἐγένετο.

3:21. ἐγένετο δέ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαὸν … ἀνεῳχθῆναι τὸν οὐρανόν.

6:1. ἐγένετο δὲ ἐν σαββάτῳ διαπορεύεσθαι αὐτὸν διὰ σπορίμων.

6:12. ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις ἐξελθεῖν αὐτὸν εἰς τὸ ὄρος.

14:22. ἐγένετο δὲ ἀποθανεῖν τὸν πτωχόν.

This type of construction is common in the Acts: 4:5, 9:32, 37, 43, 11:26, 14:1, 16:16, 19:1, 22:6, 17, 28:8, 17.

(δ) In the Acts we have several other forms still more closely assimilated to classical constructions, the ἐγένετο being placed later in the sentence, or being preceded by ὡς or ὅτε.

9:3. ἐν δὲ τῷ πορεύεσθαι ἐγένετο αὐτὸν ἐγγίζειν τῇ Δαμασκῷ.

21:1. ὡς δὲ ἐγένετο ἀναχθῆναι ἡμᾶς … ἤλθομεν εἰς τὴν Κῶ.

21:5. ὅτε δὲ ἐγένετο ἐξαρτίσαι ἡμᾶς τὰς ἡμέρας, ἐξέλθοντες ἐπορευόμεθα.

10:25. ὡς δὲ ἐγένετο τοῦ εἰσελθεῖν τὸν Πέτρον, … προσεκύνησεν.

In these last three instances we are far removed from the Hebraistic types (α) and (β). The last is very peculiar; but comp. 27:1 and the exact parallel in Acta Barnab. Apocryp. vii. quoted by Lumby, ὡς δὲ ἐγένετο τοῦ τελέσαι αὐτοὺς διδάσκοντας.

We have obtained in this analysis the following results. Of the two Hebraistic types, (α) is very common in the first two chapters of the Gospel, where Lk. is specially under the influence of Hebrew thought and literature, and is probably translating from the Aramaic; but (α) is not found at all in the Acts, and (β) occurs there only once. On the other hand, of the more classical types, (γ) is much less common in the Gospel than in the Acts, while the forms grouped under (δ) do not occur in the Gospel at all. All which is quite what we might have expected. In the Acts there Is much less room for Hebrew influences than there is in the Gospel; and thus the more classical forms of construction become there the prevailing types.

2:1-20. The Birth of the Saviour, its Proclamation by the Angels, and its Verification by the Shepherds

The second of the narratives in the second group (1:57-2:40) in the Gospel of the Infancy (1:5-2:52). It corresponds to the Annunciation (1:26-38) in the first group. Like the sections which precede and which follow, it has a clearly marked conclusion. And these conclusions have in some cases a very marked resemblance. Comp. 2:20 with 1:56, and 2:40 and 52 with 1:80. This similarity of form points to the use of material from one and the same source, and carefully arranged according to the subject-matter. This source would be some member of the Holy Family (see on 1:5). The marks of Lk.'s style, accompanied by Hebraistic forms of expression, still continue; and we infer, as before, that he is translating from an Aramaic document. The section has three marked divisions: the Birth (1-7), the Angelic Proclamation (8-14), and the Verification (15-20). The connexion with what precedes is obvious. We have just been told how the promise to Zacharias was fulfilled; and we are now to be told how the promise to Mary was fulfilled.

2:1-7. The Birth of the Saviour at Bethlehem at the Time of the Enrolment

The extreme simplicity of the narrative is in very marked contrast with the momentous character of the event thus narrated. We have a similar contrast between matter and form in the opening verses of S. John's Gospel. The difference between the evangelical account and modern Lives of Christ is here very remarkable. The tasteless and unedifying elaborations of the apocryphal gospels should also be compared.

1-3. How Bethlehem came to be the Birthplace of Jesus Christ, although Nazareth was the Home of His Parents. This explanation has exposed Lk. to an immense amount of criticism, which has been expressed and sifted in a manner that has produced a voluminous literature. In addition to the commentaries, some of the following may be consulted, and from Schürer and Herzog further information about the literature may be obtained.

S. J. Andrews, Life of our Lord, pp. 71-81, T. & T. Clark, 1892; T. Lewin, Fasti Sacri, 955, Longmans, 1865; J. B. McClellan, The New Testament of our Lord and Saviour, i. pp. 392-399, Macmillan, 1875; C. F. Nösgen, Geschichte Jesu Christi, pp. 172-174, Beck, 1891; *E. Schürer, Jewish People in the Time of Jesus Christ, i. 2, pp. 105-143, T. & T. Clark, 1890; B. Weiss, Leben Jesu, i. 2, 4, Berlin, 1882; Eng. tr. pp. 250-252; K. Wieseler, Chronological Synopsis of the Four Gospels, pp. 66-106, 129-135, Deighton, 1864; O. Zöckler, Handbuch der Theologischen Wissenchaften, i. 2, pp. 188-190, Beck, 1889; A. W. Zumpt, Das Geburtsjahr Christi (reviewed by Woolsey in the Bibliotheca Sacra, 1870), Leipzig, 1869; D. B.2 art. “Cyrenius”; Herzog, Pro 2:13. art. “Schatzung”; P. Schaff, History of the Church, i. pp. 121-125, T. & T. Clark, 1883; Ramsay, Was Christ Born at Bethlehem? 1899; Hastings, D.B. art. Chronology of N.T.

1. Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἐξῆλθεν δόγμα παρὰ καίσαρος Αὐγούστου ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην. For the constr. see detached note at the end of ch. 1.; and for ἐν ταῖς ἡμέραις ἐκείναις see on 1:5 and 39. The time of the birth of John is roughly indicated. Even in class. Grk. the first meaning of δόγμα, as “opinion, philosophic tenet,” is not very common (Plat. Rep. 538 C); it is more often a “public decree, ordinance.” This is always the meaning in N.T., whether an ordinance of the Roman Emperor (Act 17:7), or of the Apostles (Act 16:4; comp. Ign. Mag. 13; Didaché, 11:3), or of the Mosaic Law (Col 2:14; Eph 2:15; comp. 3 Mal 1:3; Jos. Ant. xv. 5, 3). For ἐξῆλθεν δόγμα comp. Dan 2:13 (Theod.). In Daniel δόγμα is freq. of a royal decree (3:10, 4:3, 6:9, 10). See Lft. on Col 2:14.

ἀπογράφεσθαι. Probably passive, ut describeretur (Vulg.), not middle, as in ver. 3. The present is here used of the continuous enrolment of the multitudes; the aorist in ver. 5 of the act of one person. The verb refers to

the writing off, copying, or entering the names, professions, fortunes, and families of subjects in the public register, generally with a view to taxation (ἀποτίμησις or τίμημα). It is a more general word than ἀποτιμάω, which implies assessment as well as enrolment. But it is manifest that the ἀπογραφή here and in Act 5:37 included assessment. The Jews were exempt from military service; and enrolment for that purpose cannot be intended. In the provinces the census was mainly for purposes of taxation.

πᾶσαν τὴν οἰκουμένην. "The whole inhabited world," i.e. the Roman Empire, orbis terrarum. Perhaps in a loose way the expression might be used of the provinces only. But both the πᾶσαν and the context exclude the limitation to Palestine, a meaning which the expression never has, not even in Jos. Ant. viii. 3. See on 4:5 and 21:26. In inscriptions Roman Emperors are called κύριοι τῆς οἰκουμένης. The verse implies a decree for a general census throughout the empire.

It must be confessed that no direct evidence of any such decree exists beyond this statement by Lk., and the repetitions of it by Christian writers. But a variety of items have been collected, which tend to show that a Roman census in Judæa at this time, in accordance with some general instructions given by Augustus, is not improbable.

1. The rationarium or rationes imperii, which was a sort of balance-sheet published periodically. by the emperor (Suet. Aug. xxvii.; Cal. xvi.). 2. The libellus or breviarium totius imperii, which Augustus deposited with his will (Tac. Ann. i. 11. 5, 6 ; Suet. Aug. ci.). 3. The index rerum gestarum to be inscribed on his tomb, which was the original of the Marmor Ancyranum. But these only indicate the orderly administration of the empire. A general census would have been useful in producing such things; but that does not prove that it took place. Two passages in Dion Cassius are cited; but one of these (liv:35) refers to a registration of the emperor's private property, and the other (lv:13) to a census of Roman citizens. If Augustus made a general survey of the empire, of which there is evidence from the commentarii of Agrippa mentioned by Pliny (Nat. Hist. iii. 2, 17), this also would have been conveniently combined with a general census, although it does not show that such a census was ordered. Of some of the provinces we know that no census was held in them during the reign of Augustus. But it is

probable that in the majority of them a census took place; and the statement of so accurate a writer as Lk., although unsupported by direct evidence, may be accepted as substantially true: viz. that in the process of reducing the empire to order, Augustus had required that a census should be held throughout most of it. So that Lk. groups the various instances under one expression,just as in Act 11:28 he speaks of the famines, which took place in different parts of the empire in the time of Claudius, as a famine ἐφ' ὅλην οἰκουμένην. Of the Christian witnesses none is of much account. Riess seems to be almost alone in contending that Orosius (Hist. Rom. vi. 22. 6) had any authority other than Lk. Cassiodorus (Variarum Epp. iii. 52) does not mention a census of persons at all clearly; but if orbis Romanus agris divisus censuque descriptus est means such a census, he may be referring to Luk 2:1. The obscure statement of Isidore of Spain (Etymologiarum, v. 26. 4; Opera, iii. 229, ed. Arevallo) may either be derived from Lk. or refer to another period. What Suidas states (Lex. s.v. ἀπογραφή partly comes from Lk. and partly is improbable. At the best, all this testimony is from 400 to 1000 years after the event, and cannot be rated highly. The passages are given in full by Schürer (Jewish People in the T. of J. C. i. 2, pp. 116, 117). But it is urged that a Roman census, even if held elsewhere, could not have been made in Palestine during the time of Herod the Great, because Palestine was not yet a Roman province. In a.d. 6, 7, when Quirinius certainly did undertake a Roman census in Judæa, such a proceeding was quite in order. Josephus shows that in taxation Herod acted independently (Ant. xv.10. 4, xvi. 2. 5, xvii.2. I, II. 2; comp. 17:8, 17:4). That Herod paid tribute to Rome is not certain; but, if so, he would pay it out of taxes raised by himself. The Romans would not assess his subjects for the tribute which he had to pay. Josephus, whose treatment of the last years of Herod is very full, does not mention any Roman census at that time. On the contrary, he implies that, even after the death of Herod, so long as Palestine was ruled by its own princes, there was no Roman taxation; and he states that the census undertaken by Quirinius a.d. 7 excited intense opposition, presumably as being an innovation (Ant. 18:1. 1, 2:1).

In meeting this objection, let us admit with Schürer and Zumpt that the case of the Clitæ(?) is not parallel. Tacitus (Ann. vi. 41. 1) does not say that the Romans held a census in the dominions of Archelaus, but that Archelaus wished to have a census after the Roman fashion. Nevertheless, the

objection that Augustus would not interfere with Herod's subjects in the matter of taxation is untenable. When Palestine was divided among Herod's three sons, Augustus ordered that the taxes of the Samaritans should be reduced by one-fourth, because they had not taken part in the revolt against Varus (Ant. xvii. 11, 4; B. J. ii. 6. 3); and this was before Palestine became a Roman province. If he could do that, he could require information as to taxation throughout Palestine; and the obsequious Herod would not attempt to resist.1. The Value of such information would be great. It would show whether the tribute paid (if tribute was paid) was adequate; and it would enable Augustus to decide how to deal with Palestine in the future. If he knew that Herod's health was failing, he would be anxious to get the information before Herod's death; and thus the census would take place just at the time indicated by Lk., viz. in the last months of the reign of Herod. For "Clitæ" we should read Kietai; Ramsay, Expositor, April, 1897.

2. αὕτη ἀπογραφὴ πρώτη ἐγένετο. This may be accepted as certainly the true reading;2 and the meaning of it is not really doubtful."This took place as a first enrolment, when Q. was governor of Syria." The object of the remark is to distinguish the census which took Joseph and Mary to Bethlehem from the one undertaken by Q. in a.d. 6, 7, at which time Q. was governor of Syria. But was he governor b.c. 4, when Herod died? It is very difficult to establish this.

From b.c. 9 to 6 Sentius Saturninus was governor; from b.c. 6 to 4 Quinctilius Varus. Then all is uncertain until a.d. 6, when P. Sulpicius Quirinius becomes governor and holds the census mentioned Act 5:37 and also by Josephus (Ant. xviii. 1, 1, 2. 1). It is quite possible, as Zumpt and others have shown, that Quirinius was governor of Syria during part of the interval between b.c. 4 and a.d. 6, and that his first term of office was b.c. 3, 2. But it seems to be impossible to find room for him between b.c. 9 and the death of Herod; and, unless we can do that, Lk. is not saved from an error in chronology. Tertullian states that the census was held by Sentius Saturninus (Adv. Marc. iv. 19); and if that is correct we may suppose that it was begun by him and continued by his successor. On the other hand, Justin Martyr three times states that Jesus Christ was born ἐπὶ Κυρηνίου, and in one place states that this can be officially ascertained ἐκ τῶν ἀπογραφῶν τῶν γενομένων (Apol. i. 34, 46; Dial. lxxviii.).

We must be content to leave the difficulty unsolved. But it is monstrous to argue that because Lk. has (possibly) made a mistake as to Quirinius being governor at this time, therefore the whole story about the census and Joseph's journey to Bethlehem is a fiction. Even if there was no census at this time, business connected with enrolment might take Joseph to Bethlehem, and Lk. would be correct as to his main facts. That Lk. has confused this census with the one in a.d. 6, 7, which he himself mentions Acts v. 37, is not credible. We are warranted in maintaining (1) that a Roman census in Judæa at this time, in accordance with instructions given by Augustus, is not improbable; and (2) that some official connexion of Quirinius with Syria and the holding of this census is not impossible. The accuracy of Lk. is such that we ought to require very strong evidence before rejecting any statement of his as an unquestionable blunder. But it is far better to admit the possibility of error than to attempt to evade this by either altering the text or giving forced interpretations of it.

The following methods of tampering with the text have been suggested: to regard πρώτη as a corruption of πρώτῳ ἔτει through the intermediate πρωτει (Linwood); to insert πρὸ τῆς after ἐγένετο (Michaelis); to substitute for Κυρηνίου either Κυιντιλίου (Huetius), or Κρονίου=Saturnini (Heumann), or Σατουρνίνου (Valesius); to omit the whole verse as a gloss (Beta, Pfaff, Valckenaer). All these are monstrous. The only points which can be allowed to be doubtful in the text are the accentuation of αὕτη and the spelling of Κυρηνίου, to which may perhaps be added the insertion of the article.

Among the various interpretations may be mentioned—

(1) Giving πρῶτος a comparative force, as in Joh 1:15, Joh 1:30: "This taxing took place before Quirinius was governor of Syria" (Huschke, Ewald, Caspari); or, as ἐσχάτη τῶν υἱῶν ἡ μήτηρ ἐτελεύτησε (2 Mac. 7:41) means "The mother died last of all, and later than her sons," this may mean, "This took place as the first enrolment, and before Q. was governor of S." (Wieseler). But none of these passages are parallel: the addition of ἡγεμονεύοντος is fatal. When πρῶτος is comparative it is followed by a simple noun or pronoun. It is incredible that Lk., if he had meant this, should have expressed it so clumsily.

(2) Emphasizing ἐγένετο, as in Act 11:28: “This taxing took effect, was carried out, when Q. was governor of S.” (Gumpach, etc.); i.e. the decree was issued in Herod’s time, and executed ten or twelve years later by Q. This makes nonsense of the narrative. Why did Joseph go to Bethlehem to be enrolled, if no enrolment took place then? There would be some point in saying that the census was finished, brought to a close, under Q., after having been begun by Herod; but ἐγένετο cannot possibly mean that.

(3) Reading and accentuating αὐτὴ ἡ ἀπογραφή: “The raising of the tax itself (as distinct from the enrolment and assessment) first took place when Q.,” etc. “Augustus ordered a census and it took place, but no money was raised until the time of Q.” (Ebrard). This involves giving to ἀπογραφή in ver. 2 a totally different meaning from ἀπογράφεσθαι in ver. 1 and ἀπογράψασθαι in ver. 5; which is impossible.

(4) With αὐτὴ ἡ ἀπογραφή, as before: “The census itself called the first took place when Q.,” etc. The better known census under Q. was commonly regarded as the first Roman census in Judæa: Lk. reminds his readers that there had really been an earlier one (Godet). This is very forced, requires the insertion of the article, which is almost certainly an interpolation, and assumes that the census of a.d. 6, 7 was generally known as “the first census.” From Act 5:37 it appears that it was known as “the census”: no previous or subsequent enrolment was taken into account. In his earlier edition Godet omitted the ἡ: in the third (1888) he says that this interpretation requires the article (i. p. 170).

McClellan quotes in illustration of the construction: αἰτία δὲ αὕτη πρώτη ἐγένετο τοῦ πολέμου (Thuc. i. 55, 3); αὕτη τῶν περὶ Θήβας ἐγένετο ἀρχή καὶ κατάστασις πρώτη (Dem. 291. 10); πρώτη μὲν μήνυσις ἐγένετο αὕτη κατὰ τούτων τῶν ἀνδρῶν (Andoc. iii. 5); αὕτη πρώτη δημοτελὴς κρίσις ἐγένετο ἀρετῆς πρὸς πλοῦτον (Aristid. i. 124); and adds the curious remark that “the Holy Spirit would have us note that the Saviour of the World was registered in the first census of the World !”

ἡγεμονεύοντος τῆς Συρίας Κυρηνίου. Like ἡγεμών (20:20, 21:12, etc.) and ἡγεμονία (3:1), the verb is generic, and may express the office of any ruler, whether emperor, proprætor, procurator, etc. It does not tell us that

Quirinius was legatus in b.c. 4 as he was in a.d. 6. And it should be noted that Justin (see above) states that Quirinius was procurator (ἐπίροπος) at the time of this census (Apol. i. 34); and that in the only other place in which Lk. uses this verb he uses it of a procurator (3:1). This gives weight to the suggestion that, although Varus was legatus of Syria at the time of the enrolment, yet Quirinius may have held some office in virtue of which he undertook this census. Lk. is probably not giving a mere date. He implies that Quirinius was in some way connected with the enrolment. For what is known about P. Sulpicius Quirinius see Tac. Ann. ii. 30. 4, iii. 22. 1, 2, 23. 1, and esp. 48; Suet. Tib. xlix. Dion Cassius (54:48) calls him simply Πόπλιος Σουλπίκιος. But he was not really a member of the old patrician gens Sulpicia. The familiar word Quirinus (Κυρῖνος) induced copyists and editors to substitute Quirinus for Quirinius.

B has Κυρείνου, but there is no doubt that the name is Quirinius and not Quirinus. This is shown, as Furneaux points out in a note on Tac. Ann. ii. 30, 4, by the MS. readings in Tacitus; by the Greek forms Κυρίνιος (Strabo, 12, 6, 5, 569) and Κυρήνιος (here and Jos. Ant. xviii. 1, 1), and by Latin inscriptions (Orell. 3693, etc.). Quirinius is one of the earliest instances of a person bearing two gentile names.

3. καὶ ἐπορεύοντο πάντες ἀπογράφεσθαι, ἕκαστος εἰς τὴν ἑαυτοῦ πόλιν . The καί looks back to ver. 1, ver. 2 being a parenthesis. The πάντες means all those in Palestine who did not reside at the seat of their family. A purely Roman census would have required nothing of the kind. If Herod conducted the census for the Romans, Jewish customs would be followed. So long as Augustus obtained the necessary information, the manner of obtaining it was immaterial. Where does Lk. place the death of Herod?

4. Ἀνέβη δὲ καὶ Ἰωσὴφ ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως Ναζαρέτ For ἀνέβη comp. ver. 42, 18:31, 28; Act 11:2; and for δὲ καί see on 3:9. Note the change of prep. from ἀπό to ἐκ. But ἀπό is used of towns (10:30; Act 8:26, Act 13:14, Act 20:17, etc.), and ἐκ of districts (23:55; Act 7:4, etc.); so that there is no special point in the change, although it should be preserved in translation. Comp. Joh 1:45 and 11:1; also the ἐκ of Luk 21:18 with the ἀπό of Act 27:34.

εἰς πόλιν Δαυείδ. That Bethlehem was David's birthplace and original home is in accordance with 1Sa 17:12 ff. and 17:58; but both passages are wanting in LXX. In O.T. "the city of David" always means the fortress of Zion, formerly the stronghold of the Jebusites (2Sa 5:7, 2Sa 5:9; 1Ch 11:5, 1Ch 11:7), and in LXX πόλις in this phrase commonly has the article. Bethlehem is about six miles from Jerusalem. Note that Lk. does not connect Christ's birth at Bethlehem with prophecy.

ἥτις καλεῖται βηθλεέμ. In late Greek ὅστις is sometimes scarcely distinguishable from ὅς: comp. Act 17:10. But in 9:30 (as in Act 23:14, Act 27:18, and Eph 1:23, which are sometimes cited as instances of ὅστις= ὅς) there may be special point in ὅστις. Even here it may "denote an attribute which is the essential property of the antecedent," and may possibly refer to the meaning of Bethlehem. Comp. πόλιν κτίσας ταύτην, ἥτις νῦν Μέμφις καλεῖται (Hdt. ii. 99. 7).

βηθλεέμ. "House of Bread"; one of the most ancient towns in Palestine. It is remarkable that David did nothing for Bethlehem, although he retained affection for it (2Sa 23:15); and that Jesus seems never to have visited it again. In Joh 7:42 it is called a κώμη, and no special interest seems to have attached to the place for many years after the birth of Christ. Hadrian planted a grove of Adonis there, which continued to exist from a.d. 135 to 315. About 330 Constantine built the present church. D. B.2 art. "Bethlehem." The modern name is Beit Lahm; and, as at Nazareth, the population is almost entirely Christian.

οἴκου κ. πατριᾶς. Both words are rather indefinite, and either may include the other. Here οἶκος seems to be the more comprehensive; otherwise καὶ πατριᾶς would be superfluous. Usually πατριά is the wider term. That a village carpenter should be able to prove his descent from David is not improbable. The two grandsons of S. Jude, who were taken before Domitian as descendants of David, were labourers (Eus. H. E. iii. 20. 1-8).

5. ἀπογράψασθαι. "To get himself enrolled." The aorist of his single act, the present (ver. 3) of a series of such acts. Both are middle, while ἀπογράφεσθαι in ver. 1 is probably passive. We must not take σὺν Μαριάμ with ἀπογράψασθαι: it belongs to ἀνέβη. It is essential to the narrative that

she should go up with him; it is not so that she should be enrolled with him. In a Roman census women paid the poll-tax, but were not obliged to come in person. That Mary had property in Bethlehem is a conjecture which is almost disproved by her resourcelessness in the place. And if it was necessary for her to come, because she also was of David's line, would not Lk. have written διὰ τὸ εἶναι αὐτοὺς ἐξ οἴκου κ. π. Δ. ? This reading is found in Syr-Sin.: "because they were both of the house of D." It is futile to argue that a woman in her condition would not have gone unless she was compelled: therefore Lk. represents her as being compelled: therefore he has made a mistake. She would be anxious at all risks not to be separated from Joseph. Lk. does not even imply that her presence was obligatory; and, if he had said that it was, we do not know enough about the matter to say whether he would have been wrong. Had there been a law which required her to remain at home, then Lk. might be suspected of an error. For σύν see on 1:56.

τῇ ἐμνηστευμένῃ αὐτῷ, οὔσῃ ἐγκύῳ. The γυναικί of A, Vulg. Syr. and Aeth. is a gloss, but a correct one. Had she been only his betrothed (1:27; Mat 1:18), their travelling together would have been impossible. But by omitting γυναικί Lk. intimates what Mt. states 1:25. Syr-Sin. and some Latin texts have "wife" without "espoused." The οὔσῃ introduces, not a mere fact, but the reason for what has just been stated; he took her with him, "because she was with child." After what is related Mat 1:19 he would not leave her at this crisis. See on 1:24.

6, 7. The Birth of the Saviour at Bethlehem. The Gospel of Pseudo-Matthew (13.) represents the birth as taking place before Bethlehem is reached. So also apparently the Protevangelium of James (xvii.), which limits the decree of Augustus to those who lived at Bethlehem ! For ἐπλήσθησαν see on 1:15 and 57.

7. τὸν υἱὸν αὐτῆς τὸν πρωτότοκον. The expression might certainly be used without implying that there had been subsequent children. But it implies the possibility of subsequent children, and when Luke wrote this possibility had been decided. Would he have used such an expression if it was then known that Mary had never had another child ? He might have avoided all ambiguity by writing μονογενῆ, as he does 7:12, 8:42, 9:38. In considering

this question the imperf. ἐγίνωσκεν (Mat 1:25) has not received sufficient attention. See Mayor, Ep. of St. James, pp. xix-xxii.

ἐσπαργάνωσεν αὐτόν. It has been inferred from her being able to do this that the birth was miraculously painless (τὴν ἀνώδινον κύησιν, Euthym.), of which there is no hint. For the verb comp. ὁμίχλῃ αὐτὴν ἐσπαργάνωσα, "I made thick darkness a swaddling band for it" (Job 33:9).

ἐν φάτνῃ. The traditional rendering "in a manger" is right; not "a stall" either here or in 13:15. The animals were out at pasture, and the manger was not being used. Justin (Try. 78.) and some of the apocryphal gospels say that it was in a cave, which is not improbable. In Origen's time the cave was shown, and the manger also (Con. Cels. 1:51). One suspects that the cave may be a supposed prophecy turned into history, like the vine in 19:31.Isa 33:16 (οὗτος οἰκήσει ἐν ὑψηλῷ σπηλαίῳ πέτρας ὀχυρᾶς) was supposed to point to birth in a cave, and then the cave may have been imagined in order to fit it, just as the colt is represented as "tied to a vine, " in order to make Gen 49:11 a prediction of Luk 19:30-33 (Justin, Apol. 1:32).

οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι. Most of the Jews then residing in Palestine were of Judah or Benjamin, and all towns and villages of Judah would be very full. No inhospitality is implied. It is a little doubtful whether the familiar translation "in the inn" is correct. In 10:34 "inn" It is πανδοχεῖὸν, and in 22:11 κατάλυμα is not "inn." It is possible that Joseph had relied upon the hospitality of some friend in Bethlehem, whose "guest-chamber," however, was already full when he and Mary arrived. See on 22:11. But κατάλυμα in LXX represents five different Heb. words, so that it must have been elastic in meaning. All that it implies is a place where burdens are loosed and let down for a rest. In Polybius it occurs twice in the plural: of the general's quarters (2:36, 1), and of reception rooms for envoys (32:19, 2). It has been suggested that the "inn" was the Geruth Chimham or "lodging-place of Chimham" (Jer 41:17), the [son] of Barzillai (2Sa 19:37, 2Sa 19:38), "which was by Bethlehem," and convenient for those who would "go to enter into Egypt." See Stanley, Sin. & Pal. pp. 163, 529. Justin says that the cave was σύνεγγυς τῆς κώμης, which agrees with "by

Bethlehem." The Mandra of Josephus (Ant. 10:9, 5) was perhaps the same place as Geruth Chimham. Syr-Sin. omits "in the inn."

2:8-14. The Angelic Proclamation to the Shepherds: πτωχοὶ εὐαγγελίζονται (7:22)

It was in these pastures that David spent his youth and fought the lion and the bear (1Sa 17:34, 1Sa 17:35). "A passage in the Mishnah (Shek. 7:4; comp. Baba K. 7:7, 80a) leads to the conclusion that the flocks which pastured there were destined for Temple-sacrifices, and accordingly, that the shepherds who watched over them were not ordinary shepherds. The latter were under the ban of Rabbinism on account of their necessary isolation from religious ordinances and their manner of life, which rendered strict religious observance unlikely, if not absolutely impossible. The same Mischnic passage also leads us to infer that these flocks lay out all the year round, since they are spoken of as in the fields thirty days before the Passover—that is, in the month of February, when in Palestine the average rainfall is nearly greatest" (Edersh. L. & T. i. pp. 186, 187). For details of the life of a shepherd see D.B. art. "Shepherds," and Herzog, Pro 2 art. "Viehzucht und Hirtenleben."

8. ἀγραυλοῦντες. Making the ἀγρός their αὐλή, and so "spending their life in the open air": a late and rare word, whereas ἄγραυλος is class. This statement is by no means conclusive against December as the time of the year. The season may have been a mild one; it is not certain that all sheep were brought under cover at night during the winter months.

It is of the flocks in the wilderness, far from towns or villages, that the often quoted saying was true, that they were taken out in March and brought home m November. These shepherds may have returned from the wilderness, and if so, the time would be between November and March. But the data for determining the time of year are so very insufficient, that after minute calculation of them all we are left in our original uncertainty. Among those who have made a special study of the question we have advocates for almost every month in the year. The earliest attempts to fix

the day of which we have knowledge are those mentioned (and apparently condemned as profane curiosity) by Clement of Alexandria (Strom. 1:21 sub fin.). In his time some took April 21, others April 22, and others May 20, to be the day. What was unknown in his time is not likely to have been discovered afterwards respecting such a detail. December 25th cannot be traced higher than the fourth century, and it seems to have been adopted first in the West. We must be content to remain in ignorance as to the date of the birth of Christ. See on ἐφημερίας 1:5; D. of Chr. Ant. art. "Christmas"; Andrews, L. of our Lord, pp. 12-21, ed. 1892.

φυλάσσοντες φυλακάς. The plural refers to their watching in turns rather than in different places. The phrase occurs Num 8:26; Xen. Anab. 2:6, 10; but in LXX τὰς φυλακὰς φυλ. is more common; Num 3:7, Num 3:8, Num 3:28, Num 3:32, Num 3:38, etc. Comp. Plat. Phædr. 240 E; Laws, 758 D. The fondness of Lk. for such combinations of cognate words is seen again ver. 9, 7:29, 17:24, 22:15, and several times in the Acts. See on 11:46 and 23:46. We may take τῆς νυκτός after φυλακάς, "night-watches," or as gen. of time, "by night." See Blass, Gr. p. 199.

9. ἄγγελος Κυρίου ἐπέστη αὐτοῖς. The notion of coming suddenly is not inherent in the verb, but is often derived from the context: see on ver. 38.1 In N.T. the verb is almost peculiar to Lk., and almost always in 2nd aor. In class. Grk. also it is used of the appearance of heavenly beings, dreams, visions, etc. Hom. Il. 10:496, 23:106; Hdt. 1:34, 2, 7:14, 1. Comp. Luk 24:4; Act 12:7, Act 23:11.

δόξα Κυρίου. The heavenly brightness which is a sign of the presence of God or of heavenly beings, 2Co 3:18: comp. Luk 9:31, Luk 9:32. In O.T. of the Shechinah, Exo 16:7, Exo 16:10, Exo 16:24:17, 40:34; Lev 9:6, Lev 9:23; Num 12:8, etc. This glory, according to the Jews, was wanting in the second temple.

10. ὁ ἄγγελος. The art. is used of that which has been mentioned before without the art. Comp. τὸ βρέφος and τῇ φάτνῃ in ver. 16.

Μὴ φοβεῖσθε. Comp. 1:13, 30, 5:10; Mat 14:27, Mat 14:28:5, Mat 14:10.Mat 14:1 For ἰδοὺ γάρ see on 1:44.

εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην. The verb is very freq. in Lk. and Paul, but is elsewhere rare; not in the other Gospels excepting Mat 11:5, which is a quotation. See on 1:19.

The act. occurs Rev 10:7, 14:6; the pass. Luk 7:22, Luk 7:14:16; Gal 1:11; Heb 4:2, Heb 4:6; 1Pe 1:25, 1Pe 1:4:6; the mid. is freq. with various constructions. As here, dat. of pers. and acc. of thing, 1:19, 4:43; Act 8:35; acc. of thing only, 8:1 ; Act 5:42, Act 5:8:4, Act 5:12?; acc. of person, 3:18; Act 8:25, Act 8:40; acc. of person and of thing, Act 13:32.

ἥτις ἔσται παντὶ τῷ λαῷ. "Which shall have the special character of being for all the people." The ἥτις has manifest point here (see on ver. 4); and the art. before λαῷ should be preserved. A joy so extensive may well banish fear. Comp. τῷ λαῷ, 1:68, 77, and τὸν λαόν, 7:16. In both these verses (9, 10) we have instances of Lk. recording intensity of emotion: comp. 1:42, 8:37, 24:52; Act 5:5, Act 5:11, Act 5:15:3. Dat. after εἰμί is freq. in Lk.

11. ἐτέχθη ὑμῖν σήμερον σωτήρ. To the shepherds, as a part, and perhaps a specially despised part, of the people of Israel. Here first in N.T. is σωτήρ used of Christ, and here only in Lk. Not in Mt. or Mk., and only once in Jn. (4:42): twice in Acts (5:31, 13:23), and freq. in Tit. and 2 Pet. The 1st aor. of τίκτω, both act. and pass., is rare: see Veitch.

χριστὸς κύριος. The combination occurs nowhere else in N.T., and the precise meaning is uncertain. Either "Messiah, Lord," or "Anointed Lord," or "the Messiah, the Lord," or "an anointed one, a Lord." It occurs once in LXX as a manifest mistranslation. Lam 4:20, "The breath of our nostrils, the anointed of the Lord," is rendered πνεῦμα προσώπου ἡμῶν Χριστὸς κύρος. If this is not a corrupt reading, we may perhaps infer that the expression Χριστὸς κύριος was familiar to the trapslator. It occurs in the Ps. Sol., where it is said of the Messiah καὶ οὐκ ἔστιν ἀδικία ἐν ταῖς ἡμέραις αὐτοῦ ἐν μέσῳ αὐτῶν, ὅτι πάντες ἅγιοι, καὶ βασιλεὺς αὐτῶν Χριστὸς κύριος (17:36: comp. the title of 18.). But this may easily be another mistranslation, perhaps based on that in Lam 4:20. Comp. εἶπεν ὁ κύριος τῷ κυρίῳ μου (Psa 110:1), and ἐπεκαλεσάμην Κύριον πατέρα κυρίου μου (Ecclus. 51:10). See Ryle and James, Ps. of Sol. pp. 141-143. The addition

of ἐν πόλει Δαυείδ here indicates that this σωτήρ is the King of Israel promised in the Prophets: see on ver. 4.

12. καὶ τοῦτο ὑμῖν τὸ σημεῖον. BΞ omit the τό. Sign for what? By which to prove that what is announced is true, rather than by which to find the Child. It was all-important that they should be convinced as to the first point; about the other there would be no great difficulty.—εὑρήσετε βρέφος. "Ye shall find a babe," "not the babe," as most English Versions and Luther; Wiclif has "a yunge child." This is the first mention of it; in ver. 16 the art. is right. In N.T., as in class. Grk., βρέφος is more often a newlyborn child (18:15; Act 7:19; 2Ti 3:15; 1Pe 2:2) than an unborn child (Luk 1:41, Luk 1:44); in LXX it is always the former (1 Mac. 1:61; Mal 2 Mac. 6:10; 3 Mac. 5:49; 4 Mac. 4:25), unless Ecclus. 19:11 be an exception. Aquila follows the same usage (Psa 8:3, 16:14; Isa 65:20).—ἐσπαργανωμένον καὶ κείμενον ἐν φάτνῃ. Both points are part of the sign. The first participle is no more an adjective than the second. No art. with φάτνῃ: the shepherds have not heard of it before.

13. ἐξέφνης.1 The fact that this is expressly stated here confirms the view that suddenness is not necessarily included in ἐπέστη (ver. 9). For σὺν τῷ ἀγγέλῳ see on 1:56.—στρατιᾶς. Magna appellatio. Hic exercitus tamen pacem laudat (Beng.). The genitive is partitive: "a multitude (no art.) forming part of the host." Comp. 1Ki 22:19; 2Ch 18:18; Psa 103:21; Jos 5:15).—αἰνούντων. Constr. ad sensum. The whole host of heaven was praising God, not merely that portion of it which was visible to the shepherds. The verb is a favourite with Lk. (ver. 20, 19:37, 24:53?; Act 2:47, Act 2:3:8, Act 2:9). Elsewhere only Rom 15:11 (from Psa 117:1) and Rev 19:5; very freq. in LXX.

14. Δόξα … εὐδοκίας. The hymn consists of two members connected by a conjunction; and the three parts of the one member exactly correspond with the three parts of the other member.

Glory to God in the highest,

And on earth peace among men of His good will.

Δόξα balances εἰρήνη, ἐν ὑψίστοις balances ἐπὶ γῆς, Θεῷ balances ἐν ἀνθρώποις εὐδοκίας. This exact correlation between the parts is lost in the common triple arrangement; which has the further awkwardness of having the second member introduced by a conjunction, 1 while the third is not, and of making the second and third members tautological. "On earth peace" is very much the same as "Good will amongst men." Yet Scrivener thinks that "in the first and second lines heaven and earth are contrasted; the third refers to both those preceding, and alleges the efficient cause which has brought God glory and earth peace" (Int. to Crit. of N.T. ii. p. 344); which seems to be very forced. The construction ἐν ἀνθρώποιϛ εὐδοκίαϛ is difficult; but one of the best of modem Greek scholars has said that it "may be translated 'among men of His counsel for good' or 'of His gracious purpose.' This rendering seems to be in harmony with the preceding context and with the teaching of Scripture in general" (T. S. Evans, Contemp. Rev., Dec. 1881, p. 1003). WH. take a similar view. They prefer, among possible meanings, "in (among and within) accepted mankind," and point out that "the Divine 'favour' (Psa 30:5, Psa 30:7, 85:1, 89:17, 106:4) or 'good pleasure,' declared for the Head of the race at the Baptism (3:22), was already contemplated by the Angels as resting on the race itself in virtue of His birth" (ii. App. p. 56, where the whole discussion should be studied). H. suggests that the first of the two clauses should end with ἐπὶ γῆς rather than Θεῷ, and that we should arrange thus: "Glory to God in the highest and on earth; Peace among men of His good pleasure." With the construction of this first clause he compares 7:17 and Act 26:23: "Glory to God not only in heaven, but now also on earth." "In this arrangement 'glory' and 'peace' stand severally at the head of the two clauses as twin fruits of the Incarnation, that which redounds to 'God' and that which enters into 'men.'" This division of the clauses, previously commended by Olshausen, makes the stichometry as even as in the familiar triplet, but it has not found many supporters. It destroys the exact correspondence between the parts of the two clauses, the first clause having three or four parts, and the second only two. W. here leaves H. to plead alone.

εὐδοκίας. The word has three meanings: (1) "design, desire," as Ecclus. 11:17 ; Rom 10:1; (a) "satisfaction, contentment," as Ecclus. 35:14; 2Th 1:11; (3) "benevolence, goodwill," as Psa 106:4; Luk 2:14. Both it and εὐδοκεῖν are specially used of the favour with which God regards His elect,

as Ps. 146:12; Luk 3:22. The meaning here is “favour, goodwill, good pleasure”; and ἄνθρωποι εὐδοκίας are “men whom the Divine favour has blessed.” See Lft. on Php 1:15. Field (Otium Norv. 3. p. 37) urges that, according to Græco-biblical usage, this would be, not ἄνθρωποι εὐδοκίας, but ἄνδρες εὐδοκίας, and he appeals to nine examples in LXX. But two-thirds of them are not in point, being singulars, and having reference to a definite adult male and not to human beings in general. These are 2Sa 16:7, 2Sa 16:18:20; Psa 80:18; Jer 15:10; ibid. Aq.; Dan 10:11. There remain ἄνδρες βουλῆς μου, Psa 119:24, Aq.; of οἱ ἄνδρες τῆς διαθίκης σου, Oba 1:7; ἄνδρες εἰρηνικοί σου, Oba 1:7. This last is again not parallel, as being accompanied by an adj. and not a gen. Substitute ἄνδρες αἰμάτων, Ps. 138:19. Of these instances, all necessarily refer to adult males, excepting Aq. in Psa 119:24, and this more naturally does so, for “counsellors” are generally thought of as male. But, allowing that the usual expression would have been ἀνδράσιν εὐδοκίας, this might well have been avoided here in order to emphasize the fact that all, male and female, young and old, are included. Even in the case of an individual S. Paul writes ὁ ἄνθρωπος τῆς ἀνομίας (2Th 2:3), so that the combination is at any rate possible. See on Rom 10:1.

The reading is a well-known problem, but the best textual critics are unanimous for εὐδοκίας. The internal evidence is very evenly balanced, as regards both transcriptional and intrinsic probabilities, which are well stated and estimated in WH. (2. App. pp. 55, 56). The external evidence is very decidedly in favour of the apparently more difficult reading εὐδοκίας. Roughly speaking, we have all the best MSS. (excepting C, which is here defective), with all Latin authorities, against the inferior MSS., with nearly all versions, except the Latin, and nearly all the Greek writers who quote the text. Syr-Sin.. has “and goodwill to men.”

For εὐδοκίας, א* A B D, Latt. (Vet. Vulg.) Goth. Iren-Lat. Orig-Lat. and the Lat. Gloria in excelsis.

For εὐδοκία, L P Γ Δ Λ Ξ, etc., Syrr. (Pesh. Sin. Harcl.) Boh. Arm. Aeth. Orig. Eus. Bas. Greg-Naz. Cyr-Hier. Did. Epiph. Cyr-Alex.

“The agreement, not only of א with B, but of D and all the Latins with both, and of A with them all, supported by Origen in at least one work, and that in a certified text, affords a peculiarly strong presumption in favour of εὐδοκίας. If this reading is wrong, it must be Western; and no other reading in the New Testament open to suspicion as Western is so comprehensively attested by the earliest and best uncials” (WH. p. 54). The vehemence with which Scrivener argues against εὐδοκίας is quite out of place.

2:15-20. The Verification, by the Shepherds

15. ἐλάλουν πρὸς ἀλλήλους Διέλθωμεν δή. “They repeatedly said unto one another, Come then let us go over,” or “Let us at once go across.” The compound verb refers to the intervening country (Act 9:38, Act 11:19, Act 18:27), and the δή makes the exhortation urgent. Lk. is fond of διέρχεσθαι, which occurs thirty times in his writings and less than ten elsewhere in N.T. In LXX it is very freq. Note ὡς = “when.”

τὸ ῥῆμα τοῦτο. This need not be limited to the saying of the Angel. It is rather the thing of which he spoke: see on 1:65. In class. Grk. λόγος is used in a similar manner; e.g. Hdt. 1:21, 2. Videamus hoc verbum quod factum est (Vulg.).

16. ἦλθαν σπεύσαντες καὶ ἀνεῦραν. For these mixed forms of the aor. see on 1:59. Lk. alone in N.T. uses σπεύδειν in its class. intrans. sense (19:5, 6; Act 20:16, Act 22:18). In 2Pe 3:12 it is trans. as in Isa 16:5 Lk. alone uses ἀνευρίσκειν (Act 21:4), but the mid. occurs 4 Mal 3:14: 2nd aor. in all three cases. The compound implies a search in order to find. In his Gospel Lk. never uses τε without Καί (12:45, 15:2, 21:11, etc.). Here both βρέφος and φάτνῃ, having been mentioned before, have the article.

17. ἐγνώρισαν. “They made known,” not merely to Mary and Joseph, but to the inhabitants of Bethlehem generally. Both in N.T. and LXX γνωρίζω is commonly trans.; but in Php 1:22 and Job 34:25, as usually in class. Grk., it is intrans. Vulg. makes it intrans. here: cognoverunt de verbo quod dictum erat illis de puero hoc. But ver. 18 makes this very improbable.

18. πάντες οἱ ἀκούσαντες. See on 1:66. This probably includes subsequent hearers, just as ver. 19 includes a time subsequent to the departure of the shepherds. The constr. ἐθαύμασαν περί is unusual. But in English "about," which is common after "perplexed," might easily be transferred to such a word as "astonished."

19. ἡ δὲ Μαρία πάντα συνετήρει τὰ ῥήματα ταῦτα. "But Mary" could have no such astonishment; neither did she publish her impressions. The revelations to Joseph and herself precluded both. Note the change from momentary wonder (aor.) to sustained reticence (imperf.): also that πάντα is put before the verb with emphasis. Comp. Dan 7:28; Ecclus. 39:2.— συνβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς. Conferens in corde suo. From whom could Lk. learn this? The verb is peculiar to him (14:31; Act 4:15; Act 17:18, Act 17:18:27, Act 17:20:14). See small print note on 1:66.

20. δοξάζοντες καὶ αἰνοῦντες. The latter is the more definite word. The former is one of the many words which have acquired a deeper meaning in bibl. Grk. Just as δόξα in bibl. Grk. never (except 4Ma. 5:18) has the class. meaning of "opinion," but rather "praise" or "glory," so δοξάζω in bibl. Grk. never means "form an opinion about," but "praise" or "glorify." It is used of the honour done by man to man (1Sa 15:30), by man to God (Exo 15:2), and by God to man (Psa 91:15). It is also used of God glorifying Christ (Act 3:13), a use specially common in Jn. (8:54, 11:4, etc.), and of Christ gloryfying God (17:4). See on Rom 1:21. For the combination comp. αἰνετὸν καὶ δεδοξασμένον (Dan 3:26, 55). For αἰνεῖν see on ver. 13.

πᾶσιν οἷς. For the attraction see on 3:19. If ἤκουσαν refers to the angelic announcement, then καθώς refers to εἶδον only. But ἤκουσαν καὶ εἶδον may sum up their experiences at Bethlehem, which were a full confirmation (καθώς = "even as, just as") of what the Angel had said. Syr-Sin. Omits καὶ αἰνοῦντες and πᾶσιν.

Schleiermacher points out that, if this narrative had been a mere poetical composition, we should have had the hymn of the shepherds recorded and more extensive hymns assigned to the Angels (S. Luke, Eng. tr. p. 31). He regards the shepherds as the probable source of the narrative; "for that which to them was most material and obvious the nocturnal vision in the

fields, is the only circumstance treated in detail" (p. 33). But any narrator would give the vision, and could hardly give it more briefly without material loss. The brevity of it, especially when contrasted with the apocryphal gospels, is strong guarantee for its truth. How tempting to describe the search for the Babe and the conversation between the parents and the shepherds! Of the myth-hypothesis Weiss rightly says that "it labours in vain to explain the part played here by the shepherds by means of the pastoral tales of the ancients, and is driven to drag in, awkwardly enough, the legends of Cyrus and Romulus" (Leben Jesu, i. 2, 4, note, Eng. tr. p. 255). As for the old rationalism, which explained the angelic vision by ignis fatuus or other phosphoric phenomena, which travellers have said to be common in those parts; "the more frequent such phenomena, the more familiar must shepherds above all men, accustomed to pass their nights the whole summer long in the open air, have been with them, and the less likely to consider them as a sign from heaven pointing at a particular event" (Schleierm. p. 36)

2:21-40. The Circumcision and the Presentation in the Temple

This forms the third and last section in the second group of narratives (1:57-2:40) in the Gospel of the Infancy (1:5-2:52). It corresponds to the Visitation (1:39-56) in the first group. Its very marked conclusion has close resemblance to 1:80 and 2:52 See introductory note to vv. 1-20 (p. 46). The absence of parallel passages in the other Gospels shows that at first this portion of the Gospel narrative was less well known. An oral tradition respecting the childhood of the Christ (when hardly anyone suspected that He was the Christ) would be much less likely to arise or become prevalent than an oral tradition respecting the ministry and crucifixion. We can once more trace a threefold division, viz. a longer narrative between two very short ones: the Circumcision (21), the Presentation in the Temple (22-38), and the Return to Home Life at Nazareth (39, 40).

21. The Circumcision

The verse contains an unusual number of marks of Lk.'s style. 1. Καὶ ὅτε (vv. 22, 42, 6:13, 12:14, 23:23); 2. πλήθειν (twenty-two times in Lk. and Acts, and thrice elsewhere in N.T.); see on 1:57; 3. τοῦ; c. infin. to express aim or purpose (1:74, 77, 79, 2:24, 4:10, 5:7, 8:5, etc.); see on 1:74; 4. καί introducing the apodosis (5:1, 12, 17, 7:12, 9:51, etc.); 5. συλλαμβάνειν (eleven times in Lk. and Acts, and five times elsewhere). See on 5:1.

21. τοῦ περιτεμεῖν αὐτόν. There being no art. with ἡμέραι (contrast ver. 22), we cannot, as in ver. 6 and 1:57, make the gen. depend on all αἱ ἡμέραι or ὁ χρόνος. The ὀκτώ does not take the place of the art. As Jesus was sent "in the likeness of sinful flesh" (Rom 8:3), and "it behoved Him in all things to be made like unto His brethren" (Heb 2:17), He underwent circumcision. He was "born under the law" (Gal 4:4), and fulfilled the law as a loyal son of Abraham. Had He not done so, οὐκ ἂν ὅλως παρεδέχθη

διδάσκων, ἀλλ᾽ ἀπεπέμφθη ἂν ὡς ἀλλόφυλος (Euthym.) His circumcision was a first step in His obedience to the will of God, and a first shedding of the redeeming blood. It was one of those things which became Him, in order "to fulfil all righteousness" (Mat 3:15). The contrast with the circumcision of the Baptist is marked. Here there is no family gathering of rejoicing neighbours and kinsfolk. Joseph and Mary are strangers in a village far from home. Hastings, D.C.G. i. p. 331.

The reading τὸ παιδίον (D A G H) for αὐτόν (א A B R Ξ and versions) probably arose from this being the beginning of a lection, "Him" being changed to "the child" (AV.) for greater clearness. The same kind of thing has been done at the beginning of many of the Gospels in the Book of Common Prayer, "Jesus" being substituted for "He" or "Him": e.g. the Gospels for the 6th, 9th, 11th, 12th, 16th, 18th, 19th, and 22nd Sundays after Trinity.

καὶ ἐκλήθη. The καί is almost our "then" and the German da: but it may be left untranslated. It introduces the apodosis, as often in Grk., and esp. in Lk. This is simpler than to explain it as a mixture of two constructions, "When eight days were fulfilled … He was called" and "Eight days were fulfilled … and He was called" (Win. liii. 3. f, p. 546, lxv. 3. c, p. 756). Comp. Act 1:10. "He was also called" is not likely to be right. The Vulgate and Luther are right. Et postquam consummati sunt dies octo ut circumcideratur vocatum est nomen ejus Jesus. Und da acht Tage um waren, dass das Kind beschnitten würde, da ward seen Name genannt Jesus. This passage, with that about John the Baptist (1:59), is the chief biblical evidence that naming was connected with circumcision: comp. Gen 17:5, Gen 17:10. Among the Romans the naming of girls took place on the eighth day: of boys on the ninth. The purification accompanied it; and hence the name dies lustricus. Tertullian uses nominalia of the naming festival (Idol. xvi. 1). Among the Greeks the naming festival was on the tenth day; δεκάτην ἐστιᾶν or θύειν.

συλλημφθῆναι This and corresponding forms, such as λήμψομαι, προσωπολημψία, and the like, are abundantly attested in good MSS. both of LXX and of N.T See on 1:31, κοιλία = "womb" is specially freq. in Lk.

22-38. The Purification and the Presentation in the Temple

Here also we have a triplet. The Ceremony (22-24); Symeon and the Nunc Dimittis (25-35); and Anna the Prophetess (36-38). Symeon and Anna, like Zacharias and Elisabeth, with those spoken of in ver. 38, are evidence that Judaism was still a living religion to those who made the most of their opportunities.

22-24. The Ceremony of Purification

22. αἱ ἡμέραι τοῦ κ. Lev 12:6. Lk. is fond of these periphrases, which are mostly Hebraistic. Comp. ἡ ἡμέρα τῶν σαββάτων (6:16), or τοῦ σαββάτου (13:14, 16, 14:5), ἡ ἡμέρα τῶν ἀζύμων (22:7), and the like.

τοῦ καθαρισμοῦ αὐτῶν. "Of their purification." The Jewish law (Lev 12.) did not include the child in the purification. This fact, and the feeling that least of all could Jesus need purifying, produced the corrput reading αὐτῆς, followed in AV.

No uncial and perhaps only one cursive (76) supports the reading αὐτῆς, which spread from the Complutensian Polyglott Bible (1514) to a number of editions. It is a remarkable instance of a reading which had almost no authority becoming widely adopted. It now has the support of Syr-Sin. The Complutensian insertion of διηρθρώθη after ἡ γλῶσσα αὐτοῦ in 1:64 was less successful, although that has the support of two cursives (140, 251). D here has the strange reading αὐτοῦ, which looks like a slip rather than a correction. No one would alter αὐτῶν to αὐτοῦ. The Vulgate also has purgationis ejus, but some Lat. MSS. have eorum. The αὐτῆς might come from LXX of Lev 12:6, ὅταν ἀναπληρωθῶσιν αἱ ἡμέραι καθάρσεως αὐτῆς. Note that Lk. uses καθαρισμός and not κάθαρσις, which is a medical term for menstruation, and which Gentile readers might misunderstand.

The meaning of αὐτῶν is not clear. Edersheim and Van Hengel interpret it of the Jews; Godet, Meyer, and Weiss of Mary and Joseph. The latter is justified by the context: "When the days of their purification were fulfilled … they brought Him." Contact with an unclean person involved uncleanness. Purification after childbirth seems to have been closely connected with purification after menstruation; the rites were similar. Herzog, Pro 2 art. Reinigungen. After the birth of a son the mother was unclean for seven days, then remained at home for thirty-three days, and on the fortieth day after the birth made her offerings.

κατὰ τὸν νόμον Μωυσέως. These words must be taken with what precedes, for the law did not require them to bring Him to Jerusalem (Lev 12:1-8). We have already had several places in ch. 1. (vv. 8, 25, 27) in which there are amphibolous words or phrases: comp. 8:39, 9:17, 18, 57, 10:18, 11:39, 12:1, 17:22, 18:31, 19:37, 21:36, etc.

The trisyllabic form Μωϋσῆς is to be preferred to Μωσῆς. The name is said to be derived from two Egyptian words, mo = "water," and ugai = "to be preserved." Hence the Lxx, a version made in Egypt, and the best MSS. of the N.T., which in the main represent the text of the N.T. that was current in Egypt, keep nearest to the Egyptian form of the name by preserving the v. Josephus also has Μωυσῆς. But Μωσῆς is closer to the Hebrew form of the name, and is the form most commonly used by Greek and Latin writers Win. v. 8, p. 47.

ἀνήγαγον. One of Lk.'s favourite words (5:5, 8:22, and often in Acts). It is here used of bringing Him up to the capital, like ἀναβαινόντων in ver. 43. In the literal sense they went down; for Bethlehem stands higher than Jerusalem. This journey is the first visit of the Christ to His own city.

Ἱεροσόλυμα. In both his writings Lk. much more often uses the Jewish form Ἱεροσαλὴμ (vv. 25, 38, 41, 43, 45, etc.), which Mt. uses only once (23:37), and Mk. perhaps not at all (? 11:1). Jn. uses the Greek form in his Gospel, and the Jewish form in the Apocalypse. The Jewish form is used wherever the name is not a geographical term, but has a specially religious signification (Gal 4:25; Heb 12:22). The Greek form is neut. plur. In Mat 2:3 it may be fem.; but perhaps πᾶσα ἡ πόλις was in the writer's mind.

Neither form should have the aspirate, which a "false association with ἱερός" has produced (WH. ii. 313; App. p. 160). This visit to Jerusalem probably preceded the arrival of the Magi, after which Joseph and Mary would hardly have ventured to bring Him to the city. If this is correct, we must abandon the traditional view that the Epiphany took place on the thirteenth day after the Nativity. There is no improbability in Joseph's going back to Bethlehem for a while before returning to Nazareth. See Andrews, Life of our Lord, p. 92, ed. 1892; Swete, The Apostles' Creed, p. 50, ed. 1894.

In any case the independence of Mt. and Lk. is manifest, for we do not know how to harmonize the accounts. Lk. seems to imply that "the law of Moses" was kept in all particulars; and if so, the imply that did not take place before the fortieth day. Mt. implies that the flight into Egypt took place immediately after the visit of the Magi (2:14). As Bethlehem is so close to Jerusalem, Herod would not wait long for the return of the Magi before taking action. We adopt, therefore, as a tentative order the Presentstion on the fortieth day, Return to Bethlehem, Visit of the Magi, Flight into Egypt, without any return to Nazareth.

παραστῆσαι τῷ κυρίῳ. The Heb. verb in Exo 13:12 means "cause to pass over." It is elsewhere used of parents causing their children to pass through the fire in offering them to Moloch, but is not then translated by παρίστημι (Deu 18:10; 2Ki 16:3, 2Ki 17:17, 2Ki 23:10, etc.). For παραστῆσαι of offering to God comp. Rom 12:1. This παραστῆσαι τῷ κυρίῳ is quite distinct from the purification, which concerned the mother, whereas the presentation concerned the son. It is evident that the presentation is the main fact here. Not, "she came to offer a sacrifice," but "they brought Him up to present Him to the Lord," is the principal statement. The latter rite points back to the primitive priesthood of all firstborn sons. Their functions had been transferred to the tribe of Levi (Num 3:12); but every male firstborn had to be redeemed from service in the sanctuary by a payment of five shekels (Num 18:15, Num 18:16), as an acknowledgment that the rights of Jehovah had not lapsed. This sum would be about twelve shillings according to the present worth of that amount of silver, but in purchasing power would be nearly double that.

23. The quotation which is not a parenthesis) is a combination of Exo 13:2 with Exo 13:12 and is not exact with either: κληθήσεται ἁγ. perhaps comes from Exo 12:16, comp. Luk 1:35. For πᾶν ἄρσεν see Gen 7:23; Exo 1:22. The διανοῖγον μήτραν seems to be fatal to patristic speculations respecting Mary's having given birth to the Christ clauso utero. and therefore painlessly: see on ver. 7.

Excepting Mar 7:34, διάοίγω is peculiar to Lk. (24:31, 45; Act 7:56, Act 16:14, Act 17:3); freq. in LXX (Gen 3:5, Gen 3:7; Exo 13:15; Num 3:12, etc.).

24. τοῦ δοῦναι θυσίαν. See on 1:74, and to the reff. there given add 5:7, 8:5, 9:51, 12:42, 21:22, 22:6, 31, 24:16, 25, 29, 45. This is Mary's offering for her own purification: it has nothing to do with the ransom of the firstborn. The record of the offerings is considerable guarantee for the truth of the history. A legend would very probably have emphasized the miraculous birth by saying that the Virgin mother was divinely instructed not to bring the customary offerings, which in her case would not be required.

ζεῦγος τρυγόνων. The offering of the poor. It has been argued that this is evidence that the Magi had not yet come. But their gifts, even if they had already offered them, would not have raised Mary's condition from poverty to riches. Only well-to-do people offered a lamb and a pigeon. Neither here nor elsewhere in N.T. have we any evidence that our Lord or His parents were among the abjectly poor.

"The pigeon and turtle-dove were the only birds enjoined to be offered in sacrifice by the law of Moses. In almost every case they were permitted as a substitute for those who were too poor to provide a kid or a lamb … But while the turtle-dove is a migrant, and can only be obtained from spring to autumn, the wild pigeons remain throughout the year; and not only so—they have young at all times. Consequently, at any time of the year when the turtledove was unattainable, young pigeons might be procured. There is also a force in the adjective 'young'; for while the old turtle-dove could be trapped, it was hopeless to secure the old pigeon" (Tristram, Nat. Hist. of the B. pp. 211, 213).

25-35. The Benediction of Symeon

He and Anna are representatives of the holiness which, in a time of great spiritual deadness, still survived among the men and women of Israel. They are instances of that "spontaneous priesthood" which sometimes springs up, and often among the lower orders, when the regular clergy have become corrupt and secularized. To identify Symeon with any other Symeon is precarious, the name being exceedingly common. He is introduced rather as an unknown person (ἄνθρωπος ἦν). It is sometimes said that Symeon, son of Hillel and father of Gamaliel, would hardly have been old enough; he was president of the Sanhedrin a.d. 13. But ver. 29 does not necessarily imply that Symeon is very old. What we know of the Sanhedrin at this period, however, does not lead us to expect to find saints among its presidents. In the Gospel of Nicodemus he is called sacerdos magnus, and it is his two sons who are raised from the dead by Christ, and reveal what they have seen in Hades (Pars altera, A. i.).

25. ἐν Ἰερουσαλήμ. It is remarkable that with one exception (Rom 15:26) this expression is used in N.T. by no one but Lk., who has it very often (ver. 43, 9:31; Act 1:8, Act 1:2:5, Act 1:6:7, Act 1:9:13, Act 1:21, Act 1:10:39, Act 1:13:27, Act 1:16:4, Act 1:21:11). In LXX it is common. See Deissmann, Bible Studies, p. 316,

εὐλαβής. The word is peculiar to Lk. in N.T. (Act 2:5, Act 8:2, Act 22:12): lit. "taking hold well," and so "cautious." Lat. timoratus (Vulg.), timens (e), metuens (d), timens deum (r). Plutarch uses εὐλάβεια in the sense of "carefulness about religious duties, piety"; but εὐλαβής is not thus used in class. Grk. We find the combination of these same two adjectives, δίκαιος and εὐλαβής, twice in Plato's sketch of the ideal statesman. He ought to have both moderation and courage; and of moderation the two chief elements are justice and circumspection. If he is merely courageous, he will be wanting in τὸ δίκαιον καὶ εὐλαβές (Polit. 311 B). See also Philo, Quis rer. div. hær., 6., of the εὐλάβεια of Abraham. The meaning of the combination here is that Symeon was conscientious, especially in matters of religion.

προσδεχόμενος (see on 23:51) παράκλησιν. 1. “Appeal for help”; 2. “encouragement”; 3. “consolation.” The last is the meaning here. Those who “sit in darkness and the shadow of death” (1:79) need consolation; and the salvation which the Messiah was to bring was specially called such by the Jews Comp, “Comfort ye, comfort ye, My people” (Isa 40:1, Isa 49:13, Isa 51:3, Isa 61:2, Isa 66:13). There was a belief that a time of great troubles (dolores Messiæ) would precede the coming of the Christ. Hence the Messiah Himself was spoken of as “the Consoler,” or “the Consolation.” Comp. Joseph of Arimathæa, “who was waiting for the kingdom of God” (23:51; Mar 15:43); and with this “waiting” or “looking” of Symeon and Joseph comp, Jacob’s death-song, Gen 49:18,

πνεῦμα ἦν ἅγιον. This is the order of the words in the best authorities; and the separation ἅγιον of from πνεῦμα by ἦν accentuates the difference between this expression and that in the next verse, Here the meaning is, “an influence which was holy was upon him”; 1:15, 35, 41, 67 are not parallel. See on 1:15. The accusative, ἐπ᾽ αὐτόν, indicates the coming, rather than the resting, of the holy influence; the prophetic impulse.

26. κεχρηματισμένον. The act. = 1. “transact business” (χρῆμα); 2, “give a divine response” to one who consults an oracle; 3. “give a divine admonition, teach from heaven” (Jer 25:30, Jer 25:33:2; Job 40:8). The pass. is used both of the admonition divinely given, as here, and of the person divinely admonished (Mat 2:12, Mat 2:22; Act 10:22; Heb 8:5, Heb 11:7). It is gratuitous to conjecture that it was in a dream that the Holy Spirit made this known to Symeon. Comp. Act 11:26; Rom 7:3.

μὴ ἰδεῖν θ. πρὶν ἢ ἄν ἴδῃ. This is the only example in N.T. of πρίν with the subj. (Win. xli. 3. b, p. 371); and, if the reading is correct, the only instance of πρὶν ἄν: but perhaps either ἤ or ἄν should be omitted. The repetition of “see” is doubtless intentional. In many languages “see” is used of any kind of experience (Act 2:27, Act 2:31, 13:Act 2:35-37, etc.).

τὸν χριστὸν Κυρίου. “The Anointed of the Lord”; Him whom God has sent as the Messiah. Comp. τὸν Χρ. τοῦ Θεοῦ (9:20), and also 1Sa 24:7.

27. ἐν τῷ πνεύματι. Not “in a state of ecstasy” (Rev 1:10), but “under the influence of the Spirit,” who had told him of the blessing in store for him. By τὸ ἱερόν is probably meant the Court of the Women.—ἐν τῷ εἰσαγαγεῖν.“After they had brought in”: see on 3:21. The verb is a favourite with Lk. (14:21, 22:54, and six times in Acts): elsewhere only Joh 18:16; Heb 1:6.

τοὺς γονεῖς. We cannot infer from this that either here or ver. 41 Luke is using an authority that was ignorant of the supernatural birth of Jesus. It is more reasonable to suppose that the whole of this “Gospel of the Infancy” comes from one source, viz. the house of Mary, and that in these passages the narrator employs the usual expression. Joseph (4:22) and Mary were commonly called His parents: comp. ver. 33.—It is possible to take περὶ αὐτοῦ after νόμου or after εἰθισμένον; but more probably it belongs to τοῦ ποιῆσαι. For κατὰ τὸ εἰθισμένον see on 1:8.

28. καὶ αὐτός. First the parents, and then he holds the child in his arms; the καί being either “also” (he as well as they), or simply introducing the apodosis after εἰν τῷ εἰσαγαγεῖν. Each side acts its proper part. The parents bring Him in accordance with the Divine Law, and Symeon welcomes Him in accordance with the Divine impulse. Symeon is sometimes called Θεοδόχος. See on 8:13.

Latin renderings of ἀγκάλας vary: ulnas (Vulg.), manus (c e f), amplexum (a), alas (d). The last is a late use of ala.

29-32. The Nunc Dimittis. In its suppressed rapture and vivid intensity this canticle equals the most beautiful of the Psalms. Since the fifth century it has been used in the evening services of the Church (Apost. Const. vii. 481), and has often been the hymn of dying saints. It is the sweetest and most solemn of all the canticles. See Bacon’s Essay on Death.

Symeon represents himself as a servant or watchman released from duty, because that for which he was commanded to watch has appeared. Comp. the opening of the Agamemnon of Æschylus, where the sentinel rejoices at his release from the long watch for the fire signal respecting the capture of Troy.

29. νῦν. “Now that I have at last seen the long-looked for Messiah”: the νῦν stands first with emphasis.

ἀπολύεις τ. δοῦλόν ς., δέσποτα. All three words show that the figure is that of the manumission of a slave, or of his release from a long task. Death is the instrument of release. “Απολύω is used of the deaths of Abraham (Gen 15:2), of Aaron (Num 20:29), of Tobit (Tob. 3:6), of a martyr (2 Mac. 7:9): comp. Soph. Ant. 1268, and many examples in Wetst. Δεσπότης is the “master of a slave, ” and the Greeks sometimes refused the title to any but the gods in reference to themselves (Eur. Hippol. 88). In Scripture it is not often used of God: Act 4:24; Rev 6:10; perhaps Jud 1:4, which, however, like 2Pe 2:1, may refer to Christ. Comp. Job 5:8; Wisd. 6:7, 8:3; Ecclus. 36:1; 3 Mal 2:2; Philo, Quis rer. div. hær. 6.; and see Trench, Syn. xxviii. In using the word Symeon acknowledges God’s absolute right to dispose of him, either in retaining or dispensing with his service.

κατὰ τὸ ῥῆμά σου. The Divine command communicated to him (ver. 26). Note the exact correspondence between his hymn and the previous promise: ἀπολύεις = ἰδεῖν θάνατον, εἶδον = ἴδῃ, τὸ σωτήριόν σου = τὸν Χριστὸν Κυρίου.—ἐν εἰρήῃ. With emphasis, answering to the emphatic νῦν: the beginning and the end of the verse correspond. It is the peace of completeness, of work finished and hopes fulfilled. Comp. “Thou shalt go to thy fathers in peace” (Gen 15:15).

30. ὅτι. Introduces the cause of the perfect peace.—εἶδον οἱ ὀφθαλμοί μου. Hebraistic fulness of expression: comp. Job 19:27, Job 42:5. His hands also had handled (1Jn 1:1); but he mentions sight rather than handling, because sight was specially promised (ver. 26). This verse probably suggested the worthless tradition that Symeon was blind, and received his sight as the Messiah approached him.

τὸ σωτήριον. “The Messianic salvation,” and scarcely to be distinguished from τὴν σωτηρίαν. Comp. 3:6; Act 28:28; Psa 98:3; Isa 40:5; Clem. Rom. Cor. xxxvi. 1. In LXX it is freq., sometimes in the sense of “safety,” sometimes of “peaceoffering.” Win. xxiv. 2, p. 294. That Symeon says so little about the Child, and nothing about the wonders which attended His

birth (of which he had probably not heard), is a mark of genuineness. Fiction would have made him dwell on these things.

31, 32. The second strophe of the canticle. Having stated what the appearance of the Messiah has been to himself, Symeon now states what the Messiah will be to the world.

31. ἡτοίμασας. When used of God, the verb almost = "ordain." Comp. Mat 20:23, Mat 20:25:34; Mar 10:40; 1Co 2:9; Heb 9:16 where, as here, the word is used of ordaining blessings. It is used only once of punishment (Mat 25:41).

κατὰ πρόσωπον πάντων τῶν λαῶν. This includes both Jews and Gentiles, as the next verse shows, and is in harmony with the universal character of this Gospel: comp. Isa 19:24, Isa 19:25, 42:6, 49:6, 60:3, and especially 52:10, ἀποκαλύψει Κύριος τὸν βραχίονα αὐτοῦ τὸν ἅγιον ἐνώπιον τῶν ἐθνῶν, καὶ ὄψονται πάντα τὰ ἄκρα τῆς γῆς τὴν σωτηρίαν τὴν παρὰ τοῦ Θεοῦ ἡμῶν. Both in LXX and N.T. κατὰ πρόσωπον is common; it occurs several times in Polybius. Comp. Test. XII. Patr. Benj. xi.

32. The σωτήριον is analysed into light and glory, and "the peoples" into heathen and Jews,—that "profound dualism which dominates the biblical history of humanity from Genesis to Revelation" (Godet). The passage is a combination of Psa 98:2, ἐναντίον τῶν ἐθνῶν ἀπεκάλυψε τὴν δικαιοσύνην αὐτοῦ, with Isa 49:6, δέδωκά σε εἰς φῶς ἐθνῶν, and φῶς and δόξαν are in apposition with τὸ σωτήριον. But some take both as depending on ἡτοίμασας, and others take δόξαν after εἰς co-ordinately with ἀποκάλυψιν. This last is Luther's: ein Licht zu erleuchten die Heiden und zum Preis deines Volkes; but it is very improbable. Comp. Joh 1:7, Joh 1:12:35, Joh 1:46.

ἀποκάλυψιν ἐθνῶν. Either 1. "revelation to belong to the Gentiles"; or 2. "instruction of the Gentiles"; or 3. "unveiling of the Gentiles," i.e. for removing the gross darkness which covers them (Isa 25:7, Isa 60:2); or 4. (taking ἐθνῶν after φῶς) "a light of the Gentiles unto revelation" (Isa 40:5). The first is best, "a light with a view to revelation which shall belong to the Gentiles," making ἐθνῶν a poss. gen. Does ἀποκάλυψις ever mean

“instruction”?1 And to represent the heathen as revealed by the light seems to be an inversion: revealed to whom? D. C. G. ii. p. 253.

Elsewhere in N.T. the gen. after ἀποκάλυψις is either the person who reveals (2Co 12; 2Co 1; Rev 1:1), or the thing revealed (Rom 2:5 ; 1Pe 4:13); but the poss. gen. is quite possible. The word is eminently Pauline (Crem. Lex. p. 343). It may be doubted whether the glory, of Israel (Rom 9:4) is mentioned after the enlightening of the Gentiles in order to indicate that Israel obtained its full glory after and through the enlightenment of the Gentiles; for the heathen accepted the salvation which the Jews refused, and from the heathen it came back to Israel (Bede, Beng.).

The strain of confidence and joy which pervades the canticle is strong evidence of the historical character of the narrative. The condition of the Jewish nation at the close of the first century or beginning of the second is certainly not reflected in it: c’est le pur accent primitif (Godet). And Schleiermacher remarks that “it is a circumstance too natural for a poetical fiction” that Symeon takes no notice of the parents until they show surprise, but is lost in an enthusiastic address to God. See small print on 1:56.

33-35. Symeon’s Address to the Virgin. “The foreboding of suffering to Mary, so indefinitely expressed, bears no mark of post actum invention. But the inspired idea of Messiah in the pious old man obviously connected the sufferings which He was to endure in His strife against the corrupt people with those which were foretold of Him in Isa 53.” (Neander, Leben Jesus Christi, § 18, Eng. tr. p. 27). The change from the unmixed joy and glory of the angelic announcements and of the evangelic hymns is very marked. Here for the first time in the narrative we have an intimation of future suffering.

33. ἦν. When the sing. verb was written, only the first of the persons mentioned was in the writer’s mind: such irregularities are common (Mat 17:3, Mat 22:40).—θαυμάζοντες ἐπί. Excepting Mar 12:17, this construction is peculiar in N.T. to Lk. (4:22, 9:43, 20:26; Act 3:12). It is quite class. and freq. in LXX (Judith 10:7, 19, 23, 11:20; Job 41:1; Ecc 5:7; Isa 52:15). The objection of Strauss, that this wonder of the parents is inconsistent with the angelic annunciation, is pointless. Symeon’s

declaration about the Gentiles goes far beyond the Angel's promise, and it was marvellous that Symeon should know anything about the Child's nature and destiny.

34. κεῖται. "Is appointed," Php 1:16; 1Th 3:3; Jos 4:6; not "is lying" here in thine arms.

εἰς πτῶσιν. In accordance with Isa 8:14, where the same double destiny is expressed. The coming of the Messiah necessarily involves a crisis, a separation, or judgment (κρίσις). Some welcome the Light; others "love the darkness rather than the Light, because their works are evil" (Joh 3:19), and are by their own conduct condemned. Judas despairs, Peter repents; one robber blasphemes, the other confesses (2Co 2:16). Hence the πτῶσις of many is an inevitable result of the manifestation of the Christ. Yet the purpose is not πτῶσις, but ἀνάστασις and σωτηρία (Rom 11:11, Rom 11:12). Elsewhere in N.T. ἀνάστασις means the resurrection of the dead; in bibl. Grk. it is never transitive. Some understand the metaphor as that of a stone lying (κεῖται), against which some stumble and fall (Mat 21:44; Act 4:11; Rom 9:33; 1Pe 2:6), while others use it as a means to rise. But the latter half of the figure is less appropriate.

σημεῖον. A manifest token, a phenomenon impossible to ignore, by means of which something else is known. A person may be a σημεῖον, as Christ is said to be here, and Jonah in 11:30.—ἀντιλεγόμενον. "Which is spoken against." This is the πτῶσις, that men recognize, and yet reject and oppose, the σημεῖον; an opposition which reached a climax in the crucifxion (Heb 12:3). For the passive comp. Act 28:22.

35. From καὶ σοῦ to ῥομφαία is not a parenthesis; there is nothing in the construction to indicate that it is one, and a statement of such moment to the person addressed would hardly be introduced parenthetically. It is the inevitable result of the ἀντιλογία: the Mother's heart is pierced by the rejection and crucifixion of her Son.—αὐτῆς.1 In opposition to οὗτος.—τὴν ψυχήν. The seat of the affections and human emotions.—ῥομφαία. (I) A long Thracian pike; (2) a large sword, greater than μάχαιρα (22:36, 38, 49, 52) or ξίφος. Such a weapon better signifies extreme anguish than doubt, the interpretation which Origen, Bleek, and Reuss prefer, as if she would be

tempted to join in the ἀντιλέγειν. In that case we should expect τὸ πνεῦμα for τ. ψυχήν. The word is frequent in LXX and Rev. (1:16, 2:12, 16, 6:8, 19:15, 21). Syr-Sin. and Diatess-Tat. have "spear."

ὅπως ἄν. This depends upon the whole statement from ἰδού to ῥομφαία, not on the last clause only; on κεῖται, not on διελεύσεται. It was the Divine purpose that the manifestation of the Messiah should cause the crisis just described; men must decide either to join or to oppose Him. The ἄν indicates that in every case the appearance of the Christ produces this result: thoughts, hitherto secret, become known through acceptance or rejection of the Christ.

Act 3:19, Act 3:20 should be compared. There, as here, we have εἰς (?) followed by ὅπως ἄν. In N.T. ὅπως ἄν is rare; elsewhere only in quotations from LXX (Act 15:17 from Amo 9:12; Rom 3:4 from Psa 51:6).

ἐκ π. καρδιῶν. "Forth from many hearts," where they have been concealed; or "Forth from the hearts of many." For διαλογισμοί see on 5:22.

36-38. Anna the Prophetess

That the Evangelist obtained this narrative "directly or indirectly from the lips of this Anna who is so accurately described," is less probable than that the source for all this chapter is one and the same, viz. some member of the Holy Family, and probably Mary herself.

36. ἦν. Either "was present," as in Mar 15:40, in which case ἦν in the sense of "was" has to be understood with what follows; or simply "there was," which is better. Thus all runs in logical order. First the existence of Anna is stated, then her life and character, and finally her presence on this occasion. Symeon comes to the temple under the influence of the Spirit; Anna (Hannah) dwells there continually. The sight of the Messiah makes him at once long for death; it seems to give her renewed vigour of life. Is this subtle distinction of character the creation of a writer of fiction? We find fiction at work in the tradition that Mary had been brought up in the temple

under the tutelage of Anna. There is nothing here to indicate that Anna had ever seen Mary previously. D.C.G. i. p. 70.

Neither in ver. 36 (καὶ ἦν) nor in ver. 37 (καὶ αὐτή) does καί = "also" in ref. to ver. 25. The meaning is not "There was Symeon, the holy and aged man; also Anna, the holy and aged woman." Throughout the section καί = "and."

προφῆτις She was known as such before this occasion. Like Miriam, Deborah, Huldah, and the daughters of Philip, Anna was a woman divinely inspired to make known God's will to others. That her genealogy is given because prophetesses are rare, is doubtful. But Lk.'s accuracy appears in such details, which a forger would have avoided for fear of mistakes. Although the ten tribes were lost, some families possessed private genealogies. For the word προφῆτις comp. Rev 2:20; Exo 15:20; Jdg 4:4; 2Ch 34:22; Isa 8:3.

For the omission of the art. after θυγάτηρ see on 1:5.—φανουήλ = "Face of God," Peniel or Penuel (Gen 32:31, Gen 32:32); in LXX εἴδος Θεοῦ.—Ἀσήρ, 2Ch 30:11.

αὕτη προβεβηκυῖα, κ.τ.λ. "She was advanced in many days, having lived with a husband seven years from her virginity, and herself a widow even for eighty-four years." From αὕτη προβεβ. to τεσσάρων is a parenthesis in which ἦν is to be understood: ζήσασα explains προβεβηκυῖα, and αὐτή balances μετὰ ἀνδρός. She was of great age, because she had lived1 seven years as a wife and eighty-four years by herself (Rom 7:25) as a widow. The ἕως draws attention to the great length of her widowhood; "up to as much as" (Mat 18:21, Mat 18:22). That she should be considerably over a hundred years old is not incredible. But the eighty-four may be intended to include the seven years and the time before her marriage. In any case the clumsy arrangement of taking all three verses (36-38) as one sentence, and making αὕτη the nom. to ἀνθωμολογεῖτο, should be avoided. That she had never, in spite of her early widowhood, married again, was held to be very honourable to her: comp. 1Ti 5:3, 1Ti 5:5. Monogamia apud ethnicos in summo honore est (Tertul. de. Exh. Cast. xiii.: comp. de Monog. 16.; ad Uxor. 1.7). See quotations in Wetst. on 1Ti 3:2, and Whiston's note on Jos. Ant. xvii. 6, 6. Syr-Sin. has "seven days."

37. οὐκ ἀφίστατο τοῦ ἱεροῦ. See on 8:13. This is to be understood, like 24:53, of constant attendance, rather than of actual residence within the temple precincts, although the latter may have been possible. She never missed a service, and between the services she spent most of her time in the temple. In spite of her age she kept more than the customary fasts (comp. 5:33), perhaps more than the Mondays and Thursdays (see on 18:12), and spent an unusual amount of time in prayer.

λατρεύουσα. Freq. in Lk., Paul, and Heb. See on 4:8. Not in Mk. or In. Mat 4:10 from Deu 6:13.—νύκτα κ. ἡμέραν. Comp. Act 26:7. This is the usual order: Mar 4:27, Mar 4:5:5 ; Act 20:31; 1Th 2:9, 1Th 2:3:10; 2Th 3:8; 1Ti 5:5 ; 2Ti 1:3. But the other is also common: 18:7 ; Act 9:24; Rev 4:8, etc.; and in O.T. is more common. It may be doubted whether the order makes any difference of meaning: see Ellicott on 1Ti 5:5, and comp. Hom. Od. ii.345; Il xxiv. 73, v. 490; Plat. Theaet. 151 A.

38. αὐτῇ τῇ ὥρᾳ. "That very hour" (RV.): see on 10:7, 21. AV. exaggerates with "that instant," as does Beza with eo ipso momento, and also Gen. with "at the same instant." —ἐπιστᾶσα. "Coming up" and "standing by," rather than "coming suddenly" (Gen. and Rhem.), although the word often has this meaning from the context. Comp. 21:34, 10:40, 20:1; Act 4:1, Act 4:6:12, Act 4:22:13, Act 4:23:27; and see on ver. 9.—ἀνθωμολογεῖτο The ἀντί does not refer to Symeon, meaning that "she in turn gave thanks"; but to the making a return, which is involved in all thanksgiving: Psa 78:13; Ezr 3:11; Ezr 3 Mac. 6:33; Test. XII. Patr. Judah i.

ἐλάλει Not on that occasion, but afterwards, "she was habitually speaking." When she met Mary and Joseph she could not speak πᾶσιν τοῖς προσδεχομένοις, for they were not present. Grammatically περὶ αὐτοῦ may refer to τῷ Θεῷ, but it evidently refers to the Child. Godet divides the people into three sections: the Pharisees, who expected a political deliverer; the Sadducees, who expected nothing; and the blessed few, who expected the spiritual deliverance or consolation (ver. 25) of Jerusalem. Bengel argues from πᾶσιν erant igitur non pauci, which does not follow, especially when we consider Lk.'s fondness for the word.

λύτρωσιν Ἰερουσαλήμ. This, without ἐν, is certainly the true reading (א B, many Versions and Fathers), "redemption of Jerusalem." Comp. Isa 40:2. Fiction would probably have given Anna also a hymn. Against the hypothesis that this narrative is "a poetical and symbolical representation," Schleiermacher asks, "Why should the author, along with Symeon, have introduced Anna, who is not made even to answer any poetical purpose?"

39, 40. Return to Galilee and the Growth of Jesus

39. ἐτέλεσαν "Brought to a close, accomplished"; especially of executing what has been prescribed: 12:50, 18:31, 22:37; Act 13:29; Rom 2:27; Jam 2:8. See Joh 19:28, which illustrates the difference between τελέω and τελειόω. Syr-Sin. here inserts "Joseph and Mary" as nom. to "accomplished." Why not "His father and His mother" (ver. 33) or "His parents" (ver. 43), if that text was framed to discredit the virgin birth?

Ναζαρέτ. Lk. appears to know nothing of the visit of the Magi. It would have suited his theme of the universality of the Gospel so well, that he would hardly have omitted it, if he had known it. In that case he was not familiar with our First Gospel From Mat 2:11 we infer that the Holy Family, after the Purification, returned to Bethlehem and there occupied a house (τὴν οἰκίαν). The parents may have thought that the Son of David, born in, Bethlehem, ought to be brought up there. Thence they fly to Egypt, a flight not mentioned in the authority used by Lk.

40. The conclusion of a separate narrative: comp. 1:80. Contrast the reticence of this verse (which is all that we know respecting the next eleven years) with the unworthy inventions of the apocryphal gospels. Hastings, D.C.G. art. "Boyhood of Jesus."

ηὔξανεν κ. ἐκραταιοῦτο. Of bodily development in size and strength ; for πνεύματι is an insertion from 1:80.—πληρούμενον. Pres. part. "Being filled" day by day. The σοφία is to be regarded as wisdom in the highest and fullest sense. The intellectual, moral, and spiritual growth of the Child, like the physical, was real. His was a perfect humanity developing perfectly, unimpeded by hereditary or acquired defects. It was the first instance of

such a growth in history. For the first time a human infant was realizing the ideal of humanity. See Martensen, Christian Dogmatics, §139.

χάρις Θεοῦ ἦν ἐπ᾽ αὐτό. See on, 4:22 and comp. Act 4:33.

It was near the beginning of this interval that the Jews sent an embassy of fifty to follow Archelaus to Rome, to protest against his accession, and to petition that Judæa might be annexed to Syria (Jos. B. J. ii. 6, 1; Ant. 17:11, 1), of which fact we perhaps have a trace in the parable of the Pounds (19:14). And it was near the end of this interval that another embassy went to complain of Archelaus to Augustus : and he was then deposed, and banished to Vienne in Gaul (Ant. 17:13, 2; B. J. 2:7, 3). Lewin, Fasti Sacri, 877, 944, 1011, 1026.

2:41-52. The Boyhood of the Messiah

His Visit to Jerusalem and the Temple, and His first recorded Words. Here again, as in the Circumcision, the Purification, and the Presentation, the idea of fidelity to the Law is very con-spicuous. Hort, Judaistic Christianity, Lect. ii., Macmillan, 1894.

41. κατ᾽ ἔτος The expression occurs here only in N.T. Combined with the imperf. it expresses the habitual annual practice of Joseph and Mary. At the Passover, Pentecost, and Tabernacles every male had to go up to Jerusalem (Exo 23:14-17, 34:23; Deu 16:16). But since the Dispersion this law could not be kept; yet most Palestinian Jews tried to go at least once a year. About women the Law says nothing, but Hillel prescribed that they also should go up to the Passover. Mary, like Hannah (1Sa 1:7), probably went out of natural piety, and not in obedience to Hillel's rule.

τῇ ἑορτῇ. "For the feast," or, more probably, "at the feast": dat. of time, as in 8:29, 12:20, 13:14, 15, 16; Act 7:8, Act 3:21, Act 21:26, Act 22:13, Act 27:23. In class. Grk. τῇ ἑορτῇ without ἐν is rare: Win. xxxi. 5, p. 269. The phrase ἡ ἑορτὴ τοῦ πάσχα occurs again Joh 13:1 only; not in LXX. The fact that γονεῖς has not been changed here, even in those MSS. in which vv. 27 and 43 have been corrupted, is some evidence that the corruption was not

made for dogmatic reasons. The love of amplification or of definiteness might suffice.

42. ἐτῶν δώδεκα. At the age of twelve a young Jew became "a son of the Law," and began to keep its enactments respecting feasts, fasts, and the like. The mention of the age implies that since the Presentation Jesus had not been up to Jerusalem.— ἀναβαινόντων. Imperf. part. "On their usual going up."—κατὰ τὸ ἔθος. See small print on 1:9 ; also Deissmann, Bible Studies, p. 251.

43. καὶ Note the change of tense. "And alter they had fulfilled." There is nothing ungrammatical in the combination of an aor. with an imperf. part. But the reading ἀναβάντων is an obvious correction to avoid apparent awkwardness.—τὰς ἡμέρας. The prescribed seven days (Exo 7:15, Exo 7:16; Lev 23:6-8; Deu 16:3), or the customary two days, for many pilgrims left after the principal sacrifices were over.

ὑπέμεινεν Contains an idea of persistence and perseverance, and hence is used of remaining after others have gone: comp. Act 17:14. The attraction of Divine things held Him fast in spite of the departure of His parents. It would be His first experience of the temple services, and especially of the slaying of the Paschal lamb.—ὁ παῖς. "The Boy," to distinguish from τὸ παιδίον: see on ver. 52.—οὐκ ἔγνωσαν. This shows what confidence they had in Him, and how little they were accustomed to watch Him. That it shows neglect on their part is a groundless assertion. They were accustomed to His obedience and prudence, and He had never caused them anxiety. See Hase, Geschichte Jesu, §28, p. 276, ed. 1891.

44. τῇ συνοδίᾳ "The caravan." The inhabitants of a village, or of several neighbouring villages, formed themselves into a caravan, and travelled together. The Nazareth caravan was so long that it took a whole day to look through it. The caravans went up singing psalms, especially the "songs of degrees" (Ps. 120-134.): but they would come back with less solemnity. It was probably when the caravan halted for the night that He was missed. At the present day the women commonly start first, and the men follow; the little children being with the mothers, and the older with either. If this was

the case then, Mary might fancy that He was with Joseph, and Joseph that He was with Mary. Tristram, Eastern Customs in Bible Lands, p. 56.

ἡμέρας ὁδόν. In LXX ὁδὸν ἡμέρας (Num 11:31; 1Ki 19:4). Comp. πορείαν ἡμέρας μιᾶς (Jon 3:4).

The compound ἀνεζήτουν expresses thoroughness (Act 11:25; Job 3:4, Job 3:10:6; Job 2 Mac. 13:21).

συγγενεῦσιν. A barbarous form of dat. plur. found also Mar 6:4 and 1 Mac. 10:89. For γνωστοῖς see on 23:49.

45. μὴ εὑρόντες. "Because they did not find": see on 3:9.—ὑπέστρεψαν ἀναζητοῦντες. The turning back was a single act, the seeking continued a long time. Comp. Mar 8:11, Mar 10:2. In such cases the pres. part. is not virtually fut., as if it meant "in order to seek." The seeking was present directly the turning back took place. Win. 45:1 b, p. 429. For ὑπέστρεψαν see small print on 1:56, and for ἐγένετο see detached note after ch. 1.

46. ἡμέρας τρεῖς. These are reckoned in three ways. (1) One day out, at the end of which the Child is missed; one day back; and on the third the finding. This is probably correct. (2) One day's search on the journey back; one day's search in Jerusalem; and on the third the finding. (3) Two days' search in Jerusalem, and then the finding. This is improbable. Jerusalem was not a large place, and less than a day would probably suffice. We may understand that on all three days Jesus was in the temple with the doctors. Godet conjectures that He there had an experience similar to that of Jacob at Bethel (Gen 28:10-22): "God became more intimately His God, His Father." There is no evidence.

ἐν τῷ ἱερῷ. Not in a synagogue, if there was one in the temple enclosure, but probably on the terrace, where members of the Sanhedrin gave public instruction on sabbaths and festivals. If this is correct, His parents had left on the third day, and the Passover was still going on. If all had been over, this public teaching would have ceased.

καθεζόμενον. As a learner, not as a teacher. St. Paul sat "at the feet of Gamaliel" (Act 22:3). Jesus probably sat on the ground, while the Rabbis

sat on benches or stood.—ἐν μέσῳ. see on 8:7. Not dignitatis causâ (Beng.) or as doctor doctorum (Calov.), but because there were teachers on each side, possibly in a semicircle. The point is that He was not hidden, but where He could easily be found. For a list of distinguished persons who may have been present, see Farrar, L. of Christ, 1. ch. 6., from Sepp, Leben Jesu, i. § 17. Of biblical personages, Symeon, Gamaliel, Annas, Caiaphas, Nicodemus, and Joseph of Arimathea are possibilities.

ἀκούοντα αὐτῶν καὶ ἐπεωτῶντα αὐτούς. Note that the hearing is placed first, indicating that He was there as a learner; and it was as such that He questioned them. It was the usual mode of instruction that the pupil should ask as well as answer questions. A holy thirst for knowledge, especially of sacred things, would prompt His inquiries. The Arabic Gospel of the Infancy represents Him as instructing them in the statutes of the Law and the mysteries of the Prophets, as well as in astronomy, medicine, physics, and metaphysics (l.-lii.). See on 3:10.

47. ἐξίσταντο. A strong word expressing great amazement 8:56; Act 2:7, Act 2:12, Act 2:8:13, Act 2:9:21. For ἐπί comp. Wisd. 5:2 and the ἐπί which Lk. commonly uses after θαυμάζειν (see on ver. 33); and for πάντες οἱ ἀκούοντες see on 1:66.—συνέσει. "Intelligence"; an application of the σοφία with which He was ever being filled (ver. 40): see Lft. on Col 1:9.—ἀποκρίσεσιν. His replies would show His wonderful intellectual and spiritual development. The vanity of Josephus (Vita, 2) and of Bellarmine (Vita, pp. 28-30, ed. Döllinger und Reusch, Bonn, 1887) leads them to record similar amazement respecting themselves.

48. ἰδόντες. Return to the original subject, οἱ γονεῖς.—ἐξελάγησαν. Another strong expression: 9:43; Act 8:12. They were astonished at finding Him there, and thus occupied, apparently without thought of them.

ἡ μήτηρ αὐτοῦ. It was most natural that she should be the first to speak. Her reproachful question perhaps contains in it a vein of self-reproach. She and Joseph had appeared to be negligent.

ζητοῦμεν. "Are seeking": the pain of the anxiety has not yet quite ceased. For καὶ ἐγώ see on 16:9.

א B read ζητοῦμεν, which WH. adopt. Almost all other editors follow almost all other authorities in reading ἐζητοῦμεν.

ὀδυνώμενοι. "In great anguish" of mind, as in Act 20:38 and Zec 12:10; of body and mind, 16:24, 25; comp. Rom 9:2; 1Ti 6:10. The ῥομφαία (ver. 35) has already begun its work. Anguish cannot be reasonable. But they might have been sure that the Child who was to be the Messiah could not be lost. This agrees with ver. 50.

49. τί ὅτι ἐζητεῖτέ με; Not a reproof, but an expression of surprise: comp. Mar 2:16. He is not surprised at their coming back for Him, but at their not knowing where to find Him.

Here also א has the pres. ζητεῖτε.

ἐν τοῖς τοῦ πατρός μου. "Engaged in My Father's business" is a possible translation: comp. τὰ τοῦ Θεοῦ (Mat 16:23; Mar 8:33); τὰ τοῦ Κυρίου (1Co 7:32, 1Co 7:34). But "in My Father's house" is probably right, as in Gen 41:51 Irenæus (Hær v. 36, 2) paraphrases the ἐν τῇ οἰκίᾳ of Joh 14:2 by ἐν τοῖς: comp. ἐν τοῖς Ἀμάν (Est 7:9); ἐν τοῖς αὐτοῦ (Job 18:19); τὰ Λύκωνος (Theoc. 2:76). Other illustrations in Wetst. Arm. and Diatess-Tat. have in domo patris mei. The words indicate His surprise that His parents did not know where to find Him. His Father's business could have been done elsewhere. There is a gentle but decisive correction of His Mother's words, "Thy father and I," in the reply, "Where should a child be (δεῖ), but in his father's house? and My Father is God." For the δει᾽ see on 4:43. It is notable that the first recorded words of the Messiah are an expression of His Divine Sonship as man; and His question implies that they knew it, or ought to know it. But there is nothing which implies that He had just received a revelation of this relationship. These first recorded words are the kernel of the whole narrative, and the cause of its having been preserved. They must mean more than that Jesus is a son of Abraham, and therefore has God as His Father. His parents would easily have understood so simple a statement as that.

50. οὐ συνῆκαν τὸ ῥῆμα. Ergo non ex illis hoc didicerat (Beng.). There is nothing inconsistent in this. They learnt only gradually what His

Messiahship involved, and this is one stage in the process. From the point of view of her subsequent knowledge, Mary recognized that at this stage she and Joseph had not understood. This verse, especially when combined with the next, shows clearly who was the source of Lk.'s information. Comp. 9:45 and 18:34.

51. ἦν ὑποτασσόμενος. This sums up the condition of the Messiah during the next seventeen years. The analytical tense gives prominence to the continuance of the subjection: comp. 1:18, 20, 21. For ὑποτάσσειν comp. 10:17, 20.

αὐτοις The last mention of Joseph. He was almost certainly dead before Christ's public ministry began; but this statement of continued subjection to him and Mary probably covers some years. The main object of the statement, however, may be to remove the impression that in His reply (ver. 49) Jesus resents, or henceforward repudiates, their authority over Him. Comp. Ign. Magn. xiii.

διετήρει. Expresses careful and continual keeping. Gen 37:11 is a close parallel: comp. Act 15:29. We must not confine πάντα τὰ ῥήματα to vv. 48, 49; the phrase is probably used in the Hebraistic sense of "things spoken of." Comp. 1:65, 2:19; Act 5:32: but in all these cases "sayings" is more possible than here. Still more so in Dan 7:28: τὸ ῥῆμα ἐν τῇ καρδίᾳ μου διετήρησα [? συνετήρησα]. Syr-Sin. omits "in her heart."

52. The verse is very similar to 1Sa 2:26, of which it is perhaps a quotation. See Athan. Con. Arian. 3:51, p. 203, ed. Bright; Card. Newman, Select Treatises of S. Athan. 1. p. 419; Wace & Schaff, p. 421; Pearson, On the Creed, art. iii. p. 160.

Ἰσοῦς. The growth is very clearly marked throughout: τὸ βρέφος (ver. 16); τὸ παιδίον (ver. 40); Ἰησοῦς ὁ παῖς (ver. 43), Ἰησοῦς (ver. 52). Non statim plena statura, ut Protoplasti, apparuit: sed omnesætatisgradus sanctificavit. Senectus eum non deaebat (Beng.). Schaff, The Person of Christ, pp. 10-17, Nisbet, 1880. προέκοπτεν. Here only in the Gospels, and elsewhere in N.T. only in S. Paul (Rom 13:12; Gal 1:14; 2Ti 2:16, 2Ti 2:3:9, 2Ti 2:13). The metaphor probably comes from pioneers cutting in front; but some refer it

to lengthening by hammering. Hence the meaning of "promote": but more often it is intransitive, as always in N.T. Actual growth is expressed by the word, and to explain it of progressive manifestation is inadequate. Hooker, Eccl. Pol. bk. v. 53. 1-3.

σοφίᾳ. Not "knowledge" but "wisdom," which includes know. ledge: it is used of the wisdom of the Egyptians (Act 7:22). Jesus was capable of growth in learning; e.g. He increased in learning through experience in suffering: ἔμαθεν ἀφ' ὧν ἔπαθεν (Heb 5:8, where see Westcott's notes).

ἡλικίᾳ. Not "age," which is probably the meaning 12:25 and Mat 6:27, but would be rather an empty truism here. Rather, "stature," as in 19:3: justam proceritatem nactus est ac decoram (Beng.). His intellectual and moral growth (σοφία), as well as His physical growth (ἡλικία), was perfect. The προέκοπτε ἡλικίᾳ corresponds to ἐμεγαλύνετο (in some copies ἐπορεύετο μεγαλυνόμενον) in 1Sa 2:26. See Martensen, Chr. Dogm. § 142.

χάριτι. "Goodwill, favour, loving-kindness" (ver. 40, 1:30; Act 4:33, Act 4:7:l0): see on 4:22. That He advanced in favour with God plainly indicates that there was moral and spiritual growth. At each stage He was perfect for that stage, but the perfection of a child is inferior to the perfection of a man; it is the difference between perfect innocence and perfect holiness. He was perfectly (τελέως) man, as set forth in the Council of Constantinople (a.d. 381) against Apollinaris, who held that in Jesus the Divine Logos was a substitute for a human soul. In that case an increase in σοφία and in ξάρις παρὰ Θεῷ would have been inconceivable, as Pearson points out (On the Creed, art. 3. p. 160; comp. E. Harold Browne, Exp. of the XXXIX. Articles, iv. 2, 4).

καὶ ἀνθρώποις. Nothing of the kind is said of John (1:66, 80); his sternness and his retirement into the desert prevented it. But an absolutely perfect human being living among men could not fail to be attractive until His public ministry brought Him into collision with their prejudices and sins.1 Comp. what Josephus says of the development of Moses (Ant. ii. 9, 6); also the promise made in Pro 3:4 to him who keeps mercy and truth: "so shalt thou find favour and good understanding in the sight of God and man"—ἐνώπιον Κυρίου καὶ ἀνθρώπων.

For answers to the objections urged by Strauss against the historical character of this narrative see Hase, Gesch. Jesu, § 28, p. 280, ed. 1891.

Luke 3:1-9:50. The Ministry

3:1-22. The External Preparation for the Ministry of the Christ: the Ministry of John the Baptist, Mat 3:1-12; Mar 1:1-8; Joh 1:15-28

Hic quasi scena N. T. panditur is Bengel's illuminative remark. "It was the glory of John the Baptist to have revived the function of the prophet" (Ecce Homo, p. 2); and it is difficult for us to realize what that meant. A nation, which from Samuel to Malachi had scarcely ever been without a living oracle of God, had for three or four centuries never heard the voice of a Prophet. It seemed as if Jehovah had withdrawn from His people. The breaking of this oppressive silence by the voice of the Baptist caused a thrill through the whole Jewish population throughout the world. Lk. shows his appreciation of the magnitude of the crisis by the sixfold attempt to give it an exact date. Of the four Evangelists he is the only one to whom the title of historian in the full sense of the term can be given; and of Christian writers he is the first who tries to fit the Gospel history into the history of the world. It is with a similar wish to do justice to a crisis that Thucydides gives a sixfold date of the entry of the Thebans into Platæa, by which the thirty years' truce was manifestly broken and the Peloponnesian War begun (ii. 2; comp. v. 20).

The section is carefully arranged. First the Date (1, 2); then a Description of the new Prophet (3-6); then an account of his Preaching and its Effects (7-17); and an Explanation as to how it came to an End (18-20). He baptizes the Christ (21, 22).

3:1, 2. The Date

The event that is thus elaborately dated is the appearance of the new Prophet, not the beginning of Christ's ministry. See below on the conclusion of ver. 2. Ellicott considers it the date of the captivity of the Baptist. This had been advocated by Wieseler in his Synopsis (ii. ch. ii. Eng. tr. p. 178), but he abandoned it in his Beiträge. Others would make it refer to Christ's baptism, which may have followed closely upon John's first appearance as a preacher (Caspari, Chron. Einl. § 33, Eng, tr. p. 41). But the interval between the beginning of John's ministry and his baptizing Jesus cannot be determined Some estimate it at one month, others at six months, because John was six months older than Jesus (Lewin, Fasti Sacri, 1171). Weiss (Leben Jesu, I. ii. 8, Eng. tr. 1. p. 316) shows that the interval was not more than six months. The appearance of one who seemed to be a Prophet soon attracted immense attention; and when large numbers accepted his doctrine and baptism, it became imperative that the hierarchy should make inquiry as to his authority and claims. But it appears from Joh 1:19-28 that the first investigation made by the Sanhedrin was about the time when the Baptist met Jesus. In neither case can year or time of year be determined. If Jesus was born towards the end, John about the middle, of 749 (b.c. 5), then John might begin to preach about the middle of 779, and Jesus be baptized early in 780 (a.d. 27).

It is little or no confirmation of this result that both the Greek and the Roman Churches celebrate the Baptism of Christ on Jan. 6th. Originally, the Nativity, the Visit of the Magi, and the Baptism were all celebrated on Jan. 6th. When Dec. 25th was adopted as the date of the Nativity, the Roman Church continued to celebrate the Baptism with the Epiphany to the Gentiles on Jan. 6th, while the Greek Church transferred the latter along with the Nativity to Dec. 25th, commemorating the Baptism alone on Jan. 6th. The fact that both the Eastern and the Western Church have concurred in celebrating the Baptism on Jan. 6th seems at first sight to be imposing testimony. But there is little doubt that all trustworthy evidence had perished before any of these dates were selected.

Instead of the elaborate dates given in these first two verses, Mt. (3:1) has simply Ἐν δὲ ταῖς ἡμέραις ἐκείναις, while Mk. (1:4) has nothing. Comp. the somewhat similar dating of the erection of Solomon's temple (1Ki 6:1). Beng. says of this date, Epocha eccltsiæ omnium maxima. Hic quasi scena N.T. panditur. Ne nativitatis quidem, aut mortis, resurrectionis, ascensionis christi tempus tam præcise definitur.

1. Ἐν ἔτει δὲ πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος. He naturally begins with the Roman Empire, and then takes the local governors, civil and ecclesiastical. "Now in the 15th year of the reign of Tiberius Cæsar," or "of Tiberius as Cæsar." Is the 15th year to be counted from the death of Augustus, Aug. 19th, a.u.c. 767, a.d. 14? or from the time when he was associated with Augustus as joint ruler at the end of 764 or beginning of 765, a.d. 11 or 12? It is impossible to determine this with certainty. Good authorities (Zumpt, Wieseler, Weiss) plead for the latter reckoning, which makes the Gospel chronology as a whole run more smoothly; but it is intrinsically less probable, and seems to be inconsistent with the statements of Tacitus and Suetonius. See Hastings, D.B. i. p. 405.

The main points are these. 1. Tiberius was not joint Emperor with Augustus; he was associated with him only in respect of the provinces and armies: ut provincias cum Augusto communiter administraret, simulque censum ageret (Suet. Tib. 21.); ut æquum ei jus in omnibus provinciis exercitibusque esset (Vell. Paterc. 2:121); filius, collega imperii, consors tribuniciæ protestatis adsumitur, omnisque per exercitus ostentatur (Tac. Ann. 1:3, 3; comp. i. 11. 2 and iii. 56, 2). 2. It is clear from Tacitus (Ann. 1:5-7) that, when Augustus died, Tiberius was not regarded by himself or by others as already Emperor. Suetonius confirms this by saying that Tiberius, while manifestly getting the imperial power into his hands, for a time refused the offer of it (Tib. 24.). 3. No Instance is known of reckoning the reign of Tiberius from his association with Augustus. The coins of Antioch, Lk.'s own city, which helped to convert Wieseler from the one view to the other by seeming to date the reign of Tiberius from the association, are not admitted by Eckhel to be genuine. On the other hand, there are coins of Antioch which date the reign of Tiberius from the death of Augustus. It remains, therefore, that, although to reckon from the association was a possible method, especially in the provinces, for there Tiberius had been really a consort of Augustus,

yet it is more probable that Lk. reckons in the usual way from the death of the predecessor (see Wieseler, Chron. Synop. 2Ch 2.; Keim, Jesus of Naz. ii. pp 381, 382; Lewin, Fasti Sacri, 1044; Sanday, Fourth Gospel, p. 65). Fifteen years from the death of Augustus would be a.d. 29, at which time our Lord would probably be 32 years of age, which sufficiently agrees with Lk.'s "about 30" (ver. 23).If the earlier date is admissible, the agreement becomes exact.

ἡγεμονίας. Quite a vague term, and applicable to the rule of emperor, king, legatus, or procurator, as is shown by Jos. Ant. 18:4, 2, and by the use of ἡγεμών in N.T.: 20:20, 21:12; Act 23:24, Act 23:26, Act 23:33, etc. Wieseler is alone in seeing in this word (instead of μοναρχία). and in καῖσαρ (instead of Σεβαστός), evidence that the co-regency of Tiberius is meant (Beiträge z. richtigen Würdigung d. Evan. 1869, pp. 191-194). From the Emperor Lk. passes to the local governor under him.

ἡγεμονεύοντος. The more exact ἐπιτροπεύοντος of D and other authorities is an obvious correction to mark his office with precision: ἐπίτρπος=procurator. Pilate succeeded Valerius Gratus a.d. 25, and was recalled a.d. 36 or 37 by Tiberius, who died, March a.d. 37, before Pilate reached Rome. Having mentioned the Roman officials, Lk. next gives the local national rulers.

τετραρχοῦντος. The word occurs nowhere else in N.T., but is used by Josephus of Philip, tetrarch of Trachonitis (B. J. iii. 10, 7). The title tetrarch was at first used literally of the governor of a fourth; e.g. of one of the four provinces of Thessaly (Eur. Alc. 1154), or one of the fourths into which each of the three divisions of Galatia were divided (Strabo, 430, 540, 560, 567). But after-wards it came to mean the governor of any division, as a third or a half, or of any small country; any ruler not a βασιλεύς (How Sat. 1:3, 12). Such seems to be the meaning here; but it may be used in its literal sense, Pilate's province representing the fourth tetrarchy, viz. the dominions of Archelaus.

In d we have the singular rendering: in anno quintodecimo ducatus Tibert Cæsaris procurants Pontio Pilato Judææ, quaterducatus Galilææ Herode.

Ἡρῴδου. Antipas, son of Herod the Great and Malthace the Samaritan. See small print on 1:5 for the iota subscript. Two inscriptions have been found, one at Cos and one at Delos, which almost certainly refer to him as tetrarch, and son of Herod the king (Schürer, Jewish People in the T. of J. C. I. vol. 2. p. 17). His coins have the title tetrarch, and, like those of his father, bear no image. Herod Philip was the first to have any portrait on the coins of a Jewish prince. He had the images of Augustus and Tiberius put upon his coins. As his dominions were wholly heathen, this would cause little scandal. He even went so far as to put the temple of Augustus at Panias on his coins. Herod Antipas was made tetrarch of Peræa and Galilee, b.c. 4 (Jos. Ant. 17:11, 4; B. J. 2:6, 3). As he ruled this district until a.d. 39 or 40, the whole of Christ's life falls within his reign, and nearly the whole of Christ's ministry took place within his dominions. For his character see on 13:32. He was by courtesy allowed the title of βασιλεύς (Mar 6:14); and as Agrippa had obtained this by right, Antipas and Herodias went to Rome, a.d. 39, to try and get the courtesy title made a real one by Caligula. The attempt led to his banishment, the details of which are uncertain, for Josephus makes inconsistent statements. Either he was banished at Baiæ, a.d. 39, to Lugdunum (Ant. 18:7, 2), or he had a second audience with Caligula at Lugdunum, a.d. 40, and was banished to Spain (B. J. 2:9, 6). The latter is probably correct (Lewin, Fasti Sacri, 1561). But see Farrar, Herods, p. 178.

Θιλίππου. Herod Philip, son of Herod the Great and Cleopatra. He reigned for nearly 37 years, b.c. 4 to a.d. 33, when he died at Julias, which he had built and named in honour of the infamous Julia, d. of Augustus and wife of Tiberius. He was the builder of Cæsarea Philippi (B. J. 2:9, 1), and was the best of the Herods (Ant. 18:4, 6). He married his niece Salome soon after she had danced for the head of the Baptist, c. a.d. 31 (Ant. 18:5, 4). Trachonitis τραχών = τραχὺς καὶ πετρώδης τόπος derived its name from the rugged character of the country. It lay N.E. of Galilee in the direction of Damascus, and its inhabitants were skilled archers and very often banditti (Ant. xv. 10. 1). The expression τῆς Ἰτ. καὶ Τρ. χώρας, "the region of Ituræa and Trachonitis," seems to indicate that more than these two is included; probably Auranitis and Batanæa. Ἰτυραία, both here and perhaps everywhere, is an adjective. Farrar, p. 164.

Λυσανίου τῆς Ἀβιληνῆς τετρ. Not merely Strauss, Gfrörer, B. Bauer, and Hilgenfeld, but even Keim and Holtzmann, attribute to Lk. the gross chronological blunder of supposing that Lysanias, son of Ptolemy, who ruled this region previous to b.c. 36, when he was killed by M. Antony, is still reigning 60 years after his death. Such a mistake is very improbable; and the only difficulty about Lk.'s statement is that we have no indisputable evidence of this tetrarch Lysanias. D.C.G. art. "Lysanias."

But 1. Lysanias, son of Ptolemy, was styled king and not tetrarch, and the seat of his kingdom was Chalcis in Cœle-Syria, not Abila in Abilene. 2. It is pure assumption that no one of his name ever ruled in these parts afterwards. 3. Josephus (Ant. xix. 5, 1) speaks of "Abila of Lysanias," and (xx. 7, 1) of a tetrarchy of Lysanias (comp. B. J. ii. 11, 5, 12. 8); and as the son of Ptolemy was not called tetrarch, nor was connected with Abila, and, moreover, reigned for only 5 or 6 years, it is improbable that "Abila of Lysanias" was called after him. Therefore these passages in Josephus confirm rather than oppose Luk 4. A medal found by Pococke designates Lysanias "tetrarch and high priest." If this refers to either, it is more likely to refer to Lk.'s Lysanias. 5. Two inscriptions exist, one of which proves that Lysanias, the son of Ptolemy, left children; the other, that at the time when Tiberius was associated with Augustus there was a "tetrarch Lysanias" (Boeckh, Corp. inscr. Gr. 4523, 4521). See Davidson, Intr. to N. T. 1. pp. 214-221, 1st ed.; Rawlinson, Bampton Lectures for 1859, P. 203; Wieseler in Herzog, 1. PP. 87-89; and the reff. in Thayer's Grimm under Λυσανίας.

2. ἐπὶ ἀρχιερέωσἌννα καὶ Καιάφα. Lk. now passes to the ecclesiastical rulers. The singular is probably not accidental, and certainly not ironical. "Under the high priest Annas-Caiaphas," which means that between them they discharged the duties; or that each of them in different senses was regarded high priest, Annas de jure (Act 4:6) and Caiaphas de facto (Joh 11:49).

Annas had held office a.d. 7-14, when he had been deposed by Valerius Gratus, the predecessor of Pilate, who set up in succession Ismael, Eleazar (son of Annas), Simon, and Joseph surnamed Caiaphas, who held office a.d. 18-36, when he was deposed by Vitellius. Four more sons of Annas

succeeded Caiaphas, the last of whom (another Annas) put to death James the "brother of the Lord" and the first bishop of Jerusalem. It is manifest that Annas retained very great influence, and sometimes acted as high priest. "Annas the high priest was there, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest" (Act 4:6). Perhaps, so far as it was safe to do so, he was encouraged to ignore the Roman appointments and to continue in office during the high priesthoods of his successors. This would be especially easy when his own son-in-law or son happened to be the Roman nominee. There were no less than twenty-eight high priests from the time of Herod the Great to the capture of Jerusalem by Titus (Jos. Ant. 20:10).

ἐγένετο ῥῆμα Θεοῦ ἐπὶ Ἰωάνην. It is clear from this that what Lk. is anxious to date with precision is not any event in the life of the Messiah, but the appearance of the new Prophet, who was to be the Messiah's herald, and who was by some mistaken for the Messiah. John's preaching and baptizing is an epoch with Lk. (Act 1:22, Act 10:37, Act 13:24). As distinct from ὁ λόγος τοῦ Θεοῦ, which means the Gospel message as a whole (see on 8:11), ῥῆμα Θεοῦ means some particular utterance (Mat 4:4; Comp. Luk 22:61). The phrase γίνεσθαι ῥῆμα Κυρίου (not Θεοῦ) is freq. in LXX (Gen 15:1; 1Sa 15:10; 2Sa 7:4; 1Ki 17:2, 1Ki 17:8, 1Ki 17:18:1, 1Ki 17:20:28, etc.); also γίνεσθαι λόγον Κυρίου (2Sa 24:11; 1Ki 6:11, 1Ki 12:22, 1Ki 13:20, 1Ki 14:1, etc.). It is the O.T. formula. to express Divine inspiration. In such cases the phrase is almost always followed by πρός: but in 1Ch 22:8 (?) and Jer 1:1 we have ἐπί. Jer 1:1 is a close parallel to this : τὸ ῥῆμα τοῦ Θεοῦ ὃ ἐγένετο ἐπὶ Ἱερεμίαν. The phrase occurs nowhere else in N.T.

Ἰωάνην τὸν Ζαχαρίου υἱόν. Lk. alone describes the Baptist thus. No other N.T. writer mentions Zacharias.—ἐν τῇ ἐρήμῳ. The one mentioned as his abode (1:80). Both AV. and RV. rather obscure this by using "deserts" in 1:80 and "wilderness" here. Mt. calls it "the wilderness of Judæa" (3:1). It is the Jeshimon of 1Sa 23:19. See D. B.2 art. "Arabah," and Stanley, Sin. & Pal. p. 310.

3:3-6. Description of the New Prophet

Lk. omits the statements about his dress and food (Mat 3:4; Mar 1:6), and also the going out of the people of Jerusalem and Judæa to him (Mat 3:5; Mar 1:5). The famous account of the Baptist in Jos. Ant. 18:5, 2 should be compared. It may have been altered by Christian scribes, but its divergence from the Gospel narrative as to the motive for imprisoning and killing John, is in favour of its originality. See Hastings, D.B. i. p. 240.

3. πᾶσαν περίχωρον τοῦ Ἰορδάνου. The same as "the plain of Jordan," which is thus rendered in LXX Gen 13:10, Gen 13:11; by τῷ περιχώρῳ τοῦ Ἰ., 2Ch 4:17; and by τῷ περιοίκῳ τοῦ Ἰ., 1Ki 7:46. The expression covers a considerable portion of the Jordan valley at least as far north as Succoth (2Ch 4:17). The Baptist, therefore, moved north from the limestone desert on the W. shore of the Dead Sea, and perhaps went almost the whole length of the valley to the confines of the Sea of Galilee. For "Bethany (Beth-Anijah ='House of Shipping') beyond Jordan" must have been near Galilee (Joh 1:28), and is supposed by Conder to be the same as Bashan (Handbook of the Bible, pp. 315, 320). See, however, D. B.2 art. "Bethabara." John was sometimes on one bank and sometimes on the other, for we read of his working in Peræa (Joh 10:40). His selection of the valley of the Jordan as his sphere of work was partly determined by the need of water for immersion. Stanley, Sin. & Pal. p. 312.

κηρύσσων … ἁμαρτιῶν. Verbatim as Mar 1:4. Nowhere in N.T. has κηρύσσειν its primary meaning of "act as a herald"; but either "proclaim openly" (8:39, 12:3; Mar 1:45, etc.) or "preach the Gospel" (Mat 11:1; Mar 3:14; Rom 10:14, Rom 10:15, etc.). To "preach baptism" is to preach the necessity or value of baptism; and "repentance baptism" (βάπτισμα μετανοίας) is baptism connected with repentance as being an external symbol of the inward change (Act 13:24, Act 19:4). The repentance precedes the baptism, which seals it and reminds the baptized of his new obligations. To submit to this baptism was to confess that one was a sinner, and to pledge oneself to a new life. The "change of mind"1 (μετάνοια) has reference both to past deeds and to future purposes, and is the result of a realization of their true moral significance (Wsctt. on Heb 6:1, Heb 6:6, Heb 6:12:17). This inward change is specially insisted upon in the account of John's preaching in Jos. Ant. 18:5, 2. The word is rare in Mt. (3:8, 11) and Mk. (1:4), and does not occur in Jn. It is freq. in Lk. (ver. 8, 5:32, 15:7,

24:47; Act 5:31, Act 11:18, etc.). We find it in Jos. Ant. 13:11, 3 of Aristobulus after the murder of his brother; to Plut. Pericles, X., of the Athenians after the banishment of Cimon; and in Thuc. iii. 36, 3 of the Athenians after the sentence on Mitylene. See American Ch. Rev. No. 134, pp. 143 ff. John's "repentance baptism" was εἰς ἄφεσιν ἁμαρτιῶν. This was its purpose, assuring the penitent of forgiveness, and of deliverance from the burden, penalty, and bondage of sin (Trench, Syn. xxxiii.; Crem. Lex. p. 297: comp. Luk 1:77; Act 2:38; Heb 10:18).

4. ἐν βίβλῳ λόγων. With the exception of Php 4:3, ἐν βίβλῳ is peculiar to Lk. (20:42; Act 1:20, Act 7:42). The form βίβλος is usual where the meaning is a writing or document, βύβλος where the plant or papyrus as writing material is intended (Hdt. 2:96, 3, 5:58. 3). For λόγοι in the sense of the "utterances of a teacher or prophet" comp. Act 20:35; Amo 1:1.

φωνὴ βοῶντος … τὰς τρίβους αὐτοῦ. From Mat 3:3 and Mar 1:3 we see that, in the tradition of which all three make use, these words were quoted as applying to the Baptist. This is therefore a primitive interpretation; and we learn from Joh 1:23 that it originated with the Baptist himself. John was a φωνή making known the Λόγος. "The whole man was a sermon." The message was more than the messenger, and hence the messenger is regarded as mainly a voice. Jn. has εὐθύνατε for εὐθείας ποιεῖτε (1:23), and this looks as if he were translating direct from the Hebrew, which has one word and not two. The quotation in the other three is identical, and (with the substitution of αὐτοῦ for τοῦ Θεοῦ [ἡμῶν] verbatim as LXX. Lk. quotes Isa 40:4, Isa 40:5 as well as 40:3, and here slightly varies from LXX, having εὐθείας for εὐθεῖαν, and αἱ τραχεῖαι εἰς ὁδοὺς λείας, for ἡ τραχεῖα εἰς πεδία.

ἐν τῇ ἐρήμῳ. It is possible to take these words with ἑτοιμάσατε rather than with φωνὴ βοῶντος: but here, as in Mt. and Mk., the latter arrangement is more natural—vox clamantis in deserto. Barnabas (9:3) connects them with βοῶντος. It is evident from the scenery which is mentioned that it is in a desert that the road for the coming King has to be made. The details symbolize the moral obstacles which have to be removed by the repentance baptism of John, in order to prepare the people for the reception of the Messiah, or (as some prefer) of Jehovah (Isa 35:8-10). That Lk. means the

Messiah is shown by the substitution of αὐτοῦ for τοῦ Θεοῦ: and that this interpretation is in accordance with the primitive tradition is shown by the fact that all three Gospels have this substitution. Just as Oriental monarchs, when making a royal progress, send a courier before them to exhort the population to prepare roads, so the Messiah sends His herald to exhort His own people (Joh 1:11) to prepare their hearts for His coming.

5. φάραγξ. "A valley shut in by precipices, a ravine"; here only in N.T., but found in LXX (Judith 2:8) and in class. Grk. (Thuc. 2:67, 4). It is perhaps from the same root as φαράω="plough" and foro="bore."

βουνός. Herodotus seems to imply that this is a Cyrenaic word (4:199, 2): but it is freq. in later writers and in LXX. Comp. 23:30, and for the sense Zec 4:7; Isa 40:4.

ἔσται τὰ σκολιὰ εἰς, κ.τ.λ. "The crooked places shall become straight ways, and the rough ways smooth ways": i.e. roads shall be made where there were none before, and bad roads shall be made good roads. Comp. the account of Vespasian's march into Galilee, especially the work of the pioneers (Jos. B. J. iii. 6, 2).

6. πᾶσα σάρξ. Everywhere in N.T. this expression seems to refer to the human race only; so even Mat 24:22; Mar 13:20; 1Pe 1:24; comp. Act 2:17; Rom 3:20. Fallen man, man in his frailty and need of help, is meant. In LXX it often includes the brutes: Gen 6:19, Gen 6:7:15, Gen 6:16, Gen 6:21, Gen 6:8:17, Gen 6:9:11, Gen 6:15, Gen 6:16, Gen 6:17; Psa 136:25; Jer 32:27, Jer 45:5. The phrase is one of many which occur frequently in Is. 40-45., but not at all in the earlier chapters (Driver, Isaiah, p. 197).

τὸ σωτήριον. It was obviously for the sake of this declaration that Lk. continued the quotation thus far. That "the salvation of God" is to be made known to the whole human race is the main theme of his Gospel.

3:7-17. John's Preaching and its Effects

This section gives us the burden of his preaching (Ἔλεγεν, imperf.) in accordance (οὖν) with the character which has just been indicated. The herald who has to see that hearts are prepared for the Messiah must be stern with hypocrites and with hardened sinners, because the impenitent cannot escape punishment (7-9); must supply different treatment for different classes (10-14; comp. ver. 5); and must declare the certainty of his Master's coming and of its consequences (15-17).

7.Ἔλεγεν οὖν. "He used to say, therefore": being the predicted Forerunner, his utterances were of this character. We need not regard this as a report of what was said on any one occasion, but as a summary of what he was in the habit of saying during his ministry to the multitudes who came out of the towns and villages (ἐκπορευομένοις) into the wilderness to hear the Prophet and gain something from him. Mt. (3:7) represents this severe rebuke as addressed to the Pharisees and Sadducees; which confirms the view that Lk. is here giving us the substance of the preaching rather than what John said on some particular day. What he said to some was also said to all; and as the salvation offered was universal, so also was the sin. This is thoroughly characteristic of Lk.

βαπτισθῆναι. As a substitute for repentance, or as some magical rite, which would confer a benefit on them independently of their moral condition. Their desire for his baptism showed their belief in him as a Prophet; otherwise the baptism would have been valueless (Joh 1:25; comp. Zec 13:1 ; Eze 36:25). Hence the indignation of John's disciples when they heard of Jesus baptizing, a rite which they regarded as their master's prerogative (Joh 3:26). The title ὁ βαπτιστής or ὁ βαπτίζων shows that his baptism was regarded as something exceptional and not an ordinary purification (Jos. Ant. xviii. 5, 2). Its exceptional character consisted in (1) its application to the whole nation, which had become polluted; (2) its being a preparation for the more perfect baptism of the Messiah. It is only when baptism is administered by immersion that its full significance is seen.

βαπτίζω is intensive from βάπτω, like βαλλίζω from βάλλω: βάπτω, "I dip"; βαπτίζω, "I immerse." Γεννήματα is "offspring" of animals or men (Ecclus. 10:18); "fruits" of the earth or of plants (Deu 28:4, Deu 28:11, Deu 28:18,

Deu 28:42, Mat 26:29; Mar 14:25; Luk 22:18); “rewards” of righteousness (Hos 10:12; 2Co 9:10).

Γεννήματα ἐχιδνῶν. Genimina (Vulg.) or generatio (b ff2 l q r) or progenies (a c d e f) viperarum. In Mt. this is addressed to the Pharisees, first by John and afterwards by Jesus (3:7, 12:34, 23:33). It indicates another parentage than that of Abraham (Joh 8:44), and is perhaps purposely used in opposition to their trust in their descent: comp. Aesch. Cho. 249; Soph. Ant. 531. John’s metaphors, like those of the prophecy (ver. 5), are from the wilderness;—vipers, stones, and barren trees. It is from this stern, but fresh and undesecrated region, and not from the “Holy,” but polluted City, that the regenerating movement proceeds (Isa 41:18). These serpent-like characters are the σκολιά that must be made straight. Comp. Psa 58:4, Psa 140:3.

ὑπέδειξεν. “Suggested” by showing to eye or ear: 6:47, 12:5; Act 9:16, Act 9:20:35; elsewhere in N.T. only Mat 3:7.

τῆς μελλούσης ὀργῆς. It is possible that this refers primarily to the national judgments involved in the destruction of Jerusalem and the banishment of the Jews (21:23; 1 Mac. 1:64); but the penalties to be inflicted at the last day are probably included (Rom 1:18, Rom 1:2:5, Rom 1:8, Rom 1:3:5, Rom 1:5:9). The Jews believed that the judgments of God, especially in connexion with the coming of the Messiah, as threatened by the Prophets (Joe 2:31; Mal 3:2, Mal 3:4:1; Isa 13:9), were to be executed on the heathen. The Baptist proclaims that there is no such distinction. Salvation is for all who prepare their hearts to receive the Messiah; judgment, for all who harden their hearts and reject Him. Birth is of no avail.

8. ποιήσατε οὖν καρποὺς ἀξίους τ. μ. “If you desire to escape this wrath and to welcome the Messiah (οὖν), repent, and act at once (aor. imperat.) as those who repent.” Comp. 20:24; Act 3:4, Act 3:7:33, Act 3:9:11, Act 3:16:9, Act 3:21:39, Act 3:22:13; and see Win. xliii. 3. a, p. 393. Mt. has καρπ ό ν (3:8), which treats the series of acts as a collective result. Comp. S. Paul’s summary of his own preaching, esp. ἄξια τῆς μετανοίας ἔργα πράσσοντας (Act 26:20).

It was a Rabbinical saying, “If Israel would repent only one day, the Son of David would come forthwith”; and again, “If Israel would observe only one sabbath according to the ordinance, forthwith would the Son of David come”; and, “All the stages are passed, and all depends solely on repentance and good works.”

The phrase ποιεῖν καρπόν is not necessarily a Hebraism (Gen 1:11, Gen 1:12): it occurs [Arist.] De Plant. i. 4, p. 819, ii. 10, p. 829. Comp. Jam 3:12: Mar 4:32.

μὴ ἄρξησθε. “Do not even begin to have this thought in your minds.” Omnem excusationis etiam conatum præcidit (Beng.). If there are any passages in which ἄρχομαι with an infin. is a mere periphrasis for the simple verb (20:9), this is not one of them. See Win. lxv. 7. d, p. 767; Grim-Thay. p. 79; Fritzsche on Mat 16:21, p. 539.— λέγειν ἐν ἑαυτοῖς. “To say within yourselves” rather than “among yourselves.” Comp. 7:49 and λέγετε ἐν ταῖς καρδίαις ὑμῶν (Psa 4:5). For the perennial boast about their descent from Abraham comp. Joh 8:33, Joh 8:53; Jam 2:21; Jam 2 Esdr. 6:56-58; Jos. Ant. iii. 5, 3; B. J. v. 9, 4; Wetst. on Mat 3:9.

ἐκ τῶν λίθων τούτων. There is a play upon words between “children” (banim) and “stones” (abanim). It was God who made Abraham to be the rock whence the Jews were hewn (Isa 51:1, Isa 51:2); and out of the most unpromising material He can make genuine children of Abraham (Rom 4:9:6, Rom 4:7, 11:Rom 4:13-24; Gal 4:21-31). The verb ἐγεῖραι is applicable to both stones and children.

9. ἤδη “Although you do not at all expect it.” The image of the axe is in harmony with that of the fruits (ver. 8). In the East trees are valued mainly for their fruit; and trees which produce none are usually cut down. “And even now also the axe is laid unto the root.”

The πρός after κεῖται may be explained either, “is brought to the root and lies there”; or, “lies directed towards the root.” In either case the meaning is that judgment is not only inevitable, but will come speedily: hence the presents, ἐκκόπτεται and βάλλεται.

The δὲ καί (in Mt. simply δέ) is Lk.'s favourite method of giving emphasis; ver. 12, 2:4, 4:41, 5:10, 36, 9:61, 10:32, 11:18, 12:54, 57, 14:12, 16:1, 22, 18:9, 19:19, 20:12. For μή with a participle, expressing a reason or condition, comp. 2:45, 7:30, 11:24, 12:47, 24:23; Act 9:26, Act 9:17:6, Act 9:21:34, Act 9:27:7; and see Win. Lev 5 (β), p. 607. For ἐκκόπτειν, "to cut off," of felling trees, comp. 13:7, 9; Hdt. ix. 97, 1. See notes on 6:43.

10-14. John's Different Treatment of Different Classes. Peculiar to Lk., but probably from the same source as the preceding verses. It shows that, in levelling the mountains and raising the valleys, etc. (ver. 5), he did not insist upon any extraordinary penances or "counsels of perfection." Each class is to forsake its besetting sin, and all are to do their duty to their neighbour. The stern warnings of the Baptist made the rulers leave in disgust without seeking baptism at his hands (7:30; Mat 21:25); but they made the multitude anxious to comply with the conditions for avoiding the threatened judgment.

10. ἐπηρώτων. "Continually put this question." The notion of repetition comes from the imperf. and not, as in ἐπαιτεῖν (16:3, 18:35), from the ἐπί, which in ἐπερωτᾷν indicates the direction of the inquiry; Plato, Soph. 249 E, 250. Comp. ἐπεδόθη in 4:17.

Τί οὖν ποιήσωμεν; "What then, if the severe things which thou sayest are true, must we do?" For the conjunctivus deliberativus Comp. 23:31; Mat 26:54, Mar 12:14; Joh 12:27; and see Win. xli. 4. b, p. 356; Matth. 515. 2; Arnold's Madvig, p. 99; Green, p. 150.

11. δύο χιτῶνας. The χιτών was the under and less necessary garment, distinguished from the upper and almost indispensable ἱμάτιον; 6:29; Act 9:39; Mat 5:40; Joh 19:23. When two of these χιτῶνες were worn at once, the under one or shirt would be the Hebrew cetoneth, the upper would be the Hebrew meil, which was longer than the cetoneth. It was common for travellers to wear two (Jos. Ant. xvii. 5, 7); but Christ forbade the disciples to do so (9:3; Mat 10:10). It is not implied here that the two are being worn simultaneously. See Trench, Syn. l.; Conder, Handb. of B. p. 195; D. B.2 art. "Dress"; Schaff's Herzog, art. "Clothing and Ornaments of the Hebrews." If the owner of two shirts is to "give a share" (μεταδότω), he

will give one shirt. Comp. Rom 1:11, Rom 1:12:8; and contrast Peter's reply to the same question Act 2:37, Act 2:38. With regard to βρώματα, nothing is said or implied about having superfluity or abundance. He who has any food is to share it with the starving. Comp. 1Th 2:18.

This verse is one of those cited to support the view that Lk. is Ebionite in his sympathies, a view maintained uncompromisingly by Renan (Les Évangiles, ch. xiii.; V. de J. chs. x., xi.), and by Campbell (Critical Studies in St. Luke, p. 193). For the answer see Bishop Alexander (Leading Ideas of the Gospel, p. 170). Here it is to be noticed that it is Mt. and Mk. who record, while Lk. omits, the poor clothing and poor food of the Baptist himself; and that it is Mt. who represents his sternest words as being addressed to the wealthy Pharisees and Sadducees, while Lk. directs them against the multitudes generally.

12. τελῶναι. From τέλη (Mat 17:25; Rom 13:7) and ὠνέομαι; so that etymologically τελῶναι = publicani, "those who bought or farmed the taxes" under the Roman government. But in usage τελῶναι = portitores, "those who collected the taxes" for the publicani. This usage is common elsewhere, and invariable in N.T. Sometimes, and perhaps often, there was an intermediate agent between the τελῶναι and the publicani, e.g. ἀρχιτελώνης or magister (19:2).

These "tax-collectors" were detested everywhere, because of their oppressiveness and fraud, and were classed with the vilest of mankind: μοιχοὶ καὶ πορνοβοσκοὶ καὶ τελῶναι καὶ κόλακες καὶ συκοφάνται, καὶ τοιοῦτος ὅμιλος τῶν πάντα κυκώντων ἐν τῷ βίῳ (Lucian. Necyomant. xi.; comp. Aristoph. Equit. 248; Theophr. Charac. vi.; Grotius, in loco; Wetst. on Mt. v. 46). The Jews especially abhorred them as bloodsuckers for a heathen conqueror. For a Jew to enter such a service was the most utter degradation. He was excommunicated, and his whole was regarded as disgraced. But the Romans allowed the Herods to retain some powers of taxation; and therefore not all tax-collectors in Palestine were in the service of Rome. Yet the characteristic faults of the profession prevailed, whether the money was collected in the name of Cæsar or of Herod; and what these were is indicated by the Baptist's answer. See Lightfoot, Opera, i. pp. 324, 325; Herzog, Pro 2 art. Zoll; Edersh. L. & T. 1. p. 515.

13. Διδάσκαλε. Publicani majore ceteris reverentia utuntur (Beng.). Syr-Sin. omits the word.

πλέον παρά. For παρά after comparatives comp. Heb 1:4, Heb 1:3:3, Heb 1:9:23, Heb 1:11:4, Heb 1:12:24; Hdt. 7:103. 6; Thuc. i . 23, 4, iv. 6, 1. The effect is to intensify the notion of excess: so also ὑπέρ, 16:8; Heb 4:12.

τὸ διατεταγμένον. "That which stands prescribed" (perf.), a favourite word with Lk.: 8:55; 17:9, 10; Act 7:44, Act 18:2, Act 20:13, Act 23:31, Act 24:23. Comp. disponere, verordnen. It is from the general meaning of "transacting business" that πράσσειν acquires the special sense of "exacting tribute, extorting money": comp. 19:23. This use is found from Herodotus onwards: Hdt. iii. 58. 4; Æsch. Cho. 311; Pers. 476; Eum. 624; Xen. Anab. vii. 6. 17: comp. πράκτωρ, εἰσπράσσειν, ἐκπράσσειν, and many illustrations in Wetst. Agere is similarly used: publicum quadragesimæ in Asia egit (Suet. Vesp. i.); but what follows is of interest as showing how rare an honourable publicanus was: manebantque imagines in civitatibus ei positæ sub hoc titulo ΚΑΛΩΣ ΤΕΛΩΝΗΣΑΝΤΙ. This is said of Sabinus, father of Vespasian. After farming the quadragesima tax in Asia he was a money-lender among the Helvetii. It is to be noticed that the Baptist does not condemn the calling of a tax-collector as unlawful for a Jew. He assumes that these τελῶναι will continue to act as such.

14. στρατευόμενοι. "Men on service, on military duty"; militantes rather than milites (Vulg.). In 2Ti 2:4, οὐδεὶς στρατευόμενος is rightly rendered nemo militans. Who these "men on service" were cannot be determined; but they were Jewish soldiers and not Roman, and not on service in the war between Antipas and his father-in-law Aretas about the former's repudiation of the latter's daughter in order to make room for Herodias. That war took place after the Baptist's death (Jos. Ant. xviii. 5, 2), two or three years later than this, and probably a.d. 32 (Lewin, Fasti Sacri, 1171, 1412). These στρατευόμενοι were possibly gendarmerie, soldiers acting as police, perhaps in support of the tax-collectors. Such persons, as some modern nations know to their cost, have great opportunities for bullying and delation. By their καὶ ἡμεῖς they seem to connect themselves with the τελῶναι, either as knowing that they also were unpopular, or as expecting a similar answer from John.

Μηδένα διασείσητε. Like concutio, διασείω is used of intimidation, especially of intimidating to extort money (3 Mac. 7:21). Eusebius uses it of the extortions of Paul of Samosata (H. E. vii. 30. 7); where, however, the true reading may be ἐκσείει. In this sense σείω also is used (Aristoph. Equit. 840; Pax, 639); and it is interesting to see that Antipho couples σείω with συκοφαντῶ. Φιλοκράτης οὐτοσὶ ἑτέρους τῶν ὑπευθεύνων ἕσειε καὶ ἐσυκοφάντει (Orat. vi. p. 146, l. 22).1 This last passage, combined with the verse before us, renders it probable that συκοφάντης, a "fig-shower," is not one who gives information to the police about the exportation of figs, but one who shows figs by shaking the tree; i.e. who makes the rich yield money by intimidating them. Nowhere is συκοφάντης found in the sense of "informer," nor yet of "sycophant." It always denotes a "false accuser," especially with a view to obtaining money; Arist. Ach. 559, 825, 828. Hatch quotes from Brunet de Presle, Notices et textes du Musée du Louvre, a letter of b.c. 145 from Dioscorides, a chief officer of finance, to his subordinate Dorion: περὶ δὲ διασεισμῶν καὶ παραλειῶν ἐνίων δὲ καὶ συκοφαντεῖσθαι προσφερομένων βουλόμεθα ὑμᾶς μὴ διαλανθάνειν, κ.τ.λ., "in the matter of fictitious legal proceedings and plunderings, some persons being, moreover, alleged to be even made the victims of false accusations," etc. (Bibl. Grk. p. 91). Comp. Lev 19:11; Job 35:9. Hesychius explains συκοφάντης as ψευδοκατήγορος.

ὀψωνίοις. From ὄψον, "cooked food" to be eaten with bread, and ὠμέομαι, "I buy": hence "rations, allowance, pay" of a soldier; 1Co 9:7; 1Co 1 Mac. 3:28, Mal 3:14:32; Mal 1 Esdr. 4:56; and freq. in Polybius. John does not tell these men on service that theirs is an unlawful calling. Nor did the early Christians condemn the life of a soldier: see quotations in Grotius and J. B Mozley, University Sermons, Serm. v.

15-17. The certainty of the Messiah's Coming and the Consequences of the Coming. Mat 3:11, Mat 3:12. The explanatory opening (ver. 15) is peculiar to Lk. The substance of ver. 16 is common to all three; but here Lk. inserts the characteristic π ᾶ ς ι ν. In ver. 17 he and Mt. are together, while Mk. is silent. Lk. shows more clearly than the other two how intense was the excitement which the Baptist's preaching caused.

15. Προσδοκῶντος. What were they expecting? The result of all this strange preaching, and especially the Messianic judgment. Would it be put in execution by John himself? For this absolute use of προσδοκάω comp. Act 27:33. Excepting Mat 11:3, Mat 11:24:50, 2Pe 3:12-14, the verb is peculiar to Lk. (1:21, 7:19, 20, 8:40, 12:46; Act 3:5, etc.). Syr-Sin. omits.

The Vulg. here has the strange rendering existimante; although in 1:21, 7:19, 20, 8:40 προσδοκάω is rendered expecto, and in 12:46 spero.. Cod. Brix. has sperante here. See on 19:43 and 21:23, 25 for other slips in Jerome's work. Here d has an attempt to reproduce the gen. abs. in Latin: et cogitantium omnium. Comp. 9:43, 19:11, 21:5, 24:36, 41.

μή ποτε αὐτός. "If haply he himself were the Christ." Their thinking this possible, although "John did no sign," and had none of the insignia of royalty, not even descent from David, is remarkable. Non ita crassam adhuc ideam de Christo habebant, nam Johannes nil splendoris externi habebat et tamen talia de eo cogitabant (Beng.). That this question had been raised is shown by Joh 1:20. The Baptist would not have declared "I am not the Christ," unless he had been asked whether he was the Messiah, or had heard the people discussing the point.

For the constr. comp. μή ποτε δῴη αὐτοῖς ὁ Θεὸς μετάνοιαν (2Ti 2:25). The opt. in indirect questions is freq. in Lk. both without ἄν (1:29, 8:9, Act 17:11, Act 21:33) and also with ἄν (1:62, 6:11, 15:26; Act 5:24, Act 10:17).

16. πᾶσιν. Showing how universal the excitement on this point was. Neither Mt. (3:11) nor Mk. (1:7) has the πᾶσιν of which Luke is so fond: comp. 6:30, 7:35, 9:43, 11:4, 12:10.

The aor. mid. ἀπεκρίνατο is rare in N.T. (23:9; Act 3:12; Mat 27:12; Mar 14:61; Joh 5:17, Joh 5:19); also in LXX (Jdg 5:29; 1Ki 2:1; 1Ch 10:13; Eze 9:11). In bibl. Grk. the pass. forms prevail: see small print on 1:19.

Ἐγὼ μὲν ὕδατι. Both with emphasis: "I with water."

ὁ ἰσχυρότερος. Valebat Johannes, sed Christus multo plus (Beng.). The art. marks him as one who ought to be well known.

λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων. More graphic than Mt.'s τὰ ὑποδ. βαστάσαι, but less so than Mk.'s κύψας λῦσαι τὸν ἱμ. τῶν ὑποδ. αὐτοῦ Both AV. and RV. mark the difference between ὑπόδημα, "that which is bound under" the foot, and σανδάλιον, dim. of σάνδαλον, by rendering the former "shoe" (10:4, 15:22, 22:35; Act 7:33, Act 13:25) and the other "sandal" (Mar 6:9; Act 12:8). The Vulg. has calceamenta for ὑποδήματα, and sandalia or caligæ for σανδάλια. In LXX the two words seem to be used indiscriminately (Jos 9:5, Jos 9:13); but ὑποδ. is much the more common, and it is doubtful whether the Jews before the Captivity wore shoes or manalim (Deu 33:25) as distinct from sandals. Comp. οἱ ἱμάντες τῶν ὑποδημάτων αὐτῶν (Isa 5:27). To unfasten shoes or sandals, when a man returned home, or to bring them to him when he went out, was the office of a slave (See Wetst. on Mat 3:11). John is not worthy to be the bond-servant of the Christ. The αὐτοῦ is not so entirely redundant as in some other passages: "whose latchet of his shoes."1

αὐτός. In emphatic contrast to the speaker.

ἐν πνεύματι ἁγίῳ. See on 1:15. That the ἐν with πνεύματι ἁγίῳ and its absence from ὕδατι marks a distinction of any great moment, either here or Act 1:5, must be doubted; for in Mat 3:11 both expressions have the ἐν, and in Mar 1:8 neither. The simple dat. marks the instrument or matter with which the baptism is effected; the ἐν marks the element in which it takes place (Joh 1:31). See Hastings, D.B. i. p. 244.

καὶ πυρί. This remarkable addition is wanting in Mk. Various explanations of it are suggested. (1) That the fiery tongues at Pentecost are meant, is improbable. Were any of those who received the Spirit at Pentecost among the Baptist's hearers on this occasion? Moreover, in Act 1:5 καὶ πυρί is not added. (2) That it distinguishes two baptisms, the penitent with the Spirit, and the impenitent with penal fire, is very improbable. The same persons (ὑμᾶς) are to be baptized with the Spirit and with fire. In ver. 17 the good and the bad are separated, but not here. This sentence must not be made parallel to what follows, for the winnowing-shovel is not baptism. (3) More probably the πυρί refers to the illuminating, kindling, and purifying power of the grace given by the Messiah's baptism. Spiritus sanctus, quo Christus baptizat, igneam vim habet: atque ea vis ignea etiam conspicua fuit oculis

hominum (Beng.): comp. Mal 3:2. (4) Or, the fiery trials which await the disciple who accepts Christ's baptism may be meant: comp. 12:50; Mar 10:38, Mar 10:39. The passage is one of many, the exact meaning of which must remain doubtful; but the purifying of the believer rather than the punishment of the unbeliever seems to be intended.

17. πτύον. The "winnowing-shovel" (pala lignea; Vulg. ventilabrum), with which the threshed corn was thrown up into the wind (πτύω = "spit").1 This is a further description of the Messiah,—He whose πτύον is ready for use. Note the impressive repetition of αὐτοῦ after τῇ χειρί, τὴν ἅλωνα, and τὴν ἀποθήκην.

τὴν ἅλωνα. The threshing-floor itself, and not its contents. It is by removing the contents—corn to the barn, and refuse to the fire—that the floor is thoroughly cleansed. Christ's threshing-floor is the world; or, in a more restricted sense, the Holy Land. See Mever on Mat 3:12.

ἀσβέστῳ. Comp. Mar 9:43; Lev 6:12, Lev 6:13; Isa 34:8-10, 66:24; Jer 7:20; Eze 20:47, Eze 20:48. In Homer it is a freq. epithet of γέλως, κλέος, βοή, μένος, and once of φλόξ (Il. xvi. 123). As an epithet of πῦρ it is opposed to μαλθακόν and μακρόν. See Heinichen on Eus. H. E. vi. 41, 15 and viii. 12, 1. It is therefore a fierce fire which cannot be extinguished, rather than an endless fire that will never go out, that seems to be indicated: and this is just such a fire as τὸ ἄχυρον (the refuse left after threshing and winnowing) would make. But ἄσβεστος is sometimes used of a fire that never goes out, as that of Apollo at Delphi or of Vesta at Rome (Dion. Hal. cxciv. 8). For κατακαίειν comp. Mat 13:30, Mat 13:40; also Exo 3:2, where it is distinguished from καίειν: it implies utter consumption.

3:18-20. Explanation of the Abrupt Termination of the Baptist's Ministry

This is given here by anticipation in order to complete the narrative. Comp. the conclusions to previous narratives: 1:66, 80, 2:40, 52.

18. Λολλὰ μὲν οὖν καὶ ἕτερα. The comprehensive πολλὰ καὶ ἕτερα confirms the view taken above (ver. 7) that this narrative (7-18) gives a summary of John's teaching rather than a report of what was said on any one occasion. The ἕτερα means "of a different kind" (Gal 1:6, Gal 1:7), and intimates that the preaching of the Baptist was not always of the character just indicated.

The cases in which μὲν οὖν occurs must be distinguished. 1. Where, as here, μέν is followed by a corresponding δέ, and we have nothing more than the distributive μὲν … δὲ … combined with οὖν (Act 8:4, Act 8:25, Act 8:11:19, Act 8:12:5, Act 8:14:3, Act 8:15:3, Act 8:30, etc.). 2. Where no δέ follows, and μέν confirms what is said, while οὖν marks an inference or transition, quidem igitur (Act 1:6, Act 1:2:41, Act 1:5:41, Act 1:13:4, Act 1:17:30; Heb 7:11, Heb 8:4, etc.). Win. liii. 8. a, p. 556.

παρακαλῶν εὐηγγελίζετο … ἐλεγχόμενος. These words give the three chief functions of the Baptist: to exhort all, to preach good tidings to the penitent, to reprove the impenitent. It is quite unnecessary to take τὸν λαόν with παρακαλῶν, and the order of the words is against such a combination.

In late Greek the acc. of the person to whom the announcement is made is freq. after εὐαγγελίζεσθαι (Act 14:15, Act 14:16:10; Gal 1:9; 1Pe 1:12; comp. Act 8:25, Act 8:40, Act 8:14:21): and hence in the pass. we have πτωχοὶ εὐαγγελίζονται. The acc. of the message announced is also common (8:1; Act 5:42, Act 5:8:4, Act 5:12?, 10:36, 11:20). Where both person and message are combined, the person addressed is in the dat. (1:19, 2:10, 4:43; Act 8:35; comp. Luk 4:18; Act 17:18; Rom 1:15, etc.): but in Act 13:32 we have double acc. Here the Lat. texts vary between evangelizabat populum (Cod. Am.) and evang. populo (Cod. Brix.).

19. Ἡρῴδης. Antipas, as in ver. 1. The insertion of the name Φιλίππου after γυναικός comes from Mk. and Mt. (A C K X and some versions). This Philip must be carefully distinguished from the tetrarch Philip, with whom Jerome confuses him. He was the son of Mariamne, on account of whose treachery he had been disinherited by Herod the Great; and he lived as a private individual at Jerusalem (Jos. B. J. i. 30, 7). Josephus calls both Antipas and also this Philip simply "Herod" (Ant. xviii. 5, 4). Herodias

became the evil genius of the man who seduced her from his brother. It was her ambition which brought about the downfall of Antipas. Lk. alone tells us that John rebuked Antipas for his wicked life (καὶ περὶ πάντων) as well as for his incestuous marriage. Obviously ἐλεγχόμενος means "rebuked, reproved" (1Ti 5:20; 2Ti 4:2), and not "convicted" or "convinced" (Joh 8:46, Joh 16:8). In the former sense ἐλέγχειν is stronger than ἐπιτιμᾷν: see Trench, Syn. iv.

Once more (see on ver. 1) we have a remarkable rendering in d: Herodes autem quaterducatus cum argueretur ad eo, etc.

Note the characteristic and idiomatic attraction (π ά ν τ ω ν ὧ ν), and comp. 2:20, 5:9, 9:43, 12:46, 15:16, 19:37, 24:25; Act 3:21, Act 10:39, Act 13:39, Act 22:10, Act 26:2.

20. προσέθηκεν καὶ τοῦτο ἐπὶ πᾶσιν, κατέκλεισεν, κ.τ.λ. "He added this also on the top of all—he shut up John in prison"; i.e. he added this to all the other πονηρά of which he had been guilty. Farrar, Herods, p. 171.

Josephus, in the famous passage which confirms and supplements the Gospel narrative respecting the Baptist (Ant. xviii. 5, 2), says that Antipas put him in prison because of his immense influence with the people. They seemed to be ready to do whatever he told them; and he might tell them to revolt. This may easily have been an additional reason for imprisoning him: it is no contradiction of the Evangelists. What Josephus states is what Antipas publicly alleged as his reason for arresting John: of course he would not give his private reasons. The prison in which the Baptist was confined was in the fortress of Machærus at the N.E. corner of the Dead Sea. Seetzen discovered the site in 1807 above the valley of the Zerka, and dungeons can still be traced among the ruins. Tristram visited it in 1872 (Discoveries on the East Side of the Dead Sea, ch. xiv.). It was hither that the daughter of Aretas fled on her way back to her father, when she discovered that Antipas meant to discard her for Herodias. Machærus was then in her father's dominions; but Antipas probably seized it immediately afterwards (Jos. Ant. xviii. 5, 1, 2).

The expression προσέθηκεν τοῦτο, κατέκλεισεν must not be confounded with the Hebraisms προσέθετο πέμψαι (10:11, 12), προσέθετο συλλαβεῖν (Act 12:3). It is true that in LXX the act. as well as the mid. is used in this manner: προσέθηκε τεκεῖν (Gen 4:2); προσέθηκε λαλῆσαι (Gen 18:29): see also Exo 10:28; Deu 3:26; and for the mid. Exo 14:13. But in this Hebraistic use of προστίθημι for "go on and do" the second verb is always in the infin. (Win. liv. 5, p. 588). Here there is no Hebraism, and therefore no sign that Lk. is using an Aramaic source.

Κατακλείειν is classical, but occurs in N.T. only here and Act 26:10; in both cases of imprisoning. It is freq. in medical writers, and Galen uses it of imprisonment (Hobert, Med. Lang. of Lk. pp 66, 67). Mat 14:3 we have ἀπέθετο, and Mar 6:17, ἔδησεν, of Herod's putting John into prison.

3;21, 22. Jesus is baptized by John

It is remarkable, that although the careers of the Forerunner and of the Messiah are so closely connected, and so similar as regards prediction of birth, retirement, ministry, and early end, yet, so far as we know, they come into actual contact only at one brief period, when the Forerunner baptized the Christ. Once some of John's disciples raised the question of fasting, and Jesus answered it (5:33; Mat 9:14), and once John sent some of his disciples to Jesus to question Him as to His Messiahship (7:19-23; Mat 11:2-19); but there is no meeting between Christ and the Baptist. Lk., having completed his brief account of the Forerunner and his work, begins his main subject, viz. the Messiah and His work. This involves a return to the point at which the Forerunner met the Messiah, and performed on Him the rite which prepared Him for His work, by publicly uniting Him with the people whom He came to save, and proclaiming Him before them.

21. ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαόν. "After all the people had been baptized"; cum bapitizatus esset omnis populus (Cod. Brix.): not, "while they were being baptized"; cum baptizaretur (Cod. Am.). The latter would be ἐν τῷ with the pres. infin.

Both constructions are very freq. in Lk. Contrast the aorists in 2:27, 9:36, 11:37, 14:1, 19:15, 24:30, Act 11:15 with the presents in 5:1, 12, 8:5, 42, 9:18, 29, 33, 51, 10:35, 38, 11:1, 27, 17:11, 14, 24:4, 15, 51; Act 8:6, Act 19:1. Lk. is also fond of the stronger form ἅ π α ς which is rare in N.T. outside his writings. Readings are often confused, but ἅπας is well attested 5:26, 8:37, 9:15, 19:37, 48, 23:1; Act 2:44, Act 2:4:31, Act 2:5:16, Act 2:10:8, Act 2:11:10, Act 2:16:3, Act 2:28, Act 2:25:24; and may be right in other places.

That there were great multitudes present when John baptized the Christ is not stated; nor is it probable. Had Lk. written ἐν τῷ βαπτίζεσθαι, this would have implied the presence of many other candidates for baptism; but it was not until "after every one of the people had been baptized" that the baptism of Jesus took place. Possibly Jesus waited until He could be alone with John. In any case, those who had long been waiting for their turn would go home soon after they had accomplished their purpose. It was some time after this that John said to the people, "He that cometh after me … is standing in the midst of you, and ye know Him not" (Joh 1:26). They could hardly have been so ignorant of Him, if large multitudes had been present when John baptized Him.

καὶ῎Ιησοῦ βαπτισθέντος. It is remarkable that this, which seems to us to be the main fact, should be expressed thus incidentally by a participle. It is as if the baptism of all the people were regarded as carrying with it the baptism of Jesus almost as a necessary complement "After they had been baptized, and when He had been baptized and was praying." But perhaps the purpose of Lk. is to narrate the baptism, not so much for its own sake as an instance of Christ's conformity to what was required of the people, as for the sake of the Divine recognition and authentication which Jesus then received.

Jerome has preserved this fragment of the Gospel acc. to the Hebrews: "Lo, the mother of the Lord and His brethren said to Him, John the Baptist baptizeth for remission of sins: let us go and be baptized by him. But He said to them, Wherein have I sinned that I should go and be baptized by him? except perchance this very thing which I have said is ignorance" (Adv. Pelag. 3:1). The Tractatus de Rebaptismate says that the Pauli Prædicatio

represented “Christ, the only man who was altogether without fault, both making confession respecting His own sin, and driven almost against His will by His mother Mary to accept the baptism of John: also that when He was baptized fire was seen on the water, which is no written in any Gospel” (17. ; Hartel’s Cyprian, 2. p. 90). The fire in the water is mentioned in Justin (Try. 88.), but not as recorded by the Apostles; and also in the Gospel acc. to the Hebrews.

καί προσευχομένου. Lk. alone mentions this. On his Gospel as emphasizing the duty of prayer see Introd. § 6. Mt. and Mk. say that Jesus saw the Spirit descending; Jn. says that the Baptist saw it; Lk. that it took place (ἐγένετο) along with the opening of the heaven and the coming of the voice. Mk. says simply τὸ πνεῦμα; Mt has πνεῦμα Θεοῦ; Lk. τὸ πνεῦμα τὸ ἅγιον. See On 1:15.

The constr. of ἐγένετο with acc. and infin. is on the analogy of the class. constr. of συνέβη: it is freq. in Lk. See note, p. 45. The form ἀνεῳχθῆναι is anomalous, as if assimilated to ἀνεῷχθαι: comp. Joh 9:10, Joh 9:14; Rev 4:1, Rev 6:1.

22. σωματικῷ εἴδει ὡς περιστεράν. “In a bodily form” is peculiar to Lk. Nothing is gained by admitting something visible and rejecting the dove. Comp. the symbolical visions of Jehovah granted to Moses and other Prophets. We dare not assert that the Spirit cannot reveal Himself to human sight, or that in so doing He cannot employ the form of a dove or of tongues of fire. The tongues were appropriate when the Spirit was given “by measure” to many. The dove was appropriate when the Spirit was given in His fulness to one. It is not true that the dove was an ancient Jewish symbol for the Spirit. In Jewish symbolism the dove is Israel. The descent of the Spirit was not, as some Gnostics taught, the moment of the Incarnation: it made no change in the nature of Christ. But it may have illuminated Him so as to complete His growing consciousness of His relations to God and to man (2:52). It served two purposes: (1) to make Him known to the Baptist, who thenceforward had Divine authority for making Him known to the world (Joh 1:32, Joh 1:33); and (2) to mark the official beginning of the ministry, like the anointing of a king. As at the Transfiguration, Christ is miraculously glorified before setting out to suffer, a voice from heaven

bears witness to Him, and “the goodly fellowship of the Prophets” waits on His glory.

The phrase φωνὴν γενέσθαι is freq. in Lk. (1:44, 9:35, 36; Act 2:6, Act 7:31, Act 10:13, Act 19:34). Elsewhere only Mar 1:2, Mar 1:9:7; Joh 12:30; Rev 8:5, Comp. ἔρχεται φωνή, Joh 12:28; ἐξέρχεται φωνή, Rev 16:17, Rev 19:5.

Σύ. Responsio ad preces, ver. 21 (Beng.). The Σύ shows that the voice conveyed a message to the Christ as well as to the Baptist. Mk. also has Σὺ εἶ: Mat 3:17 we have Οὗτός ἐστιν. Diversitas locutionum adhuc etiam utilis est, me uno modo dictum minus intelligatur (Aug.). In the narrative of the Transfiguration all three have Οὗτός ἐστιν.

The reference seems to be to Psa 2:7; and here D and other important witnesses have Τίός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε. Augustine says that this was the reading of some MSS., “although it is stated not to be found in the more ancient MSS.” (De Cons. Evang. 2:14: comp. Enchir. ad Laurent. 49.). Justin has it in his accounts of the Baptism (Try. 88., 103.). In Mt. it is possible to take ὁ ἀγαπητός with what follows: “The beloved in whom I am well pleased”; but this is impossible here and in Mar 1:11, and therefore improbable in Mt. The repetition of the article presents the epithet as a separate fact: “Thou art My Son, My beloved one.” Comp. μοῦνος ἐὼν ἀγπητός (Hom. Oba 1:2:365). It is remarkable that St. John never uses ἀγαπητύς of Christ: neither in the Fourth Gospel nor in the Apocalypse does the word occur in any connexion.

εὐδόκησα “I am well pleased”: the timeless aorist. Comp. Joh 13:3. The verb is an exception to the rule that, except where a verb is compounded with a prep., the verbal termination is not retained, but one from a noun of the same root is substituted: e.g. ἀδυνατεῖν, εὐεργετεῖν, not ἀδύνασθαι, εὐεργάζεσθαι. Comp. καραδοκεῖν and δυσθνήσκειν, which are similar exceptions, Win. 16:5, p. 125.

The voice does not proclaim Jesus as the Messiah, as a legend would probably have represented. No such proclamation was needed either by Jesus or by the Baptist. The descent of the Spirit had told John that Jesus

was the christ (Joh 1:33). This voice from heaven, as afterwards at the Transfiguration (9:35), and again shortly before the Passion (Joh 12:28), followed closely upon Christ's prayer, and may be regarded as the answer to it. His humanity was capable of needing the strength which the heavenly assurance gave. To call this voice from heaven the Bath-Kol, of the Rabbis, or to treat it as analogous to it, is misleading. The Rabbinic Bath-Kol, or "Daughter-voice," is regarded as an echo of the voice of God: and the Jews liked to believe that it had been granted to them after the gift of prophecy had ceased. The utterances attributed to it are in some vases so frivolous or profane, that the more intelligent Raobis denounced it as a superstition.

It has been pointed out that Lk. appears to treat the baptism of Jesus by John as a matter of course. Mt. tells us that the Baptist at first protested against it; and many writers have felt that it requires explanation. Setting aside the profane suggestions that Jesus was not sinless, and therefore needed "repentance baptism for remission of sins," or that He was in collusion with John, we may note four leading hypotheses. 1. He wished to do honour to Joh 2. He desired to elicit from John a declaration of His Messiahship. 3. He thereby gave a solemn sign that He had done with home life, and was beginning His public ministry. 4. He thereby consecrated Himself for His work.—This last seems to be nearest to the truth. The other three would be more probable if we were expressly told that multitudes of spectators were present; whereas the reverse seems to be implied. John's baptism was preparatory to the kingdom of the Messiah. For everyone else it was a baptism of repentance. The Messiah, who needed no repentance, could yet accept the preparation. In each case it marked the beginning of a new life. It consecrated the people for the reception of salvation. It consecrated the Christ for the bestowing of it (Neander, L. J. C. § 42 (5), Eng. tr. p. 68). But besides this it was a "fulfilment of righteousness," a complying with the requirements of the Law. Although pure Himself, through His connexion with an unclean people He was Levitically unclean. "On the principles of O.T. righteousness His baptism was required" (Lange L. of C. i. p. 355).

In the Fathers and liturgies we find the thought that by being baptized Himself Jesus elevated an external rite into a sacrament, and consecrated the element of water for perpetual use. Baptizatus est ergo Dominus non

mundari volens, sed mundare aquas (Ambr. on Luk 2:21, Luk 2:23). “By the Baptisme of thy wel beloved sonne Jesus Christe, thou dydest sanctifie the fludde Jordan, and al other waters to this misticall washing away of synne” (First Prayer-Book of Edw. 6:1549, Public Baptism); which follows the Gregorian address, “By the Baptism of Thine Only-begotten Son halt been pleased to sanctify the streams of water” (Bright, Ancient Collects, p. 161).

There is no contradiction between John’s “Comest Thou to me?” (Mat 3:14) and “I knew Him not” (Joh 1:31, Joh 1:33). As a Prophet John recognized the sinlessness of Jesus, just as Elisha recognized the avarice and untruthfulness of Gehazi, or the treachery and cruelty of Hazael (2Ki 5:26, 2Ki 8:10-12); but until the Spirit descended upon Him, he did not know that He was the Messiah (Weiss, Leben Jesu, I. ii. 9, Eng. tr. i. p. 320). John had three main functions: to predict the coming of the Messiah; to prepare the people for it; and to point out the Messiah when He came. When these were accomplished, his work was nearly complete.

3:23-38. The Genealogy of Jesus Christ

Luke 9:51-19:28. The Journeyings Towards Jerusalem

We may regard this as a narrative of the second main period of Christs ministry. Galilee, with Capernaum as a centre, ceases the almost exclusive sphere of His teaching, and we may say that henceforward He has no centre. Although this period is only one-third as long as the preceding one, it is described with much greater minuteness, and the narrative of it is nearly one third longer. It is manifest that Lk. is here employing material which was not used by Mk. or Mt., and we know neither its source or its character. A great deal of it must have been either in writing or stereotyped in an oral form; and a great deal of it would seem to have had an Aramaic original, the translation of which abounds in marks of Lk.'s own style. From 9:51 to 18:14 he is almost alone, and he gives us information which we obtain from no other source. Hence this large tract is sometimes called the "great interpolation" or "intercalation." It is also the "Peræan section" or "Samaritan section" (comp. 9:51-56, 10:30-37, 17:11-19). An analysis, showing the parallels in Mt., is given in Birks, Horæ Evang pp. 132 ff. Jn. gives us several important incidents belonging to the same period, viz. that which lies between the end of the Galilean ministry and the Passion; but we cannot be certain as to the way in which his narrative is to be fitted into that of Lk. See Hastings, D.B. i. p. 406.

If we had only Mt. and Mk., we might suppose that the journey from Capernaum to Jerusalem for the last Passover occupied at most one or two weeks. Few incidents are mentioned; and, where distances are indicated, not much time is required for traversing them. Lk. lets us see that the time occupied must have been several months. We are constantly reminded that Jesus is on His way to Jerusalem (9:51, 53, 13:22, 33, 17:11, 18:31, 19:11, 28) but the progress is slow, because Jesus frequently stops to preach in

different places. The direction of the journeying is only indirectly intimated, first eastwards along the southern part of Galilee, and then southwards through Peræa; but, however long the time, and however circuitous the route, it is a journey from Capernaum to Jerusalem. Jesus seems never to have returned to the neighbourhood of the lake until after His death. Jn. lets us know that during this interval Jesus was twice in Jerusalem; once at the latter part of the Feast of Tabernacles, after which He healed the man born blind; and again at the Feast of the Dedication; besides which there is the visit to Bethany for the raising of Lazarus; but, although there is room in Lk.'s narrative for what Jn. tells, we do not know where to place it. We cannot with any certainty show the correspondence between the two Gospels until Jerusalem is entered for the last Passover. It seems best, therefore, not to follow Wieseler (Chron. Syn. 4., Eng. tr. pp. 289-303), Ellicott (Hulsean Lectures for 1859, pp. 242-343), and in the main Caspari (Chron. Einl. § 126-143, Eng. tr. pp. 167-189), in making Lk. narrate three distinct journeys to Jerusalem, beginning respectively at 9:51, 13:22, and 17:11, but to take his narrative with the indistinctness which he has left. That the journeyings which Jn. has so clearly given really took place, we need not doubt; and nothing in Lk. contradicts Jn.'s narrative; but all interweaving of the two Gospels must be taken as merely tentative arrangement. The thoroughness of Lk. s investigation is once more shown by his giving us eight or nine long chapters of material which is given by no one else; while his honesty is conspicuous in the fact of his not attempting a precision which he did not find in his sources. The whole is largely didactic.

The proposal of Halcombe, to transfer the whole of Luk 11:14, Luk 11:21 from the place which it occupies in all MSS. and Versions to the break between 8:21 and 22, is too violent a method of arriving at harmony (Gospel Difficulties, or the Displaced Section of S. Luke, Camb. 1886). The amount of harmony obtained in this way is trifling (Luk 9:14-26 with Mat 12:22-30 and Mar 3:22-30, and perhaps Luk 13:18, Luk 13:19 with Mat 13:31, Mat 13:32 and Mar 4:30-32), and it is simpler to suppose that Luk 11:14-26 and 13:18, 19 are given out of their chronological order, or that the sayings of Christ there recorded were uttered more than once. Mackinlay's theory is no help.

The historical truth of this independent portion of Lk's Gospel is guaranteed (1) by the absence of discrepancy with the other Gospels, but chiefly (2) by the fact that it consists almost entirely of discourses which it would have been altogether beyond Lk.'s powers to invent. For convenience we may divide this long section into three parts: 9:51-13, 35, 14:1-17:10, 17:11-19:28. See Herzog, Pro 2 art. Jesus Christ, p. 659.

9:51-13:35. The Departure from Galilee and First Period of the Journey

Luke 19:29-21:38. The Last Days of Public Teaching

19:29-40. The Triumphal Procession to Jerusalem

Mat 21:1-11; Mar 11:1-11. Comp. Joh 12:1-19. “The Journeyings towards Jerusalem” are over, and Lk. now permanently rejoins the other Gospels in describing the concluding scenes. As compared with them, he has both additions and omissions. He omits the supper at Bethany in the house of Simon the leper, which Mt. and Mk. place without date after the triumphal entry, but which Jn. states to have taken place before the entry. Lk. has already given a similar incident, a meal at which Jesus is a guest and a woman anoints Him (7:36-50), and perhaps for that reason omits the supper at Bethany. The chronology may be tentatively arranged thus. Jn. tells us that Jesus arrived at Bethany six days before the Passover, viz. Nisan 8, a day on which pilgrims often arrived at Jerusalem, as Josephus states. Assuming that the year is a.d. 30, Nisan 8 would be Friday, March 31. Jesus and His disciples reached Bethany that afternoon, either before the Sabbath began, or after having done no more than “a sabbath day’s journey” after it began. But the chronology of these last days, as of the whole of our Lord’s life, is uncertain. At Bethany He would part from the large caravan of pilgrims in whose company He had been travelling. Most of these would press on to Jerusalem. See Wieseler, Chron. Syn. v. 2, Eng. tr. p. 358, and comp. Caspari, Chron. Einl. § 165, Eng. tr. p. 217.

29. βηθφαγή. Accent, derivation, and site are all doubtful. But Βηθφαγή; is preferable to Βηθφαγῆ; the meaning is probably “House of unripe figs,” and the situation must have been near Bethany. See Robinson, Res. in pal. i. 433; Stanley, Sin. & Pal. p. 422; D. B.2 s.v. Caspari, following Lightfoot,

contends that Bethphage was not a village, but a whole district, including Bethany and all that lay between it and Jerusalem. The meaning in this case would be, that Jesus drew near to the district Bethphage and to the particular spot in it called Bethany (Chron. Einl. §144, 145, Eng. tr. pp. 189-191). The passage is worthy of study. In N.T. Bethphage is mentioned in these three narratives only; in O.T. not at all. The Talmud says that it was east of the walls of Jerusalem. Origen, Eusebius, and Jerome knew it, but do not describe its position. Its being placed first points to its being more important than Bethany.

The derivation of Bethany is still more uncertain, but its site is well ascertained. The conjecture "House of dates" is confirmed by the adjacent "House of figs" and "Mount of olives." The names point to the ancient fertility of the neighbourhood.

τὸ καλούμενον Ἐλαιῶν. Here also there is doubt about the accent, which in this case, as in κρίνω (ver. 22), affects the meaning. In Mt. and Mk. the article, τῶν Ἐλαιῶν, shows that the word is gen. plur.; but here, with Lach. Tisch. Treg. and others, we may write Ἐλαιών, as nom. sing. In that awe the name is treated as a sound and not declined. In 21:37 the same doubt arises. Act 1:12 We have Ἐλαιῶνος. as in Ant. vii. 9. 2, from Ἐλαιών, Olivetum, "an olive-grove, Olivet." But ver. 37 and the parallels in Mt. and Mk. render Ἐλαιῶν the more probable here (WH. 2. App. p. 158: so also Hahn, wittichen, and Wetzel). The fact that Ἐλαιῶν commonly has the article is not decisive (Field, otium Norvic. 3. p. 53), Jos. B. J. ii. 13. 5, v. 2. 3, vi. 2. 8 are all doubtful; but both Bekker and Dindorf edit Ἐλαιῶν in all three places. Deissmann, Bible Studies, p. 208.

In ver. 29 note the characteristic ἐγένετο and καλούμενον: In the latter we have an indication that Lk. is writing for those not familiar with Palestine: comp. 21:37, 22:1. Neither occurs in the parallels in Mt.and Mk. Note also ὡς = "when" and ἤγγισεν.

30. Ὑπάγετε. So also Mk., while Mt. has his favourite πορεύεσθε. The details which Mk. alone records render the conjecture that Peter was one of the two who were sent reasonable.

τὴν κατέναντι κώμην. Whether Bethany, or Bethphage, or an unnamed village, is quite uncertain. This compound preposition is not found in profane writers, but is common in bibl. Grk. (Mat 21:2; Mar 11:2; Rom 4:17; 2Co 12:19; Exo 19:2, Exo 32:5, etc). L & S Lex. quote C. I. 2905 D. 13.

ἐφ' ὃν οὐδεὶς πώποτε ἀνθρώπων ἐκάθισεν. This intimates to the disciples that it is no ordinary journey which He contemplates, but a royal progress: comp. Deu 21:3; Num 19:2; 1Sa 6:7. The birth of a virgin and the burial in a new tomb are facts of he same kind.

31. οὕτως ἐρεῖτε ὅτι. Vulg. and AV. make ὅτι the answer to Διὰ τί; So also Mey. and Hahn. But in Mat 21:3 we have ὅτι and no διὰ τί; In both places the ὅτι is recitative. Comp. 7:16, 22:70.

Ὁ κύριος. This rather implies that the owner has some knowledge of Jesus. Lk. omits the assurance that the owner will send the colt. That the whole had been previously arranged by Jesus is Possible, for He gives no intimation that it was not so. But the impression produced by the narratives is that the knowledge is supernatural, which on so momentous an occasion would be in harmony with His purpose. Comp. Joh 14:29, Joh 16:32, Joh 21:8, and see on Luk 22:10, Luk 22:13, Luk 22:34. As Godet points out, this prophetic knowledge must not be confounded with omniscience.

32. καθὼς εἶπεν. "Exactly as He said." This καθώς, in slightly different connexions, is in all three narratives. Mt. has "they did even as He appointed"; Mk., "they said to them even He said"; Lk., "they found even as He said." They could not have done and said just what He had commanded, unless the facts had been such as He had foretold. Lk. and Mk., as writing for Gentiles, take no notice of the prophecy in Zec 9:9, which both Mt. and Jn. quote.

Justin, in order to make the incident a fulfilment of Gen 49:11, "Binding his foal unto the vine," etc., says that the πῶλος was πρὸς ἄμπελον δεδεμένος (Apol. i. 32). Syr-Sin. omits most of v. 33.

33. οἱ κύριοι αὐτοῦ. The owner of the colt and those with him: τινες τῶν ἑκεῖ ἑστηκότων (Mk.). In all three narratives Jesus uses the singular. A fiction would have made exact correspondence by representing the remonstrance as coming from one person only. Mt. omits the fulfilment of the predicted remonstrance.

35. αὐτῶν τὰ ἱμάτια. The pronoun stands first with emphasis: they did not spare their own chief garments. Comp. ἑαυτῶν in ver. 36.

In both verses readings vary: here TR. with A R etc. has ἑαυτῶν, while א B D L, Orig. have αὐτῶν: there TR. with א D has αὐτῶν, while A B K have ἑαυτῶν. The best editors are unanimous for αὐτῶν here.

ἐπεβίβασαν. Lk. alone tells us of their placing Him on the colt. The other three merely state that He sat on it. Nowhere in O.T. do we find kings thus mounted. While there is much in this triumphal precession that tells of royally, there is also something which adds, "My Kingdom is not of this world" (Godet). Against carnal chiliastic notions of the Kingdom this entry on "a colt the foal of an ass" is an ironia realis ordained by the Lord Himself (Nösgen, Gesh. J. Chr. p. 506). For ἐπιβιβάζω comp. 10:34; Act 23:24: it is not rare in LXX.

36. ὑπεστρώννυον τὰ ἱμάτια. Change of subject: it is the multitude that does this. Robinson tells how the people of Bethlehem spread their garments before the horses of the English consul and his suite (Res. in Pal. i. p. 473): other instances in Wetst. on Mat 21:8. Lk. omits the branches strewn in the way. All three omit the multitude with palm branches coming from Jerusalem to meet the procession (Joh 12:13, Joh 12:18).

37. Here every word differs from the wording of the others, although the substance is the same. As marks of style note ἅπαν, πλῆθος, φωνῇ μεγάλῃ, πασῶν ὧν. The ἤδη is amphibolous, and may be taken either with ἐγγίζοντος (AV.) or with πρὸς τῇ καταβάσει (RV.): see on 17:22 and 18:31. In either case πρὸς τῇ καταβάσει is epoexegetic of ἐγγίζοντος, "When He was drawing nigh, viz. at the descent," etc. It is at the top of this descent that that the S.E. corner of the "City of David" (but not the temple) comes in sight; and the view thus opening may have prompted (ἤρξαντο) this

“earliest hymn of Christian devotion” (Stanley). Many of the pilgrims were from Galilee, where Jesus still had enthusiastic friends. Deissmann, Bible Studies, p. 232.

The reading πρὸς τὴν κατάβασιν (D) is an obvious correction. D M L with a d e Syrr. Aeth. omit ἤδη. In both readings D is supported by Syr-Sin., “When they came near to the descent,” etc. With this plur. comp. Syr-Sin. in ver. 28.

The Latin Versions are interesting in what follows. Nearly all Mss. of Vulg. have omnes turbæ descendentium, which is a mere slip for discentium (τῶν μαθητῶν), a reading preserved in G M of Vulg. as in Codd. Am. and Brix. Discentes was substituted for discipuli possibly to show that a larger body than the Twelve was meant. Cod. Bezae has discentes Joh 6:66, Joh 21:2, while almost all have it Joh 21:12, and c has it Luk 22:45. comp. Tert. præscr. 3.

δυνάμεων. The healing of Bartimæus and the raising of Lazarus would be specially mentioned.

For δυνάμεων D has γεινομένων, quæ fiebant (d), factis (1); om. Syr-Cur.. Syr-Sin.

38. Εὐλογημένος … ἐν ὀνόματι κυρίου. In these words all four agree. Lk. and Jn. add ὁ βασιλεύς which in Mk. is represented by ἡ ἐρχομένη βασιλεία and in Mt. Ὡσαννὰ τῷ υἱῷ Δαυείδ Lk. substitutes δόξα (more intelligible to Gentiles) for the Hosanna of the other three. See on 2:14. “He that cometh in the name of the Lord” means God’s representative, envoy, or agent. The words ἐν οὐρανῷ εἰρήνη are in Lk. alone, and are perhaps part of his paraphrase of Hosanna. Heaven is the abode of God, and there is peace there because man is reconciled to God, or perhaps because peace is now prepared for man in the heavenly Kingdom.

These cries (comp. 4:34) clearly recognize Jesus as the Messiah. The Psalms from which they come were sung at the Passover and at the F. of Tabernacles, and hence were familiar to the people. Psa 118. is said by some to have been written for the F. of Tabernacles after the Return, by others for the dedication of the second temple. The supposition that the

Evangelists have confounded the Passover with the F. of Tabernacles, and have transferred to the former what was customary at the latter, is gratuitous. These responses from the Hallel were sung, not only at the Passover, but at other Feasts; and the waving of palm branches was not confined to the F. of Tabernacles (1 Mac. 13:5). see Edersh. L. & T. 2. p. 371.

Hase calls attention to the audacity of the whole transaction. Jesus and His disciples were under the ban of the hierarchy. The Sanhedrin had issued a decree that, if any one knew where He was, he should give information, that they might arrest Him (Joh 11:57). And yet here are His disciples bringing Him in triumph into Jerusalem, and the populace enthusiastically joining with them. Moreover, all this had been arranged by Jesus Himself, when He sent for the colt. What He had hitherto concealed, or obscurely indicated, or revealed only to a chosen few, He now, seeing that the fulness of time is come, makes known to the whole world. He publicly claims to be the Messiah. This triumphal procession is the Holy One of God making solemn entry into the Holy City. Hase is justly severe on Strauss for the way in which he changed his view from edition to edition: the truth being that the triumphal entry is an historical fact, too well attested to be discredited (Gesch. Jesu, §94).

39, 40. Here Lk. is alone, not only in wording, but in substance. The remonstrance of these Pharisees is intrinsically probable. Having no power to check the multitude (Joh 12:19), and perhaps not daring to attempt it, they call on Jesus to do so. Possibly they wished to fasten the responsibility upon Him, and they may have been sent by the Sanhedrin to spy and report. This Messianic homage was offensive to them, and they feared a tumult which might cause trouble with Pilate.

39. ἀπὸ τοῦ ὄχλου. It matters very little whether we take these words with rives twv τινες τῶν φ. (AV. RV.) or with εἶπαν (Weiss, Hahn). Perhaps Διδάσκαλε implies that He is no more than a teacher: it is the way in which His critics and enemies commonly address Him (7:40, 20:21, 28; Mat 12:38, etc.). But comp. 21:7; Mar 4:38.

Syr-Sin. has, “Some of the people from amongst the crowd said unto Him Good Teacher, rebuke Thy disciples, that they shout not.”

40. Christ's reply is of great sternness. It implies that their failure to appreciate the significance of the occasion is amazing in its fatuity. It is not likely that there is any reference to the crashing of the stones at the downfall of Jerusalem (Lange, Oosterzee). Perhaps ow οἱ λίθοι κράξουσιν was already a proverbial expression. Comp. λίθος ἐκ τοίχου βοήσεται (Hab 2:11): Parietes, medius fidius, ut mihi videntur, tibi gratias agere gestiunt (Cic. Marcel. iii.); and see other illustrations in Wetst. Nothing is gained by making οἱ λίθοι figurative "men of stony hearts" such an event "might rouse even the dullest to rejoice" (Neander). comp. 3:8.

ἐὰν … σιωπήσουσιν. This is the abundantly attested reading (א A B L R Δ). With the exceptional constr. comp, ἐὰν μή τις ὁδηγήσει (Act 8:31); ειὰν ὑμεῖς στήκετε (1Th 3:8); ἐὰν οἴδαμεν (1Jn 5:15); ἐὰν προσφέρεν? (Lev 1:14). In Joh 8:36 and Rom 14:8 the indic. is probably a false reading. Win. xli. 2 (b), p. 369; Lft. Epp. p. 46; Simcox, Lang. of N.T. p. 110; Deissmann, Neue Bibelstudien, p. 29.

There is no authority for inserting mox (Beza), "shortely" (Genev.), or "immediately" (AV.) with "cry out."

The reading κεκράξονται (AR.) is a substitution of the form which is most common in LXX (Ps. 64:14; Job 35:9; Jer 11:11, Jer 11:12, 47:2, etc.). See Veitch, s.v. "The simple fut. perf. does not occur in N.T." Burton., § 93.

19:41-44. The Predictive Lamentation of Jesus over Jerusalem

The spot where these words must have been uttered can be ascertained with certainty, although tradition, as in other cases (see on 4:29), has fixed on an impossible site. See the famous description by Stanley, Sin. & Pal. pp. 190-193, together with that of Tristram (Land of Israel, p. 174), part of which is quoted in the Eng. tr. of Caspari's Chron. Einl. p. 188. See also Tristram, Bible Places, p. 125. This lamentation must not be confounded with the one recorded 13:34, 35; Mat 23:37.

41. ἔκλαυσεν. Stronger than ἐδάκρυσεν (Joh 11:35): it implies wailing and sobbing. It is used of the widow at Nain (7:13), the penitent in the Pharisee's house (7:38), and the mourners in the house of Jairus (8:52). It was the sight of the city and the thought of what might have been, which called forth the mentation. The attitude of the Pharisees had just shown Him what the real condition of the city was. Christianity is sometimes accused of being opposed to the spirit of patriotism: but there is deep patriotism in this lamentation.

With ειπ' αὐτήν comp. 23:28; Rev 1:7, Rev 18:9. In class. Grk. we have ἐπ' αὐτῇ, but more often αὐτήν without a prep. Here TR. with A etc. has ἐπ' αὐτῇ.

42. Εἰ ἔγνωσέν τῇ ἡμέρᾳ καὶ τὰ σὺ πρὸς εἰρήνην—This is probably correct; but the text is somewhat uncertain. The aposiopesis is impressive. In the expression of strong emotion sentences are often broken. 22:42; Joh 6:62, Joh 6:12:27; Exo 32:32. Win. lxiv. 2, p. 749. The words imply that there have been various opportunities, of which this is the last. Thus once more (ποσάκις, 13:34) the synoptic narrative is found to imply the Judæan ministry recorded by Jn. The καὶ σύ perhaps implies no comparison: "even thou" (AV. RV.). But if "thou also" (Rhem.) be preferred, it probably means, "as well as My disciples." For the wish comp. Deu 32:29. The protasis, "If thou hadst known," does not imply any such definite apodosis as, "Thou

wouldest weep as I do, for thy past blindness"; or, "Thou wouldest not perish"; or, "Thou wouldest hear Me and believe"; or, "I would rejoice like My disciples"; all of which have been suggested (Corn. à Lap. ad loc.). The expression is virtually a wish, "O that thou hadst known." Comp. εἰ εἶχον μάχαιραν ἐν τῇ χειρί μου (Num 22:29); εἰ κατεμείναμεν καὶ κατῳκίσθμηεν παρὰ τὸν Ἰορδάνην (Jos 7:7); εἰ ἤκουσας τῶν ἐντολῶν μου (Isa 48:18). In all these places Vulg. has utinam, and RV. either "would that" or "O that." For τὰ πρὸς εἰρήνην see on 14:32. There is possibly an allusion to the name Jerusalem, which perhaps means "inheritance of peace."

The καὶ γε before ἐν τῇ ἡμέρᾳ (TR. with A R) can hardly be genuine; om. א B D L, Boh. Aeth, Goth. Iren-lat. Orig. The σου after ἡμέρᾳ is still more certainly an insertion; om. א A B D L, Boh. Aeth. Arm. Iren-lat. Orig. Eus. Bas. The σου after εἰρήνην has the support of Versions, but is just the kind of addition which is common in Versions; om. א B L, Iren-lat. Orig. Epiph. Godet naively remarks, Les deux mots καίγε et σου ont une grande valeur; which explains the insertion. Elsewhere in N.T. καί γε occurs only Act 2:18 in a quotation.

νῦν δέ. "But now, as things are." The actual fact is the reverse of the possibility just intimated. Comp. Joh 8:40, Joh 8:9:41; 1Co 7:14, 1Co 12:20.

ἐκρύβη. "Hidden once for A by Divine decree": comp. Joh 12:38-40. The nom. to ἐκρύβη is not "the fact that (ότι) days will come," etc. (Theoph.), but τὰ πρὸς εἰρήνην. For the form ἐκρύβη see Veitch, s.v.

43. ὅτι ἥξουσιν ἡμέραι. "Because days will come"; not "the days" (AV. RV.): see on 5:35 and 17:22. Dies multi, quia unum diem non observas (Beng.). The ὅτι probably depends upon εἰ επγνως "Would that thou hadst known in time; because the consequences (now inevitable) of not knowing are terrible." Or ὅτι may introduce the explanation of νῦν δὲ ἐκρύβη: "They are bid from thine eyes, because the very reverse of peace will certainly come upon thee." But in any case ὅτι is "because, for," not "that." For the constr. see Bless, Gr. p. 256.

It is not easy to decide between παρεμβαλοῦσιν (א C* L), which Tisch. and WH. prefer, and περιβαλοῦσιν (TR. with A B etc.). D has καὶ βαλοῦσιν ἐπὶ σέ. In LXX παρεμβάλλειν is freq. for "to encamp": Num 1:50, Num 1:2:17, Num 1:27, Num 1:3:38, Num 1:33:10, Num 1:11, Num 1:12, Num 1:13, etc. Here it would mean "cast up in front" or "plant in beside," rather than "surround." In Vulg., through carelessness on Jerome's part, circumdabunt is used to translate both περιβαλοῦσιν and περικυκλώσουσιν, although earlier Lat. texts distinguish. Similarly we have pressura for both ἀναγκη (21:23) and συνοχή (21:25). For a converse inaccuracy see on 24:14.

Χάρακα. From meaning a single stake (vallus), χάραξ comes mean, not only a "palisade" (vallum) but a "rampart" or "palisaded mound" (vallum and agger combined). This is its meaning here: comp. Isa 37:33; Eze 4:2, 26:8; Jos. Vita, xliii. In Eze 4:2 we have περιβαλεῖς ἐπ' αὐτὴν χάρακα "Pale" (Wic.), "rampars" (Gen.), and "bank" (Tyn. Cov. RV.) are all preferable to "trench" (Rhem. AV.). It is said that these details show that the prophecy has been re-worded to fit the event more precisely and that therefore this Gospel was written after a.d. 70. The argument is precarious, although the conclusion is probable. At any rate it is worthy of note that neither here nor elsewhere does Lk. call attention to the fulfilment of the prophecy, as he does in the case of Agabus (Act 11:28). To those who assume that Jesus was unable to foresee the siege of Jerusalem, the amount of detail in the prediction is not of much moment. But it is not logical to maintain that Jesus could foresee the siege, but could not have foreseen these details; or to maintain that He would make known the coming siege, but would not make known the details. What is there in these details which is not common to all sieges? Given the siege, any one might add them. Il n'est pas nécessaire pour cela d'etre prophète (Godet). Moreover it is possible that Jesus is freely reproducing Isa 29:3: καὶ κυκλώσω ἐπὶ σέ, καὶ βαλῶ ἐπὶ σὲ χάρακα, καὶ θήσω περὶ σὲ πύργους. In both cases note the solemn effect of the simple coordination of sentences with καί: here we have καί five times. Note also the impressive repetition of the pronoun: we have σου, σοι, or σε ten times in two verses. For the fulfilment of this prophecy see Jos. B. J. v. 6. 2, 12. 2. The Jews burnt the palisade, and then Titus replaced it with a wall. See Hastings, D.B. i. p. 30.

συνέξουσίν σε πάντοθεν. One of Lk.'s favourite verbs: 4:38, 8:37, 45, 12:50, 22:63; Act 7:57, Act 18:5, Act 28:8. It is possibly medical (Hobart, p. 3). The adv. occurs elsewhere in N.T. in Mar 1:45 and Heb 9:4 only: it is rare in LXX. This "keeping in on every side" was so severe that thousands died of famine (Jos. B. J. v. 12. 3, vi. 1. 1).

44. ἐδαφιοῦσίν σε καὶ τὰ τέκνα σου ἐν σοί. Not a case of zeugma, for ἐδαφίζειν may mean "dash to the ground" (RV.) quite as well as "lay even with the ground" (A.V.), and the former will apply to both buildings and human beings. Comp. ἐδαφιεῖ τὰ νήπιά σου πρὸς τὴν πέτραν (Psa 137:9); καὶ τὰ ὑποτίτθια αὐτῶν ἐδαφισθήσουνται (Hos 14:1). In Amo 9:14 ἡδαγισμένας is a false reading for ἡφανισμένας, and therefore the passage gives no support to the rendering, "raze, level to the ground." Field, Otium Norvic. iii. p. 53. Add in confirmation, τὰ νήπια αὐτῆς ἐδαφιοῦσιν (Nah 3:10). The AV. translation, "lay thee even with the ground," makes this tautological with "not leave in thee one stone upon another." The τέκνα are all the inhabitants, not the young only.

The Latin Versions are interesting: ad treram prosternent (f Vulg.); ad terram consternent (some MSS. of Vulg.); ad terram sternent (E); ad solum deponent (e); ad nihilum deducent (d); pavimentabunt (a). In class. Lat. pavimentare means "to cover with a pavement" (Cic. Q. Fr. iii. 1. 1). Comp. the double meaning of "to floor".

οὐκ ἀφήσουσιν λίθον ἐπὶ λίθον. Comp. ὅπως μὴ καταλειφθῆς ἐκεῖ μηδὲ λίθος (2Sa 17:13); κατασπάσω εἰς χάος τοὺς λίθους αὐτῆς (Mic 1:6). For ἀνθ' ὧν see on 1:20 and 12:3.

οὐκ ἔγνως τὸν καιρὸν τῆς ἐπισκοπῆς σου. "Thou didst not recognize the time in which God visited thee"—ἐπεσκέψατό σε. The whole of this period of opportunity, which culminated ἐν τῇ ἡμέρᾳ ταύτῃ, was unnoted and unused. Like ἐπισκέπτομαι (see on 1:68), ἐπισκοπή is a neutral term, and may imply either blessing or punishment. Here and 1Pe 2:12 (not 5:6) in the former sense, as in Gen 50:24; Job 29:4; Ecclus. 18:20; and perhaps Wisd. 3:7. In the sense of visiting with punishment it does not occur in N.T., but in LXX of Jer 10:15; Isa 10:3, Isa 10:29:6; Wisd. 14:11, 19:15. It is not found in class. Grk. For τὸν καιρόν Syr-Sin. has "the day."

Here Lk. rather abruptly ends his account of the triumphal procession. The actual entry into the city is not recorded by him. The proposal of schleiermacher and others to distinguish two triumphal entries, one unexpected and unannounced, recorded by the three, and one expected and arranged, recorded by S. John, is no real help. Does the hypothesis make either record more intelligible? What good purpose would a second triumphal procession serve? Would the Romans have allowed this popular Teacher to enter the city a second time with a tumultuous crowd hailing Him as King?

19:45, 46. The Second Cleansing of the Temple

Mat 21:12, Mat 21:13; Mar 11:15-17. Both Mt. and Mk. record the entry into Jerusalem. The latter tells us how He entered the city and the temple, and having "looked round about upon all things," went back in the evening to Bethany with the Twelve (ver. 11.) It was the day following that He returned to Jerusalem and cleansed the temple, the cursing of the barren fig-tree taking place on the way. Lk. omits the latter, and records the former very briefly. He groups the cleansing and the subsequent teaching in the temple with the triumphal procession as a series of Messianic acts. They we all put of the last great scene in which Jesus publicly assumed the position of the Christ.

That this is a second cleansing, and not identical with Joh 2:14-22, may be regarded as reasonably certain. What is gained by the identification, which involves a gross chronological blunder on the part of either Jn., who places it at the beginning of Christ's ministry, or of the others, who place it at the very end? Could any o those who were present, John or Peter, transfer so remarkable an event from one end of their experiences to the other? Such confusion in memory is not probable, especially when we consider the immense changes which distinguish the last Passover in the ministry from the first. That the three should omit the first cleansing is only natural, for they omit the whole of the early Judæan ministry. Jn. omits the second, as he omits the institution of the Eucharist and many other things, because it has been recorded already, and is not necessary for the plan of his Gospel. On the other hand, there is no difficulty in the supposition that the temple was twice cleansed by Jesus. He was not so reverenced in Jerusalem that one such act would put an end to the scandal for ever. The hierarchy would be glad of this opportunity for publicly treating His authority with contempt; and this would pportu more easy, as Jesus does not seem to have kept the next Passover at Jerusalem (Joh 6:4). If a year or two later He found that the evil had returned, and perhaps increased, would He not be likely to act as He did before? There are differences in the details as given

by Jn. and by the others, which confirm the view that he and they are recording different events. D.C.G. ii. p. 712.

45. εἰσελθὼν εἰς τὸ ἱερόν. If we had no other account, we should suppose that this took place on the same day as the triumphal entry. But as Lk. gives no note of time, there is no discrepancy between him and Mk. The Court of the Gentiles is meant. The traffic would be great as the Passover drew now; and, as the hierarchy profited by it, we may be sure that they would try to make the attempt to stop it fail.

ἤρξατο ἐκβάλλειν. So also in Mk., whose account is specially graphic, as that of an eye-witness. In this respect the narrative in Joh 2:14 ff. is similar. Here perhaps ἤρξατο ἐκβ. is merely the Hebraistic paraphrase for ἐξέβαλεν (Mat 21:12) or ἐξέβαλλεν. See on 3:8 and 12:45, and comp. LXX of Gen 2:3; Deu 1:5; Jdg 1:27, Jdg 1:35; Jdg 1 Esdr. 4:1, 13, 33. Lk. omits the buyers, the money-changers, and the dove-sellers (Mt. Mk.); also His allowing no vessel to be carried through the temple (Mk.).

46. Here the three narratives are almost verbatim the same, and very different from Joh 2:15, Joh 2:16. On the first occasion, He charged them not to make His Father's house a house of traffic (οἶκον ἐμπορίου): now He charges them with having made it a robbers' den (σπήλλαιον λῃστῶν). The scandal is worse than before. For a detailed description see Edersh. L. & T. 1. pp. 364-374; also a remarkable passage in Renan, V. de J. p. 215, in which he points out how "antichristian" the traditions of the temple have always been. In the passage from Isa 56:7 Lk. substitutes ἔσται for κληθήσεται, and with Mt. omits πᾶσιν τοῖς ἔθνεσιν, which one would have expected Lk. to preserve. Would he have omitted this, if he had had Mk., who preserves it, before him? See on 20:17. Comp. μὴ σπήλαιον λῃστῶν ὁ οἶκός μου οὗ ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτῷ ἐκεῖ ἐνώπιον ὑμῶν; (Jer 7:11).

That καὶ ἔσται before ὁ οἶκος, and not ἐστιν after προσευχῆς is the right reading is sufficiently attested by א B L R, Arm., orig. But it is very unnatural to take καὶ ἔσται with γέγραπται: "It stands written and shall so.

19:47, 48. The Publicity and Popularity of Christ's Final Teaching Mar 11:19

These two verses form a link between the sections before and after them, introducing the public work which followed the public entry. Comp. the similar notice with which the record of this brief period of public work closes, 21:37, 38.

47. ἦν διδάσκων. Periphrastic imperfect expressing continued action: 4:31, 5:17, 13:10. For τὸ καθ' ἡμέραν comp. 11:3. Mt. says that He healed the blind and the lame who came to Him in e temple.

οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς. So in all three. The activity of the hierarchy is in marked contrast to His: while He teaches heals, they seek to destroy. Lk. alone mentions οἱ πρῶτοι τοῦ λαοῦ. The difference of designation is against their being identical with οἱ πρεσβύτεροι. Comp. Act 13:50, Act 13:25:2, Act 13:28:7, Act 13:17; Mar 6:21.

Jésus restait ainsi à Jérusalem un provincial admiré des provinciaux comme lui, mais repoussé par toute l'aristocratie de la nation. … Sa voix cut à Jérusalem peu d'éclat. Las préjugés de rare et secta, les ennemis directs de l'esprit de l'évangile, y étaient trop enracinés (Renan, V. de J. p. 344).

48. τὸ τί ποιήσωσιν. For this use of τό see on 1:62, and comp. 6:11.

ὁ λαὸς γὰρ ἅπας. Not ὄχλος, not the mere crowd, but the whole nation, which was numerously represented. A mixed multitude of Jews from all puts of the world was gathering there for the Passover. These would sympathize with His cleansing of the temple; and His miracles of healing would add to the attractiveness of His teaching. This representative multitude "hung on His lips, listening." Comp. pendet narrantis ab ore (Aen. iv. 79); narrantis conjux pendet ab ore viri (Ov. Her. i. 30). Other examples in Wetst. and McClellan. See on 11:29.

The form ἐξεκρέμετο (א B, Orig.) is preferred by Tisch. and WH. It implies a pres. κρέμομαι. But ἐξεκρέματο, if genuine, is imperf. also. Veitch, s. κρέμαμαι.

20:1-8. The Question of the Sanhedrin respecting the authority of Jesus

Mat 21:23-27; Mar 11:27-33. Having given a general description of the activity of Jesus and of His enemies during these last days, Lk. now gives some illustrations of both. it was fear of the people which kept His opponents from proceeding against Him: and therefore their first object was to discredit Him with His protectors. Then they could adopt more summary measures.

None of the Evangelists enables us to answer with certainty the question whether the hierarchy had at first any idea of employing the sicarii to assassinate Jesus. Mat 26:4 might mean this. But more probably this and other notices of plots against the life of Jesus refer to the intention of getting Him out of the way by some legal process, either as a blasphemer or as a rebel against the Roman government. Of course, if a mob could be goaded into a fury and provoked to put Him to death (4:29; Joh 8:59, Joh 10:31), this would suit their purpose equally well. The intrinsic probability of the controversies reported by the Evangelist as taking place after the triumphal entry is admitted even by Strauss.

If the tentative chronology suggested above be accepted, this conversation about authority took place probably two days after the entry, and on Tuesday, April 4, Nisan 12. This day is sometimes called the “Day of Questions.” We have (1) the Sanhedrin asking about Authority, and (2) Christ’s counter-question about the Baptist; (3) the Pharisees and Herodians asking about the Tribute; (4) the Sadducees asking about the Woman with Seven Husbands; (5) the Scribe asking which is the First Commandment; (6) Christ’s question about Psa 110. It is possible this day the question was asked about the Woman taken in Adultery; but that is too precarious to be worth more than a passing mention, although Renan places it here without doubt, and makes it the proximate cause of the arrest and death of Jesus (V. de J. p. 346). If it were included, we might group the questions pressed upon Christ thus: (i.) a personal question; (ii.) a political question; (iii.) a

doctrinal question; (iv.) an ethical question; (v.) a question of discipline. Of hardly any day in our Lord's life have we so full a report. With Luk 20. and 21. comp. Mat 21:18-5; Mar 11:20-2; Joh 12:20-43. It includes at least four parables: the Two Sons (Mat 21:28-32), the Wicked Husbandmen (Mat 21:33-44; Mar 12:1-11; Luk 20:9-18), the Ten Virgins (Mat 25:1-13), and eht Talentg (Mat 25:14-30). The day may be considered the last working-day of Christ's ministry, the last of His public teaching, the last of activity in the temple, the last of instruction to the e and of warning to their leaders. "It is a picture with genuine Oriental local colouring. … We see Jesus sitting surrounded by a multitude awed into silence. They are all devoutly meditating on the great Messianic question. From time to time an emissary from His opponents steps up to Him, with Eastern solemnity and ceremoniousness, to propose some well-considered question. Anxiously do the multitude listen for Jesus' answer. Then again follows a meditative silence as before, until at last Jesus Himself delivers a connected discourse" (Hausrath, N. T. Times, ii. p. 250).

1. ἐν μιᾷ τῶν ἡμερῶν. Lk. alone uses this expression (5:17, 8:22; comp. 5:12, 13:10). He is still indefinite in his chronology. Mt. is a little more clear. It is Mk. who enables us to distinguish three days; presumably Sunday, Monday, and Tuesday. "The days" perhaps refers to the "daily teaching in the temple" (19:47); and this deputation from the Sanhedrin is the result of their "seeking to destroy Him." We have a similar deputation to the Baptist Joh 1:19. See fourth note on Luk 9:22. For εὐγγελιζομένου, which defines the character of His teaching more clearly than διδάσκοντος, see on 2:10.

ἐπέστησαν. One of Lk.'s favourite words (see on 2:38): "there came upon Him." So also σὺν τοῖς πρ. and πρὸς αὐτόν illustrate his fondness for these prepositions. Mt. and Mk. here have καὶ for σύν (see on 1:56), and neither of them has πρός after λέγειν.

The introduction of the oratio recta by λέγοντες or λέγων after εἰπεῖν is rare (Mar 12:26): but either is common after λαλεῖν (Act 8:26, Act 26:31, Act 28:25, etc.).

2. ἐν ποίᾳ … ποιεῖς; So in all three. The two questions are not identical; nor is the second a mere explanation of the first. It anticipates the reply, "By the Messiah's authority," with another question, "Who made Thee Messiah?" They ask by what kind of authority, human or Divine, ecclesiastical or civil, assumed or conferred, He acts. They refer not merely to His teaching, but also to His cleansing the temple, as ποιεῖς shows. On the first occasion they had asked for a σημεῖον as a guarantee for the lawfulness of His ποιεῖν (Joh 2:18). They do not venture to do more than question Him, for they know that the feeling and conscience of the people are with Him for putting down their extortionate and profane traffic, for His teaching, and for His works of healing. This was the one point where He seemed to be vulnerable. "For there was no principle more firmly established by universal consent than that authoritative teaching required previous authorization," because all such teaching was traditional (Edersh. L. & T. 2. p. 381). For ἐν ἐξουσσίᾳ see on 4:32.

3. εἶπεν πρὸς αὐτούς. Both Mt. and Mk. have αὐτοῖς.

Ἐρωτήσω ὑμᾶς κἀγὼ λόγον. The λόγον refers to their answer rather than His question, as is shown by ὅν ἐὰν εἴπητέ μοι (Mat 21:24). "You ask Me to state My authority. I also will ask you for a statement"; not, "ask you a question" (RV.), nor, "ask you one thing" (AV.). As teachers they must speak first.

The ἕνα (A C D) is an insertion from Mt. and Mk, om. א B L R, Syr-Sin. Latin texts are divided.

4. Verbatim as Mt. and Mk., except that Mt. inserts πόθεν, and Mk. adds ἀποκρίθητέ μοι. "Baptism of repentance" was the special characteristic of John's teaching (3:3). The question as to is origin is not a mere escape from their attack by placing them in a difficulty: the answer to it would lead to the answer to their question. John had testified to the Divine authority of Jesus, and his baptism was a preparation for the Messianic Kingdom. What had been their view of John's position? That was a question to which the official guides of the nation were bound, and had long been bound, to furnish an answer. For the alternative εἰξ οὐρανοῦ or ἐξ ἀνθρώπων comp. Act 5:38, Act 5:39

5. συνελογίσαντο. Here only in N.T., but classical. א C D have συνελογζοντο. Comp. ver. 14.

6. καταλιθάσει. Here only: but λιθάζειν is found Joh 10:31-33, Joh 10:11:8; Act 5:26, Act 14:19. In LXX λιθάζειν occurs twice (2Sa 16:6, 2Sa 16:13), but λιθοβλεῖν is the common verb. comp, 13:34; Act 7:58. The κατα. expresses "stoning down, overwhelming with stones": Comp. καταλιθοβολεῖν Exo 17:4, and καταλιθοῦν in Josephus. Here Mt. and Mk. have the less definite expression, "fear the multitude."

προφήτην εἶναι. Their intense joy at the reappearance of a Prophet after three centuries of silence (p. 80) would be the measure of their fury against a hierarchy which should declare that John had not been a Prophet at all. Comp. 7:29, 30. With ὁ λαὸς ἅπας comp. 19:48. Nowhere else does πεπεισμένος ἐστιν occur.

7. μή εἰδέναι πόθεν. This shameful and dishonest avowal is excelled a few days later by their answer to Pilate, "We have no king but Cæsar" (Joh 19:15). Timentes lapidationem, sed magis timentes veritatis confessionem (Bede), these professed "Teachers of Israel" (Joh 3:10), who so scorned the ignorant multitude (Joh 7:49), confessed that they had not yet decided whether one, who for years had been recognized by the nation as a Prophet, had any Divine commission. If they were not competent to judge of the Baptist, still less were they competent to judge of the Christ. Nösgen, Gesch. J. C. i. p. 514.

8. οὐδὲ ἐγώ. Verbatim as in Mt. and Mk. Their refusal to answer His question cancels their claim to an answer from Him. This they admit by ceasing to press it. See Gould on Mar 11:33.

20:9-19. The Parable of the Wicked Husbandmen

Mat 21:33-46; Mar 12:1-12. Mt. here gives a trilogy of parables, placing this one between the Two Sons and the Marriage of the King's Son. Godet thinks that the Two Sons cannot have been uttered where Mt. places it. But it fits the preceding discussion about the Baptist very well; and Mk., who records one parable only, says ἤρξατα αὐτοῖς ἐν παραβολαῖς λαλεῖν, which agrees well with the fact that more than one parable was spoken. The idea of "work in the vineyard" is common to both parables. In this parable Christ lets His enemies know that He is aware of their murderous plans against Himself; an in it He warns both them and the people generally of the fatal results co themselves, if their pans are carried out. It is the special characteristic of this parable that it does not teach general and perinanent truths for the guidance of Christians, but refers to post, present, and future events. From the conduct of His traditional enemies, especially at that very time, He predicts His own end and theirs. The parable is capable of spiritual application as to God's dealings with churches and individuals, but its primary reference is to the treatment which He is receiving from the Jewish hierarchy. The parable contains the answer to the question which they had raised. He is acting in the authority of His Father who sent Him to them. The imagery is taken from the O. T. and would be readily understood by the audience. The inairl source is the similar parable Isa 5:1-7; but comp. Jer 2:21; Eze 15:1-6, 19:10-14; Hos 10:1; Deu 32:32, Deu 32:33, and the many other passages in which Israel is spoken of as a vineyard or a vine; Psa 80:8 ff.; Joe 1:7, etc.

It has been said that be main difference between this parable and Is. v. or other O.T. figures is, that there the husbandmen or leaders and teachers of the people are not mentioned: it is the nation as a whole that fails in its duty to Jehovah. Here it is those who have charge of the nation that are condemned: the vineyard itself is not destroyed for its unfruitfulness, but is treansferred to more faithful stewards. And, in support of this view, it has been pointed out that in the first times of the Kingdom the nation went voluntarily into idolatry; it was not led into it by the priests and other

teachers: but now it was mainly the official teachers who prevented the people from acceptin Jesus as the Messiah. This, however, does not fit vv. 15, 16, which show that the tenants are the Jewish nation, and not merely the leaders, and that the vineyard is not the nation, but its spiritual privileges. The nation was not to be transferred to other rulers, but its privileges were to be transferred to other nations.

9.Ἤρξατο δὲ πρὸς τὸν λαὸν λέγειν. There is a pause after the discomfiture of the deputation from the Sanhedrin; and then Jesus "begins" to address a different company. But while He speaks to the people He also speaks at the hierarchy, who are still present, though silenced. Mt. and Mk. regard the parable as addressed to the latter. Syr-Sin. has "to speak to them." D, a d e omit πρὸς τὸν λαόν. Comp. 5:36.

Ἄνθρωπος. Lk. commonly adds τις: see small print note on 13:19. TR. follows A in adding τις here.

ἐφύτευσεν ἀμπελῶνα . The phrase is freq. in O.T. (Gen 9:20; Deu 20:6, 28:30, 39; Psa 106:37, etc.). Lk. omits the fence, the winepress, and the tower.

ἐξέδετο. In all three narratives in this place, but nowhere else in N. T. In LXX it is used of giving a daughter in marriage; Exo 2:21; Ecclus. 7:25; 1 Mac. 10:58: but the sense of letting out for hire is classical; Plat. Leg. vii:806 D, γεωργίαι δὲ ἐκδεδομέναι δούλοις ἀπαρχὴν τῶν ἐκ τῆς ανποτελοῦσιν ἱκανήν. Among the Jews rent was sometimes paid in money, but generally in kind. If in kind, it was either a fixed amount of produce, whether the harvest was good or bad; or a certain proportion, e.g. a third or fourth, of each harvest. This latter system led to much disputing and dishonesty, and does so still wherever it is adopted. The tenants in the parable have a long lease and pay in kind; but it is not clear whether they pay a fixed or a proportionate amount.

The same form (ετο, not -οτο is found in the best MSS. in all three. Comp. διεδίδετο (Act 4:35) and παρεδίδετο (1Co 11:23). Gregory, Proleg. p. 124.

Χρόνους ἱκανούς . This addition is peculiar to Lk. See on 7:12. We may understand several years.

10. καιρῷ . No doubt ὁ καιρὸς τῶν καρπῶν (Mt.) is meant. Syr-Sin. has "at one of the seasons."

ἀπέστειλεν … δοῦλον . So also Mk., while Mt. has τους δούλους αὐτοῦ. In Lk. it is always a single slave who is sent, and the treatment becomes worse each time, culminating in the slaying of the heir, before whom no one is killed. In Mt. and Mk. there is no such dramatic climax, and several are killed before the son is sent: all which is more in accordance with facts in Jewish history. See 1Ki 18:13, 22:1Ki 18:24-27; 2Ki 6:31, 2Ki 6:21:16; 2Ch 24:19-22, 36:15, 2Ch 24:16; Neh 9:26; Jer 37:15, 44:4; Act 7:52.

ἵνα ἀπὸ τοῦ καρποῦ. Keim says that this means the O. T. tenth; but it does not necessarily imply a proportionate amount at all. A fixed amount, independent of the yield, would be paid ἀπὸ τοῦ καρποῦ.

ἵνα … δώσουσιν . The fut. iudic. is found in class. Grk. after ὅπως, but not after ἵνα. In bibl. Grk, it is found most often in the last of a series: of verbs following ἵνα: but cases in which the verb depends immediately upon ἵνα occur: 1Co 9:18; 1Pe 3:1, Rev 6:4, Rev 8:3, Rev 9:20, Rev 12:12, on 14:13, and other passages in which the reading is somewhat doubtful. See on 14:10. Burton., § 198, 199.

ἐξαπέστειλαν … κενόν . They probably told him, and perhas tried to persuade themselves that his master's demand was unjust. Excepting Gal 4:4, Gal 4:6. the verb is peculiar in N.T. to Lk. (Act 7:12, Act 9:30, Act 11:22, Act 12:11, Act 13:26, Act 17:14, Act 22:21); but it is freq. in LXX. For the phrase "send empty away" comp 1:53; Gen 31:42; Deu 15:13; 1Sa 6:3; Job 22:9. For δείρατες see on 12:47.

11. προσέθετο πέμψαι . A Hebraism: see on 19:11. Whether this is a second messenger sent that same vintage, or the messenger sent at another vintage, is not stated. The important point is that chastisement does not follow upon the first outrage. The husbandmen have several opportunities; and these are brought by different persons. If one messenger's manner of delivering his message was unpleasing, another's would be the opposite. But this time they add insult (ἀτιμάσαντες) to violence. Comp. the use of ἀτιμάζειν in

Joh 8:49; Act 5:41; Rom 1:24, Rom 1:2:23; Jam 2:6. The verb is freq. in LXX.

12. τραυματίσαντες . Worse than δείραντές κ. ἀτιμάσαντες, as ἐξέβαλον is worse than ἀξαπέστειλαν. Comp. Heb 11:36-38; Act 7:52.

13. Τί ποιήσω ; Peculiar to this account; as also is the qualifying ἴσως, which occurs nowhere else in N.T., and only once in LXX (1Sa 25:21), where English Versions have "surely." Godet contends for such a meaning here: pourtant, en tout cas, certainement. But comp. ΚΛ.˝Ισως. ΑΘ. Οὐκ ἴσως, ἀλλ' ὄντως ὦ δαομόνιε (Plat. Laws, xii:965).

We must remember that it is the ἄνθρωπος of ver. 9 who deliberates as to what he shall do, says ἴσως, and expects that his son will be well received. All this is the setting of the parable, and must not be pressed as referring to God. This man represents God, not by his perplexity, but by his long-suffering and mercy.

ἐντραπήσονται. In all three: for the meaning see on 18:2. This form of the fut. is late. In Polyb. and Plut. the verb sometimes has an acc., but in class. Grk. a gen., when it means "reverence" Comp. Exo 10:3, Wisd. 2:10.

The ἰδότες of TR. with A R, Vulg. Goth. comes from ver. 14; om. א B C D C Q, a c d e ff2 i l q r, Bob. Arm. The Syriac Versions are divided. Syr-Sin. is defective here.

14. διελογίζοντο πρὸς ἀλλήλους. This touch also is peculiar to Lk. It perhaps looks back to 19:47, 48. Nothing is gained by taking πρὸς ἀλλήλους: with λέγοντες: comp. πρὸς ἑαυτούς, which is equally amphibolous, ver. 5.

A K and Latt. have διελογίσαντο, cogitaverunt and A C Q, Vulg. have πρὸς ἑαυτούς from Mar 12:7 for πρὸς ἀλλήλους (א B D L P, Bob. Arm.). For ὁ κληρονόμος see Wsctt. on Heb 1:2 and his detached note on Heb 6:12, p. 167.

15. ἐκβαλόντες ἀπέκτειναν . This perhaps was intended to represent their turning him out of his inheritance. It may be doubted whether it refers to

Jesus “suffering without the gate.” Outside the vineyard would be outside Israel rather than outside Jerusalem. Moreover in Mk. the heir is killed before he is cast out of his inheritance. It is possible that they regard the vineyard as already made over to the heir, as was often the case in ancient law: see on 15:12. Comp. the case of Naboth: ἐξήγαγον αὐτὸν ἄξω τῆς καὶ ἐλιθοβόλησαν αὐτὸν λίθοις, καὶ ἀπέθανεν (1Ki 20:13). No doubt ἔξω τ. ἀμπελῶνος goes with ἐκβαλόντες (4:29; Act 7:58, which is closely parallel), not with ἀπέκτειναν.

τί οὖν ποιήσει αὐτοῖς ; Not, τί οὖν ἐποίησεν; Our Lord indicates that the parable is not a mere fiction: it is a key to a future which depends upon present action. Assuming that the heir is killed, what will happen? In Mt. some of the bystanders answer the question. They are so interested, and enter so fully into the spirit of the narrative, that, without seeing the application to themselves, they reply κακοὺς κακῶς. See on 19:25, and comp. David’s reply to Nathan’s parable (2Sa 12:5, 2Sa 12:6).

16. ἐλεύσεταιλ καὶ ἀπολέσει … καὶ δώσει . Three points: He will no longer send but come; will punish the wrong-doers; will transfer their privileges to others. The Jews were familiar with the idea of the Gentiles being gathered into the Messianic Kingdom (Isa 2:2; Isa 60. passim; Jer 3:17). Yet this was restricted to those Gentiles who had taken no part in oppressing Israel, but had submitted to Israel; and later Judaism as a rule denied even this to the heathen (Charles, Enoch, 90:30). Here the Jews are to lose what the Gentiles gain. In vv. 16-19 Syr-Sin. is confused.

ἀκούσαντες δὲ εἶπαν Μὴ γένοιτο . We need not confine this to the people and conclude that “the Pharisees had too much wariness and self command to have allowed such an exclamation to escape from their lips.” The exclamation may not mean more than “That is incredible,” or “Away with the thought.” See Lft. on Gal 2:17 and Sanday on Rom 3:4. This is the only instance of μὴ γένοιτο in N.T. outside the Pauline Epp., where it generally is used to scout a false inference which might be drawn. Burton., § 176, 177. Here it probably refers to the punishment rather than to the sin which brings it,—to ἀπολέσει καὶ δώσει rather than to ἀπέκτειναν.

The expression is rare in the Pauline Epp. except in Rom., where it occurs ten times: twice in Gal. and once in 1 Cor. In LXX it is rare, and never stands as an independent sentence: Gen 44:7, Gen 44:17; Jos 22:29, Jos 22:24:16; 1Ki 20 [21] 3.

17. ἐμβλψας αὐτοῖς. Lk. alone has this touch. Comp, 22:61 and Elisha's fixed look on Hazael (2Ki 8:11).

Τί οὖν ἐστίν. "If the destruction which I have just foretold is not to come (μὴ γένοιτο), how then do you explain this text?" The passage is once more (see on ver. 9) from the Hallel Psalms (118:22, 23), where see Perowne. The Rabbis recognized it as Messianic: see Schoettg. 1. p. 173. In all three Gospels the quotation is verbatim as in LXX. For τὸ γεγραμμένον see on 22:37, and for ἀπεδοκίμασαν see on 9:22. Perhaps λίθον is "a stone" rather than "the stone": the builders may have rejected many stones, one of which became κεφαλὴ γωνίας. But, if the Jews used Λίος as a name for the Messiah, as seems to be probable, "the stone" is better. In Justin Martyr we have Λίθος as a name for Christ (Try. xxiv:xxxvi.): see on Rom 9:33.

For the attraction of λίθον to ὅν see on 3:19, and for ἐγενήθη εἰς see on 13:19.

κεφαλὴ γωνίας . Not the key-stone of the arch, but a cornerstone uniting two walls; but whether a foundation-stone at the base of the corner, or a completing stone at the top of it, is uncertain. Comp. Act 4:11 and 1Pe 2:7; also ἀκρογωνιαῖος in Eph 2:20 and Isa 28:16. Mt. and Mk. quote ver. 23 of Psa 118. as well as ver. 22, and Mt. adds the explanation that the Kingdom shall be transferred to a nation bringing forth the fruits thereof. Would Lk. have omitted this reference to the believing and loyal Gentiles if he had known it? We conclude that he was not familiar with Mt.'s account. See on 19:46.

18. πᾶς ὁ πεσὼν … αὐτόν . These words are not in Mk. and are of somewhat doubtful authority in Mat 21:44, where they are omitted by D 33, or b d e ff12 Syr-Sin., Orig. But the characteristic πᾶς is in any case peculiar to Lk. The first half of the saying seems to be an adaptation of Isa 8:14, and the second half an adaptation of Dan 2:34, Dan 2:35, Dan 2:44.

Christ is a stumblingblock to some (2:34), and they suffer heavily for their shortsightedness. They not only lose the blessing which is offered, but what they reject works their overthrow.

συνθλασθήσεται . “Shall be shattered”; confringetur (Lat Vet, Beza), conquassabitur (Vlug.), wird zerschellen (Luth.). But in Mat 21:44 Vulg. has confringetur. The verb occurs nowhere else in N.T., but the act, is found in LXX (Psa 57:7; Mic 3:3), and several times as v.l.

ἐφ᾽ ὅν δ᾽ ἂν πέσῃ . Note the impressive change of construction. In the first case the man is the chief agent; in the second the stone. And the main thought now is simply λίθος: the metaphor of κεφαλή γωνίας is dropped. A chief corner-stone would not be likely either to trip up a person or to fall on him.

λικμήσει αὐτόν. The rendering “grind to powder,” which all English. Versions from Tyn. to AV. give (Rhem. “breake to pouder”), follows the comminuet of Vulg. (in Mt. conteret), but is without authority. Not only in classical authors (Hom. Xen. Plut. Lucian.), but also in LXX, it means “to winnow chaff from gain,” from λικμός, “a winnowing fan.” In Rth 3:2, λικμᾷ τὸν ἄλωνα τῶν κριθῶν, and Ecclus. 5:9, μὴ λίκμα ἐν παντὶ ἀνέμῳ, the meaning is indisputable. Hence “to blow away like chaff, sweep out of sight or out of existence”: ἀναλήμψεται δὲ αὐτὸν καύσων καὶ ἀπελεύσεται, καὶ λικνήσει αὐτὸν ἐκ τοῦ τόπου αὐτοῦ (Job 27:21); καὶ πόρρω αὐτὸν διώξεται ὥς χνοῦν ἀχύρου λικμώντων ἀπέναντι ἀνέμου (Isa 17:13); ὁ λικυμήσαν τὸν Ἰσραὴλ συννάξει αὐτόν (Jer 31:10); καὶ λικμήσω ἐν πᾶσιν τοῦς ἔθνεσιν τὸν οἶκον τοῦ Ἰσραήλ, ὃν τρόπον λικμᾶται ἐν τῷ λικμῷ (Amo 9:9). Dan 2:44 is important, as being the probable source of the saying: there, while in LXX we read πατάξει καὶ ἀφανίσει, Theodotion has λεπτυνεῖ καὶ λικμήσει, showing that λικμήσει = ἀφανίσει. Comp. Theod. ἐγένετο ὡσεὶ κονιορτὸς ἀπο᾽ ἄλωνος θερινῆς, καὶ ἐξῆρεν τὸ πλῆθος τοῦ πνεύματος, καὶ τόπος οὐχ εὑρέθη αὐτοῖς (Dan 2:35). “Scatter him as chaff,” therefore, is the meaning. When a heavy mass falls, what is pulverized by the blow is scattered by the rush of air. The Commovet illum of Cod. Palat. (e) looks like an attempt to preserve the right idea. Deissmann, Bible Studies, p. 225.

19. ἐν αὐτῇ τῇ ὥρᾳ . “In that very hour” Lk.’s usual expression: see on 10:7, 21. There is no equivalent to it here in Mt. or Mk.

ἔγνωσαν γὰρ ὅτι πρὸς αὐτούς. So also in Mar 12:12, while Mt. has πρός αὐτῶν. Vulg. has ad ipos here and ad eos in Mk. But πρός may be either “with a view to, in reference to” (see on 12:41, 18:1, 9, 19:9), or “against” (AV. RV.): comp. Act 23:30. Here, as in Heb 1:7, Heb 1:8, Wsctt. prefers the meaning “in reference to”: comp. Rom 10:21; Heb 11:18. The nom. to ἔγνωσαν is οἱ γραμματεῖς, not ὁ λάς, which would require ἔγνω, to be unambiguous. In Mt. the nom. to ἔγνωσαν must be the hierarchy. And γάρ gives the reason, not for ἐζνωσαν, but for ἐφοβήθησαν, as the order of the sentences shows: and this is still more clear in Mk. by the change of tense from ἐζήτουν (see Gould). The hierarchy recognize that the parable was directed against themselves; and this made them fear the people, who had heard e parable also. Syr-Sin. transfers this to v. 16.

In class. Grk. πρός τινα often means “in reply to,” and hence “against,” being less strong than κατά τινος, as adversus than in. Here Beza has adversus ipsos and Luther auf sie.

20:20-26. The Question about the Tribute

Mat 22:15-22; Mar 12:13-17. There is no evidence that a night intervened between the previous question and this one. The connexion between vv. 19 and 20 is close; and ver. 19 took place ἐν αὐτῇ τῇ ὥρᾳ with what precedes. The previous question about authority had emanated from the Sanhedrin as a whole. The different parties represented in it now act separately and devise independent attacks. This one comes from the Pharisees (Mat 22:15), who send a group composed of Pharisees and Herodians (Mat 21:16; Mar 12:13). Neither Lk. nor Jn. mentions the Herodians. Their alliance with Pharisees is remarkable, for the Pharisees detested the Herodian dynasty; and this is not the first instance of such an alliance (Mar 3:6). But opponents often combine to attack those who are obnoxious to both.

20. παρατηρήσαντες. See on 14:1. Both AV. and RV. follow Tyn. Cran. Cov, and Gen. in translating "watched him"; but neither indicates by italics that "him" is not in the Greek. Wic, and Rhem. have no pronoun, in accordance with Vulg. observantes miserunt. It is doubtful whether the pronoun ought to be supplied, for παρατηρεῖν without case may mean "to watch an opportunity." See Field and Alford, ad loc. Mt. has his favourite πορευθέντες.

D and some Versions here have ἀποχωρήσαντες: so Goth. Aeth. cum recessissent (f i l), cum discessissent (a), recedentes (d), secesserunt et (e).

ἐνκαθέτους . "Suborned to lie in wait"; lit. "sent down into." In N.T. here only, and in LXX Job 19:12, Job 31:9: but classical. Comp. Jos. B. J. vi:5, 2. The ὑποκρινομέους shows for what purpose they were suborned: they posed as scrupulous persons with a difficulty of conscience. In different ways all three accounts call attention to their hypocrisy. Meyer quotes, Qui tum, cum maxime fallunt, id agunt ut viri boni videantur (Cic. De Off. i:13, 41).

ἐπιλαβωνται αὐτοῦ λόγου. “Take Him in His speech”; αὐτοῦ depending upon ἐπιλαβ. and λόγου being epexegetic (De W. Mey. Go.): rather than “take hold of His speech,” αὐτοῦ depending upon λόγου (Holtz. Hahn). Vulg. has eum in sermone. So also Tyn. Cov. Cran. Gen. Rhem. Luth. Comp. ἐπελάβετό μου τῆς στολῆς (Job 30:18) and ἐπιλαμβάνεται αὐτοῦ τῆς ἵτους (Xen. Anab. iv:7, 12). Mt. has ὅπως αὐτὸν οαγιδεύσωσιν ἐν λόγῳ, Mk. ἵνα αὐτὸν ἀγρεύσωσιν λόγῳ Jesus had baffled them with a dilemma (ver. 4), and they now prepare a dilemma for Him. Comp. the constr in 19:4.

ὥστε παραδοῦναι … τοῦ ἡγεμόνος. Peculiar to Lk. Quod per se non poterant, præsidis manibus efficere tentabant, ut veluti ipsi a morte ejus viderentur immunes (Beds). For ὥστε comp 4:29; Mat 24:4.

τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τ. ἡγεμ . It is an improbable refinement to press the double article and separate τῇ ἀρχῇ from τοῦ ἡγεμόνος: “so as to deliver Him to the Government, and (in particular) to the authority of the governor” (Mey. Weiss); or, “so as to deliver Him to the rule (of the Sanhedrin) and to authority of the governor” (Nösg. Hahn). For the combination of ἀρχή with ἐξουσία comp. 12:11; 1Co 15:24; Eph 3:10, Col 1:16, Col 1:2:15; Tit 3:1. See Lft. on Col 1:16.

The generic term ἡγεμών may be used of the emperor (comp. ἡγεμονία 3:1) or any of his subordinates. In N.T. it is often used of the ἐπίροπος or procurator (Mat 27:2, Mat 27:11, Mat 27:14, etc.; Act 23:24, Act 23:26, Act 23:33, Act 23:24:1, Act 23:10, etc.) and less definitely of any governor (21:12; 1Pe 2:14). Comp. Jos, Ant. xviii:3, 1; and ἡγεμονεύω 2:2, 3:1.

21. ὀρθως λέγεις καὶ διδάσκεις. The falseness of these fulsome compliments in their mouths (οἴδαμεν ὅτι) stamps this as one of the most dastardly of the attacks on Christ. They go on to emphasize their flattery by denying the opposite.

οὐ λαμβάνεις πρόσωπον. Affreux barbarisme pour des lecteurs grecs (Godet). The expression is a Hebraism, which originally meant “raise the face,” i.e. make the countenance rise by favourable address, rather than “accept the face.” Hence it came to mean “regard with favour,” but not

necessarily with undue favour: Comp. Psa 81:2; Mal 1:8, Mal 1:9. But the bad sense gradually prevailed; and both here and in Gal 2:6 (see Lft.) partiality is implied, as in Lev 19:15 and Mal 2:9. In LXX the common phrase is θαυμάζειν πρόσωπον: comp. Jud 1:16. The compounds προσωπολήμπτης, προσωπολημψία, etc., always imply favouritism.

Both Syr-Cur. and Syr-Sin. for "way of God" read "word of God."

22. The φόρος (classical and in LXX) or capitation-tax must be distinguished from τέλη, which are indirect taxes. Mt. and Mk. here have κῆνσον, but in Mk. ἐπικεφάλαιον is a notable v. l.

For ἡμᾶς (א A B L) TR. has ἡμῖν (C D P Γ Δ Λ Π). Only here and 6:4 does ἔξεστιν c. acc. et infin. occur in N.T. Καίσαρι stands first with emphasis. Usually both dat, and acc. follow δοῦναι: 1:74, 77, 12:32, 17:18; Act 5:31, Act 5:7:5; Mat 14:7, Mat 20:4, etc.

23. κατανοήσας … πανουργίαν . Mt. has γνοὺς … πονηρίαν, Mk. εἰδὼς … ὑπόκρισιν. See on 12:27 for Lk.'s fondness for κατανοέω. In N.T., as in class. Grk., πανουργία always has a bad meaning (1Co 3:19; 2Co 4:2, 2Co 4:11:3; Eph 4:14). In LXX it may mean "versatility, skill" (Pro 1:4, Pro 8:5).

24. Δείξατέ μοι δηνάριον. Mk. has φέρετε, which implies that they had to fetch it. They would not have heathen money on their persons. Mt. has προσήνεγκαν αὐτῷ, which implies the same thing; and he calls it τὸ νόμισμα τοῦ κήνσου, because this poll-tax had to be paid in denarii.

Τί με πειράζετε (A C D P) is an insertion here from Mt. and Mk. א B L omit. See Wright, Synopsis, § 80, p. 73.

Καίσαρος . Probably that of Tiberius. There was no royal offigy on Jewish coins: and Roman copper coins, if for circulation in Palestine, had no image on them. It was a base piece of flattery on the part of Herod Philip that he placed on his coins the head of the emperor, and the denarius used on this occasion may have been one of his. It is possible but not probable that it was a foreign coin, such as circulated outside Palestine. "Judas of Galilee" (Act 5:37; Jos. Ant, xviii:1. 6, 20:5, 2) or the Gaulonite (Ant. xviii:1, 1) had

denounced the payment of tribute to Cæsar as treason against Jehovah, the only Lord that Israel could acknowledge (a.d. 6): and probably the Galileans who were listening to Jesus on this occasion were thoroughly in sympathy. But His adversaries had conceded the whole point when they admitted that the coinage was Cæsar's: for even Judaism admitted that coinage implies the right of taxation, and is evidence of the government to which submission is due. Ubiunque numisma alicujus regis obtinet, illic incolæ regem istum pro domino agnoscunt (Maimon.). See Edersh. L. & T. 2. p. 385; Hist. of. J. N. p. 257. Grodus quotes Τίνα ἔχει χαρκτῆρα τοῦτο τετρασσάριον; Τραιανοῦ (Arrian. Epict. iv:5, 17).

25. Τοίνυν ἀπόδοτε . This is the right order (א B L, Boh. Goth. Arm.), contrary to the best usage; and hence the correction ἀπόδοτε τοίνυν (א C R D A P). D, Syr-Sin. and Lat. Vet. omit τοίνυν. For τοίνυν first in the sentence come Heb 13:13; Isa 3:10, Isa 5:13, and contrast 1Co 9:26; Wisd. 1:11, 8:9. The τοίνυν (Mt. οὖν) marks the sayings as a conclusion drawn from the previous admission: "Then render to, Cæsar," etc.

τὰ Καίσαρος Καίσαρι. This is the answer to the Pharisaic portion of His questioners, as τὰ τοῦ Θεοῦ τῷ Θεῷ to the Herodian. The error lay in supposing that Cæsar and God were mutually exclusive alternatives. Duty to Cæsar was part of their duty to God, because for purposes of order and government Cæsar was God's vicegerent. In Rom 12:1, Rom 12:2 S. Paul insists on the second of these principles, in 13:1-7 on the first. See detached note at the end of Rom 13. As Judæa was an imperial province, its taxes would go to the fiscus of the emperor, not to the ærarium of the senate.

τὰ τοῦ Θεοῦ. No one duty is to be understood to the exclusion of others, whether offerings in the temple, or penitence, etc. All duties owed by man to God are included. For ἀποδίδωμι of paying what is due comp. vii:42, x:35, xii:59; and see Wsctt. on Heb 12:11. They had said φόρον δοῦναι, as if the tribute was a gift. By substituting ἀπόδοτε He indicates that it is a due.

26. οὐκ ἴσχυσαν … ἐναντίον τοῦ λαοῦ . Peculiar to Lk., who drawe special attention to this further victory of Jesus. All three record the wonder of His adversaries.

For the constr. of αὐτοῦ see on ver. 20. This use of ἐναντίον is common in LXX, but in N.T. is found only here, 24:19; Act 7:10, Act 8:32: comp. ἔναντι 1:8, Act 8:21.

For θαυμάζειν ἐπί see on 2:33, and for σιγᾷν see on 18:39.

20:27-38. The Question of the Sadducees respecting a Woman with Seven Husbands

Mat 22:23-33; Mar 12:18-27. Mt. tells us expressly that this took place ἐν ἐκείνῃ τῇ ἡμέρᾳ. Lk. mentions the Sadducees several times in the Acts (4:1, 5:17, 23:6-8) but here only in his Gospel. Mk. also here only. This question was less dangerous than the previous one. It concerned a matter of exegesis and speculation, not of politics, and was doctrinal rather than practical. Like the first two questions, it aimed at destroying Christ's influence with the multitude. While the first aimed at inspiring them with distrust, and the second at rousing their indignation against Him, this one is calculated to excite their ridicule. If Jesus failed to answer it, He and His supporters would be placed in a grotesque position. The Sadducees were not popular, for the doctrine of the resurrection is precious to the majority of mankind, and they would be glad of this opportunity of publicly exhibiting the popular doctrine as productive of ludicrous results. Josephus says that when Sadducees became magistrates, they conformed to the views of the Pharisees, for otherwise the people would not tolerate them (Ant. xviii:1, 4). D.C.G. art. "Sadducees."

But the doctrine of the resurrection and of invisible powers (Act 23:8, Jos. B. J. ii:8 14) was not the main point in dispute between Sadducees and Pharisees, but a deduction from the main point. The crucial question was whether the oral tradition was binding (Ant. xii:10, 6). The Pharisees contended that it was equal in authority to the written law, while the Sadducees maintained that everything not written was an open question and might be rejected. Apparently the Pharisees were willing to concede that the doctrine of the resurrection is not to be found in the written Law; and indeed outside the Book of Daniel it is not clearly taught in O.T. What is said in favour of it (Job 19:26; Psa 16:9, Psa 16:11; Isa 26:19) seems to be balanced by statements equally strong on the other side (Psa 6:5, 88:10, 11, 115:17; Ecc 9:4-10; Isa 38:18, Isa 38:19). Hence it followed, on Sadducean principles, that the doctrine was without authority, and was simply a pious

opinion. That the Sadducees rejected the O.T., with the exception of the Pentateuch, is a mistake of Tertullian, Origen, Hippolytus, Jerome, and others; and perhaps arises from confusion with the Samaritans. But no Jew regarded the other books as equal in authority to the Books of Moses; and hence Jesus, in answering the Sadducees, takes His argument from Exodus (Bleak, Int. to O. T. § 305, Eng. tr. 2. p. 310). The name Σαδδουκαῖος probably comes from Zadok, the best attested form of which in many passages of LXX is Σαδδούκ (2Sa 8:17; Neh 3:29, Neh 3:10:21, Neh 3:11:11, Neh 3:13:13; Eze 40:46, Eze 43:19, Eze 44:15, Eze 48:11): but which Zadok gave the name to the sect, remains doubtful (Schürer, Jewish People in the T. of J. C. II, 2. pp. 29-43; Hausrath, N. T. Times, 1. pp. 136-150; Pressensé, Le Siêcle Apostolique, pp. 87, 88, ed. 1888. For minor points of difference between Sadducees and Pharisees, see Kuenen, Religion of Israel, 3. pp. 234-238; Derenbourg, pp. 132-144):

27. τινες τῶν Σαδδουκαίων οἱ λέγοντες . The οἱ λεγ. may agree with τινες, or be an irregular description of τῶν Σαδδ. In the latter case comp. Mar 12:40; but the former is better. All Sadducees held that the resurrection was not an article of faith, but some may have believed that it was true. One might render οἱ λέγοντες “who were saying” at that moment.

λέγοντες is the reading of א B C D L" 133 etc., d e Syr-Sin. Syr-Cur. Aegypt. Goth. Aeth., which is not discredited because it is also in Mt. But Tisch. follows B R Γ Δ Λ Π etc. in reading ἀντιλγοντες.

Ἐάν τινος ἀδελφός. The quotation gives the substance rather than the wording of Deu 25:5; comp. Gen 38:8. The levirate law is said still to prevail among the Kalmucks and other nations in the East. See Morison on Mar 12:19.

29. ἑπτὰ υὅν ἀδελφοί . The οὖν appears to indicate that what is about to be narrated was a consequence of this levirate law. But the υὅν may be a mere particle of transition. Mt. inserts παρ᾽ ἠμῖν, as if they professed to describe what had actually taken place. It is said to have been a well-known problem, the recognized answer to which was, that at the resurrection the woman would be the wife of the first brother. This answer Christ might have given; but, while it would have avoided the ridicule to which the

Sadducees wished to expose Him, it would not have refuted their doctrine. D, Syr-Sin. c d ff2 l q ins. παρ᾽ ἡμῖν here.

ἄτεκνος. “Childless” as in ver. 28: comp. ver. 31. All three imply that there was neither son nor daughter. And this is laid down in the Talmud,—that the deceased brother must have no child at all, although Deu 25:5 says simply “have no son” (RV.). Some maintained that the levirate law, which to a large extent had gone out of use, did not apply to a wedded wife, but only to a betrothed woman. The Mishna recommends that the levirate law be not observed.

30. καὶ ὁ δεύτερος . This is the reading of א B D L 157, e. omitting ἔλαβεν after καὶ and τὴν γυναῖκα καὶ οὗτολς ἀπέθανεν ἄτεκνος after ὁ δεύτερος. These insertions are found in A R Γ Δ Λ Π, Syr-Sin. Syr-Cur. Vulg.

31. οὐ κατέλιπον τέκνα καὶ ἀπέθανον . The main point is placed first, although their death logically precedes.

33. τίνος αὐτῶν γίνεται γυνή ; The question is a plausible appeal to the rough common sense of the multitude, and is based upon the coarse materialistic views of the resurrection which then prevailed.

34. Jesus begins by removing this erroneous basis and shows that the question is futile. The words of οἱ υἱοὶ τοῦ αἰῶνος … τυχεῖν are peculiar to Lk., who omits “Ye do err, not knowing the Scriptures, nor the power of God.” Comp. Eph 1:21.

35. οἱ δὲ καταξιωθέντες τοῦ αἰῶνος ἐκείνου. One might have expected simply of οἱ υἱοὶ T. αἰῶνος ἐκ. But the substitution of καταξιωθέντες corrects the assumption that all the sons of this world will enter the Kingdom which begins with the resurrection. Comp. Act 5:41; 2Th 1:5 Nowhere else does ὁ αἰὼν ἐκεῖνος occur in N.T. It means the age beyond the grave regarded as an age of bliss and glory. See on Rom 12:2. In itself it implies resurrection; but, inasmuch as this is the doctrine in dispute, the resurrection is specially mentioned. The word ἀνάστασις occurs Zep 3:8; Lam 3:63; Dan 11:20; title of Psa 65. But not until 2 Mac. 7:14, 12:43 is it used of resurrection after death.

τῆς ἐκ νεκρῶν. This must be distinguished from [ἡ] ἀνάστασις [τῶν] νεκρῶν. The latter is the more comprehensive term and implies that all the dead are raised (Mat 22:31; Act 17:32, Act 17:23:6, Act 17:24:21, Act 17:26:23; Rom 1:4; 1Co 15:12, 1Co 15:13, 1Co 15:42; Heb 6:2). Whereas ἀνάστασις ἐκ νεκρῶν rather implies that some from among the dead are raised, while others as yet are not. Hence it is used of the resurrection of Christ and of the righteous, and is equivalent to the ἀνάστασις ζωῆς (Act 4:2; 1Pe 1:3: comp. Col 1:18). The ἀνάστασις νεκρῶν includes the ἀνάστασις κρίσεως as well as the ἀν ζωῆς (Joh 5:29).Comp. 14:14; 1Th 4:16; Rev 20:5, Rev 20:6; and see Lft. on Php 3:11 and Mey. on Rom 1:4. With the construction comp. τούτου τυχεῖν οὐκ ἠιώθην αὐτός (Aesch. P.V. 239).

γαμίζονται. Identical in meaning with γαμίσκονται (ver. 34).

In both verses the simple verb is the right reading. In both places TR. inferior authorities in reading ἐκγαμ.

36. οὐδὲ γὰρ ἀποθανεῖν. The γάρ means that the abolition of death involves the abolition of marriage, the purpose of which is to preserve the human race from extinction.

For οὐδέ (A B D L P 106 157) Tisch. has οὔτε (א Q R G D D P). It looks like a correction.

ἰσάγγελοι γάρ εἰσιν. The adj. occurs here only in bibl. Grk. and was probably coined by Lk. on the analogy of ἰσάστερος (4 Mac. 17:5), ἰσάδελφος, ἰσόθεος, κ.τ.λ. Mt. and Mk have ὡς ἄγγελοι. Grotius quotes from Hierocles τοὺς ἰσοδαίμονας καὶ ἰσαγγέλους καὶ τοῖς ἥρωσιν ὁμοίους. “They do not marry, because they cannot die; and they cannot die, because they are like angels; and they are sons of God, being sons of the resurrection.” In correcting the error of the Sadducees about the resurrection Jesus incidentally corrects their scepticism respecting Angels (Act 23:8). See Latham, A Service of Angels, pp. 52-60; Charles, Apoc. of Baruch, pp. 77:84.

The connexion of καὶ υἱοί Θεοῦ is uncertain. The repetition of εἰσιν is rather against the clause being taken with ἰσάγγελοι γάρ εἰσιν. More probably it is co-ordinate with οὐδὲ ἀποθανεῖν δύνανται. It is worth noting both in Job 1:6, Job 2:1, and Gen 6:2 LXX has not υἱοί but ἄγγελοι τοῦ Θεοῦ. Comp. 1Co 15:52; Rev 21:4 But in any case it is the immortality, of the Angels, not their sexlessness or immateriality, that is the point of the argument. For τῆς ἀν. υἱοὶ ὄντες see on 16:8.

37. Having shown that their question ought not to have been asked, being based upon a gross misconception of the conditions of the future state, Jesus proceeds to answer the objection which their question implied, viz. that the doctrine of the resurrection is inconsistent with the Mosais Law. On the contrary, Moses implies the doctrine. The levirate law is no argument against a resurrection; and the passage here quoted is a strong argument in favour of it. See Martensen, Chr. Dogm. § 290, 274.

καὶ Μωυσῆς. "Even Moses," who was supposed to be against the doctrine (Mey. Weiss, Holtzm.). Less well, etiam Moses, non modo proPhetæ (Beng.). Jesus quotes Moses because they done so (ver. 28), not because the Sadducees accepted only the Pentateuch (Tert. Orig. Hieron.), which was not the case.

ἐμήνυσεν. Not, "hinted," but "disclosed, intimated, revealed." Both in class. and bibl. Grk. μήύω is specially used of making known what was secret (Act 23:30; 1Co 10:28; Joh 11:57; soph. O.R. 102).

ἐπὶ τῆς βάτου. "In the Bush," i.e. in the portion of Scripture known as "the Bush." In Mk. we have ἐν τῇ βίβλῳ Μωυσέως ἐπὶ τοῦ βάτου, where AV. violently transposes ἐπὶ τ. β.,—"how in the bush God spake unto him." Comp. 2Sa 1:18 and Rom 11:2 The O.T. was divided into sections, which were named after something prominent in the contents. Examples are quoted from the Talmud. The rhapsodists divided Homer into sections and named them on a similar principle. In the Koran the chapters are named in this way. But the possibility of the simple local meaning here must not be excluded.

The gender of βάτος varies. Here and Act 7:35 it is fem. In Mk. and in LXX it is masc. (Exo 3:2, Exo 3:3, Exo 3:4; Deu 33:16). So also in Polyb. and Theophr. Several Old Latin texts here read sicut dixit vidi in rubo (cf ff2 il q), which seems to imply a Greek text ὡς λέγει εἶδον ἐν τῇ β.

38. The Sadducees based their denial of the resurrection on the alleged silence of Scripture and on the incredibility of existence after the death of the body (Jos. B. J. ii. 8. 14). Christ demolishes their premises by showing that Scripture is not silent, but teaches the reality of existence after death. His argument has less force against those who admit existence after death, but hold that this existence of the soul apart from the body will continue for ever. This, however, was not the error which He was combating, and perhaps was not a common view. Yet even against this error the argument has force, as Bengel points out. Deus non est non entis deus: ipse est deus vivens; ergo ii qui deum habent, vivere debent, et qua parte vivere intermiserant, reviviscere in perpetuum. But perhaps this is more than is intended. What is obvious is this:—Dead things may have a Creator, a Possessor, a Ruler: only living beings can have a God. If Abraham or any of the patriarchs had ceased to exist when he died, God would have ceased to be his God. “I am the God of Abraham” implies that Abraham still lives. Comp. οἱ διὰ τὸν Θεὸν ἀποθανόντες ζῶσιν τῷ Θεῷ, ὥσπερ Ἀβραὰμ κ. Ἰσαὰκ κ. Ἰακώβ (4 Mac. 16:25).2 It is to reference to us that they seem to die: in reference to Him πάντες ζῶσιν. The πάντες need not be restricted to the three patriarchs: it includes all who are mentioned in vv. 35, 36. Mk. adds πολὺ πλανᾶσθε, but the condemnation of this doctrinal error is less severe than of the Pharisaic hypocrisy.

20:39, 40. The Testimony of the Scribes

Some of the Pharisees could not refrain from expressing their admiration of the manner in which lesus had vanquished their opponents. That proof of the doctrine of the resurrection, which Sadducees had defied a Pharisees to find in the Pentateuch, Jesus had produced, and in the most convincing manner. The scribes were now persuaded that it was useless to ply Jesus with hard questions. Such attempts merely gave Him the opportunity of winning victories. But we learn from Mt. and Mk. that one of them came forward to try Him once more (πειράζων αὐτόν) with a question that was much debated, as to which commandment was chief. There is nothing to show, however, that there was any snare in the question: the scribe may have wished to try His sagacity on a point which was very interesting. That a similar inquiry has been narrated elsewhere (10:25), may be Lk.'s reason for omitting the incident here.

40. γάρ. The fact that this was not understood caused it to be altered in many texts into δέ. Godet maintains that it "has absolutely no sense," and erroneously states that WH. have abandoned it. It is attested by א B L, 33, Aegyptt., and gives excellent sense. Some of His opponents praised Him, for they saw that He was always victorious, and that they must risk no more defeats.

20:41-44. Jesus in turn asks a Question about David and the Messiah

Mat 22:41-46; Mar 12:35-37, where see Gould. It is yet another opportunity of instructing them, not of vanquishing and humiliating them, that is sought. The approbation recorded in ver. 39 (comp. Mar 12:32) gave signs that some of His opponents were open to conviction, and might even now recognize the Christ.

41. πρὸς αὐτούς. The scribes who had expressed admiration are perhaps chiefly meant. In any case, "unto them" and not "in reference to them" is the meaning.

Πῶς λέγουσιν. Mk. gives οἱ γραμματεῖς as the subject of λέγουσιν, which does not imply that the scribes had gone away. "With what right do teachers say?" This is the usual doctrine; but do people consider what it involves in reference to other statements?

42. αὐτὸς γάρ. is the reading of א B L R I 33, l, Aegyptt., and may be safely preferred to καὶ αὐτός (A D P, Syrr. Vulg. Goth.). Q has καὶ αὐτὸς γάρ.

ἐν βίβλῳ ψαλμῶν. See on 3:4. Mt. has πνεύματι and Mk. τῷ πν. τῷ ἁγίῳ for βίβλῳ ψαλῶν. The quotation is verbatim the same in all three, excepting that Mt. and Mk. have ὑποκάτω for the ὑποπόδιον of LXX. and Lk. All three omit the ὁ before Κύριος. In the Hebrew we have different words for Lord: "Jehovah saith to Adonai." Psa 110. was always believed to be Messianic, and to have been written by David. That it is Messianic is a matter of spiritual interpretation; and, as Jesus here gives this doctrine the sanction of His authority, no loyal Christian will consider that he is free to question it. The authorship of the Psalm is a question of Criticism; and nothing in the method of Christ's teaching, or in the contents of Scripture generally, warrants us in believing that He here frees us from the duty of investigating a problem which is capable of being solved by our own industry and acuteness. We have no right to expect that Scripture will save

us from the discipline of patient research by supplying us with infallible answers to questions of history, chronology, geology, and the like.

The last word has not yet been spoken as to the authorship of Psa 110.; but it is a mistake to maintain that Jesus has decided the question. There is nothing antecedently incredible in the hypothesis that in such matters, as in other details of human information, He condescended not to know more than His contemporaries, and that He therefore believed what He had been taught the school and in the synagogue (see footnote, p. 124). Nor ought we summarily to dismiss the suggestion that, although He knew that the Psalm was not written by David, He yet abstained from challenging beliefs respecting matters of fact, because the premature and violent correction of such beliefs would have been more harmful to His work than their undisturbed continuance would be. In this, as in many things, the correction of erroneous opinion might well be left to time. But this suggestion is less satisfactory than the other hypothesis. It should be noticed that, while Jesus affirms both the inspiration (Mt. Mk.) and the Messianic character (Mt. Mk. Lk.) of Ps. 110., yet the argumentative question with which He concludes need not be understood as asserting that David is the author of it, although it seems to imply this. It may mean no more than that the scribes have not fairly faced whale their own principles involve. Here is a problem, with which they ought to be quite familiar, and of which they ought to be able to give a solution. It is their position, and not His, that is open to criticism. The question, "Why callest thou Me good?" appears to serve a similar purpose. It seems to imply that Christ is not to be called good in the sense that God is called good (Mar 10:18). But it need mean no more than that the young man who addressed Jesus as "Good Master" ought to reflect as to the significance of such language before making use of it.1

44. καὶ πῶς αὐτοῦ υἱός ἐστιν; De Wette and Strauss both point out that this question must imply either (1) that the Messiah is not the Son of David, or (2) that the inspired Psalmist teaches that the Messiah is no mere political deliverer. Strauss, with Schenkel and Volkmar, prefers the former altenative. But it is incredible that, even if Jesus were a mere human teacher, He would thus gratuitously have contradicted the express utterances of Scripture (2Sa 7:8-29; Isa 9:5-7, 11:Isa 9:1-10; Jer 23:5-8; Mic 5:2) and the popular belief which was built upon them; especially as this belief was a valuable help to

His own work (18:38; Mat 15:22, Mat 12:23, Mat 21:9). Whereas, those who believe in His Divinity need have no difficulty in admitting, that, on a point which was no part of His teaching, Jesus might go all His human life without even raising the question as to the truth of what was authoritatively taught about the authorship of this or that portion of Scripture.

20:45-47. The Condemnation of the Scribes

Like Mar 12:38-40, this seems to be a summary of the terrible indictment of the hierarchy given at length in Mat 23. Lk. perhaps did not know the longer report preserved by Mt. As he had already given an account of a similar discourse (11:39-52), there was the less need to give a full report here.

45. Ἀκούοντος δὲ παντὸς τοῦ λαοῦ. It is in the hearing of the multitude who had just been witnesses of the contest, in which the scribes had been so signally defeated, that Jesus utters His final condemnation of them. Comp. the similar condemnation 12:1, where as here we have προσέχετε ἀπό, and see notes there. Comp. also the somewhat parallel passage in Eze 22:25: ἁρπάζοντες ἀπράγματα, ψυχὰς κατεσθίοντες ἐν δυναστείᾳ, καὶ τιμὰς λαμβάνοντες καὶ αἱ χῆραί σου ἐπληθύνθησαν ἐν μεσῳ σου.

46. περιπατεῖν ἐν στολαῖς. Mk. also has this Hellenized expression for πλατύνουσιν τὰ φυλακτήρια αὐτῶν (Mat 23:5). The saying from ἀσπασμοὺς ἐν ταῖς ἀγοραῖς to τοῖς δείπνοις is in all three accounts. Comp. 16:7, and see Wetst. on Mat 23:6, Mat 23:7.

Salmon quotes AV. of this and of Mar 12:38 in illustration of the variety which independent translation is sure to produce. There, “love to go in long clothing, and love salutations in the market places and the chief seats in the synagogues, and the uppermost rooms at feasts, which for a pretence make long prayers.” Here, “desire, walk, robes, greetings, markets, highest, chief, show” for the words in italics, the Greek in all cases being the same.

τῶν θελόντων περινπατεῖν. This constr. of θέλω = “like, love” c. infin. occurs only here and Mar 12:38. It is perhaps an extension of the Hebraistic θέλω τινα or τι = “take delight in,” and in Mar 12:7 an acc. is coupled with the infin. Comp. Mat 27:43, Mat 27:9:13, Mat 27:12:7; Heb 10:5, Heb 10:8. But Lk. seperates the acc. from θελόντων by inserting the more usual

φιλούντων, Win. liv. 4 p. 587. What follows is common to all three accounts. See on 11:43 and 14:7.

47. οἳ κατεσθίουσιν τὰς οἰκίας τῶν χηρῶν. Comp. Mar 12:40; but this item in the condemnation is not found in the true text of Mat 23. Probably wealthy widows are chiefly meant. They devoured widows' houses by accepting hospitality and rich presents from pious and weak women. Sexus muliebris ut ad superstitionem pronior ita magis patet ad eas fraudes (Grot.). They would find widows a specially easy prey, and their taking advantage of the defenceless aggravated their guilt C'étaient les Tartuffes de l'époque (Godet). Josephus says of the Pharisees οἷς ὑπῆκτο ἡ γυναικωνῖτις (Ant. xvii. 2. 4). Comp. the cases of Fulvia (18:3, 5) and of Helene (20:2, 5) as instances of devout and benevolent women. The wife of Pheroras, brother of Herod the Great, paid the fines of thousands of Pharisees who had been fined for refusing to swear loyalty to Cæsar (17:2, 4). The Talmud gives evidence of the plundering of widows. Inter plagas quæ a Pharisæis proveniunt hæc etiam est. Est qui consulant cum orphanis, ut alimenta viduæ eripiat (Sota Hieros. f. 20. I, , Schoettg. 1:199). Of a plundered widow R. Eleazar says, Plaga Pharisæorum tetigit illam.

λήμψονται περισσότερον κρίμα. The "more abundant" may be understood in two ways: (1) in proportion to the high estimation in which they were held in this world; or (2) in proportion to the hypocrisy which makes a trade of religion (Gould). Qui male agit, judicatur. Qui bono abutitur ad malum ornandum, magis judicatur (Beng.). For λήμψομαι κρίμα comp. Rom 13:2; Jam 3:1; and for περισσότερον see on 7:26.

21:1-4. The Widow's Mites

Mar 12:41-44. The incident is not recorded by Mt. The saying respecting "widows' houses" might lead to the preservation of this narrative. Mk. and Lk. give both neither.

1. Ἀναβλέψας. Mk. has καθίσας. The long discussions had wearied Him, and He had been sitting with downcast or closed eyes.

εἶδεν τοὺς βάλλοντας … πλουσίους. Either, "He saw the rich who were casting," etc. Or, "He saw those who were casting … rich people." The former is better. In either case the imperf. part. expresses what was continually going on: vidit eos qui mittebant munera sua in gazophylacium divites (Vulg.).

τὸ γαζοφυλάκιον. We are not sure that there was a separate building the Treasury. But the thirteen trumpet-mouthed boxes which stood in the spacious Court of the Women appear to have been known as the Treasury. These Shoparoth or "trumpets" were each of them inscribed with the purpose to which the money put into them was to be devoted. See Edersh. The Temple, p. 26. Besides these there was the strong-room whither their contents were taken from time to time. This, however, of be meant here. Comp. Joh 8:20.

Both in LXX and in Josephus we find sometimes τὰ γαζοφυλάκια (Neh 10:38., Neh 10:13:9; B. J. v. 5. 2, vi. 5, 2), sometimes τὸ γαζοφυλάκιον (2Ki 23:11; 2Ki 1 Mac. 14:49; Ant. xix. 6, 1): and we cannot say that there is any difference of meaning.

2. πενιχράν. Exo 22:25; Pro 28:15, 29:7; but nowhere else in N.T. Vulg. and l have pauperculam: see also Vulg. of Isa 66:2. Note the τινα.

λεπτά δύο. See on 12:59. The exact amount would not be visible from a distance. Jesus knew this, as He knew that it was all that she had, supernaturally. It was not lawful to offer less than two perutahs or mites.

This was therefore the smallest offering ever made by anyone; so that Bengel's remark on the two mites is out of place: quorum unum vidua retinere potuit. She could have kept both.

3. Ἀληθῶς λέγω ὑμῖν. Introduces something contrary to the usual view. Here, as in 9:27 and 12:44, Lk. has ἀληθῶς, where Mk. or Mt. has ἀμήν. πλεῖον πάντων. Non modo proportione geometrica, sed animo, quem spectabat Dominus (Beng.).

For πλεῖον (A B G Δ Λ Π), which is supported by πλεον (א), Tisch. prefers πλείω (D Q X), which is supported by πλείονα (L). Orig. has πλεῖον several times.

4. πάντες γὰρ οὗτοι. Pointing to those of them who were still in sight.

εἰς τὰ δῶρα. "Unto the gifts," which were already in the boxes.

ἐκ τοῦ ὑστερήματος. Comp. 2Co 8:14, 2Co 8:11:9; Jdg 19:20; Psa 33:10. Whereas they had more than they needed for their wants, she had less: they had a surplus, and she a deficit. Yet out of this deficient store she gave,—gave all she had.

The Latin Versions vary much in rendering both expressions: de exuperantia (s), de eo quod superfuit illis (e), de quo super illis fuit (a), fre> (f), ex abundanti (Vulg.): de exiguitate sua (a), de inopia suo (e r), de minimo suo (d), ex eo quad deest illi (f Vulg.).

πάντα τὸν βίον. All that she had to support her at that time: comp. 8:43, 15:12, 30; Son 8:7; Soph. Phil. 933, 1283.

21:5-36. The destruction of the Temple and of Jerusalem foretold

Mat 24:1-36; Mar 13:1-32. The section falls into three divisions: the Occasion of the Prophecy (5-7), the Prophecy (8-28), the Exhortation to Vigilance based on the Parable of the Fig Tree (29-36). Edersheim has shown in detail how different contemporary Jewish opinion respecting the end of the world was from what is contained in this prediction, and therefore how untenable is the hypothesis that we have here only a reflexion of ordinary Jewish tradition (L. & T. 2. pp. 434-445).

21:5-7. The Occasion of the Prophecy

Lk. gives no indication of time or place. Mk. and Mt. tell us that it was as Jesus was leaving the precincts that the remark of the disciples was made. The discourse as to the comparative merits of the offerings made in the Temple would easily lead on to thoughts respecting the magnificence of the temple itself and of the votive gifts which it received.

5. τινων λεγόντων. Mt. and Mk. tell us that these were disciples.

Here again Cod. Bezae has a reproduction of the gen. abs in Latin. quorundam dicentium: comp. Ver. 26.

λίθοις καλοῖς. Some of the stones of the substructure were enormous. The columns of the cloister or portico were monoliths of marble over forty feet high. See Josephus, whose account should be read in full (B. J. v. 5), Tacitus (Hist. v. 12), Milman (Hist. of the Jews, 2. bk. 16, p. 332), Edersheim (Temple, p. 21.), Renan (V. de J. p. 210). “It is almost impossible to realise the effect which would be produced by a building longer and higher than York Cathedral, standing on a solid mass of masonry almost equal in height to the tallest of our church spires” (Wilson, Recovery of Jerusalem, p. 9).

ἀναθήμασιν. Mt. and Mk. say nothing about the rich offerings, which were many and various, from princes and private individuals (2 Mal 3:2-7): e.g. the golden vine of Herod, with bunches as tall as a man (Jos. B. J. v. 5, 4; Ant. xv. 11, 3: comp. 17:6, 3; 18:3, 5, 19:6, 1). Illic immensæ opulentiæ templum (Tac. Hist. v. 8, 1). For ἀνάθημα comp. 2 Mac. 9:16; 3 Mal 3:17; Hdt. i. 183, 6. Here only in N.T.

On the relation between ἀνάθημα and ἀνάθεμα see Ellicott and Lft. on Gal 1:8; Trench, Syn. v.; Crerner, Lex. p. 547. In MSS. the two words are often confounded. Here א A D X have ἀναθέμασιν, which Tisch. adopts.

6. ταῦτα ἃ θεωρεῖτε. Nom. pendens: comp. Mat 10:14, Mat 10:12:36; Joh 6:39, Joh 6:7:38, Joh 6:15:2, Joh 6:17:2; Act 7:40.

ἐλεύσονται ἡμέραι. “Days will come”: no article. Comp. 5:35, 17:22, 19:43, 23:29.

οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ. A strange prediction to those who had been expecting that the Messianic Kingdom would immediately begin, and that Jerusalem would be the centre of it. Respecting the completeness of the fulfilment of this prediction see Stanley, Sin. & Pal. p. 183; Robinson, Res. in Psa 1. p. 295.

7. Just as Lk. omits the fact that the remark about the glorious buildings was made as Jesus was leaving the temple (ver. 5), so he omits the fact that this question was asked while Jesus was sitting on the Mount of Olives. Mt. knows that it was “the disciples” who asked; but the interpreter of Peter knows that Peter, James, John, and Andrew were the enquirers. Both state that the question was asked κατ᾽ ἰδίαν.

πότε οὖν ταῦτα ἔσται; They accept the prediction without question, and ask as to the date, respecting which Christ gives them no answer: comp. 13:23, 24, 17:20. Perhaps they considered that this temple was to be destroyed to make room for one more worthy of the Kingdom. Their second question, τί τὸ σημεῖον, shows that they expect to live to see the preparatory catastrophe.

21:8-28. The Prophecy

The Troubles which will follow the Departure of Christ—False Christs, Wars, Persecutions (8-19), The Destruction of Jerusalem (20-24). The Signs of the Return of the Son of Man (25-28). The record of the prediction in Mt. and Mk. is similarly arranged. But in all three records the outlines of the two main events, with their signs, cannot always, be disentangled. Some of the utterances clearly point to the Destruction of Jerusalem; others equally clearly to the Return of the Christ. But there are some which might apply to either or both; and we, who stand between the two, cannot be sure which one, if only one, is intended. In its application to the lives of the hearers each event taught a similar truth, and conveyed a similar warning; and therefore a clearly cut distinction between them was as little needed as an exact statement of date. Some of the early commentators held that the whole of the prophecy refers to the end of the world without including the fall of Jerusalem.

8. πλανηθῆτε. "Be led astray?" The verb is used nowhere else in Lk. It implies no mere mistake, but fundamental departure from the truth: Joh 7:47; 1Jn 1:8, 1Jn 1:2:26, 1Jn 1:3:7; Rev 2:20, Rev 12:9, Rev 20:3-10, etc. "Deceive" (AV.) would rather be ἀπατᾷν (Jam 1:26: comp. 1Co 3:18; Gal 6:3).

ἐπὶ τῷ ὀνόματί μου. Christ's name will be the basis of their claim. We know of no false Messiahs between the Ascension and the fall of Jerusalem. Theudas (Act 5:36), Simon Magus (Act 8:9), the Egyptian (Act 21:38) do not seem to have come forward as Messiahs. Dositheus, Simon Magus, and Menander might be counted among the "many antichrists" of 1Jn 2:18, but not as false Christs. We seem, therefore, at the outset to have a sign which refers rather to Christ's return than to the destruction of Jerusalem.

9. ἀκαταστασίας Comp. 1Co 14:33; 2Co 6:5, 2Co 6:12:20; Jam 3:16; Pro 26:28; Tob, 4:13. In Josephus we have abundant evidence of such things. Tacitus says of this period—opimum casibus, atrox præliis, discors seditionibus, ipsâ etiam pace sævum. Quatuor Principes ferro interempti.

Trina bella civilia, plura externa ac plerumque permixta (Hist. i. 2, I).—πτοηθῆτε. only here and 24:37: Mt. and Mk. have θροεῖσθε.

δεῖ. It is so ordered by God: Comp. 13:33, 17:25, 19:5, 24:7, 26, 44.

οὐκ εὐθέως. First, with emphasis: "Not immediately is the end." For "by-and-by" as a translation of εὐθέως see on 17:7. By τὸτέλος is not meant τὸ τέλος ὠδίνων (comp. Mat 24:8), but πάντων τὸ τέλος (1Pe 4:7), the end of the world and the coming of the Son of Man.

10. Τότε ἔλεγεν αὐτοῖς A new introduction to mark a solemn utterance, The τότε with ἔλεγεν is unusual; but that does not make the combination of τότε with ἐγερθήσεται (Beza, Casaubon, Hahn) probable,

D, Syr-Cur. Syr-Sin. a d e ff2 i l r omit the words.

ἐγερθήσεται ἔθνος ἐπ᾽ ἔθνας. Only here and in the parallel use of ἐγείρεσθαι ἐπί τινα found in N.T. Comp, ἐπεγερθή σονται Αἰγύπτιοι ἐπ᾽ Αἰγυπτίους … [ἐπεγερθήσεται] πόλις ἐπὶ πόλιν καὶ νομὸς ἐπὶ νομόν (Isa 19:2).

11. After describing the general political disturbances which shall precede the end, Jesus mentions four disturbances of nature which shall also form a prelude: earthquakes, famines, pestilences, and terrible phenomena in the heaven. Lk. alone mentions the λοιμοί (elsewhere in a metaphorical sense: Act 24:5; Pro 21:24; Psa 1:1; Psa 1 Mac. 15:21). Lk. alone also mentions the φόβηθρά τε καὶ σημεῖα. On the prodigies which preceded the capture of Jerusalem see Jos. B. J. 6:5, 3; Tac. Hist. v. 13.

According to the better text (א B L, Aegyptt. Arm. Aeth.) κατὰ τόπους belongs to λοιμοὶ καὶ λιμοί, not (as in Mk.) to σεισμοὶ μεγάλοι (A D, Latt.).Syr-Sin. has "in divers places" with both. Many authorities (א A D L, de Boh.) have λιμοὶ κ. λοιμοί. For the paronomasia comp. ζωὴν καὶ πνοήν (Act 17:25); γινώσκεις ἃ ἀναγινώσκεις (Act 8:30); ἔμαθεν ἀφ᾽ ὧν ἔπαθεν (Heb 5:8); ὀναίμην in Ὀνήσιμος (Phm 1:20); τινὲς τῶν κλάδων ἐξεκλάσθησαν (Rom 11:17). Some Latin, Syriac, and Aethiopic authorities here insert et hiemes (tempestates), "probably from an extraneous source

written or oral" (WH. 2. App. p. 63). Comp. the addition of καὶ ταραχαί in Mar 13:8. And as regards the terrors generally comp. 4 Esdr. v. 4-10.

12-19. Calamities specially affecting the Disciples; Persecution and Treachery. While Lk. and Mk. emphasize the persecution that will come from the Jews, Mt. seems almost to confine it to the Gentiles (but see Mat 10:17-19). Jn. also records that Christ foretold persecution (15:18-21), and in particular from the Jews (16:2, 3). The Acts may supply abundant illustrations. Note that Lk. has nothing about "the Gospel being preached to all, the nations" (Mar 13:10; Mat 24:14). Would he have omitted this, if either of those documents was before him ?

12. πρὸ δὲ τούτων. The prep. is certainly used of time, and of superiority in magnitude. Persecutions are among the first things to be expected. The tendency of Mt. to slur the misdeeds of the Jews is conspicuous here. While Lk. mentions τὰς συναγωγάς and Mk. adds συνέδρια, Mt. has the vague term θλίψιν.

13. ἀποβήσεται ὑμῖν εἰς μαρτύριον. "The result to you will be that your sufferings will be for a testimony." A testimony to what? Not to the innocence of the persecuted, which is not the point: and they were commonly condemned as guilty. Possibly to their loyalty: comp. Php 1:19. More probably to the truth of the Gospel. For the verb comp. Job 13:16; Job 2 Mac. 9:24.

14. προμελετᾷν. The regular word for conning over a speech: here only in N.T. Mk. has the less classical προμεριμνᾷν. Comp. Mat 10:20, and see on 12:11. Hahn would make the word mean anxiety about the result of the defence.

15. ἐγὼ γάρ. With emphasis: "all of that will be My care." In the parallel assurances in Mat 10:20 and Mar 13:11 it is the help of the Holy Spirit that is promised. In form this verse is peculiar to Lk. By στόμα is meant the power of speech; by σοφία the choice of matter and form. Comp. ἐγὼ ἀνοίξω τὸ στόμα σου (Exo 4:12), and δέδωκα τοὺς λόγους μου εἰς τὸ στόμα σου (Jer 1:9).

ἀντιστῆναι. This refers to σοφία (Act 6:10) as ἀντειπεῖν to στόμα. Their opponents will find no words in which to answer, and will be unable to refute what the disciples have advanced. Vos ad certamen acceditis, sed ego prælior. Vos verba editis, sed ego sum qui loquor (Bede). Quid sapientius et incontradicbilius confessione simplici et exserta in martyris nomine cum Deo invalescentis (Tert. Adv. Marc. 4:39, 20). Holtzmann would have it that these verses (12-15) are the composition of the Evangelist with definite reference to the sufferings of S. Paul and S. Stephen.

16. καὶ ὑπὸ γονέων. "Even by parents" (RV.) rather than "both by ants" (AV.). Cov. also has "even." Comp. 12:52, 53; Mat 10:35 for similar predictions of discord in families to be produced by the Gospel.

θανατώσουσιν. This verb is in all three accounts. It cannot be watered down to mean "put in danger of death" (Volkmar): ver. 18 does not require this evasion. Comp. ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσετε (Mat 23:34) and ἐξ αὐτῶν ἀποκτενοῦσιν (Luk 9:49). Here ἐξ ὑμῶν naturally means "some of you Apostles." Three of the four who heard these words—James, Peter, and Andrew—suffered a martyr's death.

17. καὶ ἔσεσθε μισούμενοι. This verse is found in the same form in all three, excepting that Mt. inserts τῶν ἐθνῶν after πάντων, which is in harmony with his omitting synagogues as centres of persecution (24:9). For the paraphrastic future see on 1:20.

18. καὶ θρὶξ … οὐ μὴ ἀπόληται. Peculiar to Lk. This proverbial expression of great security must here be understood spiritually; for it has just been declared (ver. 16) that some will be put to death. "Your souls will be absolutely safe; your eternal welfare shall in nowise suffer" (Mey. Weiss, Nösg.). Joh 10:28 is in substance closely parallel. This is more satisfactory than to take it literally and supply sine præmio, ante tempus (Beng.); or supply from Mat 10:29 ἄνευ τοῦ πατρὸς ὑμῶν (Hahn). The proverb is used of physical preservation, Act 27:34; 1Sa 14:45; 2Sa 14:11; 1Ki 1:52.

19. ἐν τῇ ὑπομονῇ ὑμῶν. "In your endurance" of suffering without giving way; whereas μακροθυμία is patience of injuries without paying back. See

Trench, Syn. liii.; Lft. on Col 1:11, Col 1:3:12; Wsctt on Heb 6:12. The Latin Versions often confuse the two words.

Here we have patientia (e f ff2 i q r s Vulg.), tolerantia (a), sufferentia (d). These three translations are found also 8:15. In no other Gospel does ὑπομονή occur; and in no Gospel does μακροθυμία occur.

κτήσεσθε τὰς ψυχὰς ὑμῶν. "Ye shall win your souls," or "your lives." This confirms the interpretation given above of ver. 18. There the loss of eternal salvation is spoken of as death. Here the gaining of it is called winning one's life. See on 9:25 and 17:33 In Mt. (24:13, 10:22) and Mk. (13:13) this saying is represented by "He that endureth (ὑπομείνας) to the end, the same shall be saved." Neither Lk. nor Jn. use ὑπομένειν in this sense.

The reading is uncertain as regards the verb. A B some cursives, Latt. Syr. Arm. Aeth. and best MSS. of Bob., Tert. Orig. support κτήσεσθε, which is adopted by Treg. WH. RV. and Weiss; while א D L R X G D etc., some MSS. of Bob., Const-Apost Bas. support κτήσασθε, which is adopted by Tisch. Neither reading justifies "possess your souls," a meaning confined to the perf. Cov. has "holde fast" but nearly all others have "possess," following in verb, though not in tense, the possidebitis of Vulg. Other Lat. texts have adquiretis (c ff2 l) or adquirite (d i). See last now on 18:12.

20-24. The Destruction of Jerusalem.

20. κυκλουμένην. "Being compassed": when the process was completed it would be too late; comp. Heb 11:30. No English Version preserves this distinction: but Vulg. has videritis circumdari, not circumdatam. (a e). Instead of this Mt. and Mk. have "the abomination of desolation," etc.

ἡ ἐρήμωσις. The word is freq. in LXX, but in N.T. occurs only here and the parallels. The disciples had been expecting an immediate glorification of Jerusalem as the seat of the Messianic Kingdom. It is the desolation of Jerusalem that is really near at hand.

21. τότε … τὰ ὄρη. Verbatim the same in all three. What follows, to the end of ver. 22, is peculiar to Lk. By "the mountains" is meant the mountainous

parts of Judæa: but ἐν μέσῳ αὐτῆς (see on 8:7) refers, like εἰς αὐτήν, not to Judæa, but to Jerusalem.

χώραις "Land-estates" (12:16), "country" as opposed to the town. See Blass on Act 8:2. The Jews who fled from the country into Jerusalem for safety greatly increased the miseries of the siege. It is probably to this prophecy that Eusebius refers when he speaks of "the people of the Church in Jerusalem being commanded to leave and dwell in a city of Peræa called Pella, in accordance with a certain oracle which was uttered before the war to the approved men there by way of revelation" (H. E. 3:5, 3). The flight to Pella illustrates the prophecy; but we need not confine so general a warning to a single incident. It is important to note that the wording of the warning as recorded here has not been altered to suit this incident. Marcion omitted vv. 18, 21, 22.

Vulg. and Lat. Vet. are misleading in translating it ἐν ταῖς χώραις in regionibus The Frag. Ambrosiana (s) give more rightly in agris. See old. Latin Biblical texts, 2. p, 88.

22. ἡμέραι ἐκδικήσεως. Comp. LXX of Deu 32:35; Hos 9:7; Ecclus. 5:9. In what follows note the characteristic construction, and verb, and adjective. There is an abundance of such utterances throughout the O.T. Lev 26:31-33; Deu 28:49-57; 1Ki 9:6-9; Mic 3:12; Zec 11:6; Dan 9:26, Dan 9:27. The famous passage in Eus. H. E. 2:23, 20should be compared, in which (like Origen before him) he quotes as from Josephus words which are in no MS. of Josephus which is extant: "These things happened to the Jews to avenge (κατ᾽ ἐκδίκησιν) James the Just, who was a brother of Jesus, that is called the Christ. For the Jews slew him, although he was a very just man."

23. οὐαὶ … ἡμέραις. Verbatim the same in all three. For ἀνάγκη Mt. and Mk. have θλίψις In Job 15:24 we have ἀνάγκη καὶ θλίψις: comp. Job 7:11, Job 18:14, Job 20:22. In class. Grk. ἀνάγκη rarely means "distress," a meaning common in bibl. Grk. (1Co 7:26; 1Th 3:7; 2Co 6:4, 2Co 6:12:10; Psa 106:6, Psa 106:13, Psa 106:19, Psa 106:28; Ps. Son 5:8). See small print on ver. 25. The meaning of ἐπὶ τῆς γῆς is determined by τῷ λαῷ τούτῳ. The latter means the Jews, and therefore the former means Palestine (AV. RV.) and not the earth (Weiss). For the Divine ὀργή comp. 1 Mac.

1:64, Mal 1:2:49; Mal 2 Mac. 5:20; PS. Sol. 2:26, 17:14. The ὀργή is provoked by the people qui tantam gratiam cælestem spreverit (Beng.).

24. καὶ πεσοῦνται μαχαίρης. This verse and the last words of Ver. 23 are peculiar to Lk. Note the characteristic πάντα, periphrastic future, and ἄχρι. The often repeated assertion of Josephus, that 1,100,000 perished in the siege and 97,000 were carried into captivity (B. J. 6:9, 3) is quite incredible: they could not have found standing-ground within the walls. The sexcenta millia of Tacitus (Hist. v. 13, 4), if taken literally, is far too many for the number of those besieged: but sexcenti need not mean more than "very many." Perhaps 70,000 is an ample estimate.

The phrase ἐν στόματι μαχαίρας occurs Gen 24:26; Gen 10:28; ἐν στόματι ρομφαίας, 6:21, 8:24; ἐν στόματι ξίφους, Jos 10:30, Jos 10:32, Jos 10:35, Jos 10:37, Jos 10:39. The plur. στόματα μαχαίρης is found Heb 11:34 In the best MSS. substantives in ρα form gen. and dat. in ρης and ρῃ (WH, 2. App. p. 156).

ἔσται πατουμένη. See on 1:20, and see also Burton., § 71.Plus sonat quam πατηθήσται (Beng.): it expresses the permanent condition, la domination écrasante (Godet). Comp. the LXX of Zec 12:3, θήσομαι τὴν Ἰερουσαλὴμ λίθον καταπατούμενον πᾶσιν τοῖς ἔθνεσιν.1 Jerusalem has more often been under the feet of Gentiles than in the hands of Christians. Romans, Saracens, Persians, and Turks have all trampled upon her in turn.

The Latin Versions vary much: erit calcata (dδ) erit incalcata (e), erit in concalcation (a), concalcabitur (r), calcabitur (Vulg.).

ἄχρι οὗ. See on 2:20: ἄχρις οὗ is possibly correct Rom 11:25; Heb 3:13.

καιροι ἐθνῶν. As stated already, the whole of this verse is peculiar to Lk., and some have supposed that the last part of it is in addition made by him. It is not necessary to charge him with any such licence; although it is possible that oral tradition has here, as elsewhere, paraphrased and condensed what was said. The "seasons of the Gentiles" or "opportunities of the Gentiles" cannot be interpreted with certainty. Either (1) Seasons for executing the Divine judgments; or (2) for lording it over Israel; or (3) for existing as

Gentiles; or (4) for themselves becoming subject to Divine judgments; or (5) opportunities of turning to God; or (6) of possessing the privileges which the Jews had forfeited. The first and last are best, and they are not mutually exclusive. Comp. ἄχρι οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ (Rom 11:25), where the whole section is a comment on the promise that the punishment of Israel has a limit. The plur. καιροί corresponds with the plur. ἔθνη: each nation has its καιρός but comp. ἕως πληρωθῶσιν καιροὶ τοῦ αἰῶνος (Tob. 14:5), where the whole passage should be compared with this.

25-28. The Signs of the Second Advent

Lk. here omits what is said about shortening the days and the appearance of impostors (Mat 24:22&-26; Mar 13:20-23). On the latter subject he has already recorded a warning (17:23, 24).

25. ἐν ἡλίῳ κ. σελήνῃ κ. ἄστροις. "In sun and moon and stars." In Mt. and Mk. the three words have the article. All English Versions prior to RV. wrongly insert the article here, Cov. with "sun," the rest with all three words. Similar language is common in the Prophets: Isa 13:10; Eze 32:7; Joe 2:10, Joe 3:15: comp. Isa 34:4; Hag 2:6, Hag 2:21, etc. Such expressions indicate the perplexity and distress caused by violent changes: the very sources of light are cut off. To what extent they are to be understood literally cannot be determined: but it is quite out of place to introduce here the thought of Christ as the sun and the Church as the moon, as do Ambr. and Wordsw. ad loc. (Migne, 15:1813). The remainder of this verse and most of the next are peculiar to Lk.

συνοχή occurs only here and 2Co 2:4 in N.T.; but comp. 8:45, 19:43, 12:50. In LXX it is found Jdg 2:3; Job 30:3; Jer 52:5; Mic 5:1. In Vulg. Jerome carelessly uses pressura both for συνοχή here and for ἀνάγκη in ver. 23; although Lat. Vet. distinguishes, with conpressic (a), conflictio (d), conclusio (e), or occursus (f) for συνοχή, and necessitas (a d e r) or pressura (f) for ἀνάγκη. See small print on 19:43.

ἐν ἀπορία ἠχοῦς. All English Versions prior to RV. go astray here, but Wic. and Rhem. less than the rest, owing to the Vulgate: in terris Pressura

gentium prae confusione sonitus maris et fluctuum. Tertullian is better: in terra angustias nationum obstupescentium velut a sonitu matis fluctuantis (Adv. Marc. 4:39). It is the nations who are "in perplexity at the resounding of sea and surge." Figurative language of this kind is common in the Prophets: Isa 28:2, Isa 28:29:6, 30:30; Eze 38:22; Psa 42:7, Psa 55:7, Psa 88:7. See Stanley, Jewish Church, 1. p. 130.

It is uncertain whether ἤχους is to be accented ἠχοῦς as from ἠχώ or ἦχους as from ἦχος (4:37; Heb 12:19; Act 2:2). See WH. 2. App. p. 158. The reading ἠχούσης (D Γ Δ Λ Π etc.) is a manifest correction: the evidence against it (א A B C L M R X and Versions) is overwhelming. For the gen. after ἀπορίᾳ, "perplexity because of, " Comp, καταλέγων τῶν Σκυθέων τὴν ἀπορίην (Hdt. 4:83. 1.). The conjecture ἐν ἀπειρίᾳ is baseless, an gives an inferior meaning.

26. ἀποψυχόντων. "Fainting, swooning," as Hom. Od. 24:348, rather than "expiring," as Thuc. 1:134, 3; Soph. A.j. 1031.

The arescentibus of Lat. Vet. and Vulg. is remarkable; but a has a refrigescentibus and d has deficientium. Of these three words refrigescere best represents ἀποψύχειν. But in LXX ψύχειν is used of drying in the sun or air: Num 11:32; 2Sa 17:19. Comp, τοὶ δ' ἱδρῶ ἀπεψύχοντο χιτώνων, στάντε ποτὶ πνοιήν (Hom. Il. 11:621): "They dried the sweat off their tunics." Rhem. renders arescentibus "withering away." Hobart claims both ἀποψύχειν and προσδοκία as medical (pp. 161, 166). But medical writers use ἀποψύχειν of being chilled, not of swooning or expiring. He gives many instances from Galen of προσδοκία (which occurs here and Act 12:11 It only in N.T.) as denoting the expectation of an unfavourable result. For this use of ἀπό see on 24:41.

τῇ οἰκουμένῃ. See on 4:5.

αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται. Comp. τακήσονται πᾶσαι αἱ δυνάμεις τῶν οὐρανῶν (Isa 34:4). The verb which Lk. substitutes is one of which he is fond (6:38, 48, 7:24; Act 2:25, Act 4:31, Act 16:26, Act 17:13). By αἱ δυνάμεις τ. οὐρ. is meant, not the Angels (Euthym.), nor the cosmic powers which uphold the heavens (Mey. Oosterz), but the heavenly bodies,

the stars (De W. Holtz. Weiss, Hahn): Comp. Isa 40:26; Psa 33:6. Evidently physical existences are meant.

27. καὶ τότε ὄψονται. "Not till then shall they see." Not ὄψεσθε: there is perhaps a hint that those present will not live to see this. This verse is in all three: comp. 1Th 4:16; 2Th 1:7, 2Th 1:2:8; Rev 1:8, Rev 19:11-16.

28. This word of comfort is given by Lk. alone. Only here in N.T. is ἀνακύπτειν used of being elated after sorrow. Comp. Job 10:15, and contrast Luk 13:2; [Jn.] 8:7, 10. The disciples present are regarded as representatives of believers generally, Only those who witness the signs can actually fulfil this injunction.

ἀπολύρωσις. At the Second Advent. Here the word means little more than "release" or "deliverance," without any idea of "ransom" (λύτρον). See Sanday on Rom 3:24, Abbott on Eph 1:7, and Wsctt. Heb. pp. 295-297. Comp. Enoch, 51:2.

21:29-33. The Parable of the Fig Tree

Mat 24:32-35; Mar 13:28-32.

29. καὶ εἶπεν. This marks the resumption of the discourse after a pause: comp. 9:5. More often Lk. uses εἶπεν δέ or ἔλεγεν: 14:12, 20:41, etc. For εἶπεν παραβολήν see on 6:39. Lk. alone makes the addition καὶ πάντα τὰ δένδρα: see on 6:30 and 7:35. Writing for Gentiles, Lk. preserves words which cover those to whom fig trees are unknown.

30. προβάλωσιν. Here only without acc. We must understand τὰ φύλλα. In Jos Ant. 4:8, 19 καρπόν is added: comp. Act 19:33.

ἀφ' ἑαυτῶν γινώσκετε. "Of your own selves ye recognize:" i.e. with out being told. For ἑαυτοῦ, -ῶν, of the 2nd pers. comp. 12:1, 33, 16:9, 15, 17:3, 14, 22:17, 23:28. It occurs in class. Grk. where no ambiguity is involved.

There is no justification for rendering θέρος “harvest,” which would be θερισμός (10:2). In N.T. θέρος occurs only in this parable.

32. ἡ γενεὰ αὕτη. This cannot well mean anything but the generation living when these words were spoken: 7:31, 11:29-32, 50, 51, 17:25; Mat 11:16, etc. The reference, therefore, is to the destruction of Jerusalem regarded as the type of the end of the world. To make ἡ γενεὰ αὕτη mean the Jewish race, or the generation contemporaneous with the beginning of the signs, is not satisfactory. See on 9:27, where, as here, the coming of the Kingdom of God seems to refer to the destruction of Jerusalem.

33. ὁ οὐρανὸς καὶ ἡ γῆ. Comp. 2Pe 3:10; Heb 1:11, Heb 1:12; Rev 20:11, 21:1; Psa 102:26; Isa 51:6. A time will come when everything material will cease to exist; but Christ’s words will ever hold good. The prophecy just uttered is specially meant; but all His sayings are included. Comp. οὐδὲ γὰρ παρῆλθεν ὑπ᾽ αὐτῶν λόγος (Addit. Esth. 10:5).

οὐ μὴ παρελεύσονται. So also in Mar 13:31, but in Mat 24:35 παρέλθωσιν, which A R X etc. read here and A C D X etc. read in Mk. As the subj. is the usual constr, in N.T. after οὐ μή, copyists often corrected the fut. indic. to aor. subj. Comp. Mar 14:31; Mat 15:5; Gal 4:30; Heb 10:17, etc. The Old Latin MSS. used by Jerome seem here to have read transient … transient. Our best MSS. of the Vulgate read transibunt … transient. Jerome may have forgotten to correct the second transient into transibunt: or he may have wished to mark the difference between παρελεύσονται and παρέλθωσιν. Cod. Brix. with the Book of Dimma and some other authorities has transibunt … præteribunt. See Hermathena, No 19. p. 386.

21:34-36. Concluding Warning as to the Necessity of Ceaseless Vigilance

Comp. Mat 25:13-15; Mar 13:33-37. The form of this warning differs considerably in the three Gospels. Not many words are common to any two of them; and very few are common to all three. It should be noted that here

as elsewhere (10:7 = Tim. 5:18, 24:34 = 1Co 5), Lk. in differing from Mt. and Mk. agrees with S. Paul. Comp. with this 1Th 5:3 See Lft. Epp. p. 72.

34. For προέχετε δὲ ἑαυτοῖς see on ver. 30 and 12:1; and for βαρηθῶσιν see on 9:32.

κρεπάλῃ. Not "surfeiting," but the nausea which follows a debauch: crapula. Here only in bibl. Grk. For this and μέθη (Rom 13:13; Gal. v. 21) see Trench, Syn. lxi.; and for the orthography see WH. 2. App. p. 151.

μερίμναις βιωτικαῖς. The adj. occurs 1Co 6:3, 1Co 6:4: but is not found in LXX, nor earlier than Aristotle. Comp. πρὸς τὰς βιωτικὰς χρείας ὑπηρετεῖν (Philo, Vit. Mo. 3:18).

The remarkable rendering soniis for μερίμηαις in Cod. Bezae has long attracted attention, and has been regarded by some as a manifest Gallicism. It is confidently connected with the French soins. But the connexion is not certain. The word may be a form of somniis, and the transition from "turbing dreams" to "perplexities" and "own" would not be difficult, The word occurs once in the St. Gall MS. of the Sortes, and soniari occurs four times. It was therefore a word which was established in use early in the sixth century. Whether it is original in the text of D, or is a later substitution, is much debated. Here other renderings are sollicitudinibus (a e), cogitationibus (b f), curis (Tert. Vulg.). The prevalent Old Latin rendering was sollicitudines (a b d f) both in 8:14 and Mat 13:22 (comp. Mar 4:19); and the translator of Irenæus has sollicitudinibus here. see Scrivener, Codex Bezae, pp. 44, 45 Rendel Harris, p. 26; and an excellent review in the Guardian, May 18, 1892, p. 743.

ἐφνίδιος. Here, but not 1Th 5:3 or Wisd. 17:14, this form is best attested. WH. Intr. 309, App. 151. The Latin renderings are repentaneus (a), subitaneus (d e), repentina (f Vulg.).

ἡ ἡμέρα ἐκείνη. This is the one expression which in section is common to all three accounts. Comp. 10:12, 17:31. The day of the Messiah's return is meant.

ὡς παγίς. According to the best authorities (א B D L, a b c e ff2 1 Boh., Tert.) these words belong to what precedes, and the γάρ follows ἐπεισελεύσεται, not παγίς. The whole recalls φόβος καὶ βόθυνος καὶ παγὶς ἐφ' ἡμᾶς τοὺς ἐνοικοῦντας ἐπὶ τῆς γῆς (Isa 24:17). The resemblance between the passages, and the fact that ἐπεισελεύσεται suits the notion of a παγίς ("noose" or "lasso"), accounts for the transposition of the γάρ. Originally α παγίς (πήγνυμι) is that which holds fast: Psa 91:3; Pro 7:23; Ecc 9:12. Here most Latin texts have laqueus, but Cod. Palat. has muscipula.

35-36. Note the characteristic repetition of πᾶς.

35. πάσης τῆς γῆς. Not the land of the Jews only. Possibly καθημένους indicates that, as at the flood. and at Belshazzar's feast, people are sitting at ease, eating and drinking, etc. (17:27): but it need not mean more than inhabiting. Comp. μάχαιραν ἐγὼ καλῶ ἐπὶ πάντας τοὺς καθημένους ἐπὶ τῆς γῆς (Jer 25:29). For ἐπὶ προς. π. τ. γῆς Comp. 2Sa 18:8. The phrase is Hebraistic.

36. ἀγρυπνεῖτε δέ. Comp. Eph 6:18; Heb 13:17; 2Sa 12:21; Psa 126:1; Pro 8:34.

The οὖν (A C R, b c ff2. Syrr. Aeth. Arm.) for δέ (א B D, a d e) probably comes from Mat 25:13 and Mar 13:35,

ἐν παντὶ καιρῷ 18:1 and 1Th 5:17 are in favour of taking these words with δεόμενοι (Wic. Gen. Rhem. AV.) rather than with ἀγρυπνεῖτε (Tyn. Cov. Cran. RV.). For similar questions comp. 9:17, 18, 57, 10:18, 9:39, etc.

κατισχύσητε. This is the reading of א B L X 33, Aegyptt. Aeth. and is adopted by the best editors. It properly means "prevail against". (Mat 16:18; Jer 15:18; 2Ch 8:3; comp. Luk 23:23; Isa 22:4; Wisd. 17:5). The καταξιωθῆτε of A C D R, Latt. Syrr. Arm., Tert. perhaps comes from 20:35.

σταθῆναι. "To hold your place." comp. Τότε στήσεται ἐν παρρησία πολλῇ ὁ δίκαιος (Wisd. 5:1). It is clear from 11:18. 18:11, 40, 19:8; Act 2:14, Act 5:20, Act 11:13, Act 17:22, Act 25:18, Act 27:21, etc., that σταθῆναι is not

to be taken passively of being placed by the Angels (Mat 24:31). Comp. τίς δύναται σταθῆναι; (Rev 6:17). For the opposite of σταθῆναι see 23:30; Rev 6:16: comp. 1Jn 2:28.

The Apocalypse of Jesus

Hase (Gesch. Jesu, § 97). Colani (J. C. et les croyances messianiques de son temps). and others think that Jesus had penetration enough to foresee and predict the destruction of Jerusalem, but they cannot believe that He was such a fanatic as to foretell that He would return in glory and judge the world. Hence they, conclude that these predictions about the Parusia were never uttered by Him Keim sees that Mar 13:32 cannot be an invention (Jes. of Naz. 5. p. 241): in some shape or other Jesus must have foretold His glorious Return. therefore this eschatological discourse is based upon some genuine utterances of Jesus; but has been expanded into an apocalyptic poem with the help of other material. Both Keim and some of those who deny the authenticity of any prediction of Christ's Return assume the existence of an apocalypse by some Jewish Christian; as the source from which large portions of this discourse are taken. Weizsäcker holds that the apocalypse was Jewish, and was taken from a lost section of the Book of Enoch. Weiffenbach. followed by Wendt and Vischer, upholds the theory of a Jewish-Christian original.

But did this spurious apocalypse, the existence of which is pure conjecture. supply Lk. with what he has recorded 11:49-51. 13:23-27, 35, 17:23, 37. 18:8, 19:15, 43, 20:16? Did it supply Mt. with what he has recorded 7:22, 10:23, 19:28, 21:44. 13:7. 25:31, 26:64? Mk. also with the parallels to them passages? That all three derived these utterances from Apostolic tradition is credible. Is it credible that a writing otherwise unknown and by an unknown author should have had such enormous influence? And its influence does not end with the three Evangelists. It has contributed largely to the Epistles of S. Paul. especially to the very earliest of them. Comp. 1Th 2:16, 1Th 2:4:6, 1Th 2:17, 5:1Th 2:1-3;, 2Th 2:1-12. And it would seem to have influenced much of the imagery in Revelation. which foretells wars. famine, pestilence. and persecution (6:4, 5, 8, 9), and the Return of the Saviour

accompanied by the armies of heaven (19:11-16). This supposed fictitious apocalypse is assigned to A.D. 68, or thereabouts; and therefore long after the Pauline Epistles were written. Apostolic tradition, which is known to have existed, is a far safer hypothesis. See Godet. ad loc. (2. PP. 430 ff.), whose remarks have been, freely used in this note. See also Briggs, The Messiah of the Gospels, T. & T. Clark. 1894, ch. 4. where this "Apocalypse of Jesus" is critically discussed, with special reference to the theory of Weiffenbach and others that the assumed Jewish-Christian apocalypse consisted of these three portions:—(a) the ἀρχὴ ὠδίνων, Mar 13:7, Mar 13:8=Mat 24:6-8=Luk 21:9-11; (β) the θλίψις, Mar 13:14-20=Mat 24:15-22; (γ) the παρουσία, Mar 13:24-27=Mat 24:29-31=Luk 21:25-27.Luk 21:1 Briggs points out the insignificance of the fact that ideas such as these are found in Jewish pseudepigrapha. These ideas were by them derived from the O.T.. which was the common source of both canonical and uncanonical apocalypses, whether Jewish or Christian. Jesus uses this source on other occasions, and there is nothing unreasonable in the belief that He uses it here. The cosmical disturbances foretold (vv. 25-27) "belong not only to the theophanies and the Christophanies of prophecy, but also to the theophanies and Christophanies of history In both the Old Testament and the New. They represent the response of the creature to the presence of the Creator" (p. 155). Both Briggs and Nösgen (Gesch. J. C. Kap. 9.), give abundant references to the literature of the subject in Beyschlag (L.J.), Hilgenfeld (Einl. 1. N.T.), Holsten (die syn. Ev..), Immer (Ntl. Theol.), Mangold in Bleek (Einl. 1. N.T.), Pfleiderer (Urchristen.), Pressensé (J.C.) Spitta (die Offbg. des Joh.) and Wendt (Lehre Jesu). See also especially D. E. Haupt (Eschatolog Aussagen Jesu in d. syn. Evang., Berlin, 1895).

21:37, 38. General Description of the last Days of Christ's Public Ministry

37. τὰς ἡμέρας. "During the days." From the other narratives we infer that this covers the day of the triumphal entry and the next two days. It is, therefore, retrospective, and is a repetition, with additional detail, of 19:47. The contrast with τὰς δὲ νύκτας, "but during the nights," is obvious. It is not clear whether ἦν belongs to ἐν τῷ ἱερῷ or to διδάσκων, which probably ought to follow (א A C D L R X G Δ Λ Π) and not precede (B K) ἐν τῷ ἱερῷ.

ἐξερχονμενος ἠμλίζετο εἰς. "Leaving (the temple) He used to go and bivouac on" (4:23, 7:1, 9:61, 11:7). Comp. μηκέτι αὐλισθῆτε εἰς Νινευή (Tobit 14:10), ὑπὸ τοὺς κλάδους αὐτῆς αὐλισθήσεται (Ecclus. 14:26). On the M. of Olives He would be undisturbed (22:39). For καλούμενον see on 6:15, and for Ἐλαιων see on 19:29. It is not probable that εἰς τὸ ὄρος is to taken with ἐξερχονμενος, but the participle of motion has influenced the choice of preposition.

38. ὤρθριζε πρὸς αὐτόν. Another condensed expression: "rose early and came to Him." The verb occurs here only in N.T., but is freq. in LXX. Twice we have the two verbs combined. αὐλίσθητι ὦδε … καὶ ὀρθριεῖτε αὔριον εἰς ὁδὸν ὑμῶν (Jdg 19:9); αὐλισθῶμεν ἐν κώμαις· ὀρθρίσωμεν εἰς ἀμπελῶνας (Son 7:11, Son 7:12). The literal meaning is the right one here, although ὀρθρίζω may mean "seek eagerly" (Ps. 77:34; Ecclus. 4:12, 6:36; Wisd. 6:14). Contrast Psa 127:2; Psa 1 Mac. 4:52, Mal 4:6:33, 11:67; Gospel of Nicodemus xv. The classical form ὀρθρεύω is always used in the literal sense.

Most MSS. of Vulg. here have the strange rendering manicabat ad eum, which is also the rendering in Cod. Brix. (f), the best representative of the Old Latin text on which Jerome worked. But G has mane ibat, which may possibly be Jerome's correction of manicabat, a word of which Augustine

says mihi non occurrit. See Rönsch, It. und Vulg. p. 174. Other renderings are—vigilabat ad eum (d), de luce vigilabant ad eum (a), ante lucem veneibat ad eum (e r), diluculo conveniendum erat (Tert.). See on 16:26.

Five cursives (13, 69, 124, 346, 556), which are closely related, here insert the pericope of the Woman taken in Adultery, an arrangement which was perhaps suggested by ὤρθριζε here and ὄρθρου Joh 8:2. The common origin of 13, 69, 124, 346 is regarded as certain. See Scrivener. Int. to Crit. of N.T. i. pp. 192, 202, 231; T.K. Abbott, Collation of Four Important MSS. of the Gospels, Dublin, 1877. “The Section was probably known to the scribe exclusively as a church lesson, recently come into use; and placed by him here on account of the close resemblance between vv. 37, 38 and [Jo] 7:53, 8:1, 2. Had he known it as part of a continuous text of St. Johns Gospel. he was not likely to transpose it” (WH. ii. App. p. 63).

Luke 22-24. The Passion and the Resurrection

We now enter upon the last main division of the Gospel (22-24.), containing the narratives of the Passion, Resurrection, and Ascension. The first of these three subjects falls into three parts:—The Preparation (22:1-38); the Passion (22:39-23:49); and the Burial (23:50-56). In the first of these parts we may distinguish the following sections:—The Approach of the Passover and the Malice of the Hierarchy (22:1, 2); the Treachery of Judas (3-6); the Preparation for the Paschal Supper (7-13); the Institution of the Eucharist (14-23); the Strife about Priority (24-34); the New Conditions (35-38). In this part of the narrative the particulars which are wholly or mainly peculiar to Lk. are those contained in vv. 8, 15, 24, 28-30, 35-38.

22:1-38. The Preparation for the Passion

Comp. Mat 26:1-29; Mar 14:1-25. For date see Hastings. D.B. i. p. 410.

1.῎Ηγγιζεν. "Was drawing nigh." Mt. and Mk. say more definitely μετὰ δύο ἡμέρας. Keim calls attention to the fidelity of this introductory section. vv. 1-13 (v. p. 305. n.).

ἡ ἑορτὴ τῶν ἀζύμων. The phrase is freq. in LXX (23:15, 34:18; Deu 16:16; 2Ch 8:13, etc.), but occurs nowhere else in N.T. Comp. 2:41 Lk. is fond of these Hebraistic circumlocutions: ἡ ἡμέρα τ. ἀζ. (ver. 7), ἡ ἡμέρα τῶν σαββάτων (4:16; Act 13:14, Act 16:13), ἡμεραι τ. ἀζ. (Act 12:3, Act 20:6); Βίβλος ψαλμῶν (20:42; Act 1:20), Βίβλος τῶν προφητῶν (Act 7:42), etc. See small print on 4:16.

ἡ λεγομένη Πάσχα. Strictly speaking the Passover on Nisan 14th was distinct from the F. of Unleavened Bread, which last from the 15th to the 21st (Lev 23:5, Lev 23:6; Num 28:16, Num 28:17; 2Ch 30:15, 2Ch 30:21; Ezr 6:19, Ezr 6:22; Ezr 1 Esdr. 1:10-19; comp Mar 14:1). But they were so closely connected, that it was common to treat them as one festival. Not only Lk. as "writing mainly for Gentiles" does so, but Mt. (26:17); and Josephus goes beyond either in saying ἑορτὴν ἄγομεν ἐφ' ἡμέρας ὀκτὼ, τὴν τῶν Ἀζύμων λεγομένην (Ant. ii. 15, 1). Comp. κατὰ τὸν καιρὸν τῆς τῶν Ἀζύμων ἑορτῆς ἣν φάσκα λέγομεν (xiv. 2, 1). Elsewhere he distinguishes them (Ant. iii. 10, 5, ix. 13, 3).

2. ἐζήτουν … τὸ πῶς. "They continued seeking as to the method": comp. 19:47, 48, and for the τό see on 1:62. tells us that they held a meeting in the house of Caiaphas.

ἀνέλωσιν. Another of Lk.'s favourite words. Here, 23:32, and eighteen times in the Acts it has the special meaning of "remove, slay": so also 2Th 2:8, where the reading is doubtful. This meaning is common in LXX (Gen 4:15; Exo 2:14, Exo 2:15, Exo 2:21:29, etc.) and in class. Grk. Except Mat

2:16; 2Th 2:8, and Heb 10:9 (where see Wsctt.), it occurs only in Lk. With ἐφοβοῦντο comp. 20:19, 19:48, 21:38.

3. Εἰσῆλθεν δὲ Σατανᾶς. Comp. Joh 13:2, where this stage is represented as the devil making suggestions to Judas, while his entering and taking possession of the traitor is reserved for the moment before he left the upper room to carry out his treachery (13:27). See on 10:18 and comp. 4:13, to which this perhaps, looks back. Satan is renewing the attack. Neither Mt. nor Mk. mentions Satan here. But there is no hint that Judas is now like a demoniac, unable to control his own actions (Hahn). Judas opened the door to Satan. He did not resist him, and Satan did not flee from him. Jesus must suffer, but Judas need not become the traitor.

τὸν καλούμενον ἰσκαριώτην. All three give this distinctive sure (see on 6:16), and also the tragic fact that he was τῶν δώδεκα. Comp. 1:36, 6:15, 7:11, 8:2, 9:10, 10:39, 19:2, 29.

For καλούμενον (א B D L X) TR. has ἐπικαλούμενον (A C P R Γ Δ Λ Π), a from commonly used in Acts (1:23, 4:36, 10:5, 32, 12:25). In Act 1:23 we have both verbs.

4. στρατηγοῖς. Lk. alone mentions these officials. They are the leaders of the corps of Levitas, which kept guard in and about the temple. The full title is στρατηγοὶ τοῦ ἱεροῦ (ver. 52). See Edersh. The Temple, 119; Jos. B. J. vi. 5, 3. These officers would be consulted, because they had to take part in carrying out the arrest. The chief of them was called ὁ στρατηγὸς τοῦ ἱεροῦ (Act 4:1, Act 4:5:24, Act 4:26). or “the man of the temple mount” or “the man of the mount of the house.” Comp. 2 Mal 3:4. Here and ver. 52 the plur. has no art.

D, a b c d e ff2i l q Syr-Cur. Aeth. omit καὶ στρατηγοῖς, but all these, excepting D d, substitute καὶ τοῖς γραμματεῦσιν. C P retain both, adding τοῦ ἱεροῦ to στρατηγοῖς.

παραδῷ. In 6:16 Judas is called προδότης but elsewhere παραδιδόναι, not προδιδόναι, is the word used to describe his crime.

5. ἐχάρησαν. It was wholly unexpected, and it simplified at matters enormously.

συνέθεντο. Act 23:20; Joh 9:22; and quite classical. Mk. has ἐπηγγείλαντο. The ἔστησαν of Mt. refers to the actual paying of the money. He alone states the amount,—thirty shekels.

6. ἄτερ ὄχλου. Either "without a crowd" or "without tumult." Comp. Mat 26:5. Contrast ματὰ ὄχλου, Act 24:18. In bibl. Grk. the poetical word ἄτερ occurs only here, ver. 35, and 2 Mac. 12:15. Very possibly the priests had intended to wait the feast was over before arresting Jesus. The offer of Judas induced them to make the attempt before the feast began.

Keim rightly rejects with decision the theory that the betrayal by Judas is not history, but a Christian fiction personifying in Judas the Jewish people. That Christians should invent so appalling a crime for an Apostle is quite beyond belief. The crime of Judas is in all four Gospels and in the Acts, is emphasized by Christ's foreknowledge of it. Speculations as to other causes of it besides the craving for money are not very helpful: but the motives may easily have been complex.

The well-known difficulty as to the time of the Last Supper and of our Lord's death cannot be conclusively solved with our present knowledge. But the difficulty is confined to the day of the month. All four accounts agree with the generally accepted belief that Jesus was crucified on a Friday. In the Synoptists this Friday seems to be the 15th Nisan. Jn. (13:1, 29, 18:28, 19:14, 31) clearly intimates that it was the 14th. and we shall probably do rightly in abiding by his statements and seeing whether the others can be brought into harmony with it. This is perhaps most easily done by ding. in accordance with Jewish reckoning, the evening of the 13th as the beginning of the 14th. All, therefore, that is said to have taken place "on first day of unleavened bread" may have taken place after sunset on what we should call 13th. It seems improbable that the priests and their officials would go to a Jesus at the very time when the whole nation was celebrating the Paschal meal. It is more easy to believe that Jesus celebrated Paschal meal before the usual time, viz. on the Jewish 14th, but before

midnight and some twenty hours before the usual time for slaughtering the lambs, at which time He was dying or dead upon the cross.

Professor D. Chwolson of Petersburg has made a new attempt at a solution in a recently published essay, Das letzte Passamahl Christi und der Tag seines Todes; Mémoire de l' Académie Impériale des Sciences, 7c Serie, tome 41. No. 1. A criticism in the Guardian, June 28, 1893, tends to show that it leaves the crucial question just where it was. A later contribution is that of G. M. Sermeria. Le Jour de la Mort de Jésus; Rev. bibl. I, 1896.

7. Ἦλθεν δὲ ἡ ἡμ τ. ἀζ. The day itself arrived, as distinct from "was approaching" (ver. 1). This arriving would take place at sunset on the 13th. See Schanz, ad loc. Mt. and Mk. have τῇ πρώτῃ πρώτῃ τῶν ἀζύμων.

ἔδει θύεσθαι. This in no way proves that the 14th, according to our reckoning, is intended. The day on which the lambs had to be killed began at sunset on the 13th, and ended at sunset on the 14th; and the lambs were killed about 2:30-5:30 P.M. on the 14th in the Court of the Priests. Each head of the company sharing the lamb slew the animal, whose blood was caught in a bowl by a priest and poured at the foot of the altar of burnt-offering (Edersh. The Temple. p. 190). It was on the evening of the 13th that the houses were carefully searched for leaven, in silence, and with a light: comp. 1Co 5:7; Zep 1:12. The ἔδει refers to legal necessity: it was so prescribed.

8. ἀπέστειλεν. Both Mt. and Mk. omit this preliminary order and begin with the disciples' question: and Lk. alone gives the names of the two who were sent. As this does not harmonize with the theory that Lk. shows animus against Peter, we are told that Peter and John are named by Lk. as the representatives of the old Judaism. The treason of Judas might lead Jesus to select two of His most trusted Apostles.

10. The care with which Jesus avoids an open statement to all the disciples as to the place ordained for the supper may be explained in the same way. Until His hour is come Judas must be prevented from executing his project: and no miracle is wrought, where ordinary precautions suffice. In what follows Lk. and Mk. are almost identical: Mt. is more brief.

Evidently the ἄνθρωπος is not the head of the household, but a servant or slave: the carrying of water was specially the work of slaves or of women (Deu 29:11; Jos 9:21-27; Gen 24:11; Joh 4:7). The head of the house is in the house (vv. 10, 11). The suggestion, therefore, that this is the master of the house drawing the water for making the bread, according to Custom, on the 13th of Nisan, falls to the ground. This incident gives no help in deciding between the 13th and the 14th., The water was more probably for washing the hands before the evening With κεράμιον ὕδατος comp. ἁλάβαστρον μύρου (7:37). As in the case of the colt (19:30), we are uncertain whether this is a case of supernatural knowledge, or of previous arrangement,, but in both cases prophetic prescience seems to be implied.

For amphoram aquæ portans (Vulg.) bajulans bascellum (vascellam) aquæ (d).

11. ἐρειτε. Fut. for imperat. This is more common in prohibitions than in commands (4:12; Act 23:5; Mat 6:5). In the Decalogue. only the positive τίμα τὸν πατέρα has the imperative: the negative commandments have οὐ with the fut. indic. Win. xliii. 5. c, p. 396.

τῷ οἰκοδεσπότῃ τῆς οἰκίας. A pleonasm marking a late stage in the language, in which the meaning of οἰκοδεσπότης has become indefinite: comp. ὑποόδιον τῶν ποδῶν (20:43), συῶν συβόσια, στρατηγὸν τῆς, the Daily Journal, etc. The cogn. accus. (πόλεμον πολεμεῖν, οἰκοδομεῖν οἶκον) is different.

ὁ διδάσκαλος. like ὁ κύριος (19:31), this implies that man knows Jesus. and is perhaps in some degree a disciple.

τὸ κατάλυμα. Not necessarily the same as the ἀνάγαιον (ver. 12). It is possible that Jesus only asked for the large general room on the ground floor (comp. 2:7), but that the man gave Him the best room, reserved for more private uses. above the κατάλυμα. It was a common thing for the inhabitants of Jerusalem to lend a room to pilgrims for the passover, the usual payment being the skin of the paschal lamb and the vessels used at the meal. Mt. alone gives the words ὁ καιρός μου ἐγγύς ἐστιν, which perhaps explains why Jesus is having the paschal meal before the time. Neither here.

nor at the supper, is any mention of a lamb: and perhaps there was none. The time for slaughtering had not yet come; and, as Jesus was excommunicated, it is not likely that the priests would have helped His disciples to observe the ritual respecting it. Moreover, there would hardly be time for all this and for the roasting of the lamb. The Last Supper was the inauguration of a new order rather than the completion of an old one; and its significance is enhanced if the central symbol of the old dispensation was absent, when He whom it symbolized was instituting the commemoration of that which the old symbol prefigured. It was on the last great day of the F. of Tabernacles, when the water from Siloam was probably not poured out beside the altar, that Jesus cried, "If any man thirst, let him come unto Me, and drink" (Joh 7:37); and it was when the great lamps were not lit in the Court of the Women, that He said. "I am the Light of the World" (Joh 8:12). From vv. 15-19 it appears that τὸ πάσχα and φάγω refer to the eucharistic bread and wine.

12. ἀναγαιον. "Anything raised above the ground (ἀνά or ἄνω and γαῖα or γῆ) upper floor (Xen. Anab. v. 4, 29), upper room." Only here and Mar 14:15. The MSS. vary between ἀνάγαιον, ἀνόγαιον, ἀνώγεων, ἀνώγεως, ἀνωγαιον, and ἀνώγεον. Most, including the best, have ἀνάγαιον. That this room is identical with the ὑπερῷον. Act 1:13 is pure conjecture: the change of word is against it.

In both Passages Vulg. has cænaculum, for which Old Latin texts have here medianum (a), pede plano locum (b), superiorum locum (q), in superioribus locum (c e), and superiorem domum (d).

ἐστρωμένον. "Spread, furnished"—with what, depends upon the context, which here suggests couches or cushions: comp. Act 9:34. Luther erroneously has gepflastert. Mk. adds ἕτοιμον, which some insert here.

13. καθώς "Even as" the correspondence was exact; comp. 19:32. The Evangelists seem to intimate that Christ's knowledge was supernatural rather than the result of previous arrangement. But in any case the remaining ten, including Judas, were left in ignorance as to where the meal was to take place.

22:14-23. The Last Supper, with the Institution of the Eucharist as a new Passover:

Comp. Mat 26:20-29; Mar 14:17-25. The declaration that one of them is a traitor is placed by Mt. and MK. at the beginning of the section, by Lk. at the end (ver. 21): comp. Joh 13:21 where the wording of the declaration agrees with Mt. and Mk. Lk. seems to have used an independent source: comp. 1Co 11:24, 1Co 11:25.

14. Lk.'s independence appears at once: nearly every word in the verse differs from Mt. and Mk.

ἀνέπεσεν. Mt. has ἀνέκειτο: the practice of standing (Exo 17:11) had long been abandoned; first for sitting, and then for reclining. Mos servorum est, ut edant stantes; at nunc comendunt recumbentes, ut dignoscatur, exisse eos e servitute in libertatem, was the explanation given by the Rabbins. The choosing of the lamb ten days in advance had also been given up. Here, as elsewhere, ἀναπίπτω implies a change of position (11:37, 14:10, 17:7; Joh 13:12, Joh 13:25, etc.). Lft. On a Fresh Revision of N.T. p. 80.

οἱ ἀπόστολοι. This is the true reading. In some texts δώδεκα has been Inserted (A C P R) or substituted (LX) from Mt. and Mk. Ten to thirty was the number for a passover. Note that Lk. once more has σύν, where others have μετά or καὶ comp. 8:38, 51, 20:1, 22:56.

15. The whole of this verse and most of the next are peculiar to Lk. The combination of ἐπιθυμίᾳ ἐπεθύμησα with τοῦ με παθεῖν is remarkable. The knowledge of the intensity of the suffering does not cancel the intensity of the desire.

Ἐπιθυμίᾳ ἐπεθύμησα. A Hebraism common in LXX. Comp. Act 5:28, Act 5:23:14; Joh 3:29; Mat 13:14, Mat 13:15:4; Jam 5:17; Gen 31:30; Exo 21:20; Deu 7:26, etc.

16. οὐ μὴ φάγω αὐτό. After this present occasion. The αὐτο must refer to τοῦτο τὸ πάσχα (ver. 15), and shows that this need not imply a lamb. The

Passover of which Christ will partake, after having fulfilled the type, is the Christian Eucharist, in which He joins with the faithful in the Kingdom of God on earth. Others suppose the reference to be to the spiritual banquet in the world to come. But if αὐτό means the paschal lamb, in what sense could Jesus partake of that in the future? The Mishna itself contemplates the possibility of a passover without a lamb, and rules that unleavened bread is the only essential thing. With an influx of many thousands of pilgrims, to provide a lamb might be in some cases impossible.

17. δεξάμενος. It was handed to Him: contrast λαβών, ver. 19 (schanz). It is usual to consider this as the first or second of the four cups that were handed round during the paschal meal; the eucharistic cup being identified with the third or fourth. But we are in doubt (1) as to what the paschal ritual was at this time; (2) as to the extent to which Jesus followed the paschal ritual in this highly exceptional celebration; (3) as to the text of this passage, especially as to whether Lk. records two cups or only one: so that identifications of this kind are very precarious. In any case, Lk. mentions a cup before the breaking of the bread, whether this be the eucharistic cup or not: and S. Paul twice mentions the cup first (1Co 10:16, 1Co 10:21), although in his account of the institution he follows the usual order (1Co 11:23). In the Διδαχή the cup is placed first (9:2: see Schaff's 3rd ed. PP. 58-61, 191).

εὐχαριστήσας. This seems to imply the eucharistic cup. All three have εὐχαριστήσας of the cup. Lk. repeats it of the bread. where Mt. and Mk. have εὐλογήσας.

In the Jewish ritual the person who presided began by asking a blessing on the feast; then blessed, drank, and passed the first cup. Then Psa 113. and 114. were sung and the bitter herbs eaten, followed by the second cup. After which the president explained the meaning of the feast: and some think that for this explanation of the old rite Jesus substituted the institution of the new one. After eating of the lamb and unleavened cakes came the thanksgiving for the meal and the blessing and drinking of the third cup. Lastly, the singing of Ps. 115.-118. followed by the fourth cup: and there as sometimes a fifth.

διαμερίσατε. Comp. Act 2:45; Jdg 5:30 Followed by εἰς ἑαυτούς, it expresses more strongly than the mid. (23:34; Mat 27:35) the fact of mutual distribution. In some texts (AD etc.) εἰς ἑαυτούς has been altered into the more usual dat. (Joh 19:24; Act 2:45). The distribution would be made by each drinking in turn, rather than by each pouring some into a cup of his own. The εἰς ἑαυτούς perhaps corresponds to the πάντες of Mt. and Mk. Πίετε (ἔπιον) ἐξ αὐτοῦ πάντες.

18. ἀπὸ τοῦ νῦν. This at first sight appears to mean that Jesus did not partake of the cup. "I say, Divide it among yourselves, because henceforth I shall not drink," etc. But this would be strange; for (1) according to Jewish practice it would be monstrous for the presiding person to abstain from partaking; (2) Jesus had just said that He earnestly desired to partake of this paschal meal; and (3) vv. 17, 18 seem to be parallel to 15, 16: He eats the paschal food, and then says that it is for the last time under these conditions; and He drinks of the paschal cup, and then says that it is for the last time under these conditions. There is nothing in any of the accounts to prevent us from supposing that Jesus drank before handing the cup to the others. The γάρ explains why they are to consume it among themselves, and not expect Him to take more than was ceremonially necessary; and the ἀπὸ τοῦ νῦν will then be quite exact. "I have just drunk; but from this moment onwards I will drink no more": Comp. οὐκέτι οὐ μὴ πίω. It was possibly because ἀπὸ τοῦ νῦν seemed to mean that Jesus refused to drink that some texts (A C etc.) omitted the words.

τοῦ γενήματος τῆς ἀμπέλου. Some regard this as a reference to the Jewish benediction at the first cup: "Blessed be Thou, O Lord our God, the King of the world, who hast created the fruit of the vine." It is quite uncertain that this form was in use at the time. For γένημα see Deissmann, Bible Studies, pp. 109, 184.

Latin variations in rendering are of interest: generatione vitis (Vulg.), fructu vineæ (a), creatura vineæ (d). gonimine vitis (δ). Comp. 3:7. Syr-Sin. omits "of the vine." See Parch. Radb. on Mat 26:29, Migne cxx. 895.

19, 20. In connexion with what follows we have these points to consider. (1) Are the words from τὸ ὑπὲρ ὑμῶν διδόμενον to τὸ ὑπὲρ ὑμῶν

ἐκχυννόμενον Part of the original text? (2) If they are, is τὸ ποτήριον in ver. 20 the same as ποτήριον in ver. 17?

Assuming provisionally that the overwhelming external evidence of almost all MSS. and Versions in favour of the words in question is to be accepted, we may discuss the second point. As in the other case. neither view is free from Serious difficulty. If the cup of ver. 20 is not the same as that of ver. 17, then Lk. not only states that Jesus did not drink of the eucharistic cup (for οὐ μὴ πίω ἀπὸ τοῦ νῦν excludes the partaking of any subsequent cup), but he also records that Jesus charged the Apostles to partake of the earlier cup, while he is silent as to any charge to partake of the eucharistic cup. So far as this report of the Institution goes, therefore, we are expressly told that the Celebrant refused the cup Himself, and we are not told that He handed it to the disciples. If, on the other hand, we identify the two cups, and regard vv. 17, 18 as the premature mention of what should have been given in one piece a ver. 20, mean its severance into two portions, and the insertion of the distribution of the bread between the two portions. are inexplicable. Of the two difficulties, this seems to be the greater, and it is better not to identify the two cups. It is some confirmation of this that in ver. 17 ποτήριον is without the article, "a cup," while in ver. 20 it is "the cup." But τὸ ποτήριον need not mean more than "the cup just mentioned." In Mt. and Mk. ποτήριον has no article: and in all three ἄρτον has no article: so that is absence in ver. 17 and presence in ver. 20 is not of much weight in deciding between the two difficulties. The only way to avoid both these difficulties is to surrender the passage as an interpolation.

D a d ff2, i l omit from τὸ ὑπὲρ ὑμῶν to ἐκχυννόμενον, and Syr-Cur. omits ver. 20, while b e Syr-Cur. and Syr-Sin.place ver. 19 before ver. 17, an arrangement which has been elaborately advocated by Dean Blakesley (Prælectio in Scholis. Feb. 14, 1850). The possibility of the whole being an importation from 1Co 11:24, 1Co 11:25 may be admitted on the evidence; but the probability of ver. 19 either to τὸ σῶμά μου (b e Syr-Cur.), or to the end (Syr-Sin.), having stood originally before ver. 17 is almost infinitesimal. In what way can we account for so simple an arrangement (harmonizing with Mt. and Mk.) becoming almost universally disturbed? "These difficulties, added to the suspicious coincidence with 1Co 11:24f., and the Transcriptional evidence given above, leave no moral doubt (see

Introd. § 240) that the words in question were absent from the original text of Lc, notwithstanding the purely Western ancestry of the documents which omit them" (WH, ii. App. p. 64). For the other view see Scrivener; also R. A. Hoffmann, Abendmahlsgedanken Jesu Christi, 1896, Pp. 5-25.

19. λαβὼν ἄρτον εὐξαριστήσας ἔκλασεν. The taking bread (or a loaf), breaking, giving thanks. and the declaration. "This is My Body," are in all four accounts. But for εὐχαριστήσας here and 1Co 11:24 Mt. and Mk. have εὐλογήσας and both here and 1 Cor. Λάβετε is omitted. Mt. alone has φάγετε with ΛάΒετε of the bread, and Lk. alone has Λάβετε of the cup (ver. 17); but perhaps this is not the eucharistic cup (see above).

τοῦτο ἐστιν τὸ σῶμά μου. Not much is gained by pointing out that the ἐστιν would not be expressed in Aramaic. It must be understood; and the meaning of τοῦτο, and its relation to τὸ σῶμάμου must be discussed. The τοῦτο cannot mean the act of breaking and eating, nor anything else excepting "this bread." For the meaning of ἐστι see ver. 20. where the ποτήριον is identified with ἡ καινὴ διαθήκη, and comp. εἰμι in Joh 8:12, Joh 8:9:5, Joh 8:14:6, Joh 8:15:1, Joh 8:5. In taking this bread they in some real sense take His Body. See Thirlwall's Charges, vol. i. Charges v. and vi.; vol. ii. Charge x and esp. p. 25, e d. Perowne, 1877; also Gould on Mar 14:22.

τὸ ὑπὲρ ὑμῶν διδόμενον. Peculiar to this account: "which is being given for your advantage." The κλώμενον which many texts add to τὸ ὑπὲρ ὑμῶν in 1Co 11:24, is not genuine.

τοῦτο ποιρῖτε. The proposal to give these words a sacrificial meaning, and translate them "Offer this, Sacrifice this, Offer this sacrifice," cannot be maintained. It has against it (1) the ordinary meaning of ποιεῖν in N.T., in LXX, and in Greek literature generally; (2) the authority of all the Greek Fathers, 1 who knew their own language. knew the N.T. and the LXX, and understood the words as having the ordinary meaning, "Perform this action"; (3) the authority of the Early Liturgies. which do not use ποιεῖν or facere when the bread and wine are offered. but προσφέρειν or offerre, although the words of institution precede the oblation, and thus suggest ποιεῖν or facere; (4) the authority of a large majority of commentators,

ancient and modern, of the most various schools. who either make no comment, as if the ordinary meaning were too obvious to need stating: or give the ordinary meaning without mentioning any other as worthy of consideration; or expressly reject the sacrificial meaning; (5) the testimony of the Septuagint, in which the various and frequent Hebrew words which mean "offer" or "Sacrifice" are translated, not by ποιεῖν, but by προσφέρειν or ἀναφέρειν or the like; (6) the fact that here and in 1Co 11:24 the writer might easily have made the sacrificial meaning clear by using προσφέρειν or ἀναφέρειν. He has not even suggested such a meaning, as he might have done by writing ποιεῖτε τοῦτον, i.e. τοῦτον τὸν ἄρτον. He has given as a translation of Christ's words neither "Offer this bread," nor "Offer this," nor "Do this bread" (which might have suggested "Offer this bread"), but "Do this thing." See Expositor, 3rd series, vii. 441; T. K. Abbott, Essays on the Original Texts of O. & N.T., Longmans, 1893, p. 110; A Reply to Mr. Supple's and other Criticisms, Longmans, 1893; Mason, Faith of the Gospel, Rivingtons, 1888, p. 309.

εἰς τῆν ἐμὴν ἀνάμνησιν. "With a view to a calling to mind, a recollection, of Me." The word means more than a mere record or memorial, and is in harmony with the pres. imperat. ποιεῖτε: "Continually do this in order to bring Me to mind," i.e. "to remind yourselves and others of the redemption which I have won by My death." The eucharist is to be a continual calling to mind of Him who redeemed men from the bondage of sin, as the Passover was an annual calling to mind of redemption from the bondage of Egypt (Exo 12:24-27, Exo 12:13:8, Exo 12:14). In N.T. ἀνάμνησιν occurs only here, 1Co 11:24, 1Co 11:25, and Heb 10:3, where see Wsctt. Comp. 1Co 4:17; 2Ti 1:6. In LXX it occurs Lev 24:7; Num 10:10; Wisd. 16:6; the titles of Psa 37. and 69. T. K. Abbott has shown that a sacrificial meaning cannot be obtained from ἀνάμνησιν any more than from ποιεῖτε (Essays, etc. P 122; A Reply, etc. p. 34).

The εἰς corresponds to ἵνα, rather than to ὡς, and indicates the purport of the new institution. For the possessive pronoun used objectively comp. Rom 11:31; 1Co 15:31, 1Co 16:17.

The omission of this charge, τοῦτο ποιεῖτε, κ.τ.λ., in Mt and Mk. has attracted attention. DR. C. A. Briggs says, "Jülicher (Zur Gesch. der

Abendmahlsfeier in der ällesten Kirche, in the Theolog. Abhandlungen Weizsäcker gewidment, 1892, s. 238 seq.) and Spitta (Urchristenthum, i. S. 238 seq.) are doubtless correct in their opinion that the earliest Christian tradition. represented by Mark and Matthew. knew nothing of an institution of the Lord's Supper by Jesus on the night of His betrayal, as a sacrament to be observed continuously in the future. But they admit that Paul and Luke are sustained by the earliest Christian usage in representing it as a permanent institution. It is easier to suppose that the risen Lord in connection with these manifestations commanded the perpetual observance of the holy supper. Just as He gave the Apostles their commission to preach and baptize, and explained the mystery of His life and death (Luk 24:25-49). Paul and Luke would then combine the words of Jesus on two different occasions" (The Messiah of the Gospels, T. & T. Clark, 1894, p. 123). See Schaefer, Das Herrenmahlnach Ursprung und Bedeutung, Gütersloh, 1897.

20. τὸ ποτήριον. The τό may mean the cup which all Christians know as part of the eucharist, or (if this passage be genuine) the cup mentioned before (ver. 17). Paul also has the article, Mt. and Mk. not. The other portions of this verse which are in 1 Cor., but not in Mt. and Mk., are ὡσαύτως μετὰ τὸ δειπνῆσαι … τὸ ποτήριον … καινὴ … ἐν τῷ. On the other hand, Paul and Lk. omit Πίετε ἐξ αὐτοῦ πάντες (Mt.) or ἔπιον ἐξ αὐτοῦ πάντες (Mk.). The ὡσαύτως means that He took it, gave thanks, and gave it to them. For καινή, which is opposed to παλαιά (2Co 3:6; comp. Rom 11:27), see on 5:38.

διαθήκη ἐν τῷ αἵματί μου. Mt. and Mk. have τὸ αἷμα μου τῆς διαθήκης, which is closer to LXX of Exo 24:8, τὸ αἷμα τῆς διαθήκης. Comp. ἐν αἵματι διαθήκης (Zec 9:11). The testamentum sanguine suo obsignatum of Tertullian (Adv. Marcion. IV. 40) gives the sense fairly well. The ratification of a covenant was commonly associated with the shedding of blood; and what was written in blood was believed to be indelible. For διαθήκη see Wsctt. on Heb 9:15, Heb 9:16, with the additional note. p. 298.

τὸ ὑπὲρ ὑμῶν ἐκχυννόμενον. The ὑμῶν is peculiar to this passage. Mk. has ὑπὲρ πολλῶν, Mt. περὶ πολλῶν, and Paul omits. The ὑμῶν both here and in ver. 19 means the Apostles as representatives of all.

The part. is the Æolic form of the pres. part. pass. of ἐκχύνω = ἐκχέω (Comp. Act 22:20); "being poured out," like διδόμενον (ver. 19). In sense τὸ ἐκχ. agrees with αἵματι, but in grammar with ποτήριον: in Mt. and Mk., both in sense and grammar. with αἷμα. But see Win. lxvii. 3. p. 791.

21-23. The Declaration about the Traitor. Comp. Mat 26:21-25; Mar 14:18-21; Joh 13:21-30.

If Lk. places this incident in its proper place, Judas did partake of the eucharist. But the question cannot be decided. See Schanz, ad loc. pp. 509, 510.

21. πλὴν ἰδοὺ ἡ χεὶρ … ἐπὶ τῆς τραπέζης. The expression is peculiar to Lk. The πλήν here indicates a transition; an expansion or change of subject. From the meaning of His death He passes to the manner of it. Others take it as a restriction of ὑπὲρ ὑμῶν; others again as marking a contrast between Christ's conduct and that of the traitor. See on 6:24, 35, 10:11, 14. The verse may be understood literally, but probably means no more than that the traitor was sharing the same meal with Him: comp. Mat 26:23.

22. It is here that Lk. is almost verbatim the same as Mt. and Mk. Such solemn words would be likely to be remembered in one and the same form. Keim draws attention to their conspicuous originality. They are not adaptations of anything in O.T., although Oba 1:7 and Mic 7:6 might appropriately have been used (v. p. 309). He regards Lk. as most exact. In any case πορεύεται, for which Mt. and Mk. have ὑπάγει, is to be noticed. It is probably used in the LXX sense of "depart, die": comp. Psa 78:39.

ὅτι ὁ υἱὸς μέν. The "because" explains how such an amazing thing has come to pass. Failure to see the meaning of ὅτι (א B D L T, Sah. Boh.) has caused the substitution in many texts of καί (A X Γ Δ Λ Π b c e f ff2. Vulg. Syr-Sin. Arm. Aeth.), while others omit (a d, Orig.).

κατὰ τὸ ὡρισμένον. It is part of the Divine decree that the death of the Christ should be accompanied by betrayal: Mt. and Mk. have καθὼς γέγραπται περὶ αὐτοῦ: comp. Act 2:23. Excepting Rom 1:4; Heb 4:7,

ὁρίζειν is peculiar to Lk. (Act 2:23, Act 2:10:42, Act 2:11:29, Act 2:17:26, Act 2:31).

πλήν οὐαί. Mt and Mk. have οὐαὶ δέ; but Lk. is fond of πλήν (ver. 21). Although God knows from all eternity that Judas is the betrayer of the Christ. yet this does not destroy the freedom or responsibility of Judas. The ἐκείνῳ marks him off as an alien: comp. Joh 13:26, Joh 13:27, Joh 13:30. Mt. and Mk. add καλὸν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.

23. Here ἤρξαντο is the one word which is common to all three. Mt. and Mk. say that they each asked Jesus (and Mt. adds that Judas in particular asked) "Is it I ?" No one seems to have suspected Judas; and perhaps Christ's Σὺ εἶπας was heard by Judas alone. Jesus may have had Judas next to Him on one side, S. John being on the other. For πράσσειν of doing evil comp. Joh 3:20, Joh 3:21; Rom 7:19; Thuc. iv. 89. 2.

22:24-30. The Strife as to Precedence

Disputes of this kind had taken place before, and the frequent records of them are among the abundant proofs of the candour of the Evangelists. But a comparison of the records seems to indicate that the tradition respecting them had become somewhat confused; and it is possible that what was said on one occasion has in part been transferred to another. Comp. Mat 18:1-5; Mar 9:33-37; Luk 9:46-48; Joh 13:14: also Mat 20:24-28; Mar 10:41-45; Luk 22:24-27. Of these last three passages, Mt. and Mk. clearly refer to the same incident, which took place considerably before the Last Supper. If Lk. merely knew what Jesus said on that occasion, but did not know the occasion, he would hardly have selected the Last Supper as a suitable place for the incident. He probably had good reason for believing that a dispute of this kind took place at the supper. Jesus may have repeated some of what He had said on a similar present occasion. But there is no note of time or sequence in ver. 24, where δὲ καί simply indicates that something of a different character (δέ) from what precedes also (καί) took place: and it is scarcely credible that this strife occured after Jesus had washed their feet and instituted the eucharist. More probably the dispute arose respecting the

places at the paschal meal—who was to be nearest to the Master; and the feet-washing was a symbolical rebuke to this contention. Here ver. 27 appears to have direct reference to His having washed their feet.

24. Ἐγένετο δὲ καί. "But there arose also": see small print on 3:9. The δέ perhaps contrasts this discussion with that as to which of them was the traitor. But we are not sure that the one discussion came closely after the other.

φιλονεικία. "Contentiousness." Here only in N.T., but quite classical. It is sometimes coupled with βασκανία (4 Mac. 1:26; M. Antonin. iii. 4), and easily comes to mean "contention" (2 Mal 4:4; Jos. Ant. vii. 8. 4).

δοκεῖ εἶναι. "Is accounted, allowed to be"—omnium suffragiis; implying who ought to be so accounted. See Lft. on Gal 2:6.

μείζων. Not quite equivalent to the superlative, which would have indicated several gradations from lowest to highest. The comparative implies only two,—a superior and all the rest as equals: 9:46; Mar 9:34. Win. 35:4, p. 305.

25. Almost verbatim as the account of the earlier strife provoked by James and John (Mat 20:25; Mar 10:42). For κυριεύουσιν comp. Rom 14:9; 2Co 1:24; 1Ti 6:15. Mt. and Mk. use the compounds, κατακυρ. and κατεξουσιαζ.

εὐεργέται καλοῦνται Peculiar to Lk. The phrase εὐεργέτης βασιλέος ἀνεγράφη (Hdt. viii. 85, 4: comp. Thuc. i. 129. 2; Est 2:23, Est 6:1) is not parallel. There persons who have done special service to the sovereign are formally credited with it. Here it is the sovereign who receives the title of Benefactor (i.e. of his country, or of mankind) as a perpetual epithet; e.g. some of the Greek kings of Egypt. Comp. Σωτήρ, Pater patriæ, Servus servorum. For less formal instances of the title see McClellan and Wetstein.

It is better to take καλοῦνται as middle: "claim the title," hunc titulum sibi vindicant (Beng.). This is what the disciples were doing.

26. ὁ μείζων. He who is really above the rest. True greatness involves service to others: noblesse oblige. For γινέσθω, "let him prove himself to

be," comp. 10:36, 12:40, 16:11, 19:17. We have an echo of this 1Pe 5:3. For νεώτερος as διακονῶν comp. Act 5:6, Act 5:10: νεώτερον δὲ λέγει τὸν ἔσχατον (Euthym.), the lowest in rank.

The Latin Versions have junior (e f Vulg.), minor (a c ff2 i), minus (d, μεικρότερος D), juvenis (r), adulescentior (b q).

For ὁ ἡγούμενος we have qui præest (a b f q), qui princeps est (r). qui primes est (l) qui præsens est (e), qui ducatum agit (d), qui præcessor est (Vulg.). In N.T. ἡγέομαι means "lead" only in pres. part., and most often in Lk. It is used of any leader. ecclesiasticat of civil (Act 7:10, Act 7:14:12. Act 7:15:22; Mat 2:6; Heb 13:7, Heb 13:17, Heb 13:24). In LXX it is freq.

27. ἐγώ δὲ ἐν μέσῳ ὑμῶν. This need not be confined to the feet-washing (Euthym. De W. Godet, Hahn), nor to the fact that the person who presided at the paschal meal served the others (Hofm.): and the reference to either is uncertain. The whole of Christ's ministry was one of service to His disciples (Nösg. Weiss). For ἐν μέσῳ, see on 8:7.

Strauss, Keim, and others regard the feet-washing recorded in Jn. as a mere fictitious illustration of Luk 12:37 and 22:27 (L. J. § 86, p. 542, ed. 1864; Jes. of Naz. v. p. 341 n).

28-30. Nearly the whole of this is peculiar to Lk. But comp. Mat 19:28. Having rebuked them for raising the question of precedence among themselves, Jesus shows them wherein the privileges which they all enjoy consist, viz. in their standing by Him in His service to others. He gives preference to none.

28. οἱ διαμεμενηκότες μετ' ἐμοῦ. The idea of persistent loyalty is enforced by the compound verb, by the perfect tense, and by the preposition (Lft. on Gal 2:5): "who have perseveringly remained with Me and continue to do so" (1:22; Heb 1:11; 2Pe 3:4).

ἐν τοῖς πειρασμοῖς μου. The trials to which He had been subjected during His ministry, and especially the latter portion of it. These, even to Him, were temptations to abandon His work. Comp. ἄχρι καιροῦ (4:13).

κἀγὼ διατίθεμαι ὑμῖν. “And I on My part, in return for your loyalty, hereby appoint to you dominion, even as My Father appointed to Me dominion.” As in 1:33, βασιλεία is here “dominion” rather than “a kingdom”: comp. 23:42; Rev 17:12; 1Th 2:12. See on 11:2. Comp. τὴν βασιλείαν εἰς τὴν Ἀλεξάνδραν διέθετο (Jos. Ant. xiii. 16. 1).

A connexion with διαθήκη (ver. 20) is doubtful. The καινὴ διαθήκη is with all the faithful; this διατίθεμαι seems to be confined to the Apostles. The verb does not necessarily mean “covenant to give” or “assign assign by bequest,” which would not fit διέθετο here, but may be used of any formal arrangement or disposition (Hdt. i. 194, 6; Xen. Anab. vii. 3, 10; Mem. i. 6, 13; Cyr. v. 2. 7, 9).

30. ἵνα ἔσθητε καὶ πίνητε. This is the purpose of,conferring regal power upon them. Some make from καθώς to βασιλείαν a parenthesis and render, “I also (even as My Father appointed to Me dominion) appoint to you that ye may eat and drink,” etc. So Theophyl. Nösg. Hahn. But βασιλείαν belongs to both διατίθεμαι and διέθετο. So Buthym. De W. Mey. Weiss, Schanz, Godet.

ἐπὶ τῆς τραπέζης μου. The Jews commonly regarded the Messianic Kingdom as a banquet: Comp. 13:29, 14:15. Cibus potusque, ille de quo alias dicitur. Beati qui esuriunt et sitiunt justitiam (Bede).

καθῆσθε ἐπὶ θρόνων. The meaning of the promise is parallel to what precedes. As they have shared the trials, so they shall share the joy; and as they have proclaimed the Kingdom to Israel, so they shall exercise royal power over Israel, judging them according as they have accepted or rejected what was proclaimed. Comp. 1Co 6:2, 1Co 6:3; Rev 20:4.

As to the verb, the readings are very various: καθίζεσθε (A F K M S U V X Γ Δ), καθίσησε (H), καθέζησθε (D). But the choice lies between καθῆσθε (B* T D), which must depend upon ἵνα, and καθήσεσθε (א A B3 G L Q), which rather gives this as an independent promise. In Mat 19:28 καθήσεσθε is right, and may have been transferred to this passage, as δώδεκα has been in some authorities (א D Xm a b c d f1 q) with ωρόνων.

22:31-34. The Prediction of Peter's Denial

Both the prediction and the fulfilment are given in all four Gospels. A comparison of them shows that Lk. and Jn. are quite independent of one an other and of the other two. We have three separate narratives. Lk. agrees with Jn. (13:36-38) in placing the prediction in the supper-room. Mt. (26:30-35) and Mk. (14:26-30) place it on the way from the room to Gethsemane. It is not likely that it was repeated; and the arrangement of Lk and Jn. is to be preferred. But some make three predictions; two in the room (Lk. being different from Jn.), and one during the walk to Gethsemane. Godet regards a repetition of such a prophecy impossible de supposer (2. p. 476).

31. Lk. makes no break in Christ's words, but it is possible that a remark of Peter's, such as Jn. records, is omitted. The apparent want of connexion between vv. 30 and 31 has led to the insertion εἶπε δὲ ὁ κύριος (א A D X, Latt.), as if to mark the beginning of a new subject. B L T, Sah. Boh. Syr-Sin. omit. Bede suggests by way of connexion, Ne gloriarentur undecim apostoli, suisve viribus tribuerent, quod soli pæne inter tot millia Judæorum dicerentur in tentationibus permansisse cum Domino, ostendit et eos si non juvantis se Domini assent opitulatione protecti, eadem procella cum cæteris potuisse conteri.

Σίμων Σίμων. The repetition of the name is impressive: see on 10:41. Contrast Πέτρε ver. 34. The whole of this address (31, 32) is peculiar to Lk. It tends to mitigate Peter's guilt, by showing how sorely he was tried. Lk. "ever spares the Twelve." See pp. 146,, 172, 511,.

ὁ Σατανᾶς ἐξῃτήσατο ὑμᾶς "Satan obtained you by asking" (RV. marg.); "procured your being surrendered to him," as in the case of Job (1:12, 2:6): exoravit vos. Neither postulavit (Tert. Cypr.), nor quæsivit (c), nor expetivit (f Vulg.) is adequate. The aorist of the compound verb necessarily implies success in the petition. In class. Grk. the mid. would generally have a good sense: "obtained your release by entreaty." See instances in Wetst. and Field. As in 10:18 Jesus is here communicating a portion of His divine knowledge. See notes there and on 8:12. Note the plur. ὑμᾶς, which covers

both σύ and τοὺς ἀδελφούς σου. Satan was allowed to try them all (Mat 26:31, Mat 26:56; Mar 14:27, Mar 14:50); Judâ non contentus (Beng.). Comp. Apost. Const, vi. 5, 4: Test. XII. Patr. Benj. iii.

τοῦ σινιάσαι. See on 1:74: "in order to sift." Neither verb nor substantive (σινίον, "a sieve, winnowing riddle") is classical. They are probably colloquial for κόσκινον and κοσκινεύειν which survives in modern Greek. In Amo 9:9 we have λικμᾷν. See Suicer, s.v.

Ut ventilet (e f ff2 i l q r, Ambr.), ut vexaret (Cypr. Aug.). ut cerneret (d, Tert. Hil.), ad cernendum (c), ut cribraret (Vulg.).

32. ἐγὼ δὲ ἐδεήθην. See on 5:12. The ἐγὼ δέ and the aor. are in marked contrast to Satan and his request. We may regard ἐξῃτήσατο and ἐδεήθή as contemporaneous.

περὶ σοῦ As being the leader on whom so much depended, and as being in special need of help, as his fall proved. Jesus prayed for all (Joh 17:2, Joh 17:9, Joh 17:15, Joh 17:17). The interpolator of Ignatius understands this as a prayer for all: ὁ δεηθεὶς μὴ ἐκλείπειν τὴν πίστιν τῶν ἀποστόλων (Smyrn. 7.) For ἵνα after δέομας comp. 9:40, 21:36.

μὴ ἐκλίπῃ. "Fail not utterly, once for all." Defectt in Petro ἡ ἐνέργεια τῆς πίστεως ad tempus: at ἔξιν labefactavit, non extinxit (Grotius).

καὶ σύ. Answering to ἐγὼ δέ. Christ has helped him: he must do what he can for others.

ποτε ἐπιστρέψας στήρισον. "When once thou hast turned again, stablish" (RV.). It is unnatural to take ποτε with στήρισον (Mey. Weiss); and it is a mistake to make ἐπιστρέψας a sort of Hebraism (Psa 85:7, ἐπιστρέψας ζωώσεις ἡμᾶς), meaning "in turn" (Grot. Maldon. Beng.), a use which perhaps does not occur in N.T. See Schanz. On the other hand, "when thou art converted" is too strong. It means turning again after a temporary aberration. Yet it is not turning to the brethren, but turning from the fault that is meant. It is not likely that the transitive sense is meant: "convert thy

brethren and strengthen them". comp. 1:16, 17; Jam 5:19, and contrast Act 3:19, 28:27; Mat 13:15; Mar 4:12. See Expos. Times, Oct 1899, p. 6.

This metaphorical sense of στηρίζειν is not classical: comp. Act 18:23; Rom 1:11, Rom 1:16:25; Jam 5:8, etc. The form στήρισον for στήριξον is late.

Some Latin texts add. without any Greek authority, et rogate nen iniretis in temptationem (a b c e ff2 i q).

33. μετὰ σοῦ. First. with enthusiastic emphasis: "With Thee I am ready." The impulsive reply is thoroughly characteristic. As at the feet-washing (Joh 13:6, Joh 13:8) he has more confidence in his own feelings than in Christ's word; but this version of the utterance is less boastful than that in Mat 26:33 and Mar 14:29.

34. Λέγω σοι, Πέτρε. For the first and last time in the Gospels Jesus addresses him by the significant name which He had given him. Rock-like strength is not to be found in self-confidence, but in humble trust in Him. Mt. and Mk. have Ἀμὴν λέγω σοι: Jn. Ἀμὴν ἀμὴν λ. σοι. The solemn earnestness with which this definite prediction was uttered made a deep impression upon all.

σήμερον. Mt. his ταύτῃ τῇ νυκτί. Mk. has both. The new day began after sunset. See 4:40, 13, and 23:38 for similar cases in which Mt. and Lk. have different parts of an expression, of which Mk. has the whole.

οὐ φωνήσει … ἀλέκτωρ. The third of the four Roman watches was called ἀλεκτοροφωνία, gallicinium (Mar 13:35; Apost. Const. viii. 34, 1; Strabo, vii. 35; Geopon. 1153). The expression here is equivalent to "Before this night is past." Mk. alone mentions the double cock-crowing, and the fact that Peter, so far from being silenced, kept on protesting with increased vehemence.

ἕως τρίς με ἀπαρνήσῃ εἰδέναι. This is the true reading (א B L M Q X T), The τρίς is in all four Gospels: the εἰδέναι in Lk. alone.

35-38. The New Conditions; the Saying about the Sword

The opening words mark the beginning of a new subject; and there is no indication of any connexion with what precedes. It is one more proof of His care for them. Precautions and equipments, which would have hindered them in more peaceful times, have become necessary now. What He formerly forbade, He now enjoins. Dominus non eâdem vivendi regulâ persecutionis quam pacis tempore discipulas informat (Bede).

35. Ὅτε ἀπέστειλα ὑμᾶς ἄτερ β. The wording suggests a direct reference to 10:4. which is addressed to the Seventy. In 9:3, where similar directions are given to the Twelve, the wording is different. In the source which Lk. is here using the words given in 10:4 would seem to have been addressed to the Apostles. There may have been some confusion in the tradition respecting two similar incidents, or in the use which Lk. makes of it.

This use of ὑστερεῖν occurs here only in N.T. Comp. Jos. Ant. ii.2, 1. The pass. is thus used 15:14; Rom 3:23; Heb 11:37.

36. ὁ μὴ ἔχων. This is ambiguous. It may look back to ὁ ἔχων βαλλάντιον: "He that hath no purse, let him sell his garment and buy a sword" (Cov. Gen. Rhem. RV.). Or it may anticipate μάχαιραν: "He that path no sword, let him sell his garment and buy one" (Tyn. Cran. AV.). The former is far the more probable. Only he who has no money or wallet, would sell the most necessary of garments (ἱμάτιον, 6:29), to buy anything. But even the ἱμάτιον is less indispensable than a sword; so dangerous are their surroundings. "For henceforth the question with all those who continue in the land will not be whether they possess anything or not, but whether they can exist and preserve their lives" (Cyril Adex. Syr. Com. ad loc., Payne Smith. p. 680) Christ implies that His Apostles will have to rely upon their own resources and to confront deadly hostility. Comp. Joh 15:18-21. Christ does no mmean that they are to repel force by force; still less that they are to use force in spreading the Gospel. But in a figure likely to be remembered He warns them of the changed circumstances for which they must now be prepared.

37. λέγω γὰρ ὑμῖν. The γάρ introduces the explanation of the change from ὅτε ἀπέστειλα to νῦν.

τὸ γεγραμμένον. Comp. 20:17; 2Co 4:13, More often we have τά γεγραμμένα: 18:31, 21:22; Act 13:29; Rev 20:12, Rev 22:19.

The ἔτι before τοῦτο (G Δ Λ Π, Vulg. Arm.) is spurious. It is the kind of insertion which versions are apt to make for the sake of completeness: "must yet be fulfilled." For δεῖ see on 4:43 and 9:22.

ἐν ἐμοί. Therefore the disciples must expect no better treatment than the Master receives (Mat 10:24; Joh 15:20, Joh 13:16: see on 6:40).

Καὶ μετὰ ἀνόμων. The καί is part of the quotation: καὶ ἐν τοῖς ἀνόμοις ἐλογίσθη (Isa 53:12): "even with the transgressors" is incorrect. In AV. ἄνομος is translated in five different ways: "transgressor" (Mar 15:28); "wicked" (Act 2:23; 2Th 2:8), "without law" (1Co 9:21), "lawless" (1Ti 1:9), "unlawful" (2Pe 2:8).

καὶ γάρ. An extension of the argument: "and what is more." This fulfilment is not only necessary,—it is reaching its conclusion, "is having an end" (Mar 3:26). The phrase τέλος ἔχειν is used of oracles and predictions being accomplished. See Field, Ot. Norvic. iii., and comp. τετέλεσται (Joh 19:30).

Om. γάρ D, a d e ff2 i l Syr-Sin. Failure to see the point of the γάρ would cause the omission.

τὸ περὶ ἐμοῦ This form of expression is found in no other Gospel; but the plur. τὰ περὶ ἐμουῦ, occurs 24:19, 27 and is freq. in Acts (1:3, 18:25, 23:11, 15, 24:10, 22, 28:15, 31: in 8:12, 19:8, 28:23 the τά is probably spurious). Some text (A X Γ Δ etc.) have τά here for τό: ea quæ sunt de me (Vulg.); ea quæ de me scribta sunt (Cod. Brix.). But τό (א B D L Q) has been altered to the more usual expression. perhaps to avoid the possible combination of τὸ περὶ ἐμοῦ τέλος. There is no need to understand γεγραμμένον. Much which concerned the Christ had never been written.

38. μάαιραι. Chrysostom has supposed that these were two knives, prepared for the slaughtering (ver. 8) or carving of the paschal lamb. In itself this is

not improbable: but nowhere else in N.T. does μάχαιρα mean a knife. Assuming that swords are meant, these weapons may have been provided against robbers on the journey to Jerusalem, or against attack in the city. Peter had one of them, and may have been the speaker here. It is one more instance of the Apostles' want of insight, and of the Evangelistbs candour: comp. Mar 8:17. Schleiermacher points out that the obscurity of the passage is evidence of its genuineiess and originality (p. 299, Eng. tr.).

Ἱκανόν ἐστιν. Satis est (c ff2 q Vulg.), sat est (a i), sufficit (b d f l r), which law perhaps represents ἀρκεῖ (D). The reply is probably the equivalent for a Hebrew formula for dismissing the subject (Deu 3:26), not with impatience, but with satiety or sorrow. Comp. ἕως τοῦ νῦν [ἱκανόν] (1 Mac. 2:33). But even if it means that two swords are a sufficient quantity ("They are enough for you," SyrSin.), it intimates that the subject is dismissed. Bede is hardly right in his view: duo gladii sufficiunt ad testimonium sponte passi salvatoris, i.e. to prove that he could have resisted. had He pleased. If the words apply to the swords, they are spoken with a sad irony (μονουχὶ διαγελᾷ, Cyril Alex.). as meaning, not that the two weapons will be sufficient for the protection of the company, but that none at all are required: they have grievously misunderstood Him. Es gilt nith: mehr mit dem leiblichen Schwerdt fechten, sondern as gilt hinfort leiden um des Evangelii willen und Kreuz tragen: denn man kann wider den Teufel nicht mit Eisten fechten; darum ist Noth Alles dran zu setzen, und nur das geistliche Schwerdt, das Wort Gottes, zu fassen (Luth.).

22:39-23:49. The Passion

In this part of the narrative of the Passion proper, i.e. from the Agony to the Death, the particulars which are wholly or mainly peculiar to Lk. are 22:51, 23:6-12, 27-32 [34]. 40-43, 46: and these particulars are among the most precious details in the history of the Passion.

22:39-46. The Agony in the Garden

With regard to the omission of nearly the whole of the last discourses (Jn. 14-17.) Godet remarks that the oral tradition was not a suitable vehicle for transmitting such things: c'étaient den trésors qu'un cæur d'élite Pouvait seul garder et reproduire. On the other hand Jn. omits the whole of this scene, although there is a clear reference to it 18:11. Lk.'s narrative once more differs considerably from that of Mt. (26:30-41) and of Mk. (14:26-38), which are almost verbatim the same; and it is very much shorter. It is in vv. 39, 42, 46 that Lk. comes most closely to the other two.

39. ἐξελθών. From the house.

κατὰ τὸ ἔθος Peculiar to Lk. (1:9, 2:42): Comp. πολλάκις συνήχθη Ἰησοῦς ἐκεῖ (Joh 18:2). It was no longer necessary to keep Judas ignorant of His movements; so He follows His usual practice. Lk. omits the ὑμνήσαντες which records the chanting of the second part of the Hallel. Jn. alone mentions the passing of the gloomy ravine of the Kidron (18:1).

40. τοῦ τόπου. Lk. and Jn. call it "the place," Mt. and Mk. χωρίον and add the name Γεθσημανεί = "oil-press." The traditional Gethsemane is a questionable site. Both Robinson and Thomson would place the garden higher up the Mount of Olives. The tradition is continuous from the age of Constantine, but cannot be traced to any earlier source. Stanley inclines to accept it as correct (Sin & Pal. p. 455). See D. B.2 art. "Gethsemane."

Προσεύχεσθε. This first command to pray (comp. ver. 46) is recorded by Lk. alone. It is given to the eleven; the second is to the chosen three. whom Lk. does not notice particularly.

41. ἀπεσπάσθη. Avulsus est (Vulg.). "He was drawn away" by the violence of His emotion. which was too strong to tolerate the sympathy of even the closest friends: comp. Act 21:1. It seems to be too strong a word to use of mere separation: but comp. 2 Mac. 12:10, 17; 4 Mac. 13:18; Isa 28:9.

ὡσεὶ λίθου βολήν. Mt. and Mk. have μικρόν Comp. ὡσεὶ τόξου βολήν (Gen 21:16): λείπετο δουρὸς ἐρωήν (Hom. Il. xxiii. 529). The acc. in Joh 6:19 is not quite parallel.

θεὶς τὰ γόνατα. Lk. alone mentions this. Standing was the more common attitude (18:11; Mat 6:5; Mar 11:25; 1Sa 1:26): but on occasions of special earnestness or humiliation kneeling was more natural (1Ki 8:54; Ezr 9:5; Dan 6:10). In N. T. kneeling is the only attitude mentioned; perhaps in imitation of Christ's example here: Act 7:60, Act 7:9:40, Act 7:20:36, Act 7:21:5; Eph 3:14. The phrase τιθέναι τὰ γόνατα is not classical, but comp. genua ponere. See on 3:21: the imperf. προσηύχετο implies continued prayer.

42. Πάτερ, εἰ βούλει, παρένεγκε. We might have expected εἰ θέλεις (comp. ἐὰν θέλῃς, 5:12), because of τὸ θέλημα in the next sentence. But this is one of the passages which tend to show that in N.T. θέλω indicates mere choice, while βούλομαι implies deliberate selection (Mat 1:19). The latter is far less common in N.T. In LXX there is not much difference.

This is the only passage in which the Attic βούλει for βούλῃ is well supported. Such forms are found in some texts Mat 27:4; Joh 11:40; Act 16:31, Act 24:8.

In D a c d e ff2 μὴ τὸ θέλημα … γενέσθω precedes εἰ βούλει … ἐμοῦ, πλήν being omitted. Several of the same authorities have a similar inversion 9:62.

The reading παρενεγκεῖν (A Q X Γ Δ Λ) turns the prayer into an unfinished pleading: "Father, if Thou be willing to remove this cup from Me."—Comp. Exo 32:32. B D T Versions, and Orig. support παρένεγκε. Vulg. transfer

calicem istum; Tert. transfer poculum istud; but he may be quoting Mar 14:36 (De Orat. 4.). Boh. Sah. Syr-Cur. Syr-Sin. have “let this cup pass.”

παρέενεγκε τοῦτο τὸ ποτήριον ἀπ᾽ ἐμοῦ. “This cup” and the address “Father” are in all three accounts. In O.T. the metaphor of “cup” for a person’s fortune, whether good or bad, is very common (Psa 11:6, Psa 16:5, Psa 23:5, Psa 75:8, etc.). In N.T. specially of the sufferings of Christ (Mar 14:36; Joh 18:11; Mat 20:22, Mat 20:23; Mar 10:38, Mar 10:39): comp. Rev 14:10, Rev 16:19, Rev 18:6. In class. Grk. παραφέρειν ποτήριον would mean to place a cup at the side of a person. put it on the table near him (Hdt. 1:119, 5, 133, 3; Plat. Rep. 1. p. 354). But in Plutarch παραφέρειν is used in the sense of “lay aside, remove” (Camill. 41.). Elsewhere in N.T. it is used of leading astray (Heb 13:9; Jud 1:12).

τὸ θέλημά μου. Either βούλημα or βουλή might have been used of the Father’s will. but less suitably of Christ’s (Eph 1:11). The γινέσθω is peculiar to Lk. It recalls γέηθήτω τὸ θέλημά σου (Mat 6:10), which Lk. omits (11:2). For πλήν comp. 10:11, 14, 20.

43, 44. As in the case of vv. 19, 20, we have to consider whether this passage is part of the original text. For be evidence see be additional note at the end of ch. 23. One thing is certain. “It would be impossible to regard these verses as a product of the inventiveness of the scribes. They can only be a fragment from the traditions, written or oral, which were, for a time at least, locally current beside the canonical Gospels, and which doubtless included matter of every degree of authenticity and intrinsic value. These verses and the first sentence of 22:34 may be safely called the most precious among the remains of this evangelic tradition which were rescued from oblivion by the scribes of the second century” (WH. 2. App. p. 67). It matters little whether Lk. included them in his narrative, so long as their authenticity as evangelic tradition is acknowledged. In this respect the passage is like that respecting the Woman taken in Adultery.

43. ὤφθη. “Was visible” to the bodily eye is obviously meant. It is against the context and the use of the expression in other places to suppose that internal perception of an invisible spiritual presence is intended. Lk. is fond of the expression (1:11, 9:31, 24:34; Act 2:3, Act 2:7:2, Act 2:26, Act 2:30, Act 2:35, Act 2:9:17, Act 2:13:31, Act 2:16:9, Act 2:26:16; comp. 1Co 15:5-

8), which Mt. and Mk. use once each (17:3. 9:4), and Jn. thrice (Rev 11:19, Rev 11:12:1, Rev 11:3), but not in his Gospel. The ἀπ' οὐρανοῦ would not have been added if the presence of the Angel was invisible.

ἐνισχύων. Elsewhere in N.T. only Act 9:19, of bodily strengthening: comp. 2Sa 22:40; Ecclus. 50:4; and this may well be the meaning here, but without excluding the strengthening of soul and spirit. Either would tend to produce the other; and the sight of His Father's messenger would strengthen both body and spirit. Commentators have speculated as to what the Angel said (see Corn. à Lap. ad l.). There is nothing to indicate that he spoke. Hobart remarks of ἐνισχύειν that, outside the LXX "its use in the transitive sense, 'to strengthen,' is confined to Hippocrates and St. Luke" (p. 80). In Act 9:19 the true reading is probably ἐνισχύθη.

ἐν ἀγωνίᾳ. Here only in N.T. Field contends that fear is the radical notion of the word. The passages in which it occurs in LXX confirm this view: 2 Mal 3:14, Mal 3:16, Mal 3:15:19; comp. ἀγωνιᾷν Esth. 15:8 [5:1]; Dan 1:10; Dan 2 Mac. 3:21. It is frequently coupled with such words as φόβος, δέος, φρίκη, etc. For examples see Field, Ot. Norv. 3. p. 56. It is, therefore, an agony of fear that is apparently to be understood. Mk. has ἀδημονεῖν with ἐκθαμβεῖσθαι, Mt. with λυπεῖσθαι.—ἐκτενέστερον. "More extendedly," and hence "more persistently." This seems to be parallel to the πίπτειν ἐπὶ πρόσωπον αὐτοῦ (Mt.) and ἐπὶ τῆς γῆς (Mk.). Heb. v. 7 probably refers specially to this. Comp. ἐκτενῶς of prayer, and ἐκτένεια of worship and service. Act 12:5, Act 26:7.

44. ὡσεὶ θρόμβοι αἵματος καταβαίνμοντες. Even if καταβαίνοντος (א V X, Vulg. Boh.) be right, the words do not necessarily mean more than that the drops of sweat in some way resembled drops of blood, e.g. by their size and frequency. But it is not likely that no more than this is intended, or that the words are a metaphorical expression. like our "tears of blood." That Justin in referring to the statement omits αἵματος—ἱδρὼς ὡσεὶ θρόμβοι κατεχεῖτο (Try. 103.)—does not prove that he did not understand actual blood to be meant. Rather it shows that he considered that θρόμβοι, "clots," sufficiently expressed "drops of blood."2

The expression “bloody sweat” is probably a correct interpretation: and the possibility of blood exuding through the pores seems to be established by examples. Comp. Arist. Hist. Anim. 3:19. De Mezeray states of Charles 9. of France that “During the last two weeks of his life (May 1574) his constitution made strange efforts … blood gushed from all the outlets of his body, even from the pores of his skin; so that on, one occasion he was found bathed in a bloody sweat.” See W. Stroud, The Physical Cause the Death of Christ, 1847, pp. 85-88, 379-389. Schanz cites Lönarz, De sudore sanguinis, Bonn, 1850, and Langen, Die letzten Lebenstage, p. 214. Why is αἵματος added, if no αἷμα accompanied the ἱδρώς? It would be visible in the moonlight, when Jesus returned to the disciples: ubi quidem non solis oculis, sed quasi membris omnibus flevisse videtur (Bernard, In Dom. Palm. Serm. 3:4). Diatess-Tat. has “like a stream of blood.”

45. Lk. is much more brief than Mt. and Mk., but adds ἀναστὰς ἀπὸ τῆς προσευχῆς and also ἀπὸ τῆς λύπης. Prolonged sorrow produces sleep, and in mentioning this cause of their slumber Lk. once more “spares the Twelve.” For ἀναστάς see on 1:39, and for ἀπό of the cause see on 19:3, 21:26, 24:41.

46. Τί καθεύδετε ; The special address to Peter is omitted.

προσεύχεσθε ἵνα μή . All three assign this to the first return from prayer. No words are recorded of the second, and Lk. omits both it and the third. These movements are some evidence as to Christ’s human knowledge. Would He have come to the disciples, without waking them (as seems on the second occasion to have been the case), had He known beforehand that they were asleep? And does not εὑρίσκεν, which is in all three, almost imply that until He came He did not know, as in the case of the barren fig tree (Mar 11:13)?

ἵνα μή . “That … not” (Wic. RV.) rather than “lest” (Tyn. Gen. Rhem. AV.). Comp. ver. 40, where the constr. is equivalent, although not identical. In both places we have the pres. imperat. of continuous prayer.

22:47-53. The Traitor’s Kiss and the Arrest of Jesus

Mat 26:47-56; Mar 14:43-52; Joh 18:2-11. It would have been possible for Jesus to have evaded Judas by not going to the usual place (ver. 40) or by leaving it before he arrived. The sneer of Celsus, that Jesus went to the garden "to make His escape by disgracefully hiding Himself," is out of place. By going and remaining where Judas must find Him, He surrendered Himself voluntarily. As Origen says, "At the fitting time He did not prevent Himself from falling into the hands of men" (Cels. 2:10).

47.῎Ετι αὐτοῦ λαλοῦντος … ὄχλος καὶ … ᾿Ιούδας εἷς τῶν δώδεκα. These nine words are in all three accounts. He was still addressing the disciples when He was interrupted by a hostile multitude led by one of the Twelve. See Blass on Act 10:44.

φιλῆσαι αὐτόν. Lk. omits that it was a prearranged sign; also the χαῖρε ῾Ραββεί and the fact that an ostentatiously affectionate kiss (κατεφίλησεν) was given. Jn. does not mention the kiss. His narrative shows how unnecessary the treacherous signal was, for Jesus came forward and declared Himself.

48. φιλήματι . First, with great emphasis. "Is it with a kiss thou betrayest?" Osculo Filium hominis tradis? hoc est amoris pignore vulnus infligis, et caritatis officio sanguinem fundis, et pacis instrumento mortem irrogas, servus Dominum, discipulus prodis magistrum, electus Auctorem (Bede). Jesus does not say, "betrayest thou Me?" but "betrayest thou the Son of Man?" He reminds Judas that it is the Messiah whom he is treating with this amazing form of treachery. Mt. words Christ's rebuke very differently: ῾Εταῖρε, ἐφ᾽ ὃ πάρει. Mk. omits the rebuke.

49. Κύριε, εἰ πατάξομεν ἐν μαχαίρῃ ; Lk. alone records this question. It is said that "since it was illegal to carry swords on a feast-day, we have here another sign that the Last Supper had not been the Passover." But if the μάχαιρα was a large knife used for killing the lamb, this would not hold: see on ver. 38.

For the constr. see on 13:23 and Burton., § 70, 169: and for the form μαχαίρῃ see on 21:24.

50. εἷς. All three use this indefinite expression: Jn. alone tells us that it was the impetuous Peter, who acted without waiting for Christ's reply. When Jn. wrote it was not dangerous to disclose the name of me Apostle who had attacked the high priest's servant. And John alone gives the servant's name. As a friend of the high priest (18:15) he would be likely to know the name Malchus. Malchus was probably taking a prominent part in the arrest, and Peter aimed at his head.

τὸ οὐῖς αὐτοῦ τὸ δεξιόν. Mt. has ὠτίον, Mk. and Jn. ὠτάριον. Jn. also specifies the right ear. Mt. records the rebuke to Peter, "Put up again thy sword," etc.

51. Ἐα᾽τε ἕως τούτου . The obscurity of the saying is evidence that it was uttered: an invented utterance would have been plainer. If addressed to the disciples (as ἀποκριθείς implies, for He is answering either their question or Peter's act), it probably means, "Suffer My assailants to proceed these lengths against Me." If addressed to those who had come to arrest Him, it might mean, "Tolerate thus much violence on the part of My followers,"—violence which He at once rectifies. It can hardly mean, "Allow Me just to touch the sufferer," for He is still free, as ver. 52 implies: the arrest takes place at ver. 54. Some even make ἕως τούτου masc. "to go as far as Malchus": but comp. Lev 26:18. In either of these last cases we should have had με after ἐᾶτε. For ἐάω see on 4:41.

ἰάσατο αὐτόν. Lk. the physician alone records this solitary miracle of surgery. A complete restoration of the ear is meant and required. "He touched the ear, " not the place where the ear had been. Peter's act had seemed to place Jesus in the wrong and to justify His enemies: He was shown to be the Leader of dangerous persons. To undo this result it was necessary to render Malchus uninjured, and to surrender without resistance. This confirms the interpretation given above of Ἐᾶτε ἕως τούτου: they are a public command to the disciples not to impede the arrest. Comp. Joh 18:36. Marcion omitted vv. 49-51.

In the Classical Review of Dec. 1893 Dr. E. A. Abbott proposes to resolve this miracle into a misunderstanding of traditional language. The ingenuity is unconvincing. See Additional Note p. 545.

52. τοὺς παραγενομένους ἐπ᾽ αὐτόν . These are not fresh arrivals, but portions of the ὄχλος of ver. 47 more particularly described. There is nothing improbable in the presence of ἀρχιερεῖς, who are mentioned by Lk. alone. Anxiety about the arrest, which might be frustrated by a miscalculation of time, or by the people, or by a miracle, would induce them to be present. For στρατηγοὺς τοῦ ἱεροῦ see on ver. 4. Jn. tells us that Roman soldiers with their chief officer were there also (18:3, 12). Jesus addresses the Jewish authorities, who are responsible for the transaction.

The reading ἐπ᾽ αὐτόν (A B D L T X Γ Λ Π), "against Him" (RV.), is to be preferred to πρὸς αὐτόν (א G H R Δ), "to Him" (AV.); but Tisch., with his bias for א, adopts the latter.

Ὡς ἐπὶ λῃστήν. First with emphasis. These words down to καθ᾽ ἡμέραν are the same in all three accounts. Jesus is not a bandit (10:30, 19:46). The fact that they did not arrest Him publicly, nor without violence, nor in the light of day, is evidence that the arrest is unjustifiable. Perhaps ξύλων means "clubs," as Rhem. from fustibus (Vulg.): comp. Jos. B. J. 2:9, 4.

53. Every point tells: "Every day there was abundant opportunity; you yourselves were there; the place was the most public in the city; and you made no attempt to touch Me." The sentence is certainly not a question (Hahn). Tisch. does not make even the first part, from ὡς to ξύλων, a question: so also Wic. and Cran.

ἀλλ᾽ αὕτη ἐστίν. "But the explanation of such outrageous conduct is not difficult. This is your hour of success allowed by God; and it coincides with that allowed to the power of darkness." So Euthym ὥρα ἐν ἐν ᾗ δύναμιν ἐλάβετε κατ᾽ ἐμοῦ θεόθεν· comp. Joh 8:44. Perhaps there is an intimation that the night is a fit season for such work: comp. Joh 13:30, and see Schanz, p. 529.

ἡ ἐξουσία τοῦ σκότους. See Lft. on Col 1:13, where the same phrase occurs. He points out that ἐξουσία is sometimes used of unrestrained and tyrannical power, as well as of delegated and constitutional power. But the latter may be the meaning here. It is by Divine permission that Satan is ὁ ἄρχων τοῦ τοῦ κόσμοι τούτου (Joh 14:30).

Lk. omits the flight of all the disciples, which Mt. and Mk record. This is further evidence, if any be needed, that Lk. exhibits no animus against the Twelve. See on ver. 45 and 6:13.

22:54-62. Peter's Denials

Peter's denials are recorded in detail by all four Evangelists, who tell us that three denials were predicted (Mat 26:34; Mar 14:30; Luk 22:34; Joh 13:38), and record three denials (Mat 26:70, Mat 26:72, Mat 26:74; Mar 14:68, Mar 14:70, Mar 14:71; Luk 22:57, Luk 22:58, Luk 22:60; Joh 18:17, Joh 18:25, Joh 18:27). As already pointed out, Lk. and Jn. place the prediction during the supper, Mk. and Mt. on the road to the Mount of Olives, which is less likely to be correct, if (as is probable) the prediction was made only once.

As to the three denials, all four accounts are harmonious respecting the first, but differ greatly respecting the second and third. The first denial, provoked the accusation of the maid, seems to have led to a series of attacks upon S. Peter, which were mainly in two groups; and these were separated from one another by an interval, during which he was not much noticed. Each of the four narratives notices some features in these groups of attacks and denials: but it is unreasonable to suppose that they profess to give the exact words that were spoken in each case. See on 8:24 for Augustine's remarks on the different words recorded by the three Synoptists as uttered during the storm on the lake. Alford on Mat 26:69, and Westcott in an additional note on Jn. 18., have tabulated the four narratives: see also Rushbrooke's Synopticon, p. 114. With these helps the four can readily be compared clause by clause; and the independence of at least three of them soon becomes apparent. This independence results from truthfulness, and the variations will be a difficulty to those only who hold views of verbal inspiration which are contradicted by abundant phenomena both in O.T. and N.T. "St. Luke adds force to the episode by placing all three denials together. With St. John, however, dramatic propriety's is sacrificed to chronological accuracy" (Lft. Biblical Essays, p. 191).

54. Συλλαβόντες . All four use this verb in connexion with the arrest of Jesus. It is freq. in Lk., especially of the capture of prisoners: Act 1:16, Act

12:3, Act 23:27, Act 26:21. Jn. tells us that they bound Him and took Him πρὸς Ἄνναν πρῶτον, i.e. before His being examined by Caiaphas, as recorded Mat 26:57-68 and Mar 14:53-65. Both these examinations were informal. They were held at night, and no sentence pronounced in a trial held at night was valid. Hence the necessity for a formal meeting of the Sanhedrin after daybreak, to confirm what had been previously decided. This third ecclesiastical trial is mentioned by all the Synoptists (ver. 66; Mat 27:1; Mar 15:1); whereas Jn. gives only the first (18:12), and shows that it was in connexion with it that Peter's denials took place. Lk. can hardly be said to give either of the first two hearings. He says that Jesus was taken to the high priest's house, and was there denied by Peter and ill-treated by His captors; and then he passes on to the formal assembly of the Sanhedrin; but there is no mention of any previous examination. With the help of the other narratives, however, we obtain an account of all three hearings. The space devoted by all four to these Jewish and Roman trials seems to be out of proportion to the brief accounts of the crucifixion. But they serve to bring out the meaning of the crucifixion by exhibiting the nature of the Messiahship of Jesus. Why was Jesus condemned to death by the Sanhedrin? Because He claimed to be the Son of God. Why was He condemned to death by Pilate? Because He claimed to be the King of the Jews.

ἤγαγον καὶ εἰσήγαγον. "They led Him (away) and brought Him." The latter verb is a favourite with Lk. See on 2:27.

D Γ, Syr-Sin. some Old Lat. texts Vulg. Aeth. omit καὶ εἰσἠγαγον.

εἰς τὴν οἰκίαν τοῦ ἀρχιερέως. It is impossible to determine whether this means of Annas or of Caiaphas (comp. 3:2 and Act 4:6): but the narrative of Jn. (18:12-24) renders it highly probable that Annas and his son-in-law Caiaphas shared the same palace, occupying different parts of it. As Lk. records no examination of Christ before either of them, we do not know whether he connects Peter's fall with the hearing before Annas (as Jn.), or with that before Caiaphas (as Mt. and Mk.). All that he tells us is that Jesus was kept a prisoner and insulted between the night arrest and the morning sitting of the Sanhedrin. Possibly his authorities told him no more. See Hastings, D.B. 1. p. 100.

ἠκολούθει μακρόθεν. This following at a distance is noted by all three. Quod sequitur, amoris est, quod e longo, timoris.

55. περιαψάντων . Here only in N.T. Comp. 3 Mal 3:7. This would be April, at which time cold nights are not uncommon in Jerusalem, which stands high.

A D R X Γ Δ Λ Π have ἁψάντων, which is peculiar to Lk. in the sense of kindling: 8:16, 11:33, 15:8; Act 28:2. For ἐν μέσῳ see on 8:7.

ἐκάθητο ὁ Πέτρος μέσος αὐτῶν. Cod. Am. and other MSS. of Vulg. have erat Petrus in medio eorum. All Greek texts have ἐκάθητο. Where did Jerome find ἦν? See on 9:44.

Here only in N.T. is συνκαθίζω intransitive: contrast Eph 2:6. D G, b c d e f ff2 i l q Vulg. Arm. Syr-Sin. have περικαθισάντων. But a (consedentibus supports א A B L R X etc. (συνκαθισαντων): and this is doubtless right.

56. παιδίσκη . All four use this word of the person who began the attack on Peter. Jn. says that she was the doorkeeper. It was not Pilate, nor any of the Sanhedrin, nor a mob of soldiers, but a single waiting-maid, who frightened the self-confident Apostle into denying his Master. Note the τις.

πρὸς τὸ φῶς. Comp. Mar 14:54. For ἀτενίσασα, which is a favourite word with Lk. (4:20 and often in Acts), Mk. has ἐμβλέψασα.

καὶ οὗτος σὺν αὐτῷ ἦν. The meaning of the καί is not obvious: as well as who? Possibly S. John, who was present and known to the household. With σὺν αὐτῷ ἦν comp. 24:44; Act 13:7. The fondness of Lk. for σύν here comes out. Mk. and Mt. have μετά, and Jn. has ἐκ τῶν μαθητῶν.

57. οὐκ οἶδα αὐτόν . For αὐτόν Mk. and Mt. have the less explicitly false τί λέγεις. Lk. has ὃ λέγεις ver. 60, where they have τὸν ἄνθρωπον. Here Lk. again mitigates by omitting the oath which accompanied the second denial (Mt.), and the cursing and swearing which accompanied the third (Mt. Mk.). This first denial seems to have been specially public, ἔμπροσθεν πάντων (Mt.).

58. μετὰ βραχύ. Lk. alone states that a second denial followed close on the first. For ἕτερος Mt. has ἄλλη, Mk. ἡ παιδίσκη, Jn. εἶπον. For ἄνθρωπε see on 12:14.

59. διαστάσης ὡσεὶ ὥρας μιᾶς. Mk. and Mt. say μετὰ μικρόν. The classical διίστημι is peculiar to Lk. (24:51; Act 27:28. In LXX Exo 15:8; Pro 17:9, etc.).

ἄλλος τις. Jn. says a kinsman of Malchus; Mt. and Mk. say the bystanders. In this third attack all four call attention to the positiveness of the speaker; because he had seen Peter in the garden with Jesus (Jn.), and because of Peter's Galilean λαλιά (Mt.). The Galileans are said to have mixed the gutturals in pronunciation, and to have had in some respects a peculiar vocabulary.

διισχυρίζετο. Classical, but only here and Act 12:15 in bibl. Grk.

60. παραχρῆμα. All four note how quickly the crowing followed upon the third denial. Lk. has his favourite παραχρῆμα and Mk. his favourite εὐθύς: comp. 5:25, 8:44, 55, 18:43. But the graphic ἔτι λαλοῦντος αὐτοῦ is given by Lk. alone.

ἐφώνησεν ἀλέκτωρ. No article: "a cock crew." A few cursives insert ὁ.

The objection which has been raised, that the Talmud pronounces fowls which scratch on dungheaps to be unclean, is futile. In this the Talmud is inconsistent with itself: and Sadducees would have no scruples about what was not forbidden by the written law. Certainly Romans would have no such scruples.

61. στραφείς. Lk. alone preserves this incident. Peter is probably still in the court, while Jesus is inside. It is improbable that Jesus was present when Peter denied Him. He may have been visible through door or window, but scarcely within hearing. The στραφεὶς ἐνέβλεψεν may have taken place as He was being led to or from the examination before Caiaphas.

σήμερον. Lk. alone repeats this word, as Mk. repeats his δίς: otherwise all three have the same words. Jn. omits Peter's recollection of the warning and

also his bitter weeping.

The σήμερον is omitted in A B Γ Δ Λ and several Versions, but it is attested by א B K L M T, Boh. Sah. Syr-Sin. Aeth. b ff2 l.

62. WH. bracket this verse, which is wanting in a b e ff2 i 1* r. But ὁ Πέτρος (A Γ Δ Λ, Vulg.) is no doubt an addition both here and Mat 26:75.

22:63-65. The First Mocking

As Lk. omits the examination by Caiaphas, it is impossible to determine whether he places this mocking before or after it. He knows that Jesus, after being denied by His chief Apostle, was insulted by His captors, and then taken before the Sanhedrin. His omissions seem to show that he is making no use of Mt. or Mk. Comp. Mat 26:67, Mat 26:68; Mar 14:65.

63. οἱ συνέχοντες αὐτόν. Not members of the Sanhedrin, but the servants or soldiers in whose charge Jesus had been left. Here only is συνέχειν used of holding fast a prisoner. Comp. 8:45; 19:43. See Deissmann, Bible Studies, p. 160.

δέοντες . Comp. 12:47, 20:10. Of the five expressions which are used in describing these blows each Evangelist uses two: Lk. δέροντες and παίσας; Mt. ἐκολάφισαν and εηράπισαν; Mk. κολαφίζειν and ῥαπίσμασιν ἔλαβον. Comp. the treatment of the Apostles, Act 5:40; and of S. Paul, Act 21:32, Act 23:2. Lk. omits the spitting. All three have the Προφήτευσον .

65. ἕτερα πολλά . Comp. 3:18. The statemenk here is made by Lk. only. On the combination of participle and verb, describing the same action from different points of view, see Burton., § 121.

22:66-71. The Third Jewish Trial

The Sanhedrin could hold no valid meeting before daybreak, and what had been irregularly done in the night had to be formally transacted after dawn. Comp. Mat 27:1; Mar 15:1. But Lk. is quite independent; whereas Mt. and Mk. have much in common.

66. ὡς ἐγένετο ἡμέρα . All three note the early hour: εὐθὺς πρωί (Mk.), πρωίας δὲ γενομένης (Mt.). The expression ἡμέρα γίνεται is characteristic of Lk. Comp. 4:42, 6:13; Act 12:18, Act 12:16:35, Act 12:23:12, 27:29, 33, 39.

τὸ πρεσβυτέριον τοῦ λαοῦ, ἀρχιερεῖς τε καὶ γραμματεῖς. The meaning is that the three component parts of the Sanhedrin met, and that Jesus was brought before the whole assembly. Mt. and Mk. also give the parts as well as the whole; but the place of meeting is not given by any. That portions of what is recorded of one examination should resemble portions of what is recorded of another is natural. Before Annas, Caiaphas, and the Sanhedrin the same questions would be asked. At this last and only valid trial everything of importance would have to be repeated. It is probable that τὸ συνέδριον αὐτῶν is here used in a technical sense for the Great Council or Sanhedrin. Comp. Act 4:15, Act 4:5:21, Act 4:27, Act 4:34, 41, Act 4:6:12, Act 4:15, Act 4:22:30, Act 4:23:1, Act 4:6, Act 4:15, Act 4:20, Act 4:28, Act 4:24:20. See Herzog, art. Synedrium; Keim, Jes. of Naz. 6. pp. 63-72; Edersh. L. & T. 2. pp. 553-557; Hist. of. J. N. ch. 5.; Farrar, L. of C. II Excurs. 13.; and above all Schurer, J. P. in T. of J. C. II. 1. pp. 163-195, where the literature of the subject is given.

Note the τε καί, which neither Mt. nor Mk. has. In the Gospel Lk. never has τε without καί following: 2:16, 12:45, 21:11, etc.

67. Εἰ σὺ εἶ ὁ χριστός, εἶπον ἡμῖν. Si tu es Christus, dic nobis (Vulg.). The εἰ is conditional, and the emphasis is on ὁ Χριστός, not on σύ. This is the simplest construction, and is adopted by Luth. Wic. Rhem. RV. De W. Schanz, Mey. Nösg. Go. Hahn, etc. Others prefer, “Art Thou the Christ? tell us” : so Erasm. Tyn. Cran. Gen. AV. Or, “Tell us whether Thou art the Christ”: Ewald and some others. The question was vital; and in the examination recorded by Mt. and Mk. it was coupled with “Art Thou the Son of God?” (ver. 70).

Ἐὰν ὑμῖν … ἀποκριθῆτε. This part of Christ's reply is peculiar to this occasion, whereas what follows (ver. 69) is almost verbatim as in Mt. and Mk. The meaning seems to be, "If I tell you that I am the Christ, ye will assuredly not believe; and if I try to discuss the question, ye will assuredly refuse to do so." Note that here the proceedings are conducted by the Sanhedrin as a body; not, as in the earlier trial, by the high priest alone (Mat 26:62, Mat 26:63, Mat 26:65; Mar 14:60, Mar 14:61, Mar 14:63). For the addition ἢ ἀπολύσητε see additional note at the end of ch. 23.

69. ἀπὸ τοῦ νῦν δέ. His glorification has already begun: Joh 12:31. Hoc ipsum erat iter ad gloriam (Beng.) Comp. the parallel Act 7:56, where see Blass.

The δέ is thus placed because ἀπὸ τοῦ νῦν is virtually one word. TR. with Γ Δ Λ Π, Sah. omits δέ, and Syr-Cur. Syr-Sin. substitute γάρ. The Latin Versions are again interesting in their rendering of ἀπὸ τοῦ νῦν: a modo (a c d r), ex hoc (f Vulg.): see on 1:48 and also on 5:10.

70. εἶπαν δὲ πάντες. The πάντες is again peculiar to Lk. (7:35, 19:37, 20:18); in Mt. and Mk. the high priest asks the question. In the allusion to Dan 7:3 they recognize a claim to Divinity, and they translate ὁ υἱὸς τοῦ ἀνθρώπου into ὁ υἱὸς τοῦ Θεοῦ. But it is not clear whether by the latter they mean the Messiah or something higher.

ὑμεῖς λέγετε ὅτι ἐγώ εἰμι. Both here and Joh 18:37 "that I am" (English Versions, Godet) is more probable than "because I am" (Luth. Weiss, Hahn). A third possibility, to make the whole a question. is worth noting. For other cases of ambiguous ὅτι comp. 1:45. 7:16, 19:31.

71. ἠκούσαμεν. "We have heard" that He claims to be the Messiah and the Son of God. It is quite natural that in accusing Him to Pilate nothing is said about this charge of blasphemy,—one of great weight with the Sanhedrin, but which the heathen procurator would not appreciate.

23:1-7. The Civil Trial before Pilate

Comp. Mat 27:2, Mat 27:11, Mat 27:12; Mar 15:1-3; Joh 18:28-37. Lk. assumes that his reader know that Jesus was condemned to death by the Sanhedrin. But it was necessary to have Him condemned by Roman procurator also, in order that the sentence might be executed, and without delay, by him who possessed μέξρι τοῦ κτείνειν ἐξουσίαν (Jos. B. J. ii. 8, 1).1 It is almost certain that at this time the Jews were deprived of the right of inflicting capital punishment. They sometimes did inflict it and risked the consequences, as in the case of S. Stephen: and the Romans sometimes found it expedient to ignore these transgressions (Joh 5:18, Joh 5:7:1, Joh 5:25, Joh 5:8 [5,] 59; Act 5:33, Act 21:31, Act 26:10). A good deal would depend upon the character of the execution and the humour of me procurator. But besides Joh 18:31 we have the express statement, quadraginta annis ante vastatum templum ablata sunt judicia capitalia ab Israële (Bab. Sanh. f. 24, 2). See Blass on Act 7:57.

But it is quite possible that in some of the cases in which the Jews are represented as trying to put persons to death, the meaning is that they wished to no them over to the Romans for execution. See notes on Joh 18:31 in Camb. Grk. Test. In the accounts of this Roman trial we have the attempts of the Jews to induce Pilate to condemn Jesus contrasted with Pilate's attempts to save Him from execution. The Sanhedrin hoped that Pilate would confirm their sentence of death; but Pilate insists on trying the case himself. This be does in his πραιτώριον or palace (Mat 27:27; Mar 15:16; Joh 18:28, Joh 18:33, Joh 18:19:9). But we do not know where this was. A little later than this (Philo, Leg. ad Gaium, § 38, ed. Mangey. ii. 589) the Roman governor resided in "Herod's Prætorium," a large palace on the western hill of the city. But Pilate may have used part of the fortress Antonia, the site of which is supposed to be known; and some conjecture that a chamber with a column in it is the scene of the scourging. For the rather considerable literature concerning Pilate see Leyrer in Herzog, art. Pilatus, sub fin., and Schürer, Jewish People, etc. I. 2. p. 82, who refers especially to G. A. Müller, Pontius Pilatus, Stuttgart, 1888.

1. ἀναστὰν ἅπαν τὸ πλῆθος. All three words are characteristic: see on 1:39, on 3:21, and on 1:10. The whole body of the Sanhedrin (αὐτῶν) is meant, not including the populace, who at this point are not mentioned in any of the accounts.

ἐπὶ τὸν Πειλᾶτον. Neither in order to shift the responsibility on to him, nor to avoid disturbing the feast with a Jewish execution, nor to ensure death by crucifixion, but simply in order to get their own sentence of death confirmed.

2. Lk. is alone in giving clearly the three political charges, which could not fail to have weight with Pilate: (1) seditious agitation, (2) forbidding tribute to Tiberius, (3) assuming the title of king. The point of ἤρξαντο seems to be that they began to do all this, but Pilate interposed: comp. 5:21, 12:45, 13:25, 19:37. The τοῦτον is probably contemptuous: "this fellow" (Tyn. Cov. Cran. Gen. AV.). Whether εὗραμεν refers to "catching in the act" or to "discovering by investigation" is not certain.

The form εὕραμεν is well attested here (B* L T X) as ἀνεῦραν in 2:16. In 2Sa 17:20 we have ἦραν with ἦλθαν and παρῆλθαν. See small print on 1:59.

διαστρέφοντα τὸ ἔθνος ἡμῶν. They imply that the perversion of the nation was seditious. The excitement caused by Christ's ministry was notorious, and it would not be easy to prove that it had no political significance. For the verb comp. 9:41; Act 13:10, Act 13:20:30; Exo 5:4; 1Ki 18:17, 1Ki 18:18.

κωλύοντα φόρους Καίσαρι διδόναι. Jesus had done the very opposite a day or two before (20:25). But this second charge seemed to be of one piece with the third. If He claimed to be a king, He of course would forbid tribute to a foreign power. Vulg. wrongly changes the dare of Lat. Vet. to dari.

χριστὸν βασιλέα. "Messias. a king" (comp. 2:11) is more probable than either "King Messias," or. "an anointed king" (Schegg). They add βασιλέα that Pilate may know the political significance of Χριστός (Schanz). It is here that the charge made before Pilate approximates to the charge on which they condemned Jesus (22:69-71). But with them it was the theological significance of His claim that was so momentous: and this Pilate could not regard.

Epiphanius (Marc. 316, 317, 346) tells us that after διαστρέφοντα τὸ ἔθνος Marcion inserted καὶ καταλύοντα τὸν νόμον καὶ τοὺς προφήτας; and that

after κωλύοντα … διδόναι he added καὶ ἀποστρέφοντα τὰς γυναῖκας καὶ τὰ τέκνα. The former of these interpolations is found in various MSS. of the Old Latin, et solventem legem [nostram] et prophetas (b c e ff2 i l q), and in some MSS. of Vulg., (A Q R), while the latter is added to ver. 5 in some Old Latin texts: see below. Prof. Rendel Harris attributes these insertions to Marcion himself, who was himself accused of these things. Texts & Studies. ii. 1. p. 230. See small print note on 16:17.

3. Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; All four record this question, and in exactly these words. The pronoun is emphatic, implying that His appearance was very much against such a claim.

Σὺ λέγεις. Like the reply in 22:70, this is probably not interrogative. It condenses a conversation given at greater length by Jn., without whose narrative that of the three is scarcely intelligible. It would be extraordinary that Pilate should simply hear that Jesus admitted that He claimed to be King of the Jews, and at once declare, "I find no fault in this man." But a conversation with Jesus had convinced Pilate that He was a harmless enthusiast. He did not claim to be a king in the ordinary sense.

4. καὶ τοὺς ὄχλους. The first mention of them. The procession of the Sanhedrin would attract a crowd; and perhaps some had come to ask for the customary release of a prisoner (Mar 15:8).

αἴτιον. = αἰτία is peculiar to Lk., and is always combined with a negative: vv. 14, 22; Act 19:40.

5. ἐπίσχυον. Intransitive, as in 1 Mac. 6:6, so that nothing is to be understood: "they were the more urgent," invalescebant (Vulg.). They became more definite in their accusations, because Pilate took the matter too easily.

καθ' ὅλης τῆς Ἰουδαίας. Comp. 4:44. Whether this means the whole of Palestine (1:5, 7:17; Act 2:9, Act 2:10:37, Act 2:11:1, Act 2:29) or Judæa proper (2:4; Act 1:8, Act 8:1), is uncertain. In either case we have allusion to an activity of Jesus in southern Palestine of which Lk. records very little.

ἀπὸ τῆς Γαλιλαίας. Nutrix seeditiosorum hominum (Grot). The ἕως ὧδε may have special reference to the triumphal entry into Jerusalem; but it may also refer to previous visits of Jesus to the city.

With the constr. ἀρεάμενος ἀπὸ … ἕως comp. Act 1:22; Mat 20:8; [Joh 8:9]. The very words καθ' ὅλης τῆς Ἰουδαίας, ἀρξάμενος ἀπὸ τῆς Γαλιλάας occur Act 10:37.

At the end of ver. 5 Cod. Colb. adds et filios nostros et uxores avertit a nobis, non enim baptizatur sicut nos; and Cod. Palat. has the same down to nobis, and continues non enim baptizantur sicut et nos nec se mundant.

The retention of "Jewry" in AV. here, Joh 7:1, and Dan 5:13 (where the same word is translated "Jewry" and "Judah") was probably an oversight.

7. ἐπιγνούς. Freq. in Lk. in the sense of "thoroughly ascertain" 7:37; Act 19:34, Act 22:29, Act 24:11, Act 28:1, etc.

ἀνέπεμψεν αὐτόν. The verb may be used in the legal sense of "sending up" to a higher authority or "referring" to another jurisdiction, like remitto, which Vulg. has here and vv. 11, 15: comp. Act 25:21; Jos. B. J. ii. 20, 5; Philo, De Creat. Prin. 8. But in vv. 11, 15 the meaning "send back" is more suitable, and may be retained here: comp. Phm 1:12. If Jesus originally belonged to Herod's jurisdiction, sending Him to Herod was, sending Him back; just as the man born blind is said to recover his sight (ἀναβλέπειν), because sight is natural to man (Joh 9:15, Joh 9:18). It was perhaps chiefly in order to get rid of a difficult case, or to obtain official evidence from the tetrarch, that Pilate sent Jesus, rather than merely to conciliate Antipas. Justin says that Pilate χαριζόμενος δεδεμένον τὸν Ἰησοῦν ἔπεμψε45 (Try. 103.); and comp. Vespasian allowing Agrippa to have the prisoners who came from the latter's kingdom (Jos. B. J. iii. 10. 10). Herod had come up to keep the feast, and probably occupied the palace of the Asamonæans (B. J. ii. 16, 3; Ant. xx. 8, 11).

23:8-12. The Trial before Herod

It has been noticed by Schleiermacher that its omission by Jn. is no serious objection to its authenticity. “The transaction is too circumstantially detailed to admit a doubt, and our reporter seems to have had an acquaintance in the house of Herod who supplied him with this fact, as John seems to have had in the house of Annas” (S. Luke, p. 304, Eng. tr.). Joana, the wife of Chuza, Herod’s steward (8:3), would be a likely source of information: see on 8:3 and 24:10.

8. ἦν θέλων, τὸ ἀκούειν, ἤλπιζεν. These expressions indicate the continuance of the wishing, hearing, and hoping: comp. 9:9. Such curiosity is not gratified any more than the demand for signs from heaven (11:29). With ἐξ ἱκανῶν χρόνων comp. χρόνῳ ἱκανῷ (8:27; Act 8:11), χρόνους ἱϒκανούς (20:9).

TR. follows A R Γ D L in reading ἐξ ἱκανοῦ, to which H M C Π add χρόνου. But א B D L T, Sah. Arm. give the plural.

9. αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ. “But He on His part answered him nothing.” The language and tone of Antipas showed that he was in no condition to profit by anything that Jesus might say: see on 3:1. “He regarded Jesus as a sight.” For ἀπεκρίνατο comp. 3:16.

Cod. Colb. adds quasi non audiens: and Syr-Cur. has the more remarkable quasi non ibi erat. This may have suggested the possibly Docetic touch in the Gospel of Peter, “He held is peace as in no wise feeling pain.” Both Syr-Cur. Syr-Sin. for ἐν λόγοις ἱκανοῖς have “in cunning words.” Syr-Sin. omits vv. 10, 11, 12.

10. ἱστήκεισαν. This, and not εἱστήκειν, is the pluperf. of ἵσταμαι. The evidence varies in the fourteen places; but ἱστήκειν is never a more itacism, and is freq. in LXX. Even B, which often prefers ει to ι, supports ἱστήκει five times (WH. ii. App. p. 162).

εὐτόνως. “At full stretch, vehemently,” in N. T. only here and Act 18:28: comp. Jos 6:8; Jos 2 Mac. 12:23. In Latin texts we have instanter (c), fortiter (d), vehementer (a r), constanter (f Vulg.). Apparently they had kept

silence while Herod was questioning Jesus; but his silence had exasperated them. Syr-Sin. omits vv. 10-12.

11. ἐξουθενήσας … ἐμπαίξας. These participles are put first in their clauses with emphasis. Herod's baffled curiosity takes this despicable revenge: comp. 18:9; Gal 4:14. We need not suppose that Antipas formally pronounced Him innocent, but that he did not condemn Him to death. He evaded the responsibility, as Pilate tried to do. In the Gospel of Peter Herod sentences the Lord; and when "Joseph, the friend of Pilate and of the Lord," asks Pilate before the crucifixion for the Lord's body, Pilate sends to ask Herod for it. The chief guilt throughout is transferred from Pilate to Herod and the Jews.

σὺν τοῖς στρατεύμασιν. Probably a guard of honour: cum militibus suis (f). It was one of these perhaps that he had sent to behead John in the prison (Mar 6:27; Mat 14:10). It was fitting that the prince who had murdered the Baptist should mock the Christ.

ἐμπαίξας. He treats Him as a crazy enthusiast, and gives a mock assent to His claim to be a king, which the scribes no doubt reported. Latin texts have irrisit (c), inludens (d), deludens (r), delusum (a), inlusit (Vulg.).

ἐσθῆτα λαμπράν. "A bright robe," splendidum (c), rather than "a white robe," candida (a), alba (f Vulg.). That it was a toga candida to mark Him as a candidate for royalty, is not likely: it was to mark Him as already king. The epithet does not indicate its colour, but its "gorgeous" character: comp. Jam 2:2, Jam 2:3. In Act 10:30 it is used of angelic apparel. Elsewhere in N.T. ἐσθής occurs only 24:4; Act 1:10, Act 12:21: comp. 2 Mac. 8:35, 11:8.

12. ἐγένοντο δὲ φίλοι. Although Pilate failed in the attempt to transfer the responsibility to Herod, yet something was gained by the transaction. In the Gospel of Peter Herod addresses him as Ἀδελφὲ Πειλᾶτε. The cause of enmity may easily have been some dispute about jurisdiction.

Ephrem conjectured that the enmity arose through Pilate sending soldiers to punish the chief men of Galilee who had been the guests of Herod when he put the Baptist to death, and that this was the occasion when the blood of Galileans was mingled with their sacrifices. For the importance of this

strange idea as a link in the evidence respecting the Diatessaron see Rendel Harris in Contemp. Review, Aug. 1895, p. 279.

D transposes the clauses, and has ἀηδίᾳ for ἔχθρᾳ :ὄντες δὲ ἐν ἀηδίᾳ ὁ Π. κ. ὁ Ἡ. ἐγένοντο φίλοι ἐν αὐτῇ τ. ἡμ. So also Cod. Colb. cum essent autem in dissensionem pil. et her. facti sumt amici in illa die.

23:13-25. The Vain Attempts of Pilate to Avoid Sentencing Jesus to Death

Comp. Mat 27:15-26; Mar 15:6-15. Pilate's first two expedients had failed: (1) telling the Jews to deal with case themselves; (2) sending it to Herod. He now tries two others: (3) to release Him in honour of the feast; (4) to scourge Him and let Him go. Roman dislike of a gross injustice to an innocent person possibly influenced him; but perhaps the chief motive was the superstitious fear, produced by his wife's dream and confirmed by Christ's bearing and words. Jn. states that he again and again declared Jesus to be innocent (18:38, 19:4, 6). In wording Lk. is not very similar to either Mat 27:15-26 or Mar 15:6-15; but the substance of all three is the same. Jn. is more full and quite independent; he distinguishes the conversation inside the prætorium with Jesus and outside with the Jews.

13. συνκαλεσάμενος. See on 9:1. Pilate in taking the matter in hand again summons not only the hierarchy, whose bitterness against Jesus he knew, but the populace, whom he hoped to find more kindly disposed, and able to influence their rulers.

14. ἀποστρέφοντα τὸν λαόν. "Seducing the people from their allegiance." He condenses the three charges in ver. 2 into one. Note the emphatic ἐγώ and the ἐνώπιον ὑμῶν: the one anticipates Ἡρῴδης, and the other implies that they know with what thoroughness the case has been investigated.

ἀνακρίνας. In its forensic sense of a judicial investigation word is peculiar to Lk. in N.T. (Act 4:9, Act 12:19, Act 24:8, Act 28:18). But the classical use for a preliminary examination must not here be pressed. See Dict. of

Grk. and. Rom. Ant., art. Anakrisis; Gardner and Jevons, pp. 574ff. Pilate's οὐθὲν εὗρον is in direct contradiction to their εὕραμεν (ver. 2). For αἴτιον see on ver. 4.

15. ἀλλ' οὐδὲ Ἡρῴδης. Therefore the friendship between Herod and Pilate is hardly "a type of Judaism and Heathenism leagued together to crush Christianity." Both were willing to set Jesus free. What we see here is, however, an anticipation of what not unfrequently happened during the first three centuries, viz. that Jewish mobs incited the heathen against the Christians.

ἀνέπεμφεν γὰρ αὐτὸν πρὸς ἡμᾶς. This reading agrees better with "No, nor yet Herod" than does "For I sent you to him," and the external evidence for it is decisive.

For the text, א B K L M T Π and some cursives; for ἀνέπεμψα γὰρ ὑμᾶς πρὸς αὐτόν, A D C Γ Δ L. Versions are divided, Latt. against Ægyptt., while Syrr. including Syr-Sin. have the conflate. "For I sent Him to him." Wic. had a Lat. text such as Cod. Brix. nam remisit eum ad nos, for he renders "For he path sent Him again to us," although Vulg. has nam remisi vos ad illum. Some Latin authorities combine both readings.

ἐστὶν πεπραγμένον αὐτῷ. "Is done by Him." or "hath been done by Him" (RV.). The former is perhaps better, as giving the result of the trial before Herod. The dat. indicates that what is done stands to the person's credit; Win. iii. 10, p. 274: xxiv. 25 is not parallel. "Nothing worthy of death is done unto Him" (AV.) is scarcely sense. Cov. has "There is brought upon Him nothing that is worthy of death." For the periphrastic perfect see Burton., § 84.

16. παιδεύσας. He uses a light word to express the terrible flagellatio, in order to excuse the injustice to his own conscience, and to hide his inconsistency from them. It is no punishment, but a chastisement to warn Him to be more circumspect in future. But the priests would see that a judge who was willing to inflict this on an innocent person could be induced by further pressure to inflict death. Scourging was sometimes fatal: Hor. Sat. i. 2, 41; comp. i. 3, 119. Comp. Deu 22:18.

17. This verse is wanting in A B K L T Π, Sah. a, while D, Syr-Cur. Syr-Sin. Æth. insert it after ver. 19. It is a gloss based on Mat 27:15, and Mar 15:6. Alf. urges that ἀνάγκην εἶχεν is an idiom Lk.'s manner. But Lk. uses it only once (14:18), as do also S. Paul (1Co 7:37) and S. Jude (3). Homœoteleuton (ΑΝΑΓΚΗΝ, ΑΝΕΚΡΑΓΟΝ) might explain the omission in one family of witnesses; but against this is the widespread omission, and the fact that the gloss is inserted in two different places. The passage reads more naturally without the gloss than with it.

18. ἀνέκραγον. We have the 1 aorist 4:33, 8:28; Mar 1:23, Mar 6:49: and in LXX both aorists are common. Here A X Γ have ἀνέκραξαν, א B L T ἀνέκραγον. Here only in bibl. Grk. does πανπληθεί occur.

Αἶρε τοῦτον. E medio tolle istum: Act 21:36, Act 21:22:22; Mat 24:39; Joh 19:15: comp. Act 8:33. They are perhaps recalling such passages as Deu 17:7, Deu 19:19.

ἀπόλυσον δὲ ἡμῖν. Nothing is known of this custom of releasing a prisoner at the Passover apart from the Gospels. Pilate says "Ye have a custom" (Joh 18:39), which is against the hypothesis that he originated it: The Herods may have done so in imitation of Roman customs. At the first recorded lecstisternium prisoners were released (Livy, v. 13, 7).

βαραββᾶν. "Son of Abba" (father). Other instances of the name are given by Lightfoot: Samuel Bar-Abba, Nathan Bar-Abba (Hor. Heb. Mat 27:16). But evidence is wanting that Abba was a proper name. On the remarkable reading "Jesus Barabbas" Mat 27:16, Mat 27:17 see WH. ii. App. 19.

19. διὰ στάσιν τινὰ γενομένην. Of Barabbas they might with some truth have said τοῦτον εὕραμεν διαστρέφοντα τὸ ἔθνος (ver. 2). Not that he had originated the στάσις but that he had taken a conspicuous part in it. The στάσις was probably no popular movement, but some plundering disturbance. Jn. calls him simply "a robber," and he may have been connected with the other two robbers who were crucified with Jesus. The rather awkward order of the words in the verse is perhaps to intimate that while the στάσις took place in the city the murder did not.

On the rare form of periphrastic tense (ἦν with aor. part.), see Burton., § 20. βληθείς is the reading of B L T, for which א* a A D X Γ etc. have the more usual βεβλημ(μ)ένος: and while א B L T X, f qhave ἐν τῇ φυλαῖ, A D Γ Δ etc. have the obvious correction εἰς τὴν φυλακήν.

Excepting Mar 15:7 and Heb 9:8, στάσις in N.T. is peculiar to Lk. (ver. 25; Act 15:2. Act 15:19:40, Act 15:23:7, Act 15:10, Act 15:24:5). In LXX it represents several Hebrew words of different meaning. Syr-Sin. here has "wicked deeds."

20. That we should read δέ (א A B D T, Latt. Bob. Sah.) and not οὖν (C Γ Δ L etc.) after πάλιν is certain. That αὐτοῖς is to be added after προσεφώνησεν (א B L T, Latt. Boh. Sah. Syx-Cur. Æth.) is also certain. But Lk. uses the verb absolutely, 13:12; Act 21:40. Contrast 7:32; Act 22:2.

21. ἐπεεφώνουν. "Kept shouting at him": clamabant (f), proclamahant (a), succlamabant (Vulg.). In N.T. the verb is peculiar to Lk. (Act 12:22, Act 21:34, Act 22:24); but it is classical. According to all four Gospels the demand for crucifixion was not made until Pilate had proposed to release Jesus on account of the feast. Lk. and Jn. give the double cry, "Crucify, crucify." Mt. has σταυρωθήτω, Mk. and Jn. σταύρωσον, Lk. σταύρου.

We must read σταύρου, 2 pers. imper. act., and not σταυροῦ, mid. א B D Fa have σταύρου (bis), A L R C Γ etc. have σταύρωσον (bis); but U 157, a b e f ff2 1 Arm. Aeth. omit the second "Crucify."

22. τί γὰρ κακὸν ἐποίησεν ; So in all three. The γάρ means "Impossible; for what evil hath this man done?" This is well represented by the idiomatic "Why," which we owe to the Vulg. Quid enim, through Rhem. Cov. has "What evil then, " etc. The τρίτον refers to vv. 4 and 14.

οὐδὲν αἴτιον θανάτου. The θανάτου is a qualification added after failure of the mission to Herod (ver. 15). Previously it was οὐδὲν αἴτιον without limitation (vv. 4, 14). In his weakness Pilate s to admit, "Well, perhaps He may be guilty of something: but He is not guilty of a capital offence." He began by saying that Herod had not found Him worthy of death. Now he

says the same himself. In each case the proposal is the same,—παιδεύσας ἀπολύσω (vv. 16, 22).

23. ἐπέκειντο φ. μ. αἰτούμενοι. Comp. μᾶλλον ἐπέκειτο ἀξιὼν. μᾶλλον ἐπέκειντο βλασφημοῦντες (Jos. Ant. xviii. 6, 6, xx. 5. 3). With φωναῖς μεγάλαις comp. 1:42, 4:33, 8:28, 17:15, etc.

κατίσχυον. Comp. 21:36: "they prevailed," but not until Pilate had tried whether the παιδεύειν would satisfy them (Joh 19:1). Mt. and Mk. connect the scourging with the crucifixion, because it usually preceded this punishment in Roman law. It is extremely unlikely that Pilate allowed the scourging to be repeated. He merely separated it from the crucifixion in the hope that the latter would not be required. Note the impressive repetition of φωναί.

24. ἐπέκρινεν. "He gave sentence"; 2 Mac. 4:47?; 3 Mal 4:2. Here only N.T., but classical. For τὸ αἴτημα comp. Php 4:6.

25. ἀπέλυσεν … παρέδωκεν. This tragic contrast is in all three; and all four use παρέδωκεν of the final surrender. Comp. Act 3:14, and note the contrast between these aorists and the imperfect ᾐτοῦντο, "kept demanding." Both the repetition of τὸν διὰ ατάσιν, κ.τ.λ. and the addition of τῷ θελήματι αὐτῶν are peculiar to Lk. The writer thus emphasizes the enormity of the transaction. In the Gospel of Peter Herod is present at this point and gives the sentence. He does not wash his hands, and the blame is transferred to him and the Jews. So also in the Acta Pilati (B. x.) it is the Jews who hastily execute the sentence, as soon as Pilate has pronounced it. Comp. Justin (Try. 108.) ὃν σταυρωσάντων ἡμῶν. See Hastings, D.B. 1. p. 245.

23:26-32. The Road to Calvary

Simon the Cyrenian, and the Daughters of Jerusalem. With the exception of ver. 26, the whole of this peculiar to Lk. In ver. 26 his wording is closer to Mar 15:21 than to Mat 27:32.

26. Κυρηναῖον. Josephus tells of the origin of the Jewish colony in Cyrene (Apion. 2:4), and quotes Strabo respecting it (Ant. xiv. 7, 2): this gives us important information respecting branch of the Dispersion. Comp. Ant. xvi. 6. 1, 5; 1 Mac. 15:23; 2 Mac. 2:23. That Cyrene was the chief city of the district, which is the modern Tripoli, is shown by the name Cyrenaica and by Act 2:10. For the literature of the subject see D. B.2 i. p. 688. This Simon may have been a member of the Cyrenian synagogue at Jerusalem (Act 6:9). It has been proposed to identify in with "Symeon that was called Niger," who is mentioned in company with "Lucius of Cyrene" (Act 13:1). But Simon or Symeon was one of the commonest of names; and Lk. would probably have given the same designation in both books, if he had meant the same person. If the Rufus of Rom 16:13 is the Rufus of Mar 15:21, then the wife of Simon of Cyrene was well known to S. Paul.

ἐρχόμενον ἀπ' ἀγροῦ. Mk. has the same. He might be taking "a Sabbath day's journey"; so that this is no proof as to the date. But he would not be likely to be coming in from the country on such a sabbatical day as Nisan 15.

The gen. of TR. following A R Γ D etc. (Σίμωνός τινος Κυρηναίου) is probably a grammatical correction.

ἐπέθηκαν αὐτῷ τὸν σταυρόν. His being a provincial may have made them more ready to make free with him. Perhaps it was only the cross-beam (patibulum) which he carried; and if he carried both pieces, they would not be fastened together as finally erected. On the shape of the cross see Justin, Try. xci.; 1, Apol. lv.; Iren. ii. 24, 4; Tert. Adv. Jud. x.; Ad. Nat. xii.; and Schaff's Herzog, art. "Cross"; Kraus, Real-Enc. d. Chr. Alt. ii. p. 225. At first Jesus carried it Himself (Joh 19:17), according to the usual custom. ἕκαστος τῶν κακούργων ἐκφέρει τὸν ἐσυτοῦ σταυρόν (Plutarch, De Sera Num. Vind. 9. p. 554 B), as indicated by the word furcifer: but He was physically unable to continue to do so. Indeed it has been inferred from φέρουσιν αὐτόν (Mar 15:22) that at length He was unable even to walk, and was therefore carried to Golgotha: but comp. Mar 1:32, Mar 7:32, Mar 8:22, Mar 9:19. On the other hand Lange interprets φέρειν ὄπισθεν as meaning that Simon carried the lower end, while the top was still carried by Jesus. But this is not in harmony with ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ (Mt.

Mk). Syr-Sin. here has, “that he might bear the cross and follow Jesus.” See Hastings, D.B. 1. p. 529.

The Basilidian Gnostics taught that Simon was crucified in the place of Jesus, being transformed by Jesus to look like Him, while Jesus in the form of Simon stood by and laughed at His enemies: and it was for this reason that they disparaged martyrdom, as being an honour paid, not to Christ, but to Simon the Cyrenian. See Photius, Bibl. cxiv. 292. Irenæus (i. 24. 2) wrongly attributes that doctrine to Basilides himself, who was not docetic, but made the sufferings of Jesus an essential part of his system. Contrast Hippol. Refut. vii. 15 the Mahometans teach a similar doctrine; that God deceived the Jews and caused them to crucify a spy, or an emissary of Judas, or Judas himself, in mistake for Jesus. See Sale’s Koran, pp. 38, 70, Chandos ed.

27. γυναικῶν αἳ ἐκόπτοντο. This incident is in place in the “Gospel of Womanhood” (1:39-56, 2:36-38, 7:11-15, 37-50, 8:1-3, 10:38-42, 11:27, 13:11-16). These are probably not the women who had ministered to Him previously (8:1-3), but sympathizers from the city. Comp. Zec 12:10-14. In the Gospels there is no instance of a woman being hostile to Christ. For ἐκόπτοντο comp. 8:52 and Mat 11:17.

The καί after αἳ—“which also bewailed” (AV.)—must be omitted upon decisive evidence: A B C * D L L X. Boh. Sah. Vulg. etc.

28. στραφεὶς πρὸς αὐτάς. As they were following Him, this would hardly have been possible, if He was still carrying the cross: comp. 7:9, 44, 9:55, 10:23. For “daughter of” = “inhabitant of” comp. Isa 37:22; Zep 3:14; Jer 46:19; Eze 16:46.

μὴ κλαίετε ἐπ᾽ ἐμέ· πλὴν ἐφ᾽ ἑαυτὰς κλαίετε. Comp. Jdg 11:37, Jdg 11:38. Note the chiasmus, making the contrast between ἐμέ א and ἑαυτάς very emphatic. His sufferings will be short, and are the road to glory: theirs will be prolonged, and will end in shame and destruction. Christ is not rebuking mere sentimentality or sympathetic emotion, as if the meaning were that they ought to lament their own sins rather than His sufferings. The form of command is similar to that in 10:20. They are not wrong in weeping for

Him: nevertheless there is something else for which they may weep with far greater reason. That for which He wept (19:41-44) may rightly move them to tears,—the thought that a judgment which might have been averted must now take its course. For the legend of Veronica see D. of Chr. Biog. iv. p. 1107.

Comp. an eloquent passage in a lecture on the relation of Art to Religion by Ruskin, in which he contrasts the barren emotion produced by realistic representations of the past agonies of Christ with sympathetic realization of the present miseries of mankind (Lecturers on Art, Oxford, 1870, § 57, p. 54).

29. ἔρχονται ἡμέραι. "Days are coming": comp. Heb 8:8; Jer 7:32, Jer 7:9:25, Jer 7:16:14, Jer 7:19:6, Jer 7:23:5, Jer 7:7, etc. In all these cases ἰδού precedes ἔρχονται. In Lk. the fut. is more common: 5:35, 17:22, 19:43, 21:6. Here the nom. to ἐροῦσιν is not τὰ τέκνα ὑμῶν, but "people, the world in general": man wird sagen.

Μακάριαι αἱ στεῖραι. As a rule childless women are commiserated or despised (1:25, 36), but in these dreadful times they will be congratulated. Comp. Eur. Androm. 395; Alc. 882; Tac. Ann. ii. 75, 1. See on 1:24.

30. τότε ἄρξονται. The nom. is the same as to ἐροῦσιν, —the population generally, not the women only; and the τότε means simply ἐν ἐκείναις ταῖς ἡμέραις. The wish is that the mountains may fall on them and kill them, not hide and protect them. Death is preferable to such terror and misery. So also in the original passage Hos 10:8; comp. Rev 6:6, and contrast Isa 2:19.

31. ὅτι εἰ ἐν τῷ ὑγρῷ ξύλῳ. This is not a continuation of the cry of despair, but gives the reason for predicting such things. "These horrors will certainly come, because, " etc. In Syr-Sin. the ὅτι is omitted: "Who do these things in the moist tree, what shall they do in the dry?" Proverbs of similar import are found in various languages, and are capable of many applications: comp. Pro 11:31; 1Pe 4:17, 1Pe 4:18. This saying is an argument à fortiori, and it may be easily applied in more than one sense here. (1) If the Romans treat Me, whom they admit to be innocent, in this manner, how will they treat those who are rebellious and guilty? (2) If the

Jews deal thus with One who has come to save them, what treatment shall they receive themselves for destroying Him? (3) If they behave thus before their cup of wickedness is full, what will they commit when it overflows? The use of εύλον, lignum, for a tree as well as for timber is late Greek (Gen 1:29, Gen 1:2:9, Gen 1:3:1; Isa 14:8; Psa 1:3). In Eze 21:3 [20:47] we have ξύλον χλωρόν and ξύλον ξηρόν combined; but otherwise there is no parallel.

For the delib. subjunct. γένηται comp. Mat 26:54, and῞Ωμοι ἐγώ, τὶ πάθω; τί νύ μοι μήκιστα γένηται; (Hom. Od. v. 465). See Burton., § 169.

32. ἕτεροι κακοῦργοι δύο. This is the order of א B and Aegyptt., which has been corrected to ἕτεροι δύο κακοῦργοι, to avoid the implication that Jesus was a κακοῦργος. With a similar object Syr-Sin. with Codd. Colb. and Palat. omits ἕτεροι, and perhaps the omission of καί before ἕτεροι (Syr-Cur. b) is due to the same cause. Yet the implication is not necessary. We may retain the order of א B and translate, "others. viz. two malefactors"; or, "two very different malefactors." In the latter case κακοῦργος is used of Jesus with irony against those who treated Him as such: ἐν τοῖς ἀνόμοις ἐλογίσθη (Isa 53:12). But it is perhaps best to regard it as what Field calls "a negligent construction" not likely to be misunderstood. In that case the AV. is courageously accurate with "two other malefactors": for the comma after "other" is a later insertion of the printers; it is not found in the edition of 1611. These two κακοῦργοι were bandits (Mat 27:38, Mat 27:44; Mar 15:27). The hierarchy perhaps contrived that they should be crucified with Jesus in order to suggest similarity of crime. In the persecutions, Christians were sometimes treated in this way. Comp. πολλάκις ἅμα κακούργοις ἐμπομπεύσας τῷ σταδίῳ (Eus. Mart. Pal. vi. 3).

Note the characteristic σύν, and for ἀναιρεθῆναι see on 22:2.

The Latin Versions render κακοῦργοι latrones (a b e f ff2 l), maligni (d), rei (c), nequam (Vulg.), to which are added the names of the robbers, Ioathas et Maggatras (1). Similarly in Mar 15:27 we have names added, Zoathan et Chammatha (c), and in Mat 27:38, Zoathan et Camma. See on ver. 39.

23:33-38. The Crucifixion

The narrative is substantially the same as Mat 27:33-44 and Mar 15:22-32; but it has independent features.

33. τόπον. This word is used by all three. The precise place is still a matter of controversy, and must remain so until excavation has determined the position of the old walls, outside which it certainly was. See MacColl. Contemp. Rev., Feb. 1893, pp. 167-188; D. B.2 i. pp. 1205, 1652-1657.

τὸν καλούμενον Κρανίον. See on 6:15. It was so called on account of its shape, not because skulls were lying there unburied, which would have outraged Jewish feeling. Lk. omits the Hebrew name Golgotha (Mat 27:33; Mar 15:22; Joh 19:17), which would have conveyed in meaning to Greek readers, as he has already omitted (without Greek equivalent) Gethsemane and Gabbatha. It is from the Latin (locum qui vocatur Calvariæ) that the word "Calvary" has come into all English Versions prior to RV., which has, "the place which is called The Skull."

The ancient explanation that the place was thus called because of the skull of Adam, who was buried there by Noah after the Flood, is rejected by Jerome (on Mat 27, Migne, xxv. 209), as interpretatio mulcens aurem populi, nee tamen vera. But he wrongly adopts the view that it was a plac in which truncantur capita damnata, a view which even Fritzsche (on Mat 27:33) has defended. No such place has ever existed in the East, least of all at Jerusalem: and such a place would be styled κρανίων τόπος not κρανίου. A rocky protrusion, resembling a skull in form, is no doubt the meaning. Thus Cyril of Jerusalem speaks of it as "rising on high and showing itself to this day, and displaying even yet how because of Christ the rocks were then riven" (Catech. Lect. xiii. 39).

For the attractive Adam legend compare Ambrose, ad loc.: Congruebat quippe ut ibi vitæ nostra primitia locarentur, ubi fuerant mortis exordia (Migne, xv. 1852). Chrys. and Euthym. do not o beyond tradition (φασί τινες), which they do not expressly accept. See Tisch. app. crit. ad Joh 19:17.

ἐσταύρωσαν αὐτόν. It will always remain disputable whether our Lord's feet were nailed as well as His hands. Joh 20:25-27 proves that His hands were nailed: but it is not certain that Luk 24:39 has way reference to the nails. In the Gospel of Peter, before the burial, nails are taken from the hands only. Ewald refers to the Zeitschrift für die Kunde des Morgenlandes, i. 20, for evidence that in Palestine the mediæval tradition limited the nailing to the hands; but this is less probable.

ὃν μὲν … ὃν δέ … For this late use of the relative comp. Mat 21:35, Mat 21:22:15; 1Co 11:21; 2Ti 2:20; Rom 9:21.

34, a. As in we cases of 22:19b, 20 and of 43, 44, we have to consider whether this passage is part of the original text. For the evidence see the additional note at the end of the chapter. "Few verses of the Gospels bear in themselves a surer witness to the truth of what they record than this first of the Words from the Cross: but it need not therefore have belonged originally to the book in which it is now included. We cannot doubt that it comes from an extraneous source. Nevertheless, like 22:43f.; Mat 16:2 f., it has exceptional claims to be permanently retained, with the necessary safeguards, in its accustomed place" (WH. ii. App. p. 68).

ὁ δὲ Ἰησοῦς ἔλεγεν. The δέ and the imperf. refer back to ἐσταύρωσαν αὐτόν: while they crucified Him, He in contrast to them was saying.

ἄφες αὐτοῖς. This cannot refer to the Roman soldiers, who were doing no more than their duty in executing a sentence which had been pronounced by competent authority. It was the Jews, and especially the Jewish hierarchy, who were responsible for what was being done: and but for the pressure which they had put upon him, even Pilate would have remained guiltless in this matter. What follows shows that the petition refers to the act of crucifixion, not to their sins generally. In this way He "made intercession for the transgressors" (Isa 53:12); where, however, LXX has διὰ τὰς ἀνομίας αὐτῶν παρεδόθη.

οὐ γὰρ οἴδασιν τί ποιοῦσιν. This was true even of the rulers (Act 3:17), still more of the people, and most of all of Pilate. Their ignorance of what they were doing in crucifying the Christ mitigates their guilt. Comp. 12:48, and

ποιοῦσιν in ver. 31: also the use of the words attributed to James the Just at his martyrdom (Hegesip. ap. Eus. H.E. ii. 23, 16).

34, b. Διαμεριζόμενοι … κλῆρον. The wording is very similar in all three, and is influenced by Psa 22:19, which Jn. (19:24, quotes verbatim from LXX. Some texts wrongly insert the quotation Mat 27:35; but the Synoptists use the wording of the Psalm without directly quoting it. Jn. tells us that it was a quaternion of soldiers (comp. Act 12:4) who were carrying out the procurator's sentence, and thus came to share the clothes as their perquisite. And Jn. distinguishes, as does the Heb. of Psa 22:19, although LXX and the Synoptists do not, between the upper and under garments. This dividing of the clothes is one more detail in the treatment of Christ as a criminal, and a criminal whose career was closed.

The sing. κλῆρον (א B C D L, b c d Aeth.) has been altered in some texts to κλήρους (A X, a e f ff2 Vulg. codd. plur. Syr-Sin.) to harmonize with usage, e.g. 1Ch 25:8, 1Ch 25:26:13, 1Ch 25:14; Neh 10:34, Neh 11:1, etc.

35. θεωρῶν. ἐξεμυκτήριζον. Both words are from Psa 22:8: πάντες οἱ θεωροῦντές με ἐξεμυκτήρισάν με. Mt. and Mk. use other words; but they add, what Lk. omits, the fulfilment of ἐκίησαν κεεφαλήν. Lk. marks clearly four kinds of ill-treatment which Jesus received. The people ἱστήκει θεωρῶν, the rulers ἐξεμυκτήριζον, the soldiers ἐνέπαιξαν, and the robber ἐβλασφήμει. They form a sort of climax. The θεωρῶν implies vulgar curiosity, staring as at a spectacle (comp. ver. 48): for ἐκμυκτηρίζω comp. 16:14, where, as here, Cod. Bezae has subsannabant. For the form ἱστήκει see on ver. 10.

Ἄλλους ἔσωσεν. This sarcasm is preserved in all three narratives, but Lk. alone gives the contemptuous οὗτος and ὁ ἐκλεκτός. Comp. 9:35. Jesus was elected from all eternity to fulfil all there things. Comp. Enoch, xl. 5.

WH. and RV. put a comma after τοῦ Θεοῦ, which belongs to ὁ Χριστός, not to ὁ ἐκλεκτός. TR., following A C3 Q X Γ etc., places ὁ before τοῦ Θεοῦ, while C*, ff2 have ὁ ἐκλεκτός before Θεοῦ. Syr-Sin. supports this combination. D has εἰ υἱὸς εἶ τοῦ Θεοῦ εἰ Χριστὸς εἶ ὁ ἐκλεκτός, si filius es dei si christus es electus; and the insertion of υἱός is found in other texts.

The σὺν αὐτοῖς after ἄρχοντες (A Γ Δ Π, f Vulg. Syr-Sin.) is an insertion to harmonize with Mt. and Mk.

36, 37. This mockery by the soldiers is peculiar to Lk. Apparently it was the hierarchy who took the initiative. They told the King of Israel to come down from the cross; the soldiers told the King of the Jews to save Himself. Note the change of tense (ἐξεμυκτήριζον, εἐέπαιξαν, which implies that the soldiers were less persistent in their derision than the rulers. The reading ἐνέπαιζον (A C D Q etc.) has all the look of a correction.

36. ὄξος προσφέροντες. Offering some of their sour wine or posca, which the Evangelists call ὄξος, perhaps in connexion with ἐπότισάν με ὄξος (Psa 68:22). Probably they could not have reached His lips with a vessel held in the hand; otherwise the sponge would no have been placed on a stalk, however short (Joh 19:29): but there is no reason for supposing that Christ's feet were on a level with the heads of the spectators, as pictures sometimes represent. Syr-Sin. omits the words.

Comp. the words which legend has put into the mouth of His Mother at the cross: κλῖνον σταυρέ, ἵνα περιλαβοῦσα τὸν υἱόν μου καταφιλήσω τὸν ἐμὸν υἱόν (Acta Pilati, B. x.).

ἦν δὲ καὶ ἐπιγραφὴ ἐπ' αὐτῷ. For ἐπιγραφή Mt. has τ. αἰτίαν αὐτοῦ, Mk. ἡ ἐπιγραφὴ τῆς αἰτίας αὐτους, Jn. τίτλον. Thus Mk. again has the whole expression of which Mt. and Lk. have each a part: comp. 4:40, 5:13, 22:34. The name and crime of the person executed was sometimes hung round his neck as he went to the place of crucifixion and then fastened to the cross. The καί suggests that this inscription was an additional mockery.

The wording differs in all four Gospels, and perhaps it varied in the three languages. It was directed against the hierarchy rather than against Jesus. All four variations contain the offensive words "The King of the Jews" (Joh 19:21). But Lk. regards it as an insult to Jesus. In the Gospel of Peter the wording is "This is the King of Israel, " just as at the mock homage the address is "Judge righteausly, O King of Israel."

The words γράμμασιν῾Ελληνικοῖς καὶ῾Ρωμαικοῖς καὶ῾Εβραικοῖς are almost certainly a gloss from Joh 19. They are omitted in ℵc a B C* L, Syr-Cur. Syr-Sin. Boh. Sah., and by the best editors. The authorities which insert the words differ as to the order of the languages and as to the introductory words γεγραμμένη or ἐπιγεγραμμένη, ἐπ᾽ αὐτῷ or ἐπ᾽ αὐτῷ γεγραμμένη. The omission of the statement, if it were genuine, would be unintelligible. Comp. Jos. Ant. xiv. 10, 2; B. J. vi. 2, 4, v. 5, 2. In the inscription itself the order of ℵ B L, ὁ βας. τῶν῾Ι. οὗτος, is to be preferred. D has the same, adding ἐστιν after οὗτος, rex Judæorum hic est. Contrast Eus. H. E. v. 1, 44.

23:39-43. The Two Robbers

Mt. (27:44) and Mk. (15:32) merely state that those who were crucified with Him reproached Him.

Harmonists suggest that during the first hour both robbers reviled Jesus, and that one of them (who may have heard Jesus preach in Galilee) afterwards changed his attitude and rebuked his comrade. So Origen, Chrysostom, Jerome, Theophylact, Euthymius, on Mat 27. But Cyril of Jerusalem, Ambrose, and Augustine confine the reviling to one robber, who in Mt. and Mk. is spoken of in the plur. by synecdoche. See Maldonatus on Mat 27:44: wt Suarez he adopts the latter view. Or they insist upon the difference between ὠνείδιζον, which Mt. and Mk. use of the two robbers, and ἐβλασφήμει, which Lk. uses of one of them. Both bandits reproached Jesus (perhaps for not having them in their revolt against existing conditions of society); but only one of them railed upon Him. It is much simpler to suppose that Mt. and Mk. regard the two λῃσταί as a class, to which the conduct of either of them may be hear attributed. Christ’s conversation with the penitent robber would not be heard by many. The constant reviling (imperf.) of the other would be much more widely known. That ὀνειδίζω may mean much the same as βλασφημέω is seen from 6:22; Rom 15:3; 1Pe 4:14. The two verbs are combined 2Ki 19:22, and seem to be synonymous. Mt. and Mk. would hardly have omitted the incident of the penitent robber, if they had known it; but here Lk. once more other sources of information.

The incident would have special interest for him as illustrating the doctrine that salvation is open to all.

In the Arabic Gospel of the Infancy (xxiii.) the names of the two robbers are given as Titus bribes Dumachus. Titus bribes Dumachus to release the Holy Family, whom they had captured. In the Greek form of the Gospel of Nicodemus (Acta Pilati x.) the penitent malefactor is Dysmas, and the other is nameless. In the Latin form (Gesta Pilati x.) the two are Dismas and Gestas. See small print note on ver. 32.

39. εἷς δὲ τῶν κρεμασθέντων. When used of hanging on a cross or gibbet ἐπὶ ξύλου is commonly added (Act 5:30, Act 5:10:39; Gal 3:13; Gen 40:19, Gen 40:22; Deu 21:22, Deu 21:23, etc.): but here the context is sufficient.

Οὐχὶ σὺ εἶ. This is the true reading (א B C* L and most Versions, including Syr-Sin.) rather than Εἰ σὺ εἶ (A Q R X etc. c f q vulg.). "Art thou not" is a more bitter taunt than "If thou art."

D d e omit the utterance, and 1 substitutes qui destruebas templum et in tribus diebus reædificabas illum, salvumm te fac nunc et descende de cruce.

40. Οὐδὲ φοβῇ σὺ τὸν Θεόν. The οὐδέ cannot be taken with either σύ (De W. Nösg.) or τὸν Θεόν (Pesh.), but only with φοβῇ. "Dost thou not even fear," to say nothing of penitent submission (Schanz). "Dost not even thou fear" would be οὐδὲ σὺ φοβῇ; Vulg. Neque tu times, Beza Ne tu quidem times, and Godet Et toi non plus, tu ne crains donc point, are all inaccurate. The meaning is, "You and He will soon have to appear before God. Does not even fear restrain you from adding to your sins; whereas He has nothing to answer for."

41. οὐδὲν ἄτοπον. A meiosis: "nothing unbecoming;" still less anything criminal; Act 25:5; Job 27:6, 34:12, 35:13; Prov. 24:55; Pro 2 Mac. 14:23.

D has οὐδὲν πονηρὸν ἔπραξεν and then adds a characteristic amplification: καὶ στραφεὶς πρὸς τὸν κύριον εἶπεν αὐτῷ Μνήσθητί μου ἐν τῇ ἡμέρᾳ τῆς ἐλεύσεώς σου. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ τῷ επλησοντι (?) Θάρσει, σήμερον μετ᾽ ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ. Respondens autemm

Jesus dixit qui objurgabat animæuior esto, hodie mecum eris in paradiso. See on ver. 53 and 6:5.

42. Ἰησοῦ, μνήσθητὶ μου. "Jesus, remember me," The insertion of κύριε (A R X Γ Δ etc. and most Versions) was made because Ἰησοῦ was mistaken for the dat. after ἔλεγεν: dicebat ad Jesum, Domine, memento mei (Vulg.). So also Syr-Sin. Comp. ἀλλὰ μνήσθητί μου διὰ σεαυτοῦ ὅταν εὖ σοι γένηται (Gen 40:14). The robber knew that he had only a few hours to live, and therefore this prayer implies a belief in a future state in which Jesus is to receive him in His Kingdom. Possibly he believed that Christ would raise him from the dead. In any case his faith in one who is crucified with him is very remarkable. Some saw Jesus raise the dead, and did not believe. The robber sees Him being put to death, and yet believes. Contempserunt Judæi mortuos suscitantem: non contempsit latro secum cruce pendentem (Aug. Serm. xxiii. 3). D again amplifies with στραφεὶς πρὸς τ. κύριον.

ἐν τῇ βασιλείᾳ σου. This is perhaps the best supported reading: comp. Mat 16:28, Mat 25:31. It means "when Thou comest in the glory and power of Thy Kingdom": whereas εἰς τὴν βασιλείαν σου (B L, Vulg., Hil Ambr.) would mean "comest into Thy Kingdom." The former refers to Christ's return in glory, the latter to his return to the Father through death. The alteration of ἐν into εἰς as more appropriate to ἔλθῃς seems more probable than the converse. That the robber had heard what is recorded Joh 18:36, Joh 18:37 is possible, but not probable. He believes that Jesus is the Messiah, and he knows that the Messiah is to have a kingdom. It is all but certain that the robber was a Jew. This is antecedently probable; and to a heathen the word "paradise" would hardly have been intelligible.

There is no reason for supposing that the robber felt the need of obtaining forgiveness from the Messiah. To the Jew death is an expiation for sin. In the "Confession on a Death Bed" in the Authorised Daily Prayer Book of the United Hebrew Congregations we have, "O may my death be an atonement for all my sins, iniquities, and transgressions, of which I have been guilty against Thee" (p. 317).

43. Ἀμήν σοι λέγω. As usual, this introduces something of special importance, or beyond expectation: 4:24, 12:37, 18:17, 29, 21:32. B C* L

have this order; others the common Ἀμὴν λέγω σοι.

σήμερον. To take this with λέγω robs it of almost all its force. When taken with what follows it is full of meaning. Jesus knows that both He and the robber will die that day, and He grants him more than he had asked or expected. Uberior est gratia quam precatio. Ille enim rogabat ut memor esset sui Dominus cum venisset in regnum suum: Dominus autem ait illi: Amen, amen dico tibi: Hodie mecum eris in paradiso. Ubi Christus, ibi vita, ibi regnum (Ambr. ad loc.).

μετ᾽ ἐμοῦ ἔσῃ. Not merely in My company (σὺν ἐμοι), but sharing with Me. The promise implies the continuance of consciousness after death. If the dead are unconscious, the assurance to the robber that he will be with Christ after death would be empty of consolation.

ἐν τῷ παραδείσῳ. The word, said to be of Persian origin, is used in various senses in Scripture: 1. "a park or pleasure-ground" (Neh 2:8; Son 4:13; Ecc 2:5); 2. "the garden of Eden" (Gen 2:8-10, Gen 2:15, Gen 2:16, 3:Gen 2:1-3, Gen 2:8-10, etc.); 3. "Abraham's Bosom," i.e. the resting-place of the souls of the just until the resurrection (the meaning here); 4. "a region in heaven," perhaps identical with "the third heaven" (2Co 12:4). It is doubtful whether ὁ παράδεισος τοῦ Θεοῦ (Rev 2:7) is the same as 3 or 4, or is yet a fifth use. By His use of the word, Jesus neither confirms nor corrects Jewish beliefs on the subject. He assures the penitent that He will do far more than remember him at some unknown time in the future: this very day He will have him in His company in a place of security and bliss. See Wetst.

Epiphanius (317, 347) states that Marcion omitted this promise of Christ to the robber.

Origen sometimes adds τοῦ Θεοῦ to παραδείσῳ: e l r add patris. Syr-Cur. substitutes in horto Eden. See Deissmann, Bible Studies, p. 148.

23:44-49. The Death

In substance, and sometimes in wording Lk. is the same as Mat 27:45-56 and Mar 15:33-41. But the words recorded in ver. 46 are peculiar to this Gospel, and once more (comp. vv. 27-32) are among the most precious details in the history of the Passion.

44. ἤδη ὡσεί ὥρα ἕκτη. This is Lk.'s first note as to the time of day (22:66), and he qualifies it with his favourite ὡσεί (3:23, 9:14, 28, 22:41, 59, 24:11). In days in which there were no clocks, and on a day on which the darkness and the earthquake caused so much disturbance of the ordinary signs of the hour, very large margin for inaccuracy may be covered by ὡσεί. All three Synoptists give the sixth hour, i.e. about noon, as the time when the darkness began; while Mk. (15:25) gives the third hour as the time of the Crucifixion. On the apparent discrepancy between these statements and Joh 19:14 see Ramsay in the Expositor for March 1893 and June 1896. The ἤδη is in B C* L Boh.

ἐφ' ὅλην τὴν γῆν. "Over the whole land" (Orig. Luth: Calv. Bez. Mald. Nösg. Schanz, Hahn, Tyn. Con Gen. RV.), rather than "over all the earth" (Euthym. Beng. De W. Mey. Godet, AV.). For "land" comp. 4:25, 21:23: for "earth" 21:35; Act 1:8. The Gospel of Peter has ἦν δὲ μεσημβρία καὶ ακότος κατέσχε πᾶσαν τὴν Ἰουδαίαν, where, as here, the time of day and the darkness are co-ordinate (καί, not ὅτε): Win. liii. 3, p. 543.

These exceptional phenomena, as Godet points out, may be attributed either to a supernatural cause or to a providential coincidence. On ne peut méconnitre une relation profonde, d'un côté, entre l'homme et la nature, de l' autre, entre l'humanité et Christ. The sympathy of nature with the sufferings of the Son of God is what seems to be indicated in all three accounts, which are here almost verbally the same; and possibly the Evangelists believed the darkness to have enveloped the whole earth.

45. τοῦ ἡλίου ἐλέποντος. The reading is doubtful; but this is probably correct, although ἐλιπόντος may possibly be correct. "The sun failing," or "the sun having failed." is the meaning: and we must leave it doubtful whether Lk. supposes that there was an eclipse (which is impossible at full moon), or uses ἐκλείπειν in its originally vague sense of "fail." The latter is probable. Neither in LXX nor elsewhere in N.T. is ἐκλείπω used of the sun.

The fact that it might mean an eclipse, and that an eclipse was known to be impossible, would tempt copyists to substitute a phrase that would be free from objection; whereas no one would want to change ἐσκοτίσθη ὁ ἥλιος. The Gospel of Peter states that "many went about with lamps, supposing it is night." and that the darkness lasted until Jesus was taken from the cross, when the earthquake took place: "then the sun shone out, and it was found to be the ninth hour." See Charles. Assump. of Moses, 41, 87.

The evidence stands thus:—

τοῦ ἡλίου ἐκλείπόντος (or ἐκλιπόντος א L al., Tisch.) א B C* (?) L codd. ap. Orig. Aegyptt. Orig. "Cels." WH. RV. Weiss. καὶ ἐσκοτίσθη ὁ ἥλιος A C3 D Q R X Γ etc., codd. ap. Orig-lat. Latt. Syr. Marcion ap. Epiph. Lach. Treg. D has ἐσκ. δέ. The Latin renderings are intenebricatus est sol (a),tenebricavit sol (c), obscuratus est sol (d e f Vulg.). See WH. ii. App. pp. 69-71 for a full discussion of the evidence.

Julius Africanus (c. a.d. 220) in his Chronica opposes the heathen historian Thallus for explaining this darkness as an eclipse, which at the Passover would be impossible (Routh, Rel Sacr. ii. pp. 297, 476). In the Acta Pilati, A. xi. the Jews are represented as explaining away the darkness in a similar manner: ἔκλειψις ἡλίου γέγονεν κατὰ τὸ εἰωθός!

Origen (Con. Cels, ii. 33, 59; comp. 14) tells us that Phlegon (a freedman of Hadrian) recorded the earthquake and the darkness in his Chronicles. Eusebius in his Chronicle quotes the words of Phlegon, stating that in the 202nd Olympiad (4th year of the 203rd, Arm. Vers.) there was a very great eclipse; also that there was a great earthquake in Bithynia, which destroyed a great part of Nicæa (Eus. Chron. p. 148, ed. Schœne). It is impossible to determine whether the events recorded by Phlegon have any connexion with the phenomenoa which accompanied the death of Christ.

ἐσχίσθη δὲ τὸ καταπέτασμα. Between the Holy Place and the Holy of Holies (Exo 26:31; Lev 21:23, Lev 21:24:3; Heb 6:19; comp. Heb 10:20) there was a curtain called τὸ δεύτερον καταπέτασμα (Heb 9:3), to distinguish it from the curtain which separated the outer court from the Holy Place. The latter was more accurately, but not invariably, called τὸ

κάλυμμα (Exo 27:16; Num 3:25). But Jewish traditions state that there were two curtains, one cubit apart, between the Holy Place and the Holy of Holies, the space between them being called τάραξις because of the perplexity which led to this arrangement (J. Light. foot on Mat 27:51). It is not clear how many curtains are included in τὰ καταπετάσματα in 1 Mac. 4:51. It is futile to speculate how the curtain was rent; but the fact would be well known to the priests, "a great company" of whom soon afterwards became "obedient to do faith" (Act 6:7). The μέσον of Lk. is more classical than the εἰς δύο of Mt. Mk. and the Gospel of Peter.1

46. φωνήσας φωνῇ μεγάλῃ. All three mention this loud voice, which seems to indicate that Jesus did not die of exhaustion. Comp. Stephen's cry (Act 7:60). But here the fondness of Lk. for cognate words is conspicuous. While he has φωνήσας φωνῇ, Mt. has κράξας φωνῇ, and Mk. ἀφεὶς φωνήν: comp. 2:8 and 9, 7:29, 12:50, 17:24, 22:15: and see on 11:46. The aorist does not prove that φωνήσας is not to be taken with εἶπεν, and we may suppose that what was uttered with a loud voice was the saying, "Father, into Thy hands," etc. Comp. the freq. ἀποκριθεὶς εἶπεν. But it is admissible to make the φωνήσας refer to "It is finished," or to some separate inarticulate cry. It is quite unnecessary to suppose that Lk. has here taken the words of Psa 31:6 and attributed them to Jesus, in order to express His submissive trust in God at the moment of death. Are we to suppose that Jesus did not know Psa 31? or that, if He did not, such a thought as this could not occur to Him?

εἰς χεῖράς σου παρατίθεμαι τ. πν. μ. The psalmist, thinking of a future death, has παραθήσομαι, which L and inferior MSS. read here. The voluntary character of Christ's death is very clearly expressed in this last utterance, as in ἀφῆκεν τὸ πνεῦμα (Mt.) and παρέδωκεν τὸ πνεῦμα (Jn.). None of the four says ἀπέθανεν, or ἐκοιμήθη, or ἐτελεύτησεν. Quis ita dormit quando voluerit, sicut Jesus mortuus est quando voluit? Quis ita vestem ponit quando voluerit, sicut se carne exuit quando voluit? Quis ita cum voluerit abit quomodo cum voluit obiit? (Aug. Tr. in Job. xix. 30). To urge that this utterance is not consistent with ver. 43 is futile, unless we believe that God is excluded from paradise(Psa 16:10, 139:8; Act 11:27).

Strauss, Renan, and others are unwilling to decide whether all the Seven Words from the Cross are to be rejected as unhistorical. Keim will commit

himself to no more than "the two probable facts, that shortly before His death Jesus uttered a cry of lamentation, and when on the point of dying a death-cry" (vi. p. 162). One asks once more, Who was capable of inventing such words? Compare the inventions in the apocryphal gospels.

47. ὁ ἑκατοντάρχης. The one who was there to superintend the execution, supplicio præpositus: all three speak of him as "the centurion." Legend has invested him with the name Longinus (Acta Pilati, B. xi.), which perhaps originally meant the soldier with the λόγχη (Joh 19:34), and later writers make both him and the soldier with the spear die a martyr's death. See D. of Chr. Ant. p. 1041.

τὸ γενόμενον. Not merely the manner of Christ's death, but its extraordinary circumstances. Mt. has τὸν σεισμὸν καὶ τὰ γινόμενα, Mk. ὅτι οὕτως ἐξέπνευσεν. Mt. says that those with him joined in the exclamation, and that they "feared greatly."

ἐδόξαζεν τὸν Θεόν. He glorified God unconsciously by this public confession, by saying (λέγων) that Jesus was no criminal, but had died in accordance with God's will. The statement is the Evangelist's appreciation of this heathen's attitude towards the death of Christ. Some, however, suppose that the centurion was a proselyte, and that He first consciously praised God, and then added the remark which is recorded: comp. the use of the phrase 2:20, 5:25, 26, 7:16, 13:13, 13:15, 18:43; Act 4:21, Act 11:18, Act 21:20. The good character of the centurions in N.T. confirms the statement of Polybius, that as a rule the best men in the army were promoted to this rank (vi.24. 9). See small print on 7:5. A C P Q X etc. have ἐδόξασε.

Ὄντως … δίκαιος ἦν. Mt. and Mk. have ἀληθῶς Θεοῦ υἱὸς ἦν. Harmonists suggest that the centurion said δίκαιος before the earthquake, and Θεοῦ υἱός after it. More probably the two expressions represent one and the same thought: "He was a good man, and quite right in calling God His Father" (vv. 34, 46). The centurion would not mean much by υἱὸς Θεοῦ. See Aug. De Cons. Ev. iii. 20.

48. συνπαραγενόμενοι … θεωρίαν. Neither word occurs elseWhere in N.T. For θεωρία comp. Dan 5:7; Dan 2 Mac. 5:26, 15:12; 3 Mac. 5:24. Note the πάντες here and ver. 49. Neither Mt, nor Mk. has it: comp. 20:18, 45, 21, 29, 23:1. The multitude would be very great, owing to the Passover, and thousands would see Jesus hanging dead upon the cross. They had looked on the whole tragedy as a sight, spectaculum (ver. 35).

τύπτοντες τὰ στήθη. Many of them had had no share in clamouring for Christ's death; and those who had taken part had been hounded on by the priests, and now felt remorse for what they had caused. In the Gospel of Peter they are made to say, "Woe to our sins, for the judgment and the end of Jerusalem is at hand!" One Latin MS.(G) here adds dicentes væ nobis quæ facta sunt hodie propter peccata nostra, adpropinquavit enim desolatio hierusalem. In Syr-Sin. the verse runs, "And all those who had ventured there and saw what happened, smote upon their breasts, saying, Woe to us, what hath befallen us! woe to us for our sins!" Syr-Cur.. is similar. D adds καὶ τὰ μέτωπα το στήθη.

49. ἱστήκεισαν δὲ πάντες οἱ γυωστοὶ αὐτῷ. "But (not "And," as AV. RV.), in contrast to the crowds who ὑπέστρεφον (Lk.'s favourite word), the faithful few remained." Lk. alone mentions this fact: the Apostles perhaps are included. Comp. ἐμάκρυνας τοὺς γυωστούς μου ἀπ' ἐμοῦ (Ps. 87:9); οἱ ἔγγιστά μου μακρόθενἔστησαν (37:12).

For this use of γυωστός comp. 2:44. In the common signification of "known." γνωστός is freq. in Acts: elsewhere in N.T. rare.

γυναῖκες. Mt. and Mk. name Mary Magdalen, Mary the mother of James and Joses and Salome the mother of the sons of Zebedee.

ὀρῶσαι ταῦτα. These do not gaze as at a spectacle. The change of verb from θεωρήσαντες (ver. 48) is ignored in Vulg. Tyn. Gen. Rhem. AV., while Cov. Cran. RV. distinguish. Although feminine, because of the nearest substantive, ὀρῶσαι belongs to γνωσταό as well as to γυναῖκες.

23:50-56. The Burial

Comp. Mat 27:57-61; Mar 15:42-47. In this section the whole of vv. 54-56 and portions of the rest are peculiar to Lk. Mk. tells us of Pilate's surprise that Jesus was already dead, and of his sending for the centurion to be certified of the fact. Joh 19:38-42 is altogether independent. All four show how, even before the Resurrection, love and reverence for the Crucified was manifested.

50. Note the characteristic καὶ ἰδού (1:20, 31, 36), ὀνόματι (see on 5:27). ὑπάρχων (see on 8:3 and 41).

βουλευτής. A member of the Sanhedrin is meant; and ὑπάρχων is to be taken with βουλευτής. Another amphibolous expression: comp. vv. 35, 43.

The Latin Versions render βουλευτής by decurio, the technical word for a member of a municipal senate; but δ has consiliarius. Cod. Colb. after Joseph continues de civitate arimathia cum esset decurio qui sperabat regnum dei et bonus homo non consentiens concilio et actui eorum hic accessit, etc.—a free transposition.

ἀγαθὸς καὶ δίκαιος. Syr-Cur.. and Syr-Sin. transpose the epithets, which refer to his life as a whole, and not merely to his conduct at this time (1:6, 2:25). Mt. says that Joseph was πλούσιος, Mk. that he was εὐσχήμων, Jn. that he was μαθητὴς τοῦ Ἰησοῦ κεκρυμένος δὲ διὰ τὸν φόβον τῶ Ἰουδαίων.

51. οὐκ ἦν συνκατεθειμένος. We do not know whether he had absented himself, or abstained from voting, or voted in opposition to the sentence: the verb occurs Exo 23:32. Apparently he was not present when the sentence recorded Mar 14:64 was pronounced, for that was unanimous.

τῇ βουλῇ. Excepting 1Co 4:5; Eph 1:11; Heb 6:17. βουλή is peculiar to Lk. in N.T. See on 7:30. In LXX it is very common. Syr-Sin. has "to the accusers."

τῇ πράξει. When the word is used in a bad sense, the plur. is more common (Act 19:18; Rom 8:13; Col 3:9), as in our "practices": but Polybius uses the sing. in this sense. Here the method by which they compassed the death of Jesus is specially meant.

ἀτῶν. Who these are is suggested rather than stated by the preceding βουλευτής: αὐτῶν means "of the Sanhedrin." Win. 22:3(2), P. 182.

ἀπὸ Ἀριμαθαίας πόλεως τ. Ἰ. The ἀπό probably means birth-place or former residence (Mat 21:11): his having a burial-place at Jerusalem shows that be had settled there; and his being one of the Sanhedrin confirms this. Arimathæa is commonly identified with Ramah, the birthplace and home of Samuel. Its full name was Ramathaim-zophim = "Double Height of the Watchers." In LXX it is called Ἁρμυαθαίμ (1Sa 1:19), and the identification of its site "is, without exception, the most complicated and disputed problem of sacred topography" (Stanley, Sin. & Pal. p. 224). The addition of πόλεως τῶν Ἰουδαίων points to Gentile readers.

προσεδεδέχετο τ.βασιλείαν τ. Θεοῦ. "He was waiting for the Messianic Kingdom": that he recognized Jesus as the Messiah is not implied. Comp. 2:25, 38; Act 23:21, Act 24:15. The verb is not found in Mt. or Jn, and only once in Mk., but occurs seven times in Lk. and Acts.

52. The wording of all three is very similar, and also of the Gospel of Peter, which represents Joseph as coming before Jesus was dead. and Pilate as sending to ask Herod for the body, who replies. "Brother Pilate, even if some one had not asked for Him, we were intending to bury Him … before the first day of the unleavened bread." Comp. the addition made in Cod. Colb.

53. ἐνετύλιξεν αὐτὸ σινδόνι. The verb occurs only here, Mat 27:59, and Joh 20:7. All three mention the σινδών, which was cut into strips (ὀθόνια or κειρίαι) for the burial. Mk. (15:46) tells us that it had been bought by Joseph for the purpose, and therefore on that day; which is another sign that the feast had not begun the previous evening. The Gospel of Peter says that Joseph washed the body before wrapping it in linen.

ἐν μνήματι λαξευτῷ. For μνῆμα see on 24:1: the adjective is not classical; once in LXX (Deu 4:49) and four times in Aquila (Num 21:20, Num 21:23:14; Deu 34:1; Jos 13:20). Comp. λαξεύω (Exo 34:1, Exo 34:4; Num 21:19, Num 21:23:14; Deu 3:27, Deu 3:10:1, Deu 3:3, etc.). Verb and adjective seem to belong to the important class of words which became current through having been needed to express Jewish ideas and customs. Kennedy. Sources of N.T. Grk. p. 116.

οὐκ ἦν οὐδεὶς οὔπω. Accumulation of negatives: comp. Heb 13:5, and see Win. 4:9. b, p. 626; Burton.. § 489. Mt. has καινῷ. The fact is mentioned as a mark of special honour in contrast to the shameful death: comp. 19:30.

Cod. Bezae has hue one of its characteristic interpolations. After κείμενος it adds καὶ θέντος αὐτοῦ ἐπεθηκε τῷ μνημείῳ λείθον ὀν μόγις εἴκοσι ἑκύλιον: et posito eo imposuit in monumento lapidem quem vix viginti movebant. Scrivener (Cod Bezae p. 52) remarks that this "strange addition" is "conceived somewhat in the Homeric spirit." Comp. Oba 1:9:241. Prof. Rendel Harris (Cod. Bezae, ch. vii) finds a hexameter in the Latin: imposuit … lapidem quem vix viginti movebant. But against this (as an acute critic in the Guardian of May 25, 1892. p. 787, points out) are to be urged (1) the intrusive in monumento. (2) the shortening of the final s syllable in viginti, which is improbable so early as the second century, (3) the fact that the same loss, rather differently worded, is found not only in. cod. Colb, but in the Sahidic Version. Thus in one we have, posuerunt lapidem quem vix viginti volvebant (c); in the other, posuit lapidem in porta sepuleri quem viginti homines volvere possent. To assume a Greek gloss, which was differently translated in two Latin and one Egyptian text, is a simpler hypothesis than a Latin gloss translated into Greek and Egyptian, and then from the Greek act into a different Latin. Moreover. the fact that the tone of the gloss is Homeric rather than Virgilian points to a Greek origin. That there were Homerizers and Virgilianizers at this early date may be inferred from Tertull, De Præser, Hær. 39.

54. παρασκευῆς. The word may mean either the eve of the sabbath or the eve of the Passover: and on this occasion the sabbath probably coincided with Nisan 15, the first day of the Passover. This fist day ranked as a sabbath (Exo 12:16; Lev 23:7), and therefore was doubly holy when it

coincided with an ordinary sabbath. If the Passover had begun the previous evening, would Lk. and Mk. (15:42) speak of its first day as the eve of an ordinary sabbath? Just as we should hardly speak of "the first Sunday in April," if that Sunday was Easter Day. But, although the day was a παρασκευή to both sabbath and Passover, it is the former that is probably meant. Comp, Mar 15:42. Caspari (§ 157) would take it the other way.

For παρασκευῆς (א B C* L 13 346, cenæ puræ a b c l parasceues Vulg.) A C2 P X etc., f ff2 have παρασκευή, Syr-Cur. feria sexta. For the whole verse D substitutes ἦν δὲ ἡ ἡμέρα προσαββάτου erat autem dies antesabbatum.

σάββατον ἐπέφωσκεν. An inaccurate expression; because the sabbath began, not at dawn, but at sunset. But "it was dawning" easily comes to mean "it was beginning," and is transferred to things which cannot "dawn." In the Gospel of Peter, when Pilate before the Crucifixion asks Herod for the body of Jesus, Herod replies that in any case the body would have been buried that day, ἐπεὶ καὶ σάββατον ἐπιφώσκει, γεγραπται γὰρ ἐν τῷ νόμῳ, ἥλιον μὴδῦναι ἐπὶ πεφονευμένῳ. The verb has nothing to do with lighting lamps at the beginning of the sabbath (J. Lightfoot, Wetst.), nor is the rising of the stars or the glow of sunset meant (Hahn).

55. Κατακουθήσασαι. In N. T. here and Act 16:17 only: in LXX Jer 17:16; Jer 1 Est 7:1; Judith 11:6; Dan 9:10; Dan 1 Mac. 6:23. Their following from the Crucifixion (ver. 49) to Joseph's garden is meant, and the κατα- does not mean "down into the grave" but "after Joseph and his assistants." Syr-Sin. and Syr-Cur.. have "And the women, who came with Him from Galilee, went to the sepulchre in their footsteps, and saw the body when they [had] brought it in there." The fact of the women beholding the tomb in which the body was laid is in all three Synoptic Gospels. It is part of the evidence for the Resurrection.

For αἱ γυναῖκες (B L P X, Boh Sab.) D 29, a b e ff2 q r have δύο γυναῖκες while TR. follows certain cursives in reading καὶ γυναῖκες. א A C Γ etc. have γυναῖκες without αἱ or δύο or καί, and this Tisch. adopts.

ὡς ἐτέθη. We Might have expected πῶς comp. 6:4, 8:47, 24:35.

56. ἀρώματα. In N.T. only of these spices; freq. in LXX. For μύρα comp. 7:37. Mk. says that when the sabbath was over, i.e. on Saturday evening, the women bought ἀρωματα that they might anoint Him, which shows that ἀρώματα are not to be confined to "sweet-smelling herbs" or to "dry" spices. The chapter ought to end at μύρα, for τὸ μὲν σάββατον plainly balances τῇ δὲ μιᾷ τῶν σαββάτων, and no more than a comma is needed after ἐντολήν. D omits κατὰ τὴν ἐντολήν.

ἠσύχασαν. The notice of this resting on the sabbath would be strange if they had been working on so sabbatical a day as Nisan 15; for it could not be urged that the preparation of spices and ointments was in any sense necessary. When a Sabbath immediately preceded Nisan 15, it was lawful to work on the sabbath at preparations for the feast. But can we suppose that, if in this year Nisan 15 immediately preceded the sabbath, pious women would have worked merely to gratify affectionate feeling? Or, having thought themselves justified in working for this purpose on Nisan 15, that they would scrupulously have avoided continuing such work on the sabbath? If Nisan 15 coincided with the sabbath, all is explained: up to sunset on Friday it was lawful to work. and after sunset on Saturday it was lawful to work again. Of the interval Godet remarks, On peut dire que ce sabbat était le dernier de I'ancienne alliance qui prenait fin avec la mort du Christ Il fut scrupuleusement respecté par tous ceux qui, sans le savoit allaient inaugurer la nouuelle.

Additional Note on Readings in Chapters 22 and 23

(1) 22:43, 44,῎Ωφθη δὲ … ἐπὶ τὴν γῆν.

Evidence for the passage:—

א*cD F G H K L M Q U X L etc. and nearly all cursives. A has the Ammonian section the passage marked in the margin. although it omits the passage in the text.

All MSS. of Lat Vet. Excepting f Vulg. some MSS. of Bob. of Sah. and of Arm. Syr-Cur. (omitting ἀπ᾽ οὐρανοῦ) Syr-Pesh. Syr-Hier.

Just- M. Iren. Hippol. Dion-Alex. Eus. Greg-Naz. Epiph. Hil Hieron Aug.

Evidence against the passage:—

אa A B R T 124 : 13 has ὤφθη δέ prima manu, the rest secunda manu Co 69 and all known Evangelistaria have the passage inserted after Mat 26:39, A S V G D P and others, including nine cursives. have the passage marked with asterisks or obeli. Et in Græcis et in Latinis codd. complur. known to Hilary it was wanting. and it was found only in quibusdam exemplaribus tam Græcis quam Latinis known to Jerome

f, most MSS. of Boh. including the best, some MSS. of Sah. and of Arm. (see Sanday, App. ad N.T. pp. 188. 191). Syr-Sin., Syr-Harcl. marg.

Cry-Alex. omits in his Homilies on Lk. Ambr. likewise. The silence of clem-Alex. Orig. Cyr-Hier. Ath. and Greg-Nys. can hardly be accidental in all even in most.

Excision for doctrinal reasons will not explain the omission. “There is no tangible evidence for the excision of a substantial portion of narrative for

doctrinal reasons at any period of textual history" (WH ii. App. p. 66).

Nor does "Lectionary practice" seem to be an adequate cause for such widespread omission. It is suggested that. because the passage was read after Mat 26:39 in the Lection for Holy Thursday, and omitted after Luk 22:42 in the Lection for Tuesday after Sexagesima, therefore some MSS. came to omit in Lk. or both Gospels.

It will be observed that the early non-patristic evidence in favour of the words is א*D Latt. Syrr. "a frequent Western combination."

But, if we regard the passage as probably a Western insertion in the text of Lk. we need have no hesitation whatever in retaining it as a genuine portion historical tradition. It is true, whoever wrote it.

(2) 22:68. After οὐ μὴ ἀποκριθῆτε the words μοι ἤ ἀπολύσητε.

Evidence for the words:—

A D X Γ Δ Λ Π etc., Latt. Syr-Cur. Syr-Sin.

Evidence against the words:—

א B L T, Boh. one MS. of Vulg. (J). Cyr-Alex. Ambr.

A few authorities have μοι without ἢ ἀπολύσητε.

With Tisch. WH. RV., we may safely omit. Treg, brackets, Alf. the same, suggesting homœoteleuton as the cause of omission.

(3) 23:34a. ὁδὲ Ἰησοῦς … ποιοῦσιν

Evidence for the passage:—

א*c A C D2L Q X Γ Δ Λ Π etc.

c e f ff2 I r Vulg. most MSS. of Bob. Syrr. (Cur. Pesh, Harel. Hier.) Aeth. Arm.

Iren-lat. Orig-lat. Hippol. Clem- Hom Eus. Ath. Greg-Nys. Bas. Gest-Pilat. Chrys, Hil,. Ambr. Hieron. Aug.

Evidence against the passage:—

א* B D* 38 43 435. A has it marked with an asterisk.

a b d two best MSS. of Bob. Sah. Syr-Sin.

Cyr-Alex is said by Arethas to have regarded it as spurious; and this is confirmed by the text prefixed to the Syriac Homily on Luk 23:32-43 (p. 718 ed. Payne Smith). This, however, exists in only one which ends before ver. 34 is properly reached.

The omission in such witnesses would be very difficult to explain, if the passage had been part of the original text of Lk. But, even more strongly than in the case 22:43, 44, internal evidence warrants its in retaining the passage in its traditional place as a genuine portion of the evangelic narrative. That point being quite certain, it matters comparatively little whether we owe this precious fragment to Lk. or not.

Additional Note on 23:45

Dr. E. A. Abbott conjectures that both here and 22:51 we have instances of substitution through misunderstanding. In the Classical Review of Dec. 1893, p. 443, he writes: "Though these words (τοῦ ἡλίου ἐκλείποντος) might mean the sun failing (to give its light),' yet the natural meaning is 'the sun being eclipsed.' Now every one knew that an eclipse could not happen except at new moon, and every Jew knew that Passover was at full moon." Why, then, he goes on to ask, does Lk. give an explanation of the darkness, which neither Mt. nor Mk. give, and which involves a portentous miracle? To the imaginary reply, "Because Lk. wished to make it clear that it was a miracle and not a natural obscuration of the sun; for he is not afraid of being the only Evangelist to insert a miracle, as is shown by his account of the healing of Malchus' ear," Dr. Abbott rejoins that "the latter miracle is substituted rather than inserted. It is substituted for a rebuke to Peter, 'restore thy sword to its place.' Comp. Mat 26:52; Joh 18:11, with ἀποκαταστάθητι in Jer 29. (Heb. 47) 6, and it will appear that the

miraculous narrative probably arose from a misunderstanding of some ambiguous word, such as ἀποκαταστάθητι ('be thou restored') or ἀποκατασταθήτω ('let it be restored"), in the original tradition. 'It' (or 'thou') was interpreted by Mt. and Jn. (rightly) to be the 'sword' and by Lk. (wrongly) to be 'the ear'; and the verb was interpreted by Mt. and Jn. (rightly) to mean 'restored to its place' but by Lk. (wrongly, though more in conformity with the Synoptic vocabulary, Mat 12:13; Mar 3:5, Mar 3:8:25; Luk 6:10, where it is used of a withered hand, or of a blind man) to mean 'restored to its original condition."

Is it possible that the present, also, may be a case of substitution through misunderstanding? Let us turn to the parallel passage in Mt (27:46-49) and Mk. (15:34-36). Here we find no mention of an eclipse, but of a saying of Jesus which was interpreted by the bystanders to mean that "Elise" had "abandoned" (ἐγκαταλείπειν) Jesus. This Lk. omits altogether. But the genitive case of "Elise" is the same so that of the "sun," viz. ἠλείου or in MSS. ἠλίου and ἐκλείπειν although not often used of persons failing others in an emergency, is so used occasionally. Thus ηκλίου ἐκλείποντος might mean either "the sun being, eclipsed," or "Elias failing, or forsaking."

But how could ἐκαταλείποντος be changed into ἐκλείποντος? Curtailments of long compounds are not infrequent in MSS. of the N.T., and specially with κατά: comp. Mar 14:40; Luk 6:36; Mat 13:40; Jam 2:13, Jam 3:14.… If Lk., or others before him, concluded that ἠλίου must mean the sun, they would naturally infer that ἐγκαταλείποντος must be an error for ἐκλείποντος.

… It seems probable that Lk., finding obscure and divergent traditions about some utterance of Jesus, … considered that he was restoring the original meaning, and a meaning worthy of the subject, in retaining two or three words of the current tradition, but placing them in such a context as to show that it was the sun, and not Elias, that "failed."

Jos. Josephus.

24. The Resurrection and the Ascension.

It is well known that the difficulty of harmonizing the different accounts of the Resurrection given by the Evangelists and by S. Paul is great; and this difficulty is perhaps at a maximum when the narrative of Lk, is compared with the others. Here, as so often in the Gospels, we have not sufficient knowledge to piece together the different fragments which have come down to us, and consequently the evidence for important facts is not what we might antecedently have expected or desired. But our expectations and wishes are not adequate criteria, and it is no paradox to say that the difficulty of harmonizing the various narratives is in itself a security for their general truthfulness. Dishonest witnesses would have made the evidence more harmonious. As it is, each witness fearlessly tells his own story according to the knowledge which he possesses, and is not careful as to whether it agrees with what may have been told elsewhere. Nevertheless there is agreement in the following important particular:—

1. Resurrection itself is not described. Like all beginnings, whether in nature or in history, it is hidden from view. (Contrast the attempt at description in the Gospel of Peter.)

2. The manifestations, while confined to disciples, were made to disciples who were wholly unexpectant of a Resurrection. The theory that they were visions or illusions, arising from intense and unreasoning expectation, is contrary to all the evidence that has come down to us. On the contrary,

3. They were received with doubt and hesitation at first, and mere reports on the subject were rejected.

4. The evidence begins with the visit of women to the tomb very early on the first day of the week, and the first sign was the removal of the stone from the door of the tomb.

5. Angels were seen before the Lord was seen.

6. He was seen on various occasions by various kinds of witnesses, male and female, both individuals and companies, both sceptical and trusting.

7. The result was a conviction, which nothing ever shook, that "the Lord own indeed" and present with them (see Wsctt. on Joh 20:1: he gives a tentative arrangement of the events of the first Easter Day, which at least shows that there is no serious discrepancy between the four narratives)

Sadler asserts, and Godet endeavours to show, that each narrative is determined by the purpose which each Evangelist had in view in writing; but in most cases the distinctions are not very convincing. Nearly the whole of Lk.'s narrative is peculiar to him, the partial exceptions being vv. 1-6 and 9, 10. The nucleus of the whole is the account of the walk to Emmaus (vv. 13-43); and the first part of the chapter is an introduction to this graphic account, with special reference to vv. 22, 23.See Loofs, Die Aufstehungsberichte.

An excellent opportunity of comparing six forms of the Old Latin (a b c d e f) with one another and with the Vulgate is given in Scrivener's edition of Codex Bezae in connexion with a large portion of this chapter. He prints the first twenty-four verses of this chapter as given in these authorities in seven parallel columns (pp. 36, 37). This passage is "rich in peculiar and idiomatic expressions, and little liable to be corrupted from the Synoptic Gospels." The result, he thinks, is to show that the Latin of Codex Bezae was made "immediately from its Greek text," which it generally servilely follows; but that occasionally the translator was led away by his recollection of the Old Latin, "sometimes for whole verses together," even when the Old Latin differed from e Greek text which be was translating. Adhuc sub judice lis est.

24:1-11. The Visit of the Women to the Tomb and the Vision of Angels

Comp, Mat 28:1-10; Mar 16:1-8; Joh 20:1-10. Lk. and Jn. mention two Angels; Mt. and Mk. mention only one: but we know too little about the

manner of Angel appearances to be sure that Lk. and Jn. mention the same two Angels, or that Mt. and Mk. mention the same one. In the other two cases of similar difference (the Gerasene demoniacs and the blind men at Jericho) it is Mt. who mentions two, while Lk. gives only one. In all three cases Mk. mentions only one. Where, out of two or more, only one is spokesman, he is necessarily remembered. The other or others may easily be ignored or forgotten. It is an exaggeration to call such differences absolute discrepancies. Lk. records only those appearances of the risen Lord which took place in Judæa.

1. τῇ δὲ μιᾷ τῶν σαββάτων. "But on the first day of the week." The δέ corresponds to the previous μέν: they rested on the sabbath, but the next day they did not. Jn. has the same expression (20:1), which literally means "but on day one of the week," una antem sabbati (Vulg.). Cov. here translates "upon one of the Sabbathes," and in Jn. "upon one daye of the Sabbath." But here with Cran. he rightly has "But" (RV.) and not "And" (Rhem.) or "Now" (AV.).

Comp. Act 20:7; Mat 28:1; Mar 16:2; Joh 20:19; Rev 9:12. This use of the cardinal for the ordinal is Hebraistic: Gen 1:5; Est 3:6; Psa 23. tit. In class. Grk. it occurs only in combination with an ordinal: τῷ ἑνὶ καὶ τριηκοστῷ (Hdt. v. 89, 2).

ὄρθρου βαθέως. It is doubtful whether βαθέως is the Attic form of the gen. of βαθύς (De W. Nösg. Alf.) or an adv. (Mey. Weiss). The former is probable; for ὄρθρος βαθύς occurs (Aristoph Vesp.216; Plat. Crit. 43 A; see esp. Prot. 310 A; Philo, De Vita Mosis, i. 32), and 2Co 11:23 does not favour the latter. For ὄρθρου comp. [Jn.] 8:2, Jer 25:4, Jer 26:5.

τὸ μνῆμα. With the exception of Mar 5:3, Mar 5:5, Mar 5:15:46; Rev 11:9, the word is peculiar to Lk. in N.T. (8:27, 23:53; Act 2:29, Act 7:16). The common word is μνημεῖον (11:44, 47, 23:55, 24:2, 9, 12, 22, 24, etc.); but Mt sometimes has τάφος (23:27, 29, 27:61, 64. 66, 28:1; comp. Rom 3:13). RV. "tomb" for μνῆμα and μνημεῖον and "sepulchre" for τάφος.

A C2 D X Λ etc. d f q Syrr. (Cur. Sin. Pesh. Harcl. Hier.) Sah. Arm. Aeth. (most MSS.) add καί τινες σὺν αὐταῖς, and D c d Sah. add from Mar 16:3

ἐλογίζοντο δὲ ἐν ἑαυταῖς τίς ἄρα ἀποκυλίσει τὸν λίθον; א B C* L 33, 124 a b c e ff21 Vulg. Bob. Aeth. (some MSS.) omit. The insertion is a gloss from ver. 10 and Mar 16:1, Mar 16:3.

2. εὗρον δὲ τὸν λίθον. Lk. has not yet mentioned it, but he speaks of it as well known or as usual. All three use ἀποκυλίω of stone, while Jn. has ἠρμένον ἐκ; the verb occurs nowhere else N.T.Comp. Gen 29:3, Gen 29:8, Gen 29:10; Judith 13:9.

3. τοῦ κυρίου Ἰησοῦ. The combination occurs nowhere else in the Gospels, although possibly right [Mk.] 16:19; but it is frequent in Acts (1:21, 4:33, 8:16, etc.) and Epistles. Here the words are possibly a very early insertion. See note on Western Noninterpolations at the end of this chapter.

4. καὶ ἐγένετο ἐν τῷ ἀπορεῖσθαι αὐτὰς περὶ τούτου,καὶ ἰδού. Note the strongly Hebraistic construction, so common in Lk., and see additional note, p. 45.

The Latin Versions differ greatly. dum aporiarentur (d), hæsitarent (f), stuperent (a c) ments contristarentur (ff2). mente consternatæ essent (Vulg,). The last is wrong both in verb and tense.Aporiari occurs in vulg. 2Co 4:8; Isa 59:16; Ecclus. 18:6, and in Irenæus, ii. 7. 1. 2.

ἄνδρες δύο. The plur. agrees with ἀγγέλων in ver. 23. For ἀνήρ of an Angel in human form comp. Act 1:10, Act 1:10:30; for ἐπέστησαν see on 2:9; and for ἐσθής see on 23:11. Only here and 17:24 in N. T. does ἀστράπτω occur.

Instead of ἐσθῆτι ἀστραπτούσῃ (א B D;. Latt. Orig. Eus.) TR. has ἐσθήσε σιν ἀστραπτούσαις with A C D L D etc., Sah. Bob. Arm. L has ἐσθήσεσιν λευκαῖς Syr-Sin. “their garments were dazzling,” ἔσθησις occurs Act 1:10 only. See Deissmann, Bible Studies. p. 263.

The contrast between the Gospel of Peter and the Canonical Gospels is still more marked in the account of the Resurrection than in that of the Passion. There the watchers see δύο ἄνδρας come down from heaven; and ἀμφότεροι οἱ νεανίσκοι enter the tomb. But the watchers see τπεῖς ἄνδρας come out of the tomb. Then ἄνθρωπός τις comes down from heaven and

enters the tomb; and the women find τινα νεανίσκον sitting in the tomb, and be ad them.

5. ἐφόβων δὲ γενομένων. In N. T. the use of ἔμφοβος (always with γίνεσθαι is almost confined to Lk. (ver. 37; Act 10:4, Act 10:24:25; Rev 11:13): in LXX (without γίνεσθαι) Ecclus. 19:24. The detail κλινουσῶν τὰ πρόσωπα εἰς τ. γῆν is peculiar to Lk Note πρὸς αὐτάς: Mt. and Mk. have the dat.

Τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν; A rebuke: comp. 2:49 There is possibly a reference to Isa 8:19, τί ἐκζητοῦσιν περὶ τῶν ζώντων τοὺς νεκρούς; They ought to have remembered His assurance that on the third day He would rise again.

6. οὐκ ἔστιν ὧδε, ἀλλὰ ἠγέρθη. Like the doubtful words in ver. 3, this sentences is wanting in D and important Latin authorities. A reason for the omission is hard to find. A very early insertion from Mar 16:6 = Mat 28:6 may be suspected: see now at the end of this chapter.

μνήσθητε. Angels "may be employed in endless ways of which we can form no idea, but we have Scripture warrant for supposing that they call things to remembrance, and it is not going much her to suppose that they put thoughts into people's minds" (Latham, A Service of Angels; p, 162).

ὡς ἐλάλησεν ὑμῖν. The ὡς is not exactly ὅτι, but suggests the wording of the statement: in both 9:22 and 18:32, 33 the important "on the third day" is predicted. The whole of this to end of ver. 8 is peculiar to Lk. On the other hand Lk, who records no appearances in Galilee, omits προάγει ὑμᾶς εἰς τήν Γαλιλαίαν, which refers back to Mar 14:28; Mat 26:32.

7. δεῖ. See on 4:43 and 9:22.

9. ὑποστρέψασαι. Lk.'s favourite word: Mt. has ἀπελθοῦσαι and Mk. ἐξελθοῦσαι. Lk. omits the speed with which they returned in mingled fear and joy.

ἀπήγγειλαν. Mt. says the same (28:8), but Mk. says οὐδενὶ οὐδὲν εἶπαν, ἐφοβοῦντο γάρ. If we had the conclusion of Mk.'s Gospel we should know how this apparent contradiction is to be explained. Obviously they did not

remain silent about it for the rest of their lives, but only so long as fear kept them silent. When the fear passed away, they told their tale to the disciples (not merely to the Apostles) in accordance with the angelic charge (Mat 28:7). But it is perhaps simpler to suppose that Mt. and Lk. here give, as Mt. and Mk. do in the case of the crucified robbers, the tradition which was generally current, and which attributed to all the women what was true of only one, viz. Mary Magdalen. She on her return told the Apostles, while the others kept silence through fear. A little later no doubt all told to all. Note the characteristic πάντα and πᾶσιν. Mt. has neither, and he sums up "the Eleven and all the rest" in τοῖς μαθηταῖς αὐτοῦ.

10. The other Evangelists give the names of the women at the beginning of the narrative. All four place Mary Magdalen first, and Jn. mentions no one else; but οὐκ οἴδαμεν (20:2) implies that others were with her. "Mary the [mother] of James" or "the other Mary" is mentioned by all three; Joana by Lk. alone, and Salome by Mk. alone. For Joana see on 8:3: it is from her that Lk. may have got both these details, and also what he relates 23:8-12. Here only does the order ἡ Μαγδ. Μαρία occur: elsewhere Μαρία ἡ Μαγδ. (so D here).

All English Versions previous to RV. follow a false reading, and make one sentence of this verse. There are two sentences. "Now they were Mary Magdalen, and Joana, and Mary the mother of James": these were the women specially referred to in ver. 9. "Also the other women with them told these things unto the Apostles." The evidence against the second αί (before ἔλεγον) is overwhelming (א* A B C A L G H etc. b d e ff2 q Sah. Aeth.), and the reason for its insertion is obvious.

Syr-Cur. and Syr-Sin. interpret ἡ Ἰακώβου "the daughter of James." There is little doubt that "mother" is meant, and that James is not the Lord's brother, the first president of the Church of Jerusalem. She is called "the mother of James and Joses" (Mar 15:40), and "the mother of Joses" (Mar 15:47); and she is probably the same as "Mary the [wife] of Clopas" (Joh 19:25). See J.B. Mayor, Ep. of St. James, Macmillan, 1892, p. 15, perhaps the best discussion of the vexed question about the brethren of the Lord.

11. ἐνώπιον αὐτῶν . “In their sight,” in the judgment of the Apostles and others; apud illos (c), in conspeetu eorum (d), coram illis (f) apostolis (1). For ἐνώπιον see small print on 1:15, and for ὡσεί on 1:56.

λῆρος. “Nonsense”; the word “is applied in medical language to the wild talk of the sick in delirium” (Hobart): comp. 4 Mac. 5:11: here only in N.T. derisus (d), delira (a), deliramentum (f Vulg.). The incredulity with which mere reports were received is noted [Mk.] 16:11. Even S. John did not infer from the disappearance of the body that He had risen until he had examined the tomb himself (Joh 20:8). Apparently no one had understood Christ’s predictions of His rising again. They were interpreted of His return in glory, either with a new body or as an incorporeal being. No Apostle had grasped the fact that He would be killed, buried, and raised again to life. They had seen Him dead, and women’s talk about Angels who said that He was alive did not cancel that.

τὰ ῥήματα ταῦτα. (א B D L, a b c d e l q Vulg. Sah. Boh. Syr-Cur. Aeth.) is certainly to be preferred to τὰ ῥήματα αὐτῶν (A I X Γ Δ etc. f Arm.). Syr-Sin. has “They appeared in their eyes as if they had spoken these words from their wonder.” For neut. plur.with plur. verb comp. Joh 19:31.

24:12. The Visit of Peter to the Tomb

The whole of this verse is of unknown and doubtful authority. It is absent from important Western documents, and has the look of an insertion. Its source is probably Joh 20:3-10, part of what is there said of “the other disciple” (ver. 5) being here transferred to S. Peter. The only words which are not found in Joh 20:3-10 are ἀναστάς, μόνα, θαυμάζων τό γεγονός but of these ἀναστάς (not in Jn. and rare in Mt.) and τὸ γεγονονός (not in Mt. or Jn. and once in Mk.) are specially frequent in Lk. And although Lk. more often writes θαυμάζειν ἐπὶτῷ, yet he sometimes has θαυμάζειν τι (7:9; Act 7:31). Perhaps the hypothesis of an insertion made in a second edition is here admissible. See note on Western Noninterpolations at the end of this chapter.

The verse has probably no connexion with what precedes. Certainly it does not give the reason why the Apostles disbelieved, viz. because Peter had already been to the tomb and seen no Angels but only grave-cloths. That would require γάρ for δέ and the pluperf. The δέ would rather mark a contrast; although they disbelieved, yet Peter went to the grave to satisfy himself. Didon supposes two visits of Peter to the tomb, one with John when Mary Magdalen reported the tomb empty, and a second when she reported that she had seen Angels and the Lord Himself (J.C. ch. 12. p. 797). More probably this verse (whatever its source) is an imperfect account of the visit of Peter with John.

τὰ ὀθόνια μόνα. "The grave-cloths without the body."

This is the reading of ℵc b B, Syr-Cur. Syr-Sin. Bob. Sah., omitting κείμενα, while ℵ* A K Π omit μόνα. L, cf Arm. have μόνα κείμενα, I X Γ Δ etc. κείμενα μόνα. Cod. Am. has posita only, but many MSS. of Vulg. have sola posita.

πρὸς αὐτόν . So B L, the rest reading πρὸς ἑαυτόν. The words are amphibolous (comp. 23:35, 43, 50), and may be taken either with ἀπῆλθεν, "he went away to his home," i.e. his loding in the city (Syr-Sin. Rev 1 Hahn), or with θαυμάζων, "wondering with himself" (Vulg. Luth. AV. Rev 2). But does αὐτόν for ἑαυτόν occur in N.T.?

24:13-32. The Manifestation to the Two Disciples at Emmaus

This narrative forms a counterpart to that of the manifestation to Mary Magdalen in Jn. There is a condensed allusion to the incident in the appendix to Mk. (16:12, 13); but the narrative is peculiar to Lk. and is among the most beautiful of the treasures which he alone has preserved for us. He almost certainly obtained his information from one of the two disciples, and probably in writing. The account has all the effect of personal experience. If this is accepted, then Cleopas may be regarded as the

narrator; for Lk. would know and be likely to name the person from whom he received the account.

The fact that Lk. was almost certainly a Gentile (Col 4:10-14), and that in the preface to his Gospel he indicates that he was not an eye-witness, renders the conjecture of Theophylact. that Lk. was the unnamed disciple who went with Cleopas to Emmaus, very improbable. This disciple was evidently a Jew (vv. 20, 27, 32) or a proselyte. Lk. may have been a proselyte before he was a Christian, and his preface may mean no more than that he was not one of those "which from the beginning were eye-witnesses": but nothing is gained by such conjectures. In the Acts he uses the first person plural, when he himself was present. Why does he not do the same here, if he was one of the two? It would have added greatly to "the certainty" which he wished to impart to Theophilus, if he had assured him that he himself had talked and eaten with Jesus on the very day of His Resurrection. But the hypothesis still finds sup porters, e.g. Lange, Godet, Bp. Alexander. Origen twice gives Simon as the name of the unnamed disciple (Cels. 2:62, 68). This may be an erroneous interpretation of ὤφθη Σίμωνι (ver. 34). Epiphanius conjectures Nathanaei, which could hardly be right, if Nathanael is Bartholomew (ver. 33). But all such conjectures are worthless. Probably Lk. himself did not know who the other was.

13. Καὶ ἰδού. As often, introduces something new and unexpected: 1:20, 31, 36, 2:25, 5:12, 18, 7:12, etc.

δύο ἐξ αὐτῶν. Not of the Apostles (ver. 10), as is shown by ver. 33, but of the disciples generally. A direct reference to πᾶσιν τοῖς λοιποῖς (ver. 9) is not manifest. For ἐν αὐτῇ τῇ ἡμέρᾳsee sma11 print on 10:7, and contrast AV. and RV.

ἑξήκοντα. The reading ἔκατον ἑξήκοντα (א I K1N1Π and some other Gk. Lat. and Syr. authorities) is "an Alexandrian geographical correction, though not of the type of Γεργεσηνῶν or Βηθαβαρά; evidently arising from identification of this Emmaus with the better known Emmaus which was later called Nicopolis. The identification is distinctly laid down by Eus. Hier. Soz., though they do not refer to the distance" (WH. 2: App. p. 72). Syr-Sin. has "threescore."

Ἐμμαούς. The fortified town afterwards called Nicopolis cannot be meant, although all Christian writers from Eusebius to the twelfth century assume that it is meant. It is 176 stadia, or 20 English miles, from Jerusalem; and it is absurd to suppose that these two walked about 20 miles out, took their evening meal, walked 20 miles back, and arrived in time to find the disciples still gathered together and conversing (ver. 33). Yet Robinson contends for it (Res in Psa 3. pp. 147-151). El Kubeibeh, Which Isa 63 stadia from Jerusalem, on the road to Lydda, is probably the place. It is about 7 miles N.W. of Jerusalem, in the beautiful Wady Beit Chanina, and the tradition in its favour dates from the crusades. Of other conjectures, Kulonieh and Beit Mizzeh are too near (36 to 40 stades), and Khamasa is not near enough (72 stades). But Caspari is very confident that Kulonieh is right (p. 242). See D.B.2 and Schaff's Herzog, art. "Emmaus"; also Didon, J.C. App. U.

14. καὶ αὐτοὶ ὡμίλουν. If αὐτοί has any special force, it is "and they communed"—as well as those mentioned in ver. 10. Among the disciples this was the topic of conversation. The verb is peculiar to Lk. in N.T. (ver. 15; Act 20:11, Act 24:26). The meaning of "converse, talk with" is classical, and survives in mod. Gk.

Vulg. leads the way in translating ὁμιλεῖν differently in ver. 14 (loque bantur, "talked" AV.) and ver. 15 (fabularentur, "communed" AV.). See footnote on 2:9.

15. καὶ αὐτὸς Ἰησοῦς. B omits καί, which makes no difference to the sense, but is the common constr. after ἐγένετο: see note at the end of ch. "It came to pass. that Jesus Himself" about whom they were talking.

ἐγγίσας. He overtook them, for they assume that He comes from Jerusalem (ver. 18), from which they are walking.

16. ἐκρατοῦντο. There is no need to assume a special act of will on the part of Christ, "who would no be seen by them till the time when He saw fit." They were preoccupied and had no expectation of meeting Him, and there is good reason for believing that the risen Saviour had a glorified body which was not at once recognized. Comp. ἐν ἑτέρᾳ μορφῇ in the appendix

to Mk. (16:12), the terror of the disciples (ver. 37), the mistake of Mary Magdalen (Joh 20:14, Joh 20:15), and the ignorance of the Apostles on the lake (Joh 21:4). But it is quite possible that the Evangelist understands the non-recognition of Jesus here and the recognition of Him afterwards (ver. 31) to be the results of Divine volition. For κρατεῖσθαι comp. Act 2:24. See on 18:34.

τοῦ μή. This may mean either "in order that they might not" or "so that they did not." If the latter is adopted, the negative may be regarded as pleonastic. "Were holden from knowing" easily passes into "were holden so that they did not know," or "were holden that they might not know." Comp. κατέπαυσαν τοῦμὴ θύειν (Act 14:18) ; κωλῦσαι τοῦ μὴ βαπτισθῆναι (Act 10:47); οὐχ ὑτεστειλάμην τοῦ μὴ ἀναγγεῖλαι (Act 20:27): see also Gen 16:2; Psa 34:14, etc. ; Win. 64:4. b, p. 409. For ἐπιγνῶναι comp. Act 12:14, Act 27:39.

17. ἀντιβάλλετε. Here only in N.T. and once only in LXX (2 Mac. 11:3). It looks back to συνζητεῖν (ver. 15).

καὶ ἐστάθησαν σκυθρωποί. This is the reading of א B, e Boh: Sah. It is supported by the ἔστησαν of L, and probably by the erasure in A. It is adopted by Tisch. Treg. WH. Weiss, RV., but contended against by Field, ot. Noiv.3. p. 6o. With this reading the question ends at περιπατοῦντες For σκυθρωποί comp. Mat 6:16; Gen 11:7; Ecclus. 25:23.

18. ὀνόματι κλεόπας . See on 5:27. The name is not to be identified with Κλωπᾶς (Joh 19:25), which is Aramaic, whereas Κλεόπας (= Κλεόπατρος is Greek. The incorrect spelling Cleophas (AV.) comes from some Latin MSS. The mention of the name is a mark of reality.

Σὺ μόνος παροικεῖς Ἰερουσαλήμ. The pronoun is emphatic. The μόνος cannot mean "only a stranger" (AV.), but either "the only stranger" or "a lonely stranger," i.e. either "Dost thou alone sojourn at J.," or "Dost thou sojourn alone at J." The former is more probable: see Wetst. and Field for examples. The verb occurs only here and Heb 11:9 in N.T., but is common in LXX of being a stranger or sojourner (Gen 21:23, Gen 21:34; Gen 24:3, etc.). Comp. πάροικος (Act 7:6, Act 7:29) and παροικία (Act 13:17). The

usual construction would be ἐν Ἰερουσαλήμ: but we have γῆν ἣν παροικεῖς (Gen 17:8; Exo 4:4).

19. Ποῖα ; "What kind of things?" The question leads them on to open their hearts, and He is able to instruct them.

ὅς ἐγένετο ἀνὴρ προφήτης. "Who proved to be, showed Himself to be, a Prophet." The ἀνήρ is perhaps a mark of respect, as in addresses (Act 1:16, Act 1:2:29, 37, Act 1:7:2, etc.); or mere amplification, προφήτης being a kind of adjective.

δυνατὸς ἐν ἔργῳ. Comp. Act 7:22, Act 7:18:24; Ecclus. 21:8; Judith 11:8. In class. Grk. without ἐν. In Ps. Sol. 17:38, 42 we have both constructions, but in a sense different from this, With the order comp. 2Th 2:17: usually λόγος καὶ ἔργον ἐναντίον. He proved Himself to be all this before God and man; but no more than this. In thinking Him to be more they had made a mistake.

20. It is not out of any favour to the Romans (Renan) that Lk. does not mention their share in the crime. Lk. alone tells us that Roman soldiers mocked Jesus on the cross (22:36). And here their share (which was notorious and irrelevant) is implied in παρέδωκαν and ἐσταύρωσαν.

21. ἡμεῖς δὲ ἠλπίζομεν. "But we were hoping," until His death put an end to our expectation, "that precisely He," and no other, "was the one who should redeem Israel." Comp. the use of ὁ μέλλων in 22:23; Mat 11:14; Joh 12:4.

λυτροῦσθαι. "To cause to be released to oneself, set free for oneself the slave of another, redeem, ransom." Comp. Tit 2:4; Deu 13:5; 2Sa 7:23; Hos 13:14.

The οἱ δὲ εἶπαν justifies us in concluding that vv. 19-24 were spoken partly by Cleopas and partly by his companion. But the attempt to assign definite portions to each (19, 20 to Cl., 21a to the other, 21b to Cl., and so on) is wasted ingenuity.

ἀλλά γε. The combination occurs elsewhere in N.T. 1Co 9:2. In class. Grk. another particle must immediately follow, and with this the γε coalesces, as ἀλλά γε δή or ἀλλά γε τοι. Otherwise a word or more must" separate ἀλλά from γε. The force of the two is concessive. See Stallbaum on Plat. Rep. 1:331 B. The καί after ἀλλά γε is certainly genuine (B C L D 33, Arm.)

σὺν πᾶσιν τούτοις. Super hæc omnia (Vulg.): rather a lax use of σύν, Comp. Neh. v. 18; 3 Mac. 1:22. Syr-Sin. omits.

τρίτην ταύτην ἡμέραν ἄγει. The verb is probably impersonal. "one is keeping the third day, we are at the third day" (Grot. Beng. De W. Nösg. Wordsw. Hahn). Perhaps we may understand ὁ Ἰησοῦς (Mey. Godet, Weiss, Alf): the speaker has an impression that there was a prediction about the third day. But it is not probable that either ὁ ἥλιος, or ὁ οὐρανός or χρόνος or Ἰσραήλ is to be supplied. Comp. περιέχει ἐν γραφῇ (1Pe 2:6). The σήμερον after ἄγει (A P X Γ Δ etc. Syr-Pesh. Sah. Aeth. Vulg.) may be omitted (א B G, Boh. Syr-Cur. Syr-Sin. Arm.) with Tisch. WH. RV.

22. ἀλλὰ καί "But, in spite of this disappointment, there is also this favourable item."

ἐξ ἡμῶν: and therefore not wanton deceivers. With ἐξέστησαν comp. ἐξιστάνων Act 8:9: the trans. use is found nowhere else in N.T. There should perhaps be a colon at ἡμᾶς. To put a colon (AV.) or semicolon (RV.,) at μνηνεῖον implies that the being early at the tomb was the astonishing thing. Better "amazed us: having been early at the tomb and having failed to find His body, they came, saying," etc. ὀρθρινός is a later form of ὄρθριος

23. ἦλθαν λέγουσαι …οἳ λέγουσιν. It is all hearsay evidence and unsatisfactory; but it is sufficiently disturbing. For the constr. see Burton., § 343.

24. ἀπῆλθάν τινες. If this refers to the visit of Peter and John, it confirms the view that ver.12 was not part of the original narrative. The pleonastic καί before αἰγυναῖκες ought probably to be omitted with B D and most Versions.

αὐτὸν δὲ οὐκ εἶδον. This was true of Peter and John: and perhaps Cleopas and his comrade had left Jerusalem without having heard that Mary Magdalen had said that she had seen Him. If they had heard it, like the rest, they had disbelieved it, and therefore do not think it worth mentioning.

25. ἀνόητοι. Four quite different Greek words are translated "fool" in AV.; ἀνόητος (elsewhere "foolish," Gal 3:1, Gal 3:3; 1Ti 6:9; Tit 3:3), ἄσοφος (Eph 5:15), ἄφρων (11:40, 12:20; 1Co 15:36, etc.), μωρός Mat 5:22, Mat 5:23:17, (19); 1Co 3:18, 1Co 4:10). The latter two are much stronger in meaning than the former two. Here the Latin translations vary between insensati (a c d e) and stulti (f Vulg.), as in 11:40 between insipientes (c) and stulti (f Vulg.): 12:20 and Mat 23:17 all have stultus, ML v. 22 all fatuus.

βραδεῖς…τοῦ πιστεύειν ἐπὶ πᾶσιν οἷς. The gen. is one of limitation depending upon βραδεῖς which occurs here and Jam 1:19 only. Comp. ἑτοιμοι τοῦ ἀνελεῖν (Act 23:15): ἑτοιμοι τοῦ ἐλθεῖν (1 Mac. 5:39). Elsewhere Lk. has the acc. after πιστεύειν ἐπί (Act 9:42, Act 11:17, Act 16:31, Act 22:19), in all which cases the object of the belief is a person. The difference is between faith resting upon, and faith directed towards, an object. Note the characteristic attraction: see small print on 3:19.

ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προφῆται. There is special point in the πᾶσιν. Like most Jews. they remembered only the promises of the glories of the Messiah. and ignored the predictions of His sufferings. We cannot well separate ἐπὶ πᾶσιν from πιστεύειν and take ἐπί= "on the top of, after, in spite of": "slow of heart to believe. in spite of all that the Prophets have spoken" (Hahn). Still more unnatural is Hofmann's proposal to transfer these words to the next verse: "On the basis of all that the Prophets have spoken ought not Christ," etc.

26. οὐχὶ ταῦτα ἔδει. "Behoved it not the Christ to suffer these very things and thus enter into His glory?" According to the Divine decree respecting the Messiah as expressed in prophecy, precisely the things which these two had allowed to destroy their hopes were a confirmation of them, The ταῦτα stands first with emphasis: for ἔδει comp. 9:22, 13:33, 17:25, etc. There is no need to understand δεῖ with εἰδελθεῖν in order to make it clear that He

had not yet entered. Grammatically ἔδει belongs to both verbs, but it chiefly influences παθεῖν: the suffering comes first, and is the road to the glory. Comp. ver. 46. The same is said of Christ's followers Act 14:22.

27. ἀπὸ Μωυσέως.. For the form see on 2:22. Such prophecies as Gen 3:15, Gen 3:22:18; Num 24:17; Deu 18:15, and such types as the scape-goat, the manna, the brazen serpent, and the sacrifices, are specially meant. Comp. Act 8:35.

καὶ ἀπὸ πάντων τῶν προφητῶν. This may be regarded as a lax construction not likely to be misunderstood : comp. ἕτεροι κακοῦργοιδύο (23:32). But this is not necessary, for with each Messianic passage there was a fresh start in the interpretation. It does not help much to say that Moses and the Prophets are here considered as one class in distinction from the rest of O.T., and that the meaning is that He began with these and thence passed to the Psalms (ver. 44) and other books (Hofm. Hahn). The repetition of the ἀπό shows that the Prophets are regarded as separate from the Pentateuch. The literal meaning 0f the characteristic πάντων and πάσαις may stand, but need not be pressed. There is nothing incredible in the supposition that He quoted from each one of the Prophets.

διερμήνευσεν (אc B L U) supported by διηρμήνευσεν (M) is probably right, rather than διερμήνευεν (ΑΓΡΞΓΔΛ) or διηρμήνευεν (A H K S V Π etc.). But instead of ἀρξάμενος … διερμήνευσεν we have in D ἦν ἀρξάμενος ἀπὸ Μωυσέως καὶ π.τ.πρ. ἑρμηνεύειν erat incipiens a mosen.et omnium propheetarum interpraetari.(d) ; a1so erat incipiens… interpretans (b ff2r), fuit incipiens … interpretants (ce). erat inchoans… interpretans (a). but f Vulg. have et incipiens… interpretabatur. The καὶ διερμηνεύειν of א* points to some form of this Western reading.

διερμήνευσεν …τὰπερὶ ἑαυτοῦ. Comp. 1Co 12:30, 1Co 12:14. 1Co 12:5, 1Co 12:13, 1Co 12:27. In Act 9:36 and 2 Mac. 1:36 the verb is used of interpreting a foreign language. Neither γεγραμμεινα (De W. Mey Weiss) nor anything else is to be understood with τὰ περὶ ἑαυτοῦ : see small print on 22:37.

28. προσεποιήσατο. No unreal acting a part is implied. He began to take leave of them, and would have departed, had they not prayed Him to remain. Comp. His treatment of the disciples on the lake (Mar 6:48), and of the Syrophenician woman (Mar 7:27). Prayers are part of the chain of causation.

The Latin Versions suggest pretending what was not meant: finxit se (b c f ff2), dixit se (1) fecit se (d). simulavit se (e), adfectabat se (a). But all of these. excepting the last, support προσεποιηοιήσατο (א A B D L) against προσεποιεῖτο (P Ξ Γ Δ Λ Π). The προσποιεῖθαι did not continue, The verb does not occur elsewhere in N.T. Comp. Job 19:14.

In this verse οὗ for οἳ or εἰς ἤν is a genuine; not in 22:1O.

29. παρεβιάσαντο. Moral pressure, especially by entreaty, is meant : Act 16:15; Gen 19:9; Gen 1 Sam, 28:23; 2Ki 2:17, 2Ki 5:16. In the last case the urgent entreaty is unsuccessful, and therefore the word does not imply compulsion. Comp. ἀνάγκασον εἰσεθεῖν (14:23).

Μεῖνον μεθ᾽ ἡμῶν. Combined with what follows, this implies a dwelling. which may have been the home of one of the two. Their allowing Him to preside does not prove that it was an inn. In their enthusiasm they naturally left the chief place to Him. On the other hand, μεθ᾽ ἡμῶν is simply "in our company," not necessarily "at our house" : comp.σὺν αὐτοῖς below.

πρὸς ἑσπέραν Comp. Gen 8:11; Exo 12:6; Num 9:11; Zec 14:7. The classical ἑσπέρα is very freq. in LXX, but in N.T. is peculiar to Lk. (Act 4:3, Act 28:23). So also κλίνω of the declining day (9:12): Comp. Jer 6:4.

The ἤδη after κέκλικεν (א B L: 1 33, a b e f ff2, Vulg. Boh.) is doubtless genuine. Syr-Cur. and Syr-Sin. paraphrase the sentence: "And they began to entreat Him that He would be (abide) with them, because it was nearly dark".

30. ἐν τῷ κατακλιθῆναι. "After He had sat down"; not "as sat, He sat" etc. (AV.), nor dum recumberet (Vulg.): see on 3:21. In N.T. in the verb is peculiar to Lk. (7:36, 9:14, 15, 14:8): see on 9:14.

λαβὼν τὸν ἄρτον. “He took the bread” that was usual, or “the loaf” that was there. That this was a celebration of the eucharist (Theophylact), and a eucharist sub unâspecie, is an improbable hypothesis, To support it Maldouatus makes ἐν τῷκατακλ mean `“after He had supped, ” as a parallel to μετὰ τὸ δειπῆσαι (22:20). But the imperf. ἐπεδίδου is against the theory of a eucharist. In the Last Supper there is no change from aor. to imperf such as we have here and in the Miracles of the Five Thousand (κατέκλασεν καὶ ἐδίδου, 9:16) and of the Four Thousand (ἔκλασεν καὶ ἐδιδου Mar 8:6). In none of the Gospels is the imperf used of the eucharist (22:19; Mar 14:22;Mat 26:26) nor in 1 Cor in 11:23. Wordsworth, although he regards this as a eucharist, points out that “bread” was to the Jews a general name for food, including drink as well as meat; and that to “eat bread” and “break bread” are general terms for taking refreshment. That the bread was blessed in order that it might open the eyes of the disciples is also improbable: the εὐλόγησεν is the usual grace before meat. It was the breaking of the bread on the part of Jesus, rather than their own partaking of the bread, which d them to see who He was: see ver. 35.

31. διηνοίχθησαν οἱ ὀφθαλμοί. This must be explained in harmony with ver. 16. If the one implies Divine interposition, so also does the other. These two had not been present at the Last Supper, but they had probably often seen Jesus preside at meals; and something in His manner of taking and breaking the bread, and of uttering the benediction, may have been the means employed to restore their power of recognizing Him. Wright’s conjecture that the eucharist was instituted long before the Last Supper is unnecessary. Comp. Gen 21:19; 2Ki 6:20 ; Gen 3:5, Gen 3:7.

For the augment see WH. 2. App. p.161, All three forms, ἠνοίχθην ἐνεῴχθην and ἠνεῴχθην, are found well attested in N.T. Gregory, prolegom, p.121. Syr-Cur. and Syr-Sin. add “immediately” to “were opened.”

ἀφαντος ἐγένετο.“He vanished, became invisible”: comp. ver 37, 6:36, 12:40, 16:11, 12, 19:17. It is very unnatural to take ἐγέετο with ἀπ᾽ αὐτῶν and make ἄφαντος adverbial: “He departed from them without being seen.” Something more than a sudden departure, or a departure which they did not notice until He was gone, is intended. We are to understand disappearance

without physical locomotion: but we know too little about the properties of Christ's risen body to say whether this was super natural or not. Nowhere else in bibl. Grk. does ἄφαντος occur: in class. Grk. it is poetical. In 2 Mac. 3:34 ἀφανεῖς ἐγένοντο is used of Angels ceasing to be visible. The ἀπ' αὐτῶν implies no more than withdrawal from their sight: to what extent His presence was withdrawn we have no means of knowing. But His object was accomplished; viz. to convince them that He was the Messiah and still alive, and that their hopes had not been in vain. To abide with them in the old manner was not His object.

The Latin versions vary much, but none of them suggest a mere quiet withdrawal : nusquam comparit ab eis (c e ff2,) non comparuit ab eis (dr),invisus factus est eis (bf),non apparens factus est ab eis (δevanuit ex oculis eorum (Vulg.). Syr-Sin. has "He was lifted away from them": so also Syr-Cur. Respecting Jos. Ant. 20:8, 6 see p. 30.

32. καιομένη ἦν. The periphrastic tense emphasizes the continuance of the emotion. Common and natural as the metaphor is, it seems to have been misunderstood; and hence the reading κεκαλυμμένη (D). perhaps from 2Co 3:14-16; while exaæcatum (c). and optusum (1) seem to imply πεπηρωμένη as another correction. Other variations are exterminatum (e) and gravatum (Syr-Cur. Syr-Sin. Sah. Arm.). They regard the glow in their hearts as further proof that it was indeed Jesus who was with them as they walked.

ὡς ἐλάλει…ὡς διήνοιγεν "While He was speaking… while He was opening." Note the asyndeton and the use of the same verb for be opening of their eyes and the opening of the Scriptures.

24:33-43. The Manifestation to the Eleven and the other Disciples at Jerusalem

We cannot determine whether this is the same appearance as Joh 20:19. If it is. then τοὺς ἕνδεκα is not exact, for on that occasion Thomas was absent; and in any case it is improbable that he was present. If he was, why was the incident which convinced him delayed for a week? Can we suppose that he

withdrew between vv. 35, 36? It is much simpler to suppose that"the Eleven" is used inaccurately.

33. αὐτῇ τῇ ὥρᾳ. "That very hour": comp. 10:7. The lateness of the hour, which they had urged upon their guest (ver. 29), does not deter them. Note the characteristic ἀναστάντες (1:39, 4:29, etc.) and ὑπέστρεψαν (1:56, 2:20, 43, 45, 4:1, etc.). It was in order that others might share their great joy that they returned at once to Jerusalem. Yet D c d e Sah. insert λυπούμενοι (tristes contristati) after ἀναστάτες

ἡθροισμένους. This is the reading of א B L 33, adopted by all the best editors. The verb is not rare in LXX. but occurs here only in N.T. TR. has συνηθρ. with A L P X etc., a verb which is found in N,T. only in Act 12:19:25.

τοὺς σὺν αὐτοῖς. Much the same as πάντες οἱ λοιποί (ver. 9). Comp Act 1:14.

34. λέγοντας. This was the statement with which the assembled disciples greeted the two from Emmaus. The appendix to Mk. cannot be reconciled with this. There we are told that, so far from the two being met by news that the Lord was risen, their own story was not believed (16:13).

ὤφθη Σίμωνι. There is no other mention of this manifestation in the Gospels; but S. Paul quotes it in the first rank as evidence of the Resurrection (1Co 15:5): and this coincidence between the Evangelist and the Apostle cannot well be accidental. It conlirms the belief that this Gospel is the work of one who was intimate with S. Paul. For ὤφθη see on 22:43, This manifestation apparently took place after the two had started for Emmaus and before the disciples assembled at Jerusalem. The Apostle "most in need of comfort was the first to receive it." But Lange is fanciful when he adds, "We here learn that after his fall Peter named himself, and was named in the Church, Simon, not Peter" (L. of C. iii. p. 387). See on 6:14.

35. καὶ αὐτοὶ ἐξηγοῦντο. "And they on their side rehearsed." Excepting Joh 1:18, the verb occurs only here and Act 10:8, Act 10:15:12, Act 10:14, Act 10:21:19. Note that the Lord's breaking of the bread, and not their partaking

of it, is spoken of as the occasion of their recognizing Him. Syr-Sin. has “as He brake bread.”

36. ἔστη ἐν μέσῳ. A sudden appearance, analogous to the sudden appearance, analogous to the sudden disappearance (ver. 31), is intended. See on 8:7. On the words καὶ λέγει αὐτοῖς Εἰρήνη ὑμιν, which look like a very early insertion from Joh 20:19, see note at the end of the chapter. They express what is true in fact, but is probably not part of the original text of Lk.

37. πτοηθέντες δέ. There is some confusion of text here. This is the reading of A L R C Γ Δ etc. supported by conturbatique (b ff2), turbati autem (c e), et conturbati (1), conturbati vero (f Vulg.). But D has αὐτοὶ δὲ πτοηθεχντες, ipsi autem paverunt (d), א φοβηθέντες δέ, exterriti autem (a), and B θροηθέντες. The last may possibly right. Syr-Sin. has “shaken” both here and for τεταραγμένοι in ver. 38.

πνεῦμα. “The disembodied spirit of a dead person, a ghost.” Comp. φάντασμα (Mat 14:26), which D has here. Thomas would explain away their evidence by maintaining that this first impression respecting what they saw was the right one. For ἔμφοβοι γενόμενοι see on ver. 5; and for this use of πνεῦμα comp. 1Pe 3:19. To introduce the notion of an evil spirit is altogether out of place.

38. τί … καὶ διά τί. So in א A C Γ Δ Λ * Π, quid … et quare, a b c e f ff2l Syr-Cur. “Why … and wherefore” RV. But D L have τί … ἵνα τί, and B L2 τί, … τί, Syr-Sin. has Why … why, Tert. quid … quid. Vulg. inaccurately omits the second quid.

άαβαίνουσιν ἐν τῇ λαραδιάᾳ ὑμῶν. So A * (?) B D, in corde vestro (a b c e ff2 l. Sah. Aeth.); for which ἐν ταῖς καρδίαις ὑμῶν (א A1 L C X Γ Δ etc.), in cordibus vestris (f Syr-Sin.), is an obvious correction. Vulg. is again the least accurate with in corda vertra. Nowhere else does, ἀναβ, ἐν τῇ καρδιάᾳ occur: elsewhere ἐπὶ τὴν κ. (Act 7:23) or ἐπὶ καρδίαν (1Co 2:9; Jer 3:16).

39. ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας. This seems to imply that His feet as well as His hands had been nailed. Jesus first convinces them of His

identity,—that He is the Master whom they supposed that they had lost; and secondly of the reality of His body,—that it is not merely the spirit of a dead Master that they see.

Tyn. Cov. Cran. Gen. AV. all have "Behold … see" for ἴδετε … ἴδετε. Wic. Rhem. RV. follow videte … videte of Vulg. with "See … see." The first refers to the test of identity, the sight of the wound-prints, the second to the test of reality, the sense of touch.

ψηλαφήσατέ με. 1Jn 1:1 seems to be a direct reference to this passage: the same verb is used. The remarkable quotation in Igneous (Smyr. iii. 1) should be compared: ὅτε πρὸς τοὺς περὶ Πέτρου ἦλθεν, ἔφη αὐτοῖς· Λάβετε, ψηλαφήσατέ με, καὶ ἴδετε, ὅτι οὐκ εἰμὶ δαιμόνιον ἀσώματον. Eusebius (H.E. iii. 6, 11) does not know whence Ignatius got these words. Jerome more than once gives the Gospel according to the Hebrews as the source of the saying about the incorporale dæmonium. Origen says that it comes from the Teaching of Peter. As all three writers knew the Gospel according to Hebrews well, the testimony is perplexing. We may conjecture that Origen is right, that Eusebius had never seen the passage, and that Jerome's memory has failed him. That it is quite possible to forget much of a book that one has translated, every translator will admit. See Lft. on Ign. Smyr. iii.

ὅτι πνεῦμα. Once more an ambiguous ὅτι: Comp. 19:31, 43, 22:70, etc. But "because" or "for" (AV. RV. Nösg. Godet, Weiss) is much more probable than "that" (Mey. Hahn). Comp οὐ γὰρ ἔτι σάρκας τε καὶ ὀστέα ἶνες ἔχυσιν (Hom. Od. xi. 219).

40. The evidence against this verse is exactly the same as against the doubtful words in ver. 36 with the addition of Syr-Cur. It may be regarded as an adaptation of Joh 20:20, καὶ τὴ πλευράν being changed into καὶ τοὺς πόδας to suit ver. 39. Apelles in Hipp. Ref. vii. 26 combines the two, δείξαντα τοὺς τύπους τῶν ἥλων καὶ τῆς πλευρᾶς. Tertullian uses ver. 40 to answer Marcion's perversion of ver. 39 (4:43). See note p. 568.

41. ἀπιστούντων αὐτῶν ἀπὸ τῆς χαρᾶς. A remark, "which, with many similar expressions, we owe to the most profound psychologist among the

Evangelists." Vix sibimet ipsi præ necopinato gaudio credentes (Livy, xxxix. 49). For this use of ἀπό comp. 21:26, 22:45; Act 12:14; Mat 13:44, Mat 14:26, etc.

˝εχετέ τι βρώσιμον ἐνθάδε; The objection that, if Jesus took food in order to convince them that He was no mere spirit, when food was not necessary for the resurrection-body, He was acting deceitfully, does not hold. The alternatives—"either a ghost, or an ordinary body needing food"—is false. There is a third possibility: a glorified body, capable of receiving food. Is there any deceit in taking food, which one does not want, in order to place others, who are needing it, at their ease? With the double sign granted here, the handling and the seeing Him eat, comp. the double sign with Moses' rod and hand (Exo 4:1-8). and with Gideon's fleece (Jdg 6:36-40). For βρώσιμον comp. Lev 19:23; Eze 47:12; Neh 9:25: not elsewhere in N.T

ἐνθάδε: rare in LXX,and in N.T., excepting Joh 4:15, Joh 4:16 peculiar to Lk. (Act 10:18, Act 10:16:28, Act 10:17:6, Act 10:25:17, Act 10:24).

42. καὶ ἀπὸ μελισσίου κηρίου. The evidence against these words is far stronger than against any of the other doubtful passages in this chapter(vv. 3, 6, 9, 12, 36, 40, 51, 52). Here א A B D L, d e Boh. Syr-Sin. omit the whole, while a b omit mellis. Clem-Alex. Orig. Eus. Cyr-Alex. speak of the broiled fish in a way which makes it very improbable that they would have omitted the honey-comb, had it been contained in their copies of the Gospel. N X are the beat uncials which contain the words, and of these X with E* has κηρίον for κηρίου. Even Godet admits that not only here, but in vv. 36 and 40, the disputed words are probably interpolations.

43. ἐώπιον αὐῶν ἔφαγεν. Comp. οἵτινες συνεφάγομεν καὶ συνεπίομεν αὐτῷ μετὰ τὸ ἀναστῆναι αὐτὸν ἐκ νεκρῶν (Act 10:41). Nothing is said here or in the meal at Emmaus about drinking, but are we to infer that nothing was drunk?

K Π and some cursives with many Versions (Syr-Cur. Syr-Hier. Boh. Aeth. Arm. c Vulg.) after ἔφαγεν add καὶ [λαβών] τὰ ἐπίλοιπα ἔδωκεν αὐτοῖς, sumens reliquias dedit eis.

24:44-49. Christ's Farewell Instructions

This section seems to be a condensation of what was said by Christ to the Apostles between the Resurrection and the Ascension, partly on Easter Day and partly on other occasions. But we have no sure data by which to determine what was said that same evening, and what was spoken later. Thus Lange assigns only ver. 44 to Easter Day, Godet at least vv. 44, 45, Euthymius vv. 44-49, while Meyer and others assign all the remaining verses also (44-53) to this same evening. On the other hand Didon would give the whole of this section to a later occasion, after the manifestations in Galilee. It is evident that the command to remain ἐν τῇ πόλει (ver. 49) cannot have been given until after those manifestations, and was almost certainly given in Jerusalem.

44. εἶπεν δὲ πρὸς αὐτούς. This new introduction points to a break of some kind between vv. 43 and 44; but whether of moments or of days we cannot be certain. It is probable that Lk. himself, when he wrote his Gospel, did not know what the interval was. This was one of several points about which he had obtained more exact information when he wrote the first chapter of the Acts.

οὗτοι οἱ λόγοι. "These are My words, which I spake unto you formerly (and repeat now), viz. that all things," etc.

ἔτι ὢν σὺν ὑμῖν: refers to His intercourse with them before His death, a mode of intercourse which is entirely at an end: comp. Act 9:39. Not that the new intercourse will be less close or continuous, but it will be of a different kind. His being visible is now the exception and not the rule, and He is ceasing to share in the externals of their lives. That the words refer to what He said during the walk to Emmaus (ver. 26) is most improbable. Christ is addressing all the disciples present, not merely those was walked with Him to Emmaus. Such passages as 18:31-33 and 9:22 are meant.

ἐν τῷ νόμῳ Μωυσέως καὶ [τοῖς] προφήταις καὶ ψαλμοῖς. This is the only place in N.T. in which the tripartite division of the Hebrew Canon of Scripture is clearly made. But it does not prove that the Canon was at this

time fixed and closed; nor need we suppose that "Psalms" here means the whole of the Kethubim or Hagiographa. Of that division of the Jewish Scriptures the Psalter was the best known and most influential book; and, moreover, it contained, very much about the Messiah. Hence it is naturally singled out as representative of the group. In the prologue to Ecclesiasticus we have the tripartite division in three slightly different forms (1) "the Law and the Prophets and others that have followed their-steps" (2) "the Law and the Prophets and other our fathers" (3) "the Law and the Prophets and the rest of the books." Elsewhere we have "the Law and the Prophets" (16:16; Mat 7:12); "Moses and the Prophets" (16:29, 31, 24:27); and "the Law of Moses and the Prophets" (Act 28:23); where the third division is not to be regarded as excluded because not specially mentioned. Ryle, Canon of the O.T. pp. 150, 191, 291.

Note that the prep. is not repeated with either προφήταις or ψαλμοῖς, and that the art. is not repeated with ψαλμοῖς and not quite certainly with προφήταις: the three divisions are regarded as one storehouse of Messianic prophecy. The evidence stands thus: καὶ προφήταις (A Δ N X Γ D Δ Π, et prophetis Latt.), καὶ τοῖς προφήταις (B, Boh.), ἐν τοῖς prof. (א), καὶ ἐν τοῖς προφ. (L).

45. This opening of their understanding is analogous to that in ver. 31. Comp. Act 14:14, Act 14:26:18; Act 2 Mal 1:4. Godet regards this as parallel to "He breathed on them, and with unto them, Receive ye the Holy Ghost" (Joh 20:22). It was by the gift of the Spirit that their minds were open to understand. Contrast 18:34. D has διήνυξεν (sic) αὐτῶν τὸν νοῦν, but d has adaperti sunt eorum sensus.

46. Godet would put a full stop at γραφάζ and make καὶ εἶπεν αὐτοῖς introduce a fresh summary of what was said, possibly on another occasion. It is very unnatural to make ὅτι mean "because" or "for," and take it as the beginning of Christ's words. "He opened their minds and (in explanation of this act) said to them, Because thus it is written," etc. (Mey.). It is more doubtful whether ὅτι introduces the oratio recta (Weiss, Hahn), in which case it is left untranslated (AV. RV.), or the oratio obliqua (Rhem.).

οὕτως γέγραπται παθεῖν τὸν χριστόν. Thus א B C* L, Aeth. Syr. Harcl. So also D, a b c d e ff2 l r Boh,, but with τὸν Χριστόν before παθεῖν Syr-Sin. and Arm. substitute for γεγραπται the ἔδει of the similar ver. 26, while A C2 N X Γ D Δ Π, fq Vulg. insert καὶ οὕτως ἔδει after γέγραπται, and c e Cypr. omit οὕτως. All are attempts to get rid of abruptness, and perhaps the reading of A C2 etc. is a conflation of א B etc. with Syr-Sin. and Arm. D omits ἐκ νεκρῶν.

For the aor. infin. referring to what is future in reference to the main verb see Burton., § 114.

47. ἐπὶ τῷ ὀνόματι αὐτοῦ. "On the basis of all that His name implies": it is His Messiahship which makes repentance effectual, Comp. the use of ἐπὶ τῷ ὀν. 9:48, 21:8; Act 4:17, Act 4:18, Act 4:5:28, 40, etc.

μετάνοιαν εἰς ἄφεσιν ἁμαρτιῶν. The εἰς (א B, Boh. Syr.) was corrected to καί (A C D N X etc.) on account of the second εἰς. The εἰς is confirmed by 3:3; Mat 26:28; Mar 1:4: comp. τὴν μετάνοιαν εἰς ζωήν (Act 11:18). Comp. also Mat 23:19.

ἀρξάμενοι. It I difficult to decide between taking this as a rather violent inacoluthon, as if "that ye should preach" had preceded, and making it the beginning of a new sentence, "Beginning from Jerusalem ye are witnesses of these things." The former is perhaps better. The correction ἀρξάμενον (A C3 etc.) is meant to agree with τὸν Χριστόν, or perhaps to be an impers. acc. abs. like ἐξόν, παρόν. Comp. ἀπὸ δὲ Ποσειδηΐου πόλιος, ἀρξάμενον ἀπὸ ταύτης μέχρι Αἰγύπτου (Hdt. iii. 91, 1). The priority of the Jewish nation in its right to the Gospel is still acknowledged, in spite of their rejection of the Messiah. D has ἀρξαμένων, d incipientium.

48. ὑμεῖς μάρτυρες τούτων. The omission of ἐστέ is a against taking ἀρξάμενοι ἀπὸ ἱερ. with this clause. That ἐστέ is rightly omitted (B D, Aeth. Aug.) is shown by its being inserted sometimes before (א A C3 L etc.) sometimes after (C*) μάρτυρες. A C2 X Γ etc. have ὑμεῖς δέ, D καὶ ὑμεῖς δέ. א B C* L, Boh. Syr-Harcl. have ὑμεῖς alone. The omission of both conjunction and verb makes the sentence more forcible and ὑμεῖς more emphatic. That bearing testimony respecting the Passion and Resurrection

was one of the main functions of an Apostle is manifest from Act 1:8, Act 1:22, Act 1:2:32, Act 1:3:15, Act 1:5:32, Act 1:10:39, 41, etc.

49. καὶ ἰδοὺ ἐγώ. The ἐγώ balances the preceding ὑμεῖς. "I have told you your part: this is mine." The ἰδού is wanting in א D L, Latt. Boh. Syr-Sin. The combination ἰδοὺ ἐγώ (23:14; Act 10:21, Act 20:22) is extraordinarily frequent in LXX.

ἐξαποστέλλω τὴν ἐπαγγελίαν. Present of what will come in the immediate and certain future. Here first in the Gospels have we ἐπαγγελία in the technical sense of the "promise of God to His people": see on Rom 1:2. The gift of the Spirit is specially meant: comp. Isa 43:3; Eze 36:27; Joe 2:28; Zec 12:10. "The promise" therefore means the thing promised. For ἰδοὺ ἐγὼ ἐξαποστέλλω comp. Jer 8:17; ἰδοὺ ἐγὼ ἀποστέλλω, 7:27; Mat 10:16; Mal 4:4 [3:23]: א* A C D N Γ Λ Π have ἀποστέλλω here. In Joh 15:26 and 16:7, where, as here, Christ speaks of the Spirit as His gift, πέμψω is used: in Joh 14:16 the Father δώσει at the petition of Christ.

ὑμεῖς δὲ καθίσατε ἐν τῇ πόλει. Once more an emphatic contrast between ἐγώ and ὑμεῖς. For καθίζειν of spending some time in a place comp. Act 18:11; Exo 16:29; Jdg 11:17, Jdg 19:4, Rth 3:1 [2:23]; 1Sa 1:23, etc. With the command here given comp. Act 1:4. To suppose that it was spoken on Easter Day involves a contradiction with Mat 28:7, Mat 28:10, Mat 28:16; Mar 16:7; Joh 21:1. It implies patient waiting.

ἐνδύσησθε … δύναμιν. The metaphor is common both in N.T. and LXX: Rom 13:14; 1Co 15:53; Gal 3:27; Col 3:10; Eph 4:24; Job 8:22, 29:14, 39:19; Ps. 34:26, Psa 92:1, etc. There is no need to discuss whether the Spirit is the δύναμις or confers it.

According to the best texts (א B C* L 33, Eus. Syr-Hier.) ἐξ ὕψους precedes δύναμιν and immediately follows ἐνδύσησθε, to which it belongs. Comp. Isa 32:15.

24:50-53. The Ascension and the Conclusion of the Gospel

It is not improbable that, at the time when he wrote his Gospel, Lk. did not know the exact amount of interval between the Resurrection and the Ascension. That was a piece of information which he may easily have gained between the publication of the Gospel and of the Acts. And while he does not state either here or ver. 44 that there was any interval at all, still less does he say that there was none: there is no ἐν αὐτῇ τῇ ἡμέρᾳ (ver. 13). Being without knowledge, or not considering the matter of importance, he says nothing about the interval. But it is incredible that he can mean that, late at night (vv. 24:29, 33), Jesus led them out to Bethany, and ascended in the dark. So remarkable a feature would hardly have escaped mention. Probably δέ both here and in ver. 44 introduces a new occasion.

50. ἕως πρὸς Βηθανίαν. It is doubtful whether this can mean "until they were over against Bethany." Field regards πρός after ἕως as a mere expletive and compares καὶ ἀφίκετο ἕως πρὸς ἄνθρωπόν τινα Ὀδολλαμίτην (Gen 38:1). In LXX ἕως εἰς is common, and many texts (A C3 X Γ Δ Λ Π) substitute ἕως εἰς here for ἕως πρός (א B C* L). D has πρός without ἕως. The ἔξω after αὐτούς (A C3 D X etc.) is omitted by א B C* L 33, a c Boh. Syr. Arm.

The well-known passage in the Epistle of Barnabas (15:9) is probably only a clumsily expressed explanation for keeping Sunday as a day of joy; viz. because Jesus on that day rose from the dead, and (not to die again, as Lazarus and others,—on the contrary) manifested Himself and ascended into heaven. Διὸ καὶ ἄγομεν τὴν ἡμέραν τὴν ὀγδόην εἰς εὐφροσύνην, ἐν ᾗ καὶ ὁ Ἰησοῦς ἀνέστη ἐκ νεκρῶν, καὶ φανερωθεὶς ἀνέβη εἰς οὐρανούς. Grammatically ἐν ᾗ belongs to ἀνέβη as well as to ἀνέστη, and with Hefele we must admit the possibility that Barnabas believed that the Ascension took place on Sunday. But Funk is tight in saying that ἐν ᾗ is perhaps not intended to go beyond ἀνέστη ἐκ νεκρῶν. Dressel's expedient however, of putting a full stop at ἐκ νεκρῶν, is rather violent. Harmer does not place even a comma between the clauses.

51. διέστη ἀπ' αὐτῶν. "Parted, withdrew from them." The verb is peculiar to Lk. in N. T. (22:59; Act 27:28). This refers to the Ascension, whatever view we take of the disputed words which follow. Weiss holds that, if the doubtful words are rejected, we must interpret διέστη of mere withdrawal,

as after previous a appearances; and that Lk. purposely reserves the narrative of the Ascension for the Acts. But at least a final departure is meant. It is evident that ver. 50 is preparatory to a final withdrawal, and that vv. 52, 53 are subsequent to such an event. And was there ever a time when Lk. could have known of Christ's final withdrawal without knowing of the Ascension? In the Acts (1:1, 2) he expressly states that ὁ πρῶτος λόγος contained an account of the work of Jesus ἄχρι ἧς ἡμέρας … ἀνελήμφθη. He himself, therefore, considered that he had recorded the Ascension in his Gospel. See Hastings, D.B. i. p. 161; D.C.G. i. p. 124.

καὶ ἀνεφέρετο εἰς τὸν οὐρανόν. The important witnesses which omit the disputed words in vv. 3, 6, 9, 36, 40 are here joined by א* and Aug. No motive for their omission, if they were in the original document, can be suggested. They look like a gloss on διέστη: but it is conceivable that Lk. himself (or Theophilus) may added them in a second edition of the Gospel, in order to make it quite clear what διέστη ἀπ᾽ αὐτῶν meant. See p. 569. Note the change from aor. to imperf.

προσκυνήσαντες αὐτόν. This again is either a very ancient gloss or an insertion made by the Evangelist in a second copy. See the note at the end of the chapter. Comp. Mat 28:17.

ὑπέστρεψαν εἰς Ἰερουσαλήμ: in obedience to καθίσατε ἐν τῇ πόλει (ver. 49).

μετὰ χαρᾶς μεγάλης. A writer of fiction would have made them lament the departure of their Master: comp, Joh 14:28, Joh 14:16:6, Joh 14:7, Joh 14:20, Joh 14:22, Joh 14:24.

Note how the marks of Lk.'s style continue to the end. In ver. 51 we have ἐγένετο, ἐν τῷ εὐλογεῖν, διέστη: in ver. 52 καὶ αὐτοί, ὑπέστρεψαν, and the addition of μέγας to an expression of emotion (2:9, 10, 8:37; Act 5:11, Act 15:3).

53. ἦσαν διὰ παντὸς ἐν τῷ ἱερῷ. These words are to be taken together: ἦσαν does not belong to the participle, and this is not an example of the periphrastic imperf. (Hahn). The continued attendance of the disciples in the

temple is recorded in the Acts (2:44, 3:1, 5:21, 42). It savours of childish captiousness to find a contradiction between διὰ παντός here and Act 1:13, where it is stated, and 2:44, where it is implied, that the Apostles were sometimes elsewhere than in the temple. No reasonable critic would suppose that διὰ παντός is meant with absolute strictness. It is a popular expression, implying great frequency in their attendance both at the services and at other times. Comp. what is said of Anna, 2:37, which is stronger in wording and may mean more.

Lachm. Treg. WH. Weiss write διὰ παντός, while Tisch. Wordsw. and the Revisers prefer διαπαντός. Comp. Act 2:25, Act 2:10:2, Act 2:24:16; Mat 18:10; Mar 5:5, etc.

εὐλογοῦντες. The reading is uncertain. There is little doubt that αἰνοῦντες καὶ εὐλογοῦντες (A C2 X Γ Δ Π, c f q Vulg. Syr-Pesh. Syr-Harcl. Arm.) and εὐλογοῦντες καὶ αἰνοῦντες (Aeth.) is a conflation. But is αἰνοῦντες (D, a b d ff2 I Boh. Aug. Tisch.) or εὐλογοῦντες (א B C* L, Syr-Sin. Syr-Hier. Weiss, WH. RV.) the original? The fact that αἰνοῦντες is a favourite word with Lk. does not turn the scale in its favour: εὐλογοῦντες might be corrected to αἰνοῦντες for this very reason. See WH. 2. p. 104, where the distribution of evidence in this and similar instances of conflation is tabulated. Comp. 9:10, 11:54, 3:18. See Introduction, p. 73.

The various conjectures as to why the disciples were so joyous and thankful may all be right: but they remain conjectures. Because of the promised gift of the Spirit (Euthym.); because of the Lord's teaching and blessing (Mey. Weiss); because of His glorious return to the Father, which was a pledge of the victory of His cause (Godet); because His Ascension confirmed all their beliefs and hopes (Maldon.); because His presence with God was a guarantee for the fulfilment of His promises and an earnest of their own success (Hahn).

Ἀμήν: probably not genuine, but a liturgical addition. It is absent from א C* D L Π, several cursives, a b d e ff2l Syr-Sin. etc.

Western Non-Interpolations

Unless Mat 27:49 and Luk 12:11 (ἢ τί) are to be regarded as examples, all the instances of Western non-interpolations are found in the last chapters of S. Luke. In ch. 24. they are surprisingly frequent. The opposite phenomenon of interpolation is among the most marked characteristics of the Western texts. And although omissions also are not uncommon, yet Western omissions for the most part explain themselves as attempts to the sense more forcible.

But there are cases in which the absence of words or passages from Western authorities, and their presence in other texts, cannot be explained in this way. In these cases the more satisfatory explanation seems to be that it is the other texts which have been enlarged, while the Western documents, by escaping interpolation, have preserved the original reading in its simplicity.

It is evident that these insertions in the original text (if insertions they be) must have been made very early: otherwise they could not have become diffused in every text excepting the Western. Alexandrian corruptions which have spread widely are a common phenomenon. But these insertions have a different aspect; and neither internal nor external evidence favours such a thoery of their orgin. We must look elsewhere for an explanation. That the original readings should be preserved nowhere else but in a text which is wholly Western is so unusual a result that there is nothing extravangant in assuming an ususual cause for it.

It must somtimes have happened in acient times that authors, having published their Ms. and caused it to be mulitplied, afterwards issued revised copies with corrections and insertions. In the cases before us “the purely documentary phenomena are compatible with the supposition that the Western and the NonWestern texts started respectively from a first and a second edition of the Gospels, both conceivably apostolic (WH. ii. p. 177).” This conjectural source of variations, viz. changes made in later copies by the authors themselves, is accepted by Scrivener as a general possibility (Scriv-Miller, i. p. 18), and is suggested as specially applicable to the latter part of S. Luke’s Gospel (ii. pp. 298, 299 n.). Blass regards this as highly probable with regard to the Acts. Lk. made a rough copy first on cheap material, and then a better copy to give to Theophilus, who was a person of distinction. In this second copy he made alterations. But both remained in

existence and became the parent of other copies, the Western text being derived from the rough draft, and the more widely diffused text from the presentation copy. Salmon thinks that something of the same kind "took place with St. Luke's Gospel; and that in the case of the Gospel, as well as in that of the Acts, it was the first draft which went into circulation in the West." He supposes that the second edition of the Gospel was about contemporary with the Acts, and that between the two writings Luke had conversed with a witness able to give him additional information about Lord's sayings and the Ascension. Having just written the full account of the latter in the Acts, he added a word or two to Luk 24:51, Luk 24:52. "And since in Luke's account of the dying words of Stephen (Act 7:59, Act 7:60) we find an echo of two of the utterances which the common text of St. Luke's Gospel places in the mouth of the dying Saviour, I find it hard to regard the coincidence as fortuitous, and but the lucky hit of an unknown interpolator" (App. to Hist. Int. to N.T. 7th ed.p. 603). See also Rendel Harris, Four Lectures on the Western Text, camb. 1894, p. 62. A theory such as this certainly is very welcome as an explanation of Luk 22:43, Luk 22:44 and 23:34a, although neither of them can be called Western non-interpolations. But in other cases the apparent insertions are perhaps scarcely worthy of so high an origin: e.g. the non-Westem insertions in 24:3, 6, 9 seem to be about an a level with Western insertions. See WH. ii. pp. 175-177.

The question cannot be regarded as settled; but, assuming that there are such textual phenomena as Western non-interpolations, the more manifest examples are Luk 22:19b, Luk 22:20, Luk 22:24:3, Luk 22:6, Luk 22:9, Luk 22:12, Luk 22:36, Luk 22:40, Luk 22:51, Luk 22:52. To which may be added as a possible instance in a secondary degree 22:62.